

The Journal of Psychological Studies

Science, Philosophy and Religion

The Art of Living

Evanise M Zwirtes

To live is a divine gift. Many thinkers of the human development have guided us about the need of progressive training of the character and behaviour of individuals, aiming at providing quality in living. However, in modern society, we observe that, many are the people who carry varied psychological and emotional conflicts, damaging their living standard. We ask: - what are the causes of these conflicts? We believe that to live is to choose. Will it be that we know how to make choices which provide self-fulfillment, self-promotion of our individuality? Do we know who we are? Do we know what makes us happy or unhappy? How do we deal with differences? Do we live or do we just exist?

In truth, we always have the possibility of choice when it is to do with the contents and nature of our interior life. That is, what we think, feel and consequently what we do. Under our interior control are our opinions, aspirations, desires and the things that displease us. Out of our control, are things, such as what others think about us; how

other people behave. To try to control or change what we cannot, will only cause affliction and anguish. To try to take on other people's issues as if they were our own will make us to become frustrated, anxious and with tendency to criticise others. People and things are what they are and not what we wish they are neither what they seem to be.

Thus, the greater human ideal should be: to harmonise its will with nature. We do not choose the external circumstances of our life, but we can always choose the way in which we react to them. The more we assess our attitudes and work our internal reality (thoughts and feelings), less we will be subjected to the emotional reactive impulses to the external reality.

Happiness and personal self-fulfillment are natural consequences of correct attitudes, originated from correct choices.

The art of living is the art of learning to love Life.

Evanise M Zwirtes is a Psychotherapist and Coordinator of The Spiritist Psychological Society in London.

The Good Person

Karina Cardoso

A person when in balance and healthy, that is, in contact with his divine essence, tries to be good and improve himself at each moment. Jesus Christ 2000 years ago left us a script to conquer full health: "To love God above all things and fellow man as himself". He left us His example of life, which is a secure guide to reach the objective of our existence, spiritual growth.

Spiritism, being renewed Christianity, comes to remind us these precious Christians teachings, which we still have so much difficulty in living. The Gospel according to Spiritism, is a work filled with lessons and explanations in order for us to develop our ethical-moral side and become Good People; and more detailed in the passage entitled "The Good Person" (Chapter XVII). There we comprehend that a good person is someone that lives within the laws of the Universe, with faith in God and that gives his contribution, making all the good that he can, doing it without awaiting for return. His behaviour before his brothers distinguishes him. In this he demonstrates that he already is in the process of dominating his pride and selfishness, in this form, gradually, developing humbleness, resignation, respect, etc.

The good person preoccupies himself in improving his own conduct, knowing he is responsible for himself. He represents the dedication in living the Christian doctrine, serving God through his neighbour and being conscious of his transpersonal reality. This is the proposal for all of us who search for the real and lasting happiness, understanding that happiness is a certain activity of the soul according to the virtue.

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Spiritist Magazine

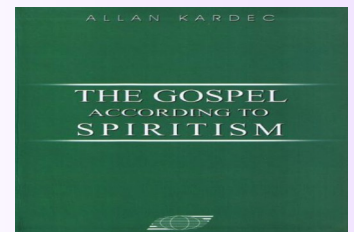


Edited by Allan Kardec for twelve years, the "Revue Spirite - Journal of Psychological Studies" is a classic, fundamental to understanding the spiritist thought. It was launched on 1st of January 1858 and served as an experimental laboratory for the future works and projects of the Codifier of Spiritism. Many texts that appear in its pages were later on to be part of the works of Kardec which followed the publication of "The Spirits' Book".

Monthly publication composed of articles and communications obtained, mainly, in the Parisian Society of Spiritist Studies. See the definition of this periodical in Allan

Kardec's own words: "The account of the material or intelligent manifestations of the Spirits, apparitions, evocations, etc, as well as every news related to Spiritism. - The teaching of the Spirits about the things of the visible and invisible world; about the sciences, the moral, the immortality of the soul, the nature of the man and its future. - The history of Spiritism in antiquity; its relations with magnetism and with somnambulism; the explication of the popular legends and beliefs, of the mythology of every people, etc..."

"The history of the Spiritist Doctrine, in a way, is the history of the human spirit."



