

The Journal of Psychological Studies

Science, Philosophy and Religion

Welcome

This journal is the latest method of spreading the message of The Spiritist Psychological Society. It has been prepared especially for you to get to know the subjects and themes which will be presented from this edition onwards.

Its contents reflect the Spiritist thought, which in turn, encompasses the universal knowledge, being an extension of this Society's studies. It brings reflections for human soul awakening, having in view a non-materialistic reality. Presenting life as being a continued process of updating one's evolutionary potentiality, paying attention to the laws of love.

**PARTICIPATE IN THE
SOCIETY'S
STUDIES AND TALKS**

www.spiritistps.org

Editorial Profile

The Journal of the Spiritist Psychological Society will be continuously updated.

It will tackle modern Doctrine themes, being a source of information and formation. Its periodicity will be bi-monthly, with 2500 copies in total. It will aim to incorporate new approaches which will give a new way of looking at the reality of life, the world and the context in which we live as Christians; considering man in his totality, that is, a biological, psychological, sociological and spiritual being.

Events

**SEMINARS &
LECTURES**

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A New Era

Evanise M Zwirtes

We believe that the current difficult moment through which the world is passing is changing, that is, bringing new concepts for interpersonal relations which will take us to the creation of a new model of society.

We feel a greater and greater need to believe in a more dignified society, where the reigning injustice in the most varied forms of exclusion, give way to opportunities for all to live beneath the same sun.

We believe in the union of human beings as the only way to establish the end of the pessimistic wave which has swamped the whole of humanity. The present moment urges us to lend to the world the enchantment for life which come from within our souls. We believe in that interior light which illuminates us at every sunrise. We believe in the good which resides within our souls and that it is about to flourish. We believe in the powerful spirit which survives in all of us until today, and determining feelings which can guide us to the place for which we aim.

Therefore, it will be through taking conscious action that we are already able to foresee the gleam of the new era: a world without frontiers, without exclusions. May we all be the builders of this reality, everyone embracing the noblest of ideals.

SPIRITISM:

SCIENCE: Study

PHILOSOPHY: Transformation

RELIGION: Practice

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Allan Kardec: The Codifier



In 1855, Allan Kardec accepts the invite of his friend Fortier, an eminent researcher of magnetism, to watch a session of gyrating tables, and seeing the phenomenon, he becomes profoundly interested. He sees there an unusual phenomenon that deserves careful examination. At 51 years old, he decides to study mediumistic phenomenon. He begins to frequent the house of various mediums, he receives notepads annotated with messages written beforehand, discusses, analyzes and asks deep questions to the spirits, convinced of the existence of the extra-physical world.

The large amount of material that he studied, plus the hundreds of questions asked to the

Illuminated Entities gave Professor Rivail the basis for the publication of his first work, **"The Spirits' BOOK"**, on 18th April 1857. This date came to be considered as the founding date of Spiritism.

On 1st January 1858 he launched **Spiritist Magazine** - Journal of Psychological Studies, a large monthly publication which assumed the extremely important task of advancing the Doctrine of Spiritism. On 1st April of that same year he founded the first spiritist society with the name **"Parisian Society of Spiritist Studies"**. On 15th January 1861 he published **"The Medium's Book"**, and after, in succession, **"The Gospel According to Spiritism"**(1864), **"Heaven and Hell"** (1 8 6 5), and **"Genesis"**(1868).

SPIRITISM: Science, Philosophy e Religion

Spiritism and Psychology

Rodrigo Machado Tavares

The beginning of the 21st century starts to be characterized as a time of great changes in the terrestrial sphere. It is not necessary to make a very detailed analysis for us to realize that Earth is visibly passing through transformation of varied aspects. Thus, humanity appears to be increasingly looking for explanations. And these are developed in various fields of human knowledge, which always permeate, both directly and indirectly, science, philosophy and religion.

Despite all these efforts mankind is unable too easily associate harmoniously these three pillars of human knowledge. It is fair to say that at the end of last century, major advances were made above all in science.

However, in truth, scientists, philosophers and religious people, still, despite all the major advances, in the "relationship" amongst themselves, often seem to live in parallel worlds. Thus, we see that the reason that certain gulfs still exists between the three pillars of human knowledge, perhaps, is the fact that few understand or even try to analyze the inspired thoughts of missionaries such as Albert Einstein who once told us: " God is the Law and the Legislator of the Universe."

