The Sex of Angels: The Flesh Dilemma - spirit revisited

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Argument

We might ask ourselves, why does the flesh-spirit or body-mind problem have to be a dilemma? Can't we see it as a unit? We intend to approach the question in the contest of western rationality and using anthropological records, to assess how the most diverse cultures other than ours relate body and mind, with each other and with the world, the social, the natural, the cultural, where religion is included, of course.

Development

1.

Therefore, a methodology to be used in approaching the dilemma or problem in the body would be, first of all, to see and check how the most diverse world cultures play with this relationship, if there is a unity between them, if they are separated and why, at the same time as the band sound of this film is a football game in which the team that recently thrashed the Portuguese champion takes part. First of all, let's not sexualize the issue, because not everything that flesh, body, is sex or sexuality. But there is a myth, a mytheme, that the body must be sexualized, established in Western society in a profound way and sometimes even, in certain registers, quite outrageous. The West is a culture of exaggeration, of ascertainment (of the truth?), in various ways, under the most diverse forms of expression. A culture of daydreaming explanation to the point of nausea, because everything has to be explained,
The Portuguese people got used to waiting, waiting for what to happen, but now, that the world has changed, they don't want to lose the carriage's progress, nor can or should or is it possible to jump from a train already underway. It's not time to change, change has already begun, it's time to sit comfortably on the train that will take you to the future. You must ask yourself where I want to go. For, to the conclusion that the root of the flesh-spirit dilemma is based on morality (Frankl) and that it is essentially rooted in a reason that has to do with religion, but which is also operatively anthropological, that is, it has to do with the time and custom and the use or abuse that the man makes or has done.

**two.**

First of all, let us pay attention to the various themes, from now on, to the “upper part” of the question, that is, what we consider, in one way or another, to be higher. We call mind an entity (in Heideggerian terms) that thinks, that knows itself, that, in a certain way, exerts control over the body. We call, then, spirit, to anything that belongs to the philosophical (inquiring, arising from the Enlightenment and Greek civilization) and we call soul to anything religious. Then, we call meat to anything, a substance or set of muscles, blood vessels and bones, which is within the scope of the immanent, the functional, the reproductive. But the mind also reproduces, so to speak. People say, “whoever writes a book makes a child”...

**3.**

I, for example, write these things that I think because it gives me pleasure and absolutely with an altruistic sense of sharing a certain knowledge of the world and my mind, we could say in Cartesian terms. So let's continue our exploratory approach, to see if we come to valid conclusions. If flesh is one thing, what about the body? It is also a thing, obviously, an organism, something that moves. Therefore, all animals have bodies and corpuscles are also spoken of in biology. From now on, we can observe that, in Indian civilization, the spirit is not disconnected from the body, we are faced with a division that is in a way only external, while in the West, this division is internal, that is, what the West did was to send the body command in the mind ("act with the body"),
Lisbon…), this essentially has to do with the myth of the civilizing hero, which the Americans, whether from the north or the south, adopted, and in the north this mytheme is more active and is planted, spreads quite notoriously in art., literature and cinema, whether Hollywood or independent.

4.

Now let’s see. While in India, just to give an ethnographic example, sex is sacred, just like cows, in the West it is something sinful and sexuality is seen as either transgression or reproduction, and in this way it is brought into society. center”, normal. Now, it was religion, or the power that culture gave it, to operate this separation, which works like an articulated puppet, full of threads that connect the various parts of the puppet’s body. The Mind ordered the body to separate itself from it for obviously evolutionary reasons, which have to do with a certain moral and even liberal eugenics.

5.

Furthermore, the question of the body has to do with the relationship between the sacred and the profane, between the secular and the religious, between analysis and proof (in a reference to the English empirical tradition) and has to do, lastly and essentially, with the relationship (or absence of relationship) between secular and religious), that is, with the functioning of society as a whole, as a system, sprinkled with total social phenomena, as identified by Marcel Mauss. And it obviously has to do with the division of social labor identified by Émile Durkheim, where it would be interesting to observe and follow the role of women in the most diverse ethnographic, cultural, cultic contexts…

6.

Man, therefore, is a “thing that thinks” stuffed, regimented with meat, muscle and we only recently discovered this, because the development of technology and economy allowed this, that is, man was looking for resources and went away. getting used to the idea that they could live better, make better use of their lives, have quality of life and that this could give a better image and future security to the
future generations. Some still think in terms of reproduction, while others think in terms of *jouissance*, while the rest think of both. So I have a body (which is mine, if I don't believe what the Church says) and I make use of it, selling my soul to the Devil. Or am I (if I'm a woman) an emancipated Being and I make myself a commodity, a cultural product... But, let's say, the ideal would be to unite one thing with another, but the Western mind does not admit the whole (which would bring you happiness), because he would have to alienate himself in another culture and, in a way, make that *ensemble*(set, in the sense of “disposition) what the body is, a product, a commodity (Bataille, Baudrillard).

