Anima Est

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Abstract

Our investigative question is what part of the human psyche is active when we are sleeping. We use the single-counter-example method, extracted from Classical Logic, to prove that it could not be the case that one of our existing models for the human psyche could explain the human sleep. The models of the human psyche that we consider are the Freudian, the Jungian, and our own (Pinheiro, 2014a). By proving that no known part could be active whilst we sleep, and we prove all by presenting known facts, we reach the conclusion that we need a new model of psyche to account for the entire complexity of our beings. We associate sleep with dreams. Upon discussing the human dreams in more details, we end up applying the principles of the inference to the best explanation to explain the human dreams by means of references to the spiritual world. That makes us think about how the spiritists would describe our psyche, and we then present a new model. The new model is obviously a fruit of speculation. This time, the model involves all Freudian elements, our extensional elements, body, and soul. We use the synthetic method to construct our new model. Since our sleep time is so important, to the point of obliging us to build a new model for the human psyche, we worry about protecting it. We then use studies on the impact of noise on humans to talk about how bad the consequences of having a person speaking to us during sleep are. This trivially extends to people that are in hypnotic state.

We try to make a case against hypnosis and interference with the sleep of human beings by referring to health, spiritual, and world consequences. Our main result is then a new model for the human psyche, and this time a model that has to do with what is beyond what has already been formally acknowledged by us. A secondary result is that we should not allow people to hypnotize others or to speak to them as they sleep. Our conclusions are that there is definitely something beyond our rationality that happens during our sleep time and this something has not been identified by Freud, Jung or us this far. Besides, that we should not allow people to hypnotize others or speak to them as they sleep.

Keywords

soul, Jung, Freud, psyche, dream, harvard, pinheiro

Full Text:

PDF

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Tristis est anima mea is the second responsory of the Tenebrae for Maundy Thursday. The Latin text refers to Christ's Agony in the Garden of Gethsemane, a part of his Passion. The theme of the text of the second responsory for Maundy Thursday is Jesus in the garden Gethsemane, addressing his disciples. The first two lines of the responsory are Matthew 26:38. In the King James Version, the beginning of the Latin text, told in the first person, is translated as "My soul is exceeding sorrowful".