

The Journal of Psychological Studies

Science, Philosophy and Religion

Spiritist Vision of Mental Disorders

Adenáuer Novaes

The International Classification of Diseases (ICD-10) in its Chapter V (F00 to F99), which deals with Mental and Behavioral Disorders, includes all psychic disorders, whether organic or psychological. Excluded are the symptoms resulting from psychic trances, which are no longer classified as a consequence or symptoms of psychiatric diseases. Spiritism has been dedicating itself to the study and treatment of disorders of spiritual origin, not making them different from those of psychological origin. This separation, on one hand, is due to the beginnings of science, which excluded all that was considered non-rational, non-experimental and of a religious nature, and on the other hand, Spiritism need to testify, so vehemently, the reality of the spiritual dimension. The differentiation was needed in the early days of the two fields of knowledge in order to establish fields and define objects of study. Today, however, on the contrary, the encounter is necessary because the interdisciplinary is a trend of human knowledge that seeks greater understanding of the Universe. It is noteworthy that one can not disregard the spiritual, nor ignore the psychological dynamics inherent in all living beings. The spirit, in its evolutionary trajectory, accumulates internal processes, resulting from its reincarnations' experiences, which are transferred to the perispirit, constituting itself in its level of knowledge and, sometimes resulting in diseases catalogued by psychiatry and psychology. Not every mental disorder is due to spiritual influence and not every obsession causes detectable mental disorders. Consciousness, the

external field of the mental apparatus, which includes its dense part called physical body, presents partially the

features or stigmata of the spirit. Everything that in it is perceived, as well as what escapes from the Unconscious, symbolizes what is happening in the intimacy of the spirit. To study the psychic processes and dynamics, independently from dealing with the spiritual, is mandatory for those who dedicate themselves to studying and to the practice of mediumship. As much as it is stated and established that a psychiatric disorder is the result of spiritual influence, particularly from an obsession, and even if the individual finds his cure in a Spiritist Center, this is not enough to despise the knowledge of the psychic dynamics involved. This knowledge, combined with techniques of desobsession, subsidize the prophylaxis of the diagnosed disease.

Adenáuer Novaes is a Clinical Psychologist and one of the directors of the Foundation "Lar Harmonia" in Salvador, living in Brazil.

The Problem of Being

"What is the nature of our personality? Does it contain an element that can survive death? To this question are



linked all faiths, all hopes of mankind.

The problem of being and the problem of the soul merge into one; is the soul that gives man his principle of life and movement. The human soul is a free and sovereign will, is the conscious unity which dominates all the attributes, all functions, all the material elements of the being ... The soul is immortal, because the nothing does not exist. (...)

Thought and will are the tools per excellence with which we can change everything in us and around us. Let us have only high and pure thoughts; let us aspire to all that is great, noble and beautiful. Gradually we will feel our own being regenerate itself and with it, in the same way, all social classes, the globe and humanity! "

Léon Denis
Book: The Problem of Being, Destiny and Pain.

Mental Disorders in Childhood

Ana Cecília Rosa

Mental disorders in children are defined as changes in social and cognitive behavior, to the detriment of learning and sociability. They may have their origins both in **organic** changes, such as cerebral palsy, genetic syndromes and autism, as well as in the **psychic**, represented by attention deficits, sleep terror disorder and depression. Medicine and psychology advance in determining "this or that **substrate**" for the disturbances, in an excluding way, while Spiritism unifies them through the viewpoint of reincarnation.

For parents, it is an anguish searching for information and treatments that are based on a holistic view, which are not always available. Spiritism, making the problem more understandable, calms parents and suggests solutions for healing, if not, the relief of symptoms. According to Joanna de Angelis (in *Love, Unbeatable Love*), the hypothesis of brain pathology is ruled out, "*their roots (mental disorders) are settled in past experiences of the Spirit that one is, responsible for the body structure that is in, developing conflicts and disruption of the personality.*" Furthermore, the obsession can follow the Spirit from birth, influencing its behavior and causing phobias and depression.

The child should be seen then as an eternal Spirit, reborn with the drapery of flesh and in the home suitable for emotional adjustment, committing to various challenges, aiming to behavioral learning and re-equilibrium of the personality, when submitting to the Divine Law, which always enables individuals to their spiritual progress.

Ana Cecília Rosa is a Paediatrician Consultant and member of the Allan Kardec Spiritist Centre in Campinas-SP, living in Brazil .

"Do not neglect to find the time to cultivate what is beautiful, eternal and good."

Anxiety Disorders

Ercília Zilli

The most common pathological anxiety disorders are the panic syndrome, obsessive-compulsive disorder, generalized anxiety and phobias, among others. Each disorder produces a set of symptoms, although many are shared.

The manuals of psychiatry and psychology describe what are the symptoms and the appropriate treatments, so let us raise other hypotheses rather than those described in the academic literature.

Are there spiritual components in anxiety disorders? Why do they come about? How can they be understood? André Luiz,

Effect. So when we deal with anxiety disorders, we are referring to issues previewed in the reincarnation project of each one, with the objective of identifying opportunities for awareness and growth.

In order for these to manifest themselves, the rebirth will occur in a family with which the reincarnating spirit has moral affinities and eventual disputes to resolve, that may provide it with the genes that enable the emergence of tendencies. For Leopold Szondi, the individual's tendencies should be channeled in a form socially approved and productive, for example, via the profession. To André Luiz, the axis of the existence is to turn tendencies into qualities.

If we deepen our analysis of anxiety disorders, we will find the fear pointing to the need to develop confidence and ability to cope. The work of self-knowledge will reveal the potentialities and drives present in the individual, leading one to make choices, directing its existence.