Therefore, keeping the sadness of the people, makes a profit and the economy controls everything, from gas from Ukraine to oil from the Middle East, so let's think in geographic, geological terms, if it hasn't been about making Africa a prosperous continent, it's because the rich only take from the poor and distribute among themselves the wealth that belongs to them...

7.

The rapture of Saint Teresa of Avila and of some sacred art indicates, for example, among other things, the body that wants to rise to heaven, the body of Christ who rose from the world of the dead, rose, in a word, conquered death, came from the other side to this world, again, proving that the immortality peddled in the Greek gods exists. This is what religion believes, which invests more in the other life, in this possibility for some and certainty for others, while others do not believe in a life in the beyond (or even in reincarnation, like the Hindus, our ethnographic example) and end up refining its existence while it's time...Actually, the Church doesn't understand the body, better, it doesn't understand desire, but in a way, that's not its social function, let's say, art also snatches and not everything that is art is art, that is, , the sacralized body is what is called in anthropology, a phenomenon of primitive cultures, that is, still dominant in global terms. Then there is another phenomenon in the West, that of the sacralized mind, that is, by religion (the desire that is squeezed) or by psychoanalysis, psychology, psychiatry, although the latter exerts, given its content and intermediate function, a certain form of connection between the two spheres in the name of an alleged perfectibility of social and individual life, of the myth also of the perfect man.
8.

As I had the opportunity to show in my doctoral thesis, the feeling of the good savage of the border knows how to deal with sexuality in a much more educational and sweet way than in urban contexts, where the strategy and the symbolic game of the hunter and the prey prevail. The boy from the village is much more romantic and realizes that the salt of life is sex, so he invests from an early age in the possibility of having a wife “just for himself”, when he is an adult, through marriage, so he works at home. Let to see what it gives him, works on the works so that one day he can build his own house (“Who a house wants a house”). This is anthropology, but also philosophy, that is, I think and the body obeys, but also in a sense it commands it because it gives me pleasure and “makes me think” (Lévi-Strauss).

9.

Therefore, the soul is what is romantic and makes me dream and be happy with someone or with myself, through the fantasy and sexualization of existence, because sexuality is, I believe in my individual and social life, the greatest force in the universe. But love is also force majeure and porn is hollow, functional, boring, repetitive and it is on this repetition that the Western mind is based, with some exceptions depending on the contexts and the social subject-actors in question. Porn educates, in the village, but it can also give me a stroke or heart attack if I exaggerate, that is, “things that should be seen from afar”, as the song of the Heroes of the Sea says or “things of the world”, too obscene, because this is the true anthropocene, seeing humans copulated in the most diverse ways, repetitively, in exhaustible, saturating terms. That's why a certain television, like our CMTV, it's obscene, pornographic, because it shows things too close, in visual and moral terms, because morality teaches me to have only one woman and I'm even going to hit her one of these days because I'm jealous or she's been cheating on me, when I have one or two mistresses, if need be. In order to continue this study (which is never completed), it would be necessary to go further in ethnographic terms (with examples from different parts of the globe), but also in philosophical terms, to deepen this pregnant relationship between anthropology and philosophy. Therefore, sexuality and sex are there, they are there, patent, available, when the real man and the real woman, out of fear of death, look for the perfect partner, the embrace that will satisfy him and he repeats it over and over again, now with the same, sometimes with others. In fact, as some think, true sex and divine sexuality are in the brain,
10.

In fact, we can say, what is beyond the reproduction- *jouissance*? The production? It makes the man an object, worse, the woman an object. But...isn't that what the man likes? To use and be used, to desecrate and to be desecrated, to play this music in two voices that make you feel alive. It is the experience of the world, the miracle of the senses, the best of two worlds, the sacred and the profane. Therefore, the body can be a product, full of guts and internal secretions, a body that wants to be attractive (fashion), functional (work) and healthy. In fact, if it isn't, it's not worth worrying about sex, because it has long since left the body, as if it were a light that illuminated it in the face of the Other and abandoned it. Therefore, profane sex is animal, Christian sex is reason for meaning. And reason, of which we have not yet spoken, is it not that which controls everything, the body, the mind, the spirit, the flesh, the soul? What western or industrial reason is this that were and patents the most diverse forms of love, of the mechanics of the senses, of aesthetics?

