

# The Journal of Psychological Studies

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## Patience, the Science of Peace

Technological advances, ease of communication, permanent connectivity, demands to produce, the need to compete selfishly and other factors contribute to emotional imbalance, in which rush and urgency prevail.

man's character. Reflecting in the passage of *I Peter 2:20*, we learn that *when we are doing good and are afflicted, and endure patiently, this is pleasing to God.*

Day by day, life presents valuable opportunities to exercise pa-

coexistence with others also arise. The practice of all of them provides great benefits for mental, emotional and physical health because the body feels the effects of anger and anxiety. Patience is also a form of charity when practiced in interpersonal relationships.

It is essential to invest consciously in changing behaviours, and if not successful in initial attempts, be patient with yourself and persevere on the goal, repeating



Impatience is evident in immediacy, in the lack of tolerance, when something happens unexpectedly and can be manifested in disrespect in human relations.

Patience means having self-control when you cannot control the way people act or when things do not go as you want. To be patient is to be calm and tolerant in the face of challenges.

To be patient means being able to wait, to tolerate uncomfortable situations without changing one's own mood. Consists in the disposition to endure adversity willingly. It is also seen as a way of life in which serenity and self-control prevail.

The practice of patience is a virtue of the human spirit, emanating from God, which contributes to the strengthening of the good

tiences, for example, an illness, a betrayal, heavy traffic, etc. It is necessary to train patience in existential experiences, cultivating humility, to identify thoughts and irrational emotions, educating them for the achievement of peace through the use of responsible free will.

The patient person tends to develop the ability to see more clearly the cause of the problems and the rational way to solve them, even if the solution only comes with time. The individual knows how to face life in a constructive way, quietly, seeking harmony. Patience is a typical feature of the mature individuality.

When patience is already a part of the individual's character, the tendency is that other virtues such as tolerance, respect and fraternal

the new experience as many times as necessary until new habits are formed.

The act of being patient is a virtue of the Spirit linked to understanding and perseverance in faith. It means to feel the presence of God and persevere in His path, being patient to welcome the manifestation of His will, which aims at the evolution of consciousness.

The Spirit Emmanuel clarifies that *true patience is always a manifestation of the soul that has already conquered self-love and goes on to give this love to others by exemplification.*

**Evanise M Zwirtes**

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## Impartiality in Life

When we are born, we are not a *Clean Slate*, a blank sheet to be completed. We bring contents and experiences from other existences that serve as a basis for becoming, which is latent in us. From the upbringing we receive, culture and religion to which we are subject to, and other forms of collective interaction, we aggregate values and beliefs that help the structuring of personality. However, until we reach the fullness, the egoic perception has the limit of psychological and spiritual development, being difficult to

be impartial if the lenses with which one observes the world are partial.

However, impartiality emerges as an exercise or a goal to be reached so that we try to see beyond our lenses, to see the "other side of things," so that we try to deepen the understanding of what we see only partially. This exercise requires the improvement of the sense of justice because immaturity can benefit the egoic vision, which seeks privileges for oneself and those one is close to, to the detriment of others considered distant.

In this journey, pride will also be tested, as it is not easy to recognize value in people we despise or deliberately do not like, in which we

normally project our shadows; but, to be impartial, we should be capable of a broader observation. In order to overcome pride, the path of impartiality, humility appears as a requirement because it puts us in the position of apprentices of life, enabling us to recognize our errors



## Humbleness

A writer once said that to be humble is not to say "yes" to everything and everyone nor to mentally accept everything that others say - humbleness is having perfect knowledge of what we are and can do, without fantasizing about qualities that we do not have.

Many missionaries were among us and adopted the latter approach; fully aware of their role they exemplified with their behaviour the sublime message that they were carriers of. Socrates experiences self-knowledge and encourages others to do so with his maieutic; accused of being a heretic and a corrupter of youth, humbly accepts the decision of the Athenians judges and dies praising the philosophy he represented. Epicurus, maligned in his existential values, encourages his disciples to live and eat in frugality, to be moderate in leisure, because philosophy was the greatest pleasure anyone could crave.

There were many philosophers, thinkers, religious figures, though no one ever overcame Jesus of Nazareth. A full being, He lived intensely the goodness that He brought within, he set His light up in a stand for all to see and follow amid the obscurity of their character, which was still primary. He carried humbleness in courage, humbleness of will, humbleness to recognize the immense smallness of those around him. His efforts were focused on teaching us and, as a Master, He was concerned with demonstrating the divine teachings. Jesus of Nazareth, an example forever.

and mistakes, but predisposing us to growth. Contrary to common belief, being humble is not to decrease self-value, but knowing to consider it in its real measure without, for this, having to decrease the value of others.

In addition to the sense of justice, humility and knowledge that enhance the ability to discern, there is another essential learning for the achievement of impartiality: loveliness. Only when we are able to love ourselves, others and God we will possess the lenses of cosmic consciousness.

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### Lightness

Approximately 20% of the US population suffers from stress-related diseases. Known names such as depression, anxiety and ulcers appear with little variation in industrialized countries. But can anxiety and stress be cured?

