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Personal Reality
Claudius C. Conti
www.ccconti.com

In the condition of spiritual beings momentarily contained/limited/obliterated by a certain amount of matter, commonly called the body, we often call reality what is related to this amount of matter - the body - and the rest of matter, commonly called "other bodies" or "other people" and the environment.

This relationship, despite being apparently meaningful, is not sustained when we try to deepen a little further in understanding it. Many people can feel surprised and uneasy in this lack of meaning and make a huge effort to remain in the ignorance. However, it is not possible to unlearn what has been learned, in this way, from the moment we become aware of something, there is no way to go back. This concept is presented in the teaching that says that the spirit does not degenerate [1]. In other words, by trying to remain in the stage of ignorance, the spirit tends to remain stationary, but never degenerates [1].

In this kind of unhealthy relationship, many find meaning in protecting an endangered species of animal, caring for its cat, dog or any other pet, while devouring a dish of beef, pork or chicken and, often, a combination of meat of different origins.

An animal does not know that its species is endangered and, therefore, regardless, its life is so important to it as the life of a cow is for itself, which exists in abundance. Both desire the same: to live and fulfill their role, be it the role of blue macaw for the blue macaw or the role of cow for the cow, that is, they long for fulfillment despite the species, be it an animal or a person.

Thus, it can be perceived that everything that is said in relation to the environment and preservation is, in fact, a manifestation of selfishness itself having nothing, or very little, to do with social or ecological sense. This clarifies an interesting question, the reason why another portion of the population does not care of the environment: they are also motivated by selfishness, seeking for its most immediate interests. Here, too, one can apply the teaching of Jesus that says not judge others if you do not wish to be judged in return [2].

Another factor that aggravates the understanding ourselves is the fact that we are harassed to know that in a certain country people eat dogs while, at the same time, we do not mind about our own dishes full of assorted meat from various animals.

We live, therefore, a personal reality in which only the our very way of thinking is considered. In this view of reality, when taken to the extreme, intransigence arises, whether political, religious, philosophical, the most common ones, or any other kind. But the interesting thing about all this is that we don't get the way we are.

An acceptable explanation for the difficulty in perceiving these flaws that we keep on doing and that hinders our spiritual growth was presented by psychiatrist Carl G. Jung when he says: "There are still certain events that we do not become aware of. They remain, so to speak, below their threshold. They happened, but they were absorbed subliminally, without our conscious knowledge"; "And although we have originally ignored its emotional and vital importance, these later spring from the unconscious as a kind of second thought."

Simply put, we can say, in plain terms, that we do not know what is in the depths of ourselves, that is, we do not know ourselves. Therefore, the process of self-knowledge becomes fundamental for spiritual growth. Without self-knowledge we will continue with inappropriate behavior, believing to

be spiritualized and evolved, not being "like the others," just as the Pharisee in the parable told "to some who put their trust in themselves as being righteous, and despised others: Two men went up to the temple to pray; one was pharisee, publican the other. - The Pharisee, standing up, prayed with himself: My God, I give you thanks for not being like the other men, who are thieves, unjust and adulterous, not even like this publican. I fast twice a week; I give tithing of all that I have. The publican, on the contrary, keeping himself away, did not even dare to raise his eyes to heaven; but he beat his chest, saying, My God, have mercy on me, that I am a sinner. I declare to you that he has returned to his house, justified, and the other has not; for he who rises shall be lowered, and he who humbles himself shall be lifted"[4].

References:

- [1] Allan Kardec; The Spirits' Book, Question 118.
- [2] ___; The Gospel According to Spiritism, Chapter X item 11.
- [3] Carl G Jung, The Man and His Symbols, pg 22.
- [4] Allan Kardec; The Gospel According to Spiritism, Chapter XXVII item 3.