11.

Money can buy sex, the body of the Other, but... what is love? Because we remain stubbornly romantic (the role of the collective unconscious, analyzed by Jung), no matter how many tragedies we have to face in social terms, that is, because we still invest in education when, in most cases, it is miseducation, that is, it forms the subject-students to give them the idea that they have to work studying, to be able young people, therefore, the role of the civilizing hero, even in modern society...

12.

Then, the paper of money, wrapped in the most diverse social and artistic papers, as in The Three Sisters, by Chekhov. Yes, I can buy a body for a few moments, minutes, but I keep wanting it right after a while, the same and I'm never satisfied, so it's better to "use" the Social Contract and have a body (social, criminal) only for me, taking the opportunity to have some social prestige if I coin this sex through the Church... But, nowadays, who cares about prestige or social honor, with image? Everyone, everyone is worried about what others will think (if they do this or that), that is, this is the double helix engine of the functioning of society.
13.

So, you see society in a certain way, according to a certain cosmovision that can only be your neighborhood, your city and you shape that vision as you progress geographically, and you learn that adult life is not so much fun, it can even be quite boring, boring, or even tragic and horrendous, but you continue, believing in yourself and in society, which is, for you, your group of friends and you wounds there, not thinking much about the end, but yes on purpose. Otherwise (motorcycle), money is society's fuel, the true social fuel, which makes economies turn and develop, but there are those who believe that it is agriculture or ecology, so many reflect from it, from their practical and theoretical. If we look at it, there are societies where money does not exist, everything is much more direct, within the scope of exchange and, *jouissance* of the “thing”, of the Being filled with power to be at peace with himself, with others and with the World, sipping, absorbing and giving semiotic information at all times. It is the moment of global communication and sex is just that, total communication, understanding with the cosmos through the body and never as in intercourse does reason apply so much, from disinterest to obsession...

14.

We do not want to exhaust, nor would it be at all possible, this question in this essay, but only to glimpse what is happening with so many unhappy, angry, even if rich and successful Westerners and why primitive man, even though he is happy not knowing, yearns to be western. What is so attractive about this attitude, this desideratum? Because, in fact, my neighbor's apple tree is always better than mine, that is, as social anthropology has shown through, for example, David Pocok, social life generates and generates itself (itself in its most bizarre dimension) by reference to others sometimes, out of deference to the Other, at other times, that is, by reference, attempt at connection, communication, imitation (De Tarde)... It is seeing the other, the other monad, that I I construct myself in the sphere of both the social, the
public life, public space, but also in reflection or even by shock, if we think of the example of Leibniz's monads.

15.

Then, looking at it from the other side, I learn to have sex with another person, but there are also those who do it in a group and this will be, for me, a crazy, excessive, unhealthy form of communication, which doesn’t allow me even close. by no means think in religious terms, because religion has taught man to condition his desire, his libido, to use it for a certain end (which is not given at the outset), for the good of society (Foucault), my sanity and that of the entire social body. But, in fact, if the internet, through its social networks, is a replica of society, it never seems to exist in reality, it is mere conservative and romantic fiction, as the teenager's thinking is projected more towards the end than for the process, more for the synthesis (the conclusion), than for the analysis. Here we are, therefore,

16.

Therefore, we can put the following hypothesis: should duality be maintained? Should we keep the mind “off” from the things of the body? It is not the mind “who” desires, but the body, man, from an early age, in a Marxist, evolutionist perspective, thinks with the body. So why psychiatry and why this very American, I would even say, very English spirit, that sex, love, are therapeutic? Because, first of all, no monad is happy alone (unless it is a hermit, but the plants and animals of nature would have it all the same), man tends towards the Other (hence the legitimacy of any and all anthropology, be it philosophical, cultural, social). We can say that, just as the head is united to the body through the neck, man is also one, he is a whole, he is an analogy, a representation of the social body, hence, individual and social are linked from an early age, from forever. But... is the mind in the head? Inside the skull or on the ends of the hairs? And the feet? Don’t you think too? Of the two heads, which one thinks better? In fact, the issue is one of environment, relative to the environment, that is, man is not separated from the environment, the environment and it was Kant who designed this separation from an early age, obviously identifying it in his “Social Anthropology”, but was wrong, reason works in
relationship, cannot be separated from the body, because it is the body that thinks and not the brain, this only represents and presents nervous stimuli to the rest of the building, of the org.

anism, for him not to collapse, to adapt (to this environment)...