Spiritism and Evolution

Rodrigo Machado Tavares

When the word evolution comes to mind, the majority of us, almost indubitably, think of the theory of the evolution of Species. Most probably, we will be hearing a lot about this term in this next year 2009; being that this will be the commemoration of the bicentenary of the birth of Charles Darwin. In this context, today still in the 21st century, the secular antagonism between Creationists and Evolutionists comes to the fore; it is opportune to analyze how Spiritism deals with this question. In other words: we, spiritists, are creationists or evolutionists?

In principle, for many, such questioning can sound unnecessary and even with sophistic tendencies. However, it is mister that we, spiritists, are conscious and clarified of doubts such as this one. Not so that we can engage in truly pseudo-intellectual duels; and neither to make proselytisms. But in order that we can progress, move forward, that is, evolve in the most hermeneutic sense of the word. And besides, as the **Spirit** of Truth in the Gospel according to Spiritism already recommends to us: "Love one another that is the first commandment. Instruct yourself, that is the second".

So: are we creationists or evolutionists? Well then, we are as much creationists, as we are evolutionists, as much paradoxical as it seems.

We are creationists, because we know that God exists. The first question of The Spirits' Books clarifies for us saying that: "God is the supreme intelligence, the first cause of all Things". We are all, therefore, children of the same Father.

And we also are evolutionists, as we know that the Universe of the father evolves and continues in evolution. The reading of some books, such as The Spirits' Books, The Genesis and The Path of Light by Emmanuel, automatically written by Francisco Cândido Xavier, not to mention others, elucidates why we are evolutionists. Based on this, we can ask ourselves: "why is there still so much controversy between these two approaches, which aim to explain the formation of the Universe?"

Well, paraphrasing Herculano Pires, in his book entitled "Revision of Christianity": "There is an abyss between Christ and Christianity". Taking this same thought, it is possible to say that, yes, there exists a true abyss between that which we could call "The creationism of the Religious" (Dogmatics) and the example, only to cite one of the "Creationism of the Scientists".

The Creationism preached by many

religions is not probable. For distortions of the truth, to say that the world was created in 7 days is to go in opposite direction of reasoning. We know, through Spiritism, that the 7 days mentioned in the Bible are in truth 7 eras.

In relation to the "Creationism of the Scientists", which is nothing more than Evolutionism strictly speaking, we can also affirm that there are some misunderstandings. That does not refer to the formation of the Earth, in which Science has advanced a lot through Archeology. And this nor refers to the formation of the universe, in which Astronomy, through its specific branch of Cosmology has discovered the infinite wanders of the Home of the father, as the Master Jesus already had said to us: "In the house of my Father there are many homes" (John, 14:2); maxim which is very well explained in the Chapter III of the Gospel according to Spiritism. In truth, the Evolutionism still "loses itself" in search of the "Lost Link", which our dear brother Divaldo Pereira Franco already explained to us in a clear way in some of his lectures.

Spiritism comes, one more time, through its critical and rational common sense to explain these so fundamental questions, which still continue to be confusing for to so many brothers here in the terrestrial globe.

Leaving aside this philosophical digression, which is important, but not fundamental to our evolution (as ironic as it may seem), we need to always have in mind that evolution goes beyond words.

The reading of spiritist books and of serious scientific books, prayer, meditation, thought always well directed, reflection, in short, all of these potentially help so that we can evolve. However, we need always to remind ourselves that to evolve effectively, we need to experience life; that is, to put in practice everything that we learn within this so divine as well as enlightening Spiritist Doctrine.

All of us, independent of the social status to which we belong, of the profession we do, of the intellectual knowledge which we have, etc, need to put effort in the Sown Field of Good to evolve. In other words, we need to love, for it is only with love, exemplified by our Master Jesus, and now so well explained by Spiritism, that we will manage to evolve.

Rodrigo Machado Tavares is an Engineer and researcher, living in London. He collaborates with the magazine " Reformador".

Thought and Will

Mário Martins

Thought is like a species of wild horse, whose reins are under the control of the mind or reasoning, by the expression of will. Without sufficiently secured reins, it tends to gallop quickly down dangerous paths. The path is rough and demands right choices in order to use secure tracks, such as the one of the tranquil conscience and of duty accomplished.

A Powerful dynamo, a generator of waves of relative high frequency, it energizes or debilitates, the one who emits and the one who receives it. The will, in its turn, comes to satisfy physical or moral needs, under the inspiration of thought.

