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Psychosomatic Disorders: Causes and Therapies

Recovery

Ana Cecília Rosa

Psychosomatic disorders originate in the extraphysical area of the individual. Historically, ancient civilizations have known this phenomenon and practiced transcendental healing rituals. In science, Freud was the first to correlate the extraphysical cause (libido) to mental illness, opening the field to the development of transpersonal psychology. Spiritism, considering the reincarnation, expands the knowledge of these disorders' causes and proposes alternatives for their treatment.

Today, medicine already acknowledges psychological causes in the pathogenesis of many diseases, assuming that emotional stress is society's "great evil". The mental imbalance caused by concerns, affective conflicts and endless ambitions, directly effects biological functioning, causing diseases. However, the acknowledgement of this correlation does not mean the adoption of appropriate therapy. Drugs that act on the reestablishment of neurotransmitters and the prescription of healthy life habits, such as exercise and a balanced diet, are only involved in the spectrum of organic dysfunction. Admitting that the individual before being human is a spirit provides the holistic approach needed in the pursuit of the rebalance body-spirit, the only real way to achieve complete healing.

Spiritism, reaffirming the life eternity and reincarnation, confirms to be this extraphysical truth (Spirit) the cause of various diseases that come from this current carnal experience or from the follies perpetrated in previous incarnations. Joanna de Ângelis, in a message psychographed by Diivaldo Franco, says that "The

being through achievements, mental constructions and attitudes installs, at the centers of thinking life, the germs of dis-

"Any therapy that aims for the psychosomatic recovery must be grounded in the joy of living, in the pursuit of self-con-



orders that produce alienation (...), imposing non deferrable reimbursements through self-punishment, psychoses, psychoneuroses, traumas and obsessions that present themselves in multiple aspects." Thus, the spiritual doctrine, demonstrating the spiritual life, offers us the most valuable therapy for psychosomatic diseases as it nullifies the fear of death, explains the causes of suffering and assists us in the process of gradual moral transformation by the Law of Reincarnation. In addition, there is still the fluids' therapy, gospel therapy and the practiced Christian attitude that rebalances our vital centers.

Love and the noble actions strengthen the being with positive energy, protecting from physical and spiritual aggression generating full health.

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science and in the effort to adjust to existential mechanisms, without unnecessary and ambitious disputes or voluptuous wishes for pleasures that are soon consumed.

A valid psychotherapeutic proposal should be structured in the sense that the integral being is discovered and the existential purpose can be accessed by all.

The cure (...) should be achieved through the patient's awareness, who will find with joy the meaning of existence and the way forward in conscience of peace. "

ORIENTAÇÃO TERAPÊUTICA
À luz da Psicologia Espírita
Joanna de Ângelis

HAPPY NEW YEAR!

Our **gratitude** to all workers and collaborators, national and international, for taking part in the realization of good through this Society.

Spiritual Genesis of Pathologies

Manoel Portásio Filho

Earthly medicine is still far from discovering the true origin of diseases for ignoring its key element. Kardec said "when the medical sciences take into account the influence of the spiritual element in the economy of the being, it will have given a big step and new horizons will open up" (*Posthumous Works*, Part One, 9th Edition, New York: Lake, 1989, pp. 35).

Reinforcing the Codifier (Kardec), Emmanuel teaches us that "the vast majority of diseases have their core cause in the semi-material structure of the spiritual body" (*Leis de Amor*, 18th Edition, São Paulo: FEESP, 1997, chapter 1). This is due to the imbalances that we install in our perispirit along the evolutionary march, generating predispositions in certain organs of the body.

Our negative behavior, in the present or in the past, causes disturbances in the psyche, pointing to the need for renewal. Therefore, Emmanuel would later say that "the pathogenesis is a set of inferiorities of the psychic apparatus" (*O Consolador*, 15th Edition Brasília: FEB, 1991, pp. 96). In this turn of events, the ill physical body is only a reflection of the sick Spirit that commands it.

How to dissect the pathology of the soul? "Sorrow, resentment, despair, friction and irritation intertwine thought crises, establishing mental injuries that culminate in disease processes in the body and in the soul ..." replied Emmanuel (*Leis de Amor*, Chapter VII).

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Morbid Consequences Of Obsessions

Ercília Zilli

Obsession is the influence that an unstable spirit has on certain individuals that are in the same mental tuning range.

Usually, we study obsession as a result of unresolved past emotional relations such as grief, anger and rejection. It can also occur by affinity of thoughts and behaviors exhibited by the incarnated spirit, with no intention of persecution. André Luiz, in the book

giment, governing all sectors of mental action and is the only one strong enough to sustain the spirit's harmony," reflecting our ability to make correct choices or not. The person who exerts the will, makes correct and mature choices, is less susceptible to obsession. Unlike the desire, the will is the result of self-knowledge, self-esteem and reflects spiritual maturity.

Morbidity, which is the tendency to distort the stability of feelings, is the symbiosis of thoughts between the tuned discarnate and incarnate, deprived of the exercise of the will.

The lack of bonding and aggression, competition, tiredness and lack of time for socializing, so characteristic of our time, generate stress, which promotes states of mental dystonias that are projected over the physical body. The negative influence, corrosive and morbid, undermines the motivation and energy causing fatigue, irritability and instability, which increases our vulnerability to obsessions.