Anxiety disorders, despite the physical and emotional discomfort, can indicate important aspects for evolution. Understanding the process, the spirit can make a decisive choice: have a symptom or have a talent, fall ill or transform tendencies into qualities.



André Luiz

through the psychographics of Francisco Cândido Xavier, warns that the spirit marks the steps of its own journey and records the moves of life to form the **map of destiny**, according to the principles of cause and effect.

The concept of fate, in the Spiritist Doctrine, is deeply linked to the reincarnation project. André Luiz uses this term often relating it to project.

Destiny, therefore, is the result of a pre-reincarnation evaluation, of the learning and correction needs of an entity, based on the Law of Cause and

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"Each of us lives and breathes in the mental reflexes of oneself..."

André Luiz – Action and Reaction

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Mood Disorders

Sonia Theodoro da Silva

The ills of man are today in the newspapers, in the magazines, in the Internet, in the books. Never have we spoken so much of personal satisfaction, professional achievement, marital happiness, living in harmony. Never have we invested so much in self-image. All available resources are applied in the maintenance of appearances supported by the trappings of technology that enhances this principle. And there has never been so much discord, so many mistakes, so much pain and existential conflicts. Not that these were never present in human society, the tradition

opposes the laughter of Democritus to the tears of Heraclitus; both, says Montaigne "were two philosophers, the first of which, finding vain and ridiculous the human condition, only went out in public with a mocking and laughing countenance; Heraclitus, feeling pity and compassion for the same condition that we have, bore the countenance continually saddened, and eyes full of tears..." Certainly there are many reasons to laugh or cry, says Comte-Sponville.

But what is the best attitude in face of the current existential framework? It is the Spiritist Philosophy who enables us to many different possibilities, and all contained in its guiding principles for the self-encounter: reincarnation, law of cause and effect, God, plurality of inhabited worlds, possibility of communication between dimensions seemingly so opposite as they could be discarnate spirits and souls from Earth. Not that these principles were absent from the cultures of all time. Spiritist faith, however, devoid of religious regalia, is the one that links us directly to our divine nature, because divine is the Creation's

author, it is what gives us hope and invites us to look at each other as brothers of the same and long journey. It is it that still soothes the soul, not as Seneca aspired, but in action, and in the building of a new society in a legitimate basis, because it is devoid of inferior feelings. The alternation of moods, cyclic because stimulated by the inner in



conflict and outer in disharmony, when not analyzed under the circumstances of the soul's eternity and good science focused on the reality of our spiritual natures, will certainly continue to make victims. And suffering will continue to be the drive in our evolution, when much better would be to appease our sorrows in the sweet assurance that they are temporary. Maybe so, we would give the first step towards the deconstruction of this society built on eloquently fragile foundations, as it has no more strength to sustain itself.

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Psychotic Disorders

Manoel Portásio Filho

"Most mental illnesses are karmic commitments. The past of the human being, involved in personal interests and selfishness of all kinds, needs corrections, so that one's evolutionary walk can reach parameters of sublimation, a situation that one-day everyone will reach," according to Jorge Andréa (in "Visão Espírita nas Distorções Mentais," p. 121).

Psychotic disorders also encounter therein their roots. We bring from the past an extremely complex set of problems, of difficult etiology, because materialistic science generally sees only the man from birth, and even some psychological theories arrive so only to consider, in addition, the intrauterine period.

Only the Spiritist Doctrine, revealing the pre-existence of the Spirit, shed light on this disorder, showing that we are now the sum of many experiences lived and giving to the physical organization the status of outlet for all diseases of the soul. Would our body then be the remedy to redress the spiritual imbalances?

"Psychosis would represent the most severe charts of the mental illnesses, with multiple symptomatic, often linked to psychological complications, thereby reflecting severe and profound mental injuries" (ibid., p. 111). Psychotic disorders are generally classified into two typical groups: schizophrenia and bipolar disorder (previously called "manic-depressive" psychosis), and often leave serious behavioral consequences, which can protrude into future lives of the sick, through his psyche.

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Of Love and Loving

Evanise M Zwirtes

Love. Central theme of human pursuits. Considering the human being as a triune being, i.e. Spirit, perispirit and physical body, in order to fulfill one's evolutionary process, since its creation one is constantly seeking something abstract called happiness, in which love prevails as the essence.

Under the gaze of the reincarnation theory, the being, in search of self-realization gradually awakens from unconsciousness to consciousness, through self-encounter. With greater consciousness clarity, the being sees itself as a child of God that was created by love and to love.

Thereafter, the individual comes to a better understanding of one's individuality, accepting one's anteriority and conquering oneself in the present, breaking with one's limitations, which generate varied emotional and psychological disorders.

Adopting love as the life paradigm, the being then chooses to accept, condone, tolerate, rebuild paths and to love. Love always. As a consequence, the being realizes that its capacity to love in the social context expands, providing enriching moments to one and others.

Through this process of self-knowledge, in which the self-esteem is rescued, love emerges, comes out and the human being begins to love the love in one's, and this discovery is always an encounter of joy. It is essential that we learn to use the transformative power of love.

Love is the facilitating mechanism of psychological, emotional, physiological and spiritual balance. When love is present, it mellows beings and overflows into altruistic actions, expanding and multiplying it, attending life in all its dimensions. And is from love and from loving that the ebb and flow of life becomes filled with beauty and peace for those who identify with the cosmic harmony that vibrates throughout the whole Universe.

How to achieve this state of loveliness? Léon Denis, in his book *The Problem of Being, Destiny and Pain*, elucidates: "*The higher principle, the engine of existence is the will. (...) The will is the greatest of all powers, and its action is comparable to the magnet. The will to live, to develop in us the life, attracts us new vital resources, such is the secret of the law of evolution.*" Therefore, we understand that, under the directorial and organizing command of Life, the *Self*, evolution happens through love and for love.



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