Thought, as a motor of the will, helps or damages, creates or destroys, works, or rests, evolves or remains stationary. The binomial thought-will, is nothing more than the expression of free will, granted to us by the Creator. The thought, as electromagnetic wave, is subjected to the phenomenon of resonance, expressing itself through tuning between minds, incarnated or disincarnated. It has speed greater than the speed of light, transmitting messages immediately after they have been issued. It has a property of moulding fluids, which are assimilated by the perispirit of man and of other living beings, incarnated or disincarnated. It impregnates the environment, which charges itself positively or negatively, according to the minds taking part. In moulding the perispirit, it manifests in the aura, with vivid images, revealing our inner world.

Jesus said: "My commandment is this: Love one another, as I love you" (John, chapter 15, v.12). In this passage, Christ urges us to discipline our thoughts, as they are the fluidic prototype of the material actions, immediate or future.

As co-creators of the Divine work, therefore great is our responsibility. In the book "Action and Reaction", through Francisco Cândido Xavier, we learn that, each soul establishes for itself the happy or unhappy circumstances in which finds itself, according to the actions it takes, through feelings, ideas and decisions in the evolutionary pilgrimage.

And in order to follow the right way, in the secure galloping of a well tamed and powerful species of wild horse, the recipe is valid: to think only good, to talk of good things, to do good deeds.

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Conscience

Ana Cecília Rosa

The conscience has been discussed in a systematic way by philosophy, science and religion since ancient times. Socrates used to say to his disciples to act according to their conscience. That was implicated in practising the virtues, choosing between the good and avoiding the bad.

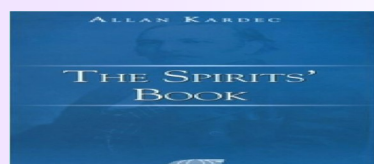
For Medicine and psychology the conscience can be defined as a state of alertness, where we can perceive our internal and external reality, that is, it is the form in which we interact with ourselves and socially. Freud believed that the majority of our thoughts, attitudes and feelings would have had origin in the unconscious and therefore, expressed themselves without the individual realising them, causing an infinity of negative repercussions, such as phobias and psychosis.

To the religions and ethics, the conscience refers to an "interior feeling of what is right and what is wrong when facing a moral choice", that can be understood as the moral sense. In the Bible the conscience confuses itself with the heart. Jesus in inviting us to "love one another" left us the "golden rule" of the good acting and the guarantee of happiness possible only with the achievement of "peace in the conscience".

Spiritism, in "The Spirits' Book", bring us the conscience as an "inner thought". That implicates that the conscience would be the form by which the individual relates to others. On the other hand, in affirming that "man brings the law of God in his conscience". Spiritism suggests that this conscience is pre-existent to the incarnated man, and, therefore, a faculty of the spirit. So, the driving cause of all our actions is mediated by the spirit in where the divine laws are fixed, conferring responsibility to each infraction of those laws, submitting us irrevocably to the Law of Cause and Effect.

But, by infinite divine compassion, the conscience, also, has the task of judge of our acts, making us, in many situations, to opt for the good; because only the "tranquil conscience", possible only for a spirit purified by noble action, will make us raise to the category of perfect spirits, condition of full happiness.

Ana Cecília Rosa is a Paediatrician Consultant, living in Brazil. She is a member of the Institute of Spiritist Divulcation in Araras -Sao Paulo State - Brazil.



Mediumship and the Development of the Being

Adenáuer Novaes

The human psychic faculties appeared from the development of the five organic senses. They result from the improvement of the biological automatism, which reached the state of subjectivity, from relational needs. From the organic automatism to the psychic subjectivity, we have that which C. G. Jung called psychoid archetype, that is, an intermediary structure that allows the passage from one dimension to another. In the same way, there is another archetypical structure that allows the passage between the mind and the spiritual world, that is, between distinctive vibratory dimensions. Mediumship is the faculty which permits this passage. It is an instrument for the evolution of the Spirit, which must be used in the several human experiences. It is evident that its usage will depend upon the knowledge in respect of mediumship, as well as of the degree of development of the faculty. Its conscious use, practically restricted to institutional environments (spiritist centres, temples, independent groups, etc) does not inhibit the natural flux of ideas, thoughts, emotions and feelings between distinctive dimensions which occurs daily and naturally. Thanks to mediumship the human being connects to the higher forces of life, accessing spontaneously knowledge that extrapolates its capacity of rational conception. Owing to ignorance in respect of mediumship, it becomes difficult to differentiate between what is, in fact, fruit of the faculty, or of the contents of one's own thinking. This ignorance contributes to the belief that medium is only that who promotes physical phenomenon. The mediumship events which are valued most are the ones which promote ostensible phenomena, such as movement of objects, spectacular apparitions, fortunetelling, premonitions, etc., contributing to the permanence of the ignorance in the usage of the faculty. To be restricted to the use, necessary, for the service in helping disincarnated long-suffering spirits and for the explanation, through messages of elevated moral nature.