17.

In fact, advancing our analysis, both psychiatry and traditional medicines have the solution, they are the whole that man needs to regenerate himself, to return to being what he is, that is, to rest when he “should” rest, to work when it should be done, and work may, one day be abolished or will have another form, another representation, under the most diverse functions and occupations, mixing with the idea of leisure. And what about prostitution, should it be legalized (I speak in the Portuguese context) or should it remain as it is? Let’s look at the American example, which varies according to the states and let’s look at the most varied European examples... the problem, in fact, is almost in its entirety, western, in the idea that man makes of the body as a “territory” to be conquered and, from there in forward, to manage, to be maintained... but the woman claims to be the owner of her body and machismo is getting worse in certain sectors of society, and perfect societies do not exist, there are moments, some days, when one dreams of this idea, this complex of societal relations, because, after all, when we desire the happiness of others in theoretical terms, we can be reciprocated in theoretical terms and, even in practical terms, if I do not think that the Church distributes spiritual goods badly. But, for example, spirituality has to do with the idea of spirit: there are good spirits and wandering spirits, there is religion and there is witchcraft and sorcery (among the Azande, for example), everything intertwines (and this complex of societal relations, because, after all, when we desire the happiness of others in theoretical terms, we can be reciprocated in theoretical terms and, even in practical terms, if I do not think that the Church distributes spiritual goods badly. But, for example, spirituality has to do with the idea of spirit: there are good spirits and wandering spirits, there is religion and there is witchcraft and sorcery (among the Azande, for example), everything intertwines (and intercross) in this body that is man, everything is related, sometimes in a harmful way, sometimes in a wholesome way, because both matter and spirit are pregnant and when the two dimensions of the expression of the real combine perfectly, the world can finally change.
18.

The strategy of sex (well done) lies in being selfish, but also in being altruistic. And it’s like that in love too, I can’t give all the time, I also have to receive, so what is disconnected can be connected and disconnected again, because not everything is volatile, airy, disproportionate and inappropriate, the time girds this chastity belt but also frees desire according to temperatures and seasons, as Michel Serres said in his Philosophy of Mixed Bodies.

If every man’s dream is to get married, or at least to have a stable relationship for a long time, that requires time, dedication and religion...It requires trusting the other’s body as a representation, obviously, of the social body. It is society that gives me that body to take care of and its spirit, its soul, its mind, to cherish it and lead to happiness through a certain degree of happiness, collective and individual, because ideas, as well as substances, propagate, reproduce and sometimes spark, but that is where Light is born, therefore, Life...

Then, sex is not a lack that can be filled, there is no gap, nor a complement, I believe it is not even the icing on the cake, it is, when combined with love, the true way of resolving conflicts, among which, on the other hand, is violence, which must be conditioned (tamed, I would say), in order to circumscribe and dominate... Sex, like love, is communication and in this global village, between reality (social and another, the cruel and violent reality) and virtual, it is sometimes necessary to decide to opt for denial, for silence, for non-involvement, if only because we went too fast, we got excited, it was the emotion of communicating that made the world in a dangerous place to live, took love by storm and set the heart free, that is why man is projecting his will and becoming to other planets (or just “in the air”) and he is desperately looking for the lost balance, between ecological war and crime, between farce and almost true truths, between morality and the conditioning of bodies, between God and the Devil, between black and white, and soon all the other colors...

19.

So, on the other hand, following the suggestion of a French philosopher, can there be a sexuality without penetration? That is, penetration is only reproduction? Isn’t it fun too? Does this not simulate the original moment of the mythical, I would even say, mystical copulation, that is, the union of heaven and earth, opposites, Yin and Yang? So it’s just sex jouissance, is it not the urge and desire to break the world and see beyond
of him a possibility of life, of existence, outside of him, of myself, that is, to be myself the Other, another person? On the other hand, is not the body a summary of nature itself, is not the body nature itself that wraps the soul that raises its hands to God when nothing else is possible to think, to exist, besides positivist science, will not be, in In terms of an anthropology of belief, faith in God, in the Good that costs so much to practice, is the only way to save the world from its disease (which also, when it is useful, does not kill, because “what does not kill us makes us in the strongest”, says the song...). Is it not, on the other hand, desire, a combination of effort and gift, gift, offering of meaning and pure generosity? It will not be all one and the same thing, in a world that is multiple and one at the same time, full of unfoldings and hinges, of leaks and tubes,

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