We are in the early era of the planetary regeneration advocated by Kardec and, with the inner renovation and balanced emotions, we have a new cycle of spiritual evolution, where obsession, the result of revenge and dislike, will not make any sense. Values such as fraternity, forgiveness, faith and ethics, will be the driving force of this new phase of humanity.

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Disease: Cure of the Soul

Adenáuer Novaes

The Christian civilization enthroned suffering as means for attaining spiritual elevation. There are few symbols that prove it (the crucifixion, the penances etc.). Spiritism, in good time, considered suffering as a result of past or present causes, demystifying its value



as a proposal for spiritual growth. Suffering does not guarantee the Spirits' development but it is a sign that something in their intimacy needs to be considered and is worthy of reflection.

What to consider when faced with a disease which outbreak is the reason for human suffering? Knowing the causes of the disease contributes to its healing but may not be enough to understand its meaning (occurrence that spares suffering). It is necessary, before the pain and suffering, wondering why it occurred. Usually the question is why but associating the disease to error or sin. We can not forget that the body also gets sick without us having done anything wrong, because it is an organism and as such, is subject to the environment that naturally attacks it.

What to say before the crucifixion of Jesus? Allegedly resulted from past mistakes or a contingency of the moment con-

cerned with a purpose to be achieved? In the face of pain and illness, you should be aware of the purpose and not just the cause. Upon discovering the meaning of an illness, it then becomes a building factor for a new reality, as the disease itself, whatever it may be, is

not sufficient to bring the Spirit to perfection.

The process of self-transformation does not happen because the person became ill, but from experience to be lived in a new scenario promoted by reflections around the purpose of this or that disease. The disease of the body can arise from the morbidities of the soul, and when it is the case, it is necessary that the soul has self knowledge in order to understand the mechanisms of divine healing. The lack of self understanding, that is, the Spirit's ignorance, is the greatest factor for the soul's illness.

Therefore, in face of disease, seek to heal the body, the soul and especially shape in your mind a new perception of the world, of reality, and finally, of the universe around you.

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Self disobsession

Evanise M Zwirtes

Allan Kardec, in *Posthumous Works*, clarifies that "human beings are often their own self obsessors". Fixed and negative ideas, if sustained, create obsessive thoughts and obsessive behaviors.

Thoughts and negative emotional states create zones of morbidity in our mental field. Remember that the idea is a being that is organized by us (spirits), to which the thought gives its form and the will prints its motion and direction. As our actions are a result of our ideas, we generate to ourselves happiness or misfortune, health or disease. When we don't develop our inner world accordingly, because we have not learned nor wanted to do so, we become vulnerable to external influences from incarnate and discarnate spirits. According to Joanna de Ângelis, in the book *After the Storm*, "we will only be hit on the weaknesses that need strengthening."

Self disobsession is synonymous of self-transformation, self-education. It is the human being learning to master its limited behaviors, whether mental, emotional or attitudinal. A person promotes its own disobsession through the modification of mental habits and negative behavior, choosing proactive actions.

According to the spiritist view, spiritual health must be understood from the human being triple reality: spirit-perispirit-body. The first is the intelligent, immortal and indestructible essence. Cure, likewise, should occur at three levels and will only be deep, true and permanent if the primary spiritual process is resolved, that is, if learning is experienced with patience and persistence, thus updating the integral being.

Auto disobsession is, in every sense, a process of spiritual liberation, therefore, of health.

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Gospel Therapy

Sonia Theodoro da Silva

The 19th and 20th centuries were characterized by the intensification of human conflicts that engendered an extremely confusing and distressing scene when compared to the scientific, philosophical, social and artistic achievements over the same period. Human beings showing clearly and without embellishments their errors and misdeeds, seem to seek with the same commitment, solutions to the tragedies that stun them. Heirs of their own fears, they have been trying to find answers to existential dramas that advanced technology, with all its *glamour* and efficiency, has failed to resolve; on the contrary, it seems to enhance the escape mechanisms from a reality that displays clearly and without embellishments that: we bring serious moral fissures that become more evident every day, and they do not follow the same pace as the scientific progress. The first decade of the 21st century, soon to end, although chosen by the UN



to be the Decade of the Culture of Peace, has proven to be one of the most violent, as it has inherited from earlier centuries the same psychosphere restrictive of high moral values and the lack of respect for Life, as manifested in all forms.

We are really living the transition so strikingly proclaimed by Jesus and the High Spirits of all time. Recurring issues, such as those proposed by Existentialism, today converge not to the fierce nihilism but to the Philosophy of Light, the Spiritist: who we are, why we exist, where we came from, where we are heading to and many other issues can be answered in simple and clear ways. The anomalies of any sort, the intimate misrule, the fragmentation of our feelings is just a painful scene of that bias that tends to send us to one direction: the need to find ourselves. Jesus of Nazareth's Gospel, illuminated by the lights of His Doctrine, can play the role of: illuminating consciences that now lie in misunderstanding, ignorance, afflictions, renewing our hope.

Let's therefore pursue Jesus' invitation, outlined in one of the most beautiful passages of *The Gospel According to Spiritism*, "Law of Love": "*when humans adopt it as rule of conduct and basis for their institutions, they will understand the true brotherhood and will reign among them peace and justice. There will be no more hatred or dissent, but only togetherness, harmony and mutual goodwill.*"

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