In face of this situation, Spiritism has shown itself, more and more, a secure source to answer our doubts and uncertainties in any field of knowledge. That is, because Spiritist Doctrine being the means of consoling promised by our Master Jesus, has come to unify that which mankind still insists in separating. In other words, it has come to show humanity that in order to evolve from darkness to light, it is necessary to integrate science, philosophy and religion. And this is its triple aspect.

Spiritism is a religion, not in the dogmatic but in the hermeneutic sense of the word. That is, in the deepest sense, Spiritism is, yes, a religion, since it clarifies in a concise and clear way how man can develop his connection with the Celestial Father. This topic is very elucidated in the whole of the book **"The Gospel According to Spiritism"**.

Spiritism is a philosophy. About that, Allan Kardec affirmed that the strength of Spiritism is "in its philosophy, which appeals directly to reason and to common sense." (**The Spirits' Book**, page 484, 76, ed. FEB).

And Spiritism is a science. For

many, even for some spiritists, as paradoxical as it may seem, this idea is not very clear. Perhaps this is due to the fact that we still live in a planet with strong materialist tendencies. In truth, it is correct to affirm that there is a strong predominance of the materialistic stance in the majority of research centres, academic centres, means of communication and even in artistic environments. So, almost all of us both, directly and/or indirectly, come to think that religion and science "do not mix well". (This discussion, in itself, will be a theme for another article). This is, however, a big mistake. And ironically, science itself has been showing us this. For example, through quantum physics, curiously, scientists have been studying the atom structure in order to understand the Universe. Each time more and more a link between microcosm and macrocosm is established, demonstrating, involuntarily, the Father's greatness and the harmony of his House, the Universe. It is interesting to note that, the instructor of André Luiz, in the book **"Liberation"** (written through Chico Xavier), already talked about what science is coming to realize: "There are principles, forces and laws in the minuscule universe, as much as in the macrocosmic universe." The spiritist literature is full of truly sublime sources of knowledge that clarifies the most varied of themes, many of them, intriguing up to today, which goes from cloning to the formation of the Universe. A detailed reading of **"The Spirits' Book"** and **"Genesis"** show us the reason why Spiritism is a science.

If humanity had always allied science to religion, we would have been able to achieve unimaginable progress. Being as it is, we spiritists must always undertake to re-member our dear codifier Allan Kardec when he told us in **"Genesis"**: "all theories have to go to meet the idea of God, if they are not to fall in error".

It is, in this manner, that Spiritism shows itself, to be a science with philosophical basis and religion consequences and, thus moral. Uniting the knowledge, through the junction of the three pillars of human knowledge, instead of separating them, the Spirits' Doctrine makes possible a rational interpretation of the words of Jesus, which are the truths of God.

Spiritism is, therefore, Science, Philosophy and Religion.

Adenáuer Novaes

Spiritism was born with Allan Kardec, in 18th April 1857. The term was created by him and its doctrine deals with the existence of spirits. Psychology, was officially born in the laboratory of William Wundt, in 1875, whose researches were around quantification of observable behaviour. Spiritism was greatly developed during the period in which Allan Kardec wrote with the help of the spirits. This continued until his death, in 1869. Psychology, before Wundt, was embryonic and dealt with studying human development.

Allan Kardec, pioneeringly, in 1857, well before Wundt, published a Spiritist Magazine, which was subtitled Journal of Psychological Studies. For Allan Kardec, Spiritism was Psychology, that is, the study of the soul, being that understood as an immortal spirit. From that day until the present, both Spiritism and Psychology have developed in several directions and in several ways. Now, at the beginning of 21st Century, we see this union happening, perhaps as Allan Kardec thought. Both are knowledge that deal with the same object of study, therefore they have many things in common. Although they are distinct, they complement each other and offer, together, a better opportunity to understand human nature.

Peoples' interest grows exactly by the psychological questions which trouble them. Without being able to distinguish what is spiritual and what is psychological, we meet in the Spiritist Centres the opportunity to understand its dual nature: psychological and spiritual, simultaneously, there is not a mediumistic phenomenon which does not have a mind participating in it, neither a psychological phenomenon which does not happen outside of the limits of the immortal spirit. We will all gain if those two areas of the human knowledge actually unite, aiming at the eradication of the evils which afflict the human soul. Who knows, this still might happen in this century? In good time The Spiritist Psychological Society tackles different subjects as a deeper means of promoting Spiritism.

"No one can reach complete fulfillment without experiencing self-discovery."

