



Time and Eyes

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“The moment of noon, or half-life, is what Jung calls Metanoia, the occasion when consciousness must open itself to the other side and, feeling more empowered, can reconsider the creative value of the unconscious and turn to what it has yet to develop”.

This is the symbolism that ophthalmologists witness daily. In our routine, we often fail to understand the anguish of the patient who has been diagnosed with presbyopia and who gets surprised by this announcement of the end of youth and the beginning of old age.

The correction of hyperopia and the induction of myopia in one eye to correct the condition in which one eye sees near while the other focuses on far have become routine in many ophthalmological centers. Such procedures have highlighted a gap in the field of qualitative research, which prioritizes the voice of the individual over the significance of numbers in quantitative research.

Based on this premise, I embarked on a study to attempt to understand the presbyopic patient who seeks refractive surgery to get rid of the need to wear glasses. The study is still in progress; however, some statements deserve to be shared, even if they may be termed as a spoiler.

“With time, our vision goes... It goes down, like everything else in our lives, right? Everything in us changes, the body, hair, everything starts to change, so the eyesight also deteriorates because of this, with age”.

The above symbolizes the meaning of presbyopia and its relation to temporality. Could it be that by not questioning other possibilities of correction we are being negligent? may be.

“Terrible! First, the aesthetics, which change a lot, and second, you always want to have a more modern model, and then you are devastated”.

According to Roger Scruton, beauty is not an inferior, superficial value; on the contrary, it is fundamental in our choices, and the aesthetics of the face is directly affected by glasses. This recalls Rembrandt, who defined *“that the face is the place where the self and the flesh merge and where the individual is revealed not only in the life that shines, but also in the death that sprouts in the wrinkles”*. For him, the eyes are where the presence of the subject is most evident and he stated that: *“it should not be treated as an object, it is untouchable, inviolable, and consecrated”*.

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It is true that ophthalmologists violate this sacredness; however, I think that we will be forgiven because removing an object that hides the sacred is a noble act, because the divine beauty is again on display.

“Much better without glasses... It's like you're addicted to something... To some drug, something. You have an obligation to have the glasses”.

I do not think that any ophthalmologist has ever imagined that the glasses they prescribe could be compared to a drug; it is a powerful symbolism that evokes a total and unwanted addiction.

“No, it's all over, I am normal, I am normal today. I think I am normal!”

People get used to it, but wearing glasses is not normal; it is a tool for a disability. If our understanding in this regard is not solid, we may exclude someone whose suffering can be allayed. We cannot underestimate the patient's intelligence and freedom of choice; we cannot choose for them.

It is not the surgery that is bad or good, it is only a weapon, which can be used well or badly.