The American neuroendocrinologist Robert Sapolsky, professor of biology and neuroscience at Stanford University and winner of the MacArthur Award, completed a study in which he demonstrates the harmful effects of anxiety in the brain and how we can learn to be and think light, like zebras. Zebras?

Yes, zebras only get stressed when they see a lion on the savannah. At this point, they use all their neurobiological possibilities to escape the animal that threatens their life. After the dangerous situation, stress disappears. In contrast, humans anticipate the possibility of the presence of the "lion", reproducing the situation of danger even in the absence thereof. Hence we have anxiety, which has turned into one of the biggest enemies of modern man. Jesus, unmatched psychologist, knowing the harmful effects of anxiety warned, *"Do not worry about tomorrow, because tomorrow will care for itself."* The anxious humans wishing to anticipate what they think is important, also anticipate the suffering upon themselves, becoming unhappy.

Even if life signals unpleasant events do not take these experiences so seriously. If bad situations present themselves and you need to bear them, do not make them a part of yourself.

Live lightly.

**Davidson Lemela**

**Neuropsychologist**

### Balance

Life requires that the Spirit face challenges in order to evolve. The spirit will integrate skills with these experiences that enable one to cope with the trails one should go through. Under tension, one will grasp knowledge that will turn into virtues and abilities to meet the



evolutionary processes required to reach one's Personal Designation. The spirits' balance is not achieved by eliminating the vectors that bother them, causing many discomforts, but by learning how to deal with them, which are inherent to everyday life. Learning to deal with opposing, contrary or aversive situations that may disrupt conscience is an urgent need for everyone. The main factor for achieving balance is inner peace, achieved via a high awareness of the personal immortality. This awareness goes beyond the belief or cognitive acceptance of the existence of an afterlife, since it requires the full experience of the immortal Spirit condition. This experience implies detachment, humility, charity, constant improvement of

skills conquered, constant study and acceptance of the new; all this colated by the joy of living and the felt communion with the Creator. Prayer, meditation and patience with oneself contribute to the conscience finding the safe haven for the desired stability. The focus on the

positive, on good and on its practice contributes to the achievement of inner harmony, but we cannot disregard the self-knowledge of the negative aspects of our own personality. These aspects should not be summarily rejected nor over-

looked, but understood as internal components of the soul that needs to reconcile its polarities. The inner harmony involves the acceptance of oneself, by understanding one's limitations, together with the utilization of the potential for personal growth. It is fundamental that human beings, for the so desired psychic balance, continue aware that love is the driving force of the Universe and that they should feel it in their soul with all possible intensity, above all manifesting love in the goodness towards others.

**Adenauer Novaes**

**Clinical Psychologist**

## Freedom and Responsibility

Freedom is the precondition of human dignity and the necessary basis for moral responsibility. When we start the process of individuation, we are required to leave our egoic claims in favor of something bigger, the Self. We will have to dispose of who we are without losing ourselves. This surrender is free and it is through it that the Self can take place in the world of

*achieve what one aspires as a fundamental condition of happiness.*" After all, are we free or not?

Perhaps, the answer is: yes and no. As stated by Jung (Aion), "*[The Human] is not free to choose its destiny, but its consciousness gives it the freedom to accept it as a task assigned to it by nature.*" If we take the responsibility of the individuation process consciously,

we will not escape from it and whether we want it or not, we have to accomplish our task. The problem is that modern man, with all ones freedom, has little resistance to collective appeals and gives in easily to massification. One believes that freedom is doing whatever one pleases often without measuring the results.

We are free to broaden our awareness, we are the only beings on the planet who can choose the life we want to have, we are endowed with spirit. We are aware of good and evil and, thanks to the ego, we have the freedom to decide. However we have a job which is to become more and more aware of who we are.



consciousness.

Without freedom, the process of individuation would not make any sense, the Law of Progress would be a fatality and there would not be meaning in the efforts to progress. But if we had complete freedom we would not progress as well, because without answering for our choices, we would be taken from one side to the other without assuming the responsibilities of our actions. According to Joanna de Angelis in the book *O Homem Integral*, "*it is perfectly normal the efforts of the citizens in favor of total freedom, it is a valuable step in the conquest of oneself. However, unenlightened and victimized by compressions that hallucinate, one uses the instruments of rebellion, triggering fights and violence to*

we will abide voluntarily to the impulses of the Self, that is, we will be in the service of a greater cause, doing according to the will of God.

Submitting to the will of God does not annul our freedom. On the contrary, the validity of the process is precisely in the fact that every sacrifice required to the ego makes us more accountable for our actions and decisions. It is noteworthy that the sacrifice is necessary to affirm the life we seek; free surrender to this purpose is what makes the experience authentic and meaningful.

We are in a constant process of choosing, which requires freedom and responsibility; we are free to choose and we have to take responsibility for the results of our choice. If the Law is of Progress,

We can only really consider ourselves free if we become responsible for everything that happens around us, including taking care of our planet; libertinage and folly will not make us free, but enslave us.

*"You will know the truth and the truth shall set you free."* Jesus teaches us that only the surrender to God will make us really free. And where do we find God? Joanna de Angelis answers: "*God is within us, and it is necessary to immerse in search of Him, so that we manifest Him prominent and reassuring.*"

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