It is in the most varied moments of life, for the evolution of the Spirit, that mediumship should be used. Its spiritual use is valid and must be encouraged, without damage in cultivating its natural development. The mediumistic communication, in the domestic environment, having in view the communion of incarnated with disincarnated, who are connected through love and affinity bonds, must be encouraged for the strengthening of the relationship, as well as for the exchange of experiences. Such strengthening is still feared due to the possibility of obsession occurring. This fear, even if relevant, makes difficult the viability of the natural use of mediumship. It must be remembered that, knowledge comes

from exercise, which has success and failures.

The mediumship of a person does not belong to the disincarnated spirits, even if considering that they are the ones who decide when and how to communicate. Several types of mediumship or of faculties which transcend the physical senses do not depend on disincarnated spirits. These faculties are also known as paranormal. They are: *clairvoyance, premonition, precognition, clairaudience, telepathy, retrocognition, bi-corporeity* etc. They can be useful in the most diverse fields of human life.

Having in view the development of one's actual personality, mediumship can be used for the contact with similar spirits for affectionate exchange, information and exchange of new knowledge, carrying out joint tasks, development of skills, help in tasks of dis-obsession, help in disincarnating and births, solution of karmic traumas, bigger comprehension of psychological disturbances, broadening of one's self conscience when incarnated, amongst other usages. This means to say that to be a medium does not necessarily mean to be spiritist, neither it is to use mediumship only for spiritual help to disincarnated or for demonstration of the immortality of the soul. During leisure time, as well as in interpersonal relationships, moments of relaxation, domestic life, school activities, social meetings, in short, in all the situations of life, mediumship can and should be considered, as the disincarnated spirits insert themselves naturally in the physical dimension.

The incarnated human being must understand that its stay in the physical body is a necessary and important phase in its evolution, for the perfection of its skills, under physical contingencies which are not always favorable. During this period, in which it is confined in a limited body, it has the opportunity of connecting itself, due to mediumship, to its dimension of origin, from where it can obtain broader knowledge. The development of the being is due to multiple factors, all of them having as basis direct experience with reality, in which the individual lives intense emotions. Mediumship is one more of these factors, differentiating itself from the rest by the possibility that allows the connection to the creative spiritual forces of nature. It is its appropriate use, in the rich experiences of life, which will promote the integration, to the Spirit, of the laws of God.

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II SPIRITIST MONTH - APRIL 2009

Main Theme:

SPIRITISM: SCIENCE, PHILOSOPHY and RELIGION

Programme:

Data: 05.04.09 - Starts: 05.00pm

Seminar: THE SPIRITS'S BOOK - A Compendium of Enlightenment for Humanity

Themes:

Of The Primary Causes Lecturer: Rodrigo Machado Tavares (London)
The Spiritist World or The World of the Spirits Lecturer: Manuel Portásio Filho (London)
The Moral Laws Lecturer: Ana Cecília Rosa (Brazil)
The Hopes and Consolations Lecturer: Evanise M Zwirtes (London)

Data: 12.04.09 - Starts: 05.00pm

CONFERENCE

Themes:

The Transition of the Planet after 152 Years Speaker: Maria Isabel C.P.Saraiva (Portugal)
Jesus, The Magnífic Therapist Speaker: Maria Isabel C.P.Saraiva (Portugal)

Data: 19.04.09 - Starts: 05.00pm

CONFERENCE

Themes:

The Mathematical Model of the Spirit Speaker: Prof.Dr.Luis de Almeida (Portugal)
The Psychobiological Mechanisms of the States of Altereted Conscience Speaker: Dra.Lígia Almeida (Portugal)

Data: 24.04.09 - Starts: 06.45pm

SEMINAR

Theme:

The Unconscious and Mediumship Lecturer: Adenáuér Novaes (Brazil)

Data: 26.04.09 - Starts: 05.00pm

SEMINAR

Theme:

Alchemy of Love - Depression, Cure and Spirituality Lecturer: Adenáuér Novaes (Brazil)

Venue: