

November 2020
Analysis of the Reality

As incarnated beings, our relationship with the outside world occurs through the physical senses. Although they are often considered to be infallible, especially sight, physical senses are very rudimentary and rather limited measuring instruments. Recognizing the senses as measuring instruments of the world, unbiased of any emotional value, the logical conclusion is that these instruments are fallible, capable of being deceived and misinterpreted.

Magicians and optical illusion games show how limited is our perception of events and the world at large. Numerous instruments developed by man also prove our limitations being, the most common, ordinary glasses for vision correction and/or enhancement. Among the simplest and most common instruments there are microscopes, telescopes, sonar and hearing aids attesting "realities" hitherto inconceivable.

It must not be forgotten that the physical senses, as measuring instruments, only perform measurements of the environment, that is, they are responsible for the acquisition of data that is transmitted to a central analysis system, in this case, the brain. For us, spiritists, the transmission sequence is even more complex, because the data is transmitted through various physical components – the perispirit with its various layers - to the spirit, who will process the data through the psyche.

At first glance, it may seem that, reaching the psyche, everything would be solved, but it is not that simple, because, even at this stage, the process presents complications.

The swiss psychiatrist Carl G. Jung, known as the Founder of Analytical Psychology, says that "there are unconscious aspects of our perception of reality. The first is the fact that even when our senses react to real phenomena and visual and auditory sensations, all this, in a way, is transposed from the sphere of reality to that of the mind. Within the mind these phenomena become psychic events whose radical nature is unknown to us (because the psyche cannot know its own substance)"[1].

Thus, if our initial description were not complex enough, Jung says that the external "reality", in the transposition to the mind, becomes a psychic "reality". In this sense, when we consider that the only conscious access to us, about an event, is what it is called "psychic reality" and not the event itself, it is necessary to consider that other people also experience their psychic realities of the same event, and may, therefore, be diverse. That is, for the same physical event, several are the interpretations, or even, for the same physical reality, several can be the psychic realities.

In this context, the teaching of Jesus that says not to judge gains another proportion [2].

First of all, it is clear the impossibility of any judgment, given that none has access to the psychic reality of the one being judged, therefore, there is no way to evaluate his or her motivations and, not even, whether the result was as he or she expected or, still, if it would be due to a reaction to a reality that would be his or hers alone.

We can get a sense of the difficulties involved in any judgment by analyzing those related to common justice, in which lawyers, prosecutors, judges and jury among others, and all the laws and procedures that must be complied. Even so, with all this care, numerous mistakes are made.

The practice of judging leads to a certain mental stiffness. This loss of flexibility and weighting in the evaluation with others will bring similar posture to oneself. That is, the vice of judging will cause the individual himself to judge himself or herself with the same rigor. The crucial difference is that if we judge others, they will not necessarily be subjugated to our judgment, but when we judge

ourselves, we will be subjugated to the judgment. Thus, this practice is more harmful to the ones who practice it than to their victims. It is not by chance that Jesus emphasized: "For ye shall be judged as ye have judged others; the same measure you have served with others will be employed with you"[2].

Referências:

[1] Carl G Jung, Man and his Symbols, pg 21.

[2] Allan Kardec; The Gospel According to the Spiritism, Cap. X item 11.