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João Batista Cabral - Mtb nº 625

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The Spiritist View of Man

Integral Health

Karina Cardoso

Spiritism, in its essence, has brought us many explanations and teachings, which consequently, give us the blessing of knowledge and an important transcendent meaning for our lives. Essential to the study of Spiritism, is the study of the human being: Who are we? Where did we come from? Where are we going to? Why are we the way we are? Why do we go through the experiences we do? How can we attain happiness and peace?

The Spiritist Doctrine clarifies to us that in order to study Mankind, it is necessary to consider his spiritual nature, which is the key for a more complete analysis. That is man is much more than only a physical body, his social relationships and his psychological functions. Man is an eternal spirit, who was created simple and ignorant, so that through his use of his free will, he can make choices which will take him to perfection. This process of inner growth can take a higher or lower number of incarnations on planet Earth and/or other planets, depending only on the path that each person chooses to follow.

We learn that we are responsible for our present life, as that is a result of our past and present choices and experiences. Thus the future is something to be defined by ourselves alone, depending only on how we choose to live in here and now. We are the authors of our own destiny, never victims. That way, all of us as human beings, can abbreviate our sufferings, by choosing the path of love and following the teachings of Jesus Christ, and applying his teachings in our intrapersonal and interpersonal relationships.

Man, in the Spiritist view, is a being on his way to the Light, learning from his mistakes and building his reality at every moment. By already bringing a Divine spark in his essence, his capacity to love, to forgive and to do good is immense; though many times weakened by his moral imperfections.

The Spiritist proposal, for all of us, immortal beings, is the working on the realization of our divine potentialities, which sees, the good, the beautiful, the ethical; reconnecting us to God, making us active participants in the achievement of health, happiness and peace.

Ana Cecília Rosa

"A psychophysical organization results from a perfect identification between the Spirit and the whole, as consequence of previous reincarnations or present achievements, preparing the existence in progress to plenitude."

Joanna de Ângelis

The scientific and technologic advancements of the last two century influenced exceedingly the present view of health. The process of becoming sick and seeking relief and/or cure of symptoms related to diseases, has become highly specialized. We can already point out the molecular causes for our organic unbalances because we have become capable investigators of our microscopic structure. Terms such as human genome, trunk-cells, hormones and others, already make part of our day-to-day conversation and are seen as great hopes for our future without disease.

This optimistic view has been questioned, including by the higher scientific authorities. The behaviour of certain diseases is not so predictable as much as it was previously imagined. The cause of that "unpredictability" lies in Man and in the whole biopscho-socio-spiritual which is inherent to his nature. That way, the concept of **"Integral Health"** includes the broaching of all these those aspects previously described, besides Man's relationship with the environment, which is the present definition proposed by the World Health Organisation, as opposed to the previous idea of absence of disease.

Since ancient times we have known about this bionomic body-spirit. However from XIX century with the advent of Spiritism, Integral Man was identified being composed of body-perispirit-spirit, which are in constant relationship with his surrounding world, material and "extra-physical", which we have influence upon and are also influenced by, being by thoughts, feelings or actions. That way, the perspective and approach of cure, comes from the principle of finding the balance of all the aspects our integrality,

besides considering man as an eternal spirit, which is in a process of reajustment with the Divine Laws, and therefore subjected to the Law of Cause and Effect, granting opportunities of learning and evolution.

The Spiritist therapeutics proposals are characterized in activities developed by Spiritists Centres, through studies, prayers, magnetic healing, spiritist counselling, dis-obsession and magnetised (fluidified) waters. These are forms of alternative treatment parallel to traditional medical treatment. It is important to emphasize the need of the traditional medical treatment in search of the complete cure, remembering that the unbalances of any origin result in physical malfunctions, which cause diseases, which need resources that only medicine has on its disposal to treat them.

The Spiritist therapeutics consists of resources that permit an understanding of man in his integrality, looking to understand the immediate and previous causes of disease process, allowing himself the opportunity to search for self-knowledge, recovery and transformation. Together with this, it gives magnetic treatments (healing, fluidified water) which rebalance the spirit and the perispirit (the spiritual body) and subsequently, the physical body; generating conditions for health. All of this within the concept of Justice and God's infinite love which concedes "each one to his own works".

"Basically, every cure depends on the movement of the will."

Bezerra de Menezes

"Man has admirable unexplored inner resources, that lie dormant in potential, awaiting their development."

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

LECTURE

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

LECTURE

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: Adenáuer Novaes (Brazil)

Data: 26.04.09 - Starts: 05.00pm

SEMINAR

Theme:

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

Venue: