



## ***Mens Sana:***

how Christian morality  
separated the desire from  
the mind

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## **Summary**

What is the healthy mind, in transition or definitively? Has Christian morality, if it is still spoken of, separated the mind from the body, in order to better analyze it? Is the mind the body? Who rules the mind? The body? And who rules the body, the body? And what is the action of time in this binomial? We will try to analyze these binomials here and now.

## **Development**

### **1. CHRISTIAN MORALITY**

Was it, we hypothesize, Christian morality that separated the Western mind from the Western body? Why have we been influenced by the East? And why, even so, does the Western mind remain almost exclusively utilitarian? Why is capitalism, in all its variants, so successful? We certainly like to kick the sack of Christian morality, it must be said, almost politically correct, but it has in itself, at its core or crucible, the solution to a more or less happy, even delirious, way of life, which is quite satisfactory, strangely enough, even +ara the body, for it disciplines it in favor of the social order more or less convenient to the ends of the race...

We are attracted by this spirit, but also by the pleasures of the body, so how to reconcile one and the other, how to articulate mind and body as a function of the mind and the social body, the intelligence of the social?

## 2. WHEN IN THE MASS, ON MY KNEES

What happens when we enter the Church? We certainly go into a trance and we become aware of the carelessness, of the deviation, you have to turn to Christ to get back to the right thing, to the convenient path of yourself, because it is convenient for your group and your society, to the detriment of a more or less conspiratorial vision of the world and its action on the mind... Yes, inside the Church we are in a trance, because there is an idea that is superior to us, that hovers over our mind and that, in the consistency of its image, does not lie...

Fortunately we have learned to be revolutionaries, looking for one or another form of inspiration, more or less philosophical. That's why I have as my post-doctoral project a philo-anthropological analysis of a historic publication among us, the Riverkeeper, to analyze this confrontation between a certain primitiveness, the traditional, rural, vain, and the utilitarian and urban, among buildings... That's why I keep listening to Penguin Café...

## 3. THE BODY SPIRIT-THE SPIRITUAL BODY

The very Christian idea of the body as temple...how could it coexist over the last centuries with the profane idea of the exploitation of man by man, of a scientific socialism, of secularism? One of the few to make this point well was, in an absolutely pervasive and socially influential way, Mário Soares. We witnessed, then, a *clash* of criteria, many losses, for the public and personal sanity of many good people. Was this then allowed, in the name of individual freedom, of a definitively liberalism of the disposition of the body in public space, what Nélia Dias said was a society of mutual autopsy, although in a context of ethnographic museology? The *clash* is civilizational, I argue, is the tripartite personal Being body, that is, the upper body tripartite in mind-spirit-brain, when we forget the soul, the exchange value, the more or less poor soul of Being, of doing, of

Heideggerian being-there, of Being as a function of something absolute.  
Hence the Church and ceremonial fear.

#### **4. THE SUBJECT LODGED IN THE MIND**

The subject is thus in the store, that is, lodged either in a category of the mind, be it spirit or soul, the body being vehicle, transmission piece through which for the fuel (of combustion, ignition) for the very action of locomotion and development of the things of the spirit. Social life, therefore, is the passion of many, the cilice of something that boils, burns, but gives life, proliferates in the intimate and propagates in the social intimate, beyond criticism, condescension, and the respective envy of the emigrants who went to France to work...

This accommodation has to do with a certain habituation of mind, of habit, of continuing to run when one is completely blown away but has chosen a public profession, where giving is giving until no more and receiving is only in terms of a meager stipend to continue working for others. Hence the American liberalism, the capitalism of the mind, in the mind... That reserve in the face of what happens on the other side of the Atlantic sea, because somehow America has not died, little by little or all at once, a certain idea of Being, happy and consonant with oneself and others, is still alive.... Whether there is a social anthropology there, I don't know, but I do know that the anthropology is distinct in Europe, more social, more leftist, more immovable, see that, for example, in terms of the elements like the hurricane winds, of a society that both has the house on its back, and has it on the move, made almost exclusively of wood....

## 5. THE HOUSE, A PLACE OF INNER BREATHING

In fact, it was the house. The domestication of the savage thought (Goody), allowed us to fix, to put back in the origin, that very Protestant thought of the separation of the soul from the body, with man, in the most diverse contexts, continuing to be constituted and socially affirmed as duality, mind-body, since this obeyed her dictates, rationalist, since Descartes? Thus, city love is instituted as the most exciting of all, a place of climbing, of status, of mutual glances by reference to what should and can be done, to the manifestation of the exterior explosion, exteriorized, instead of the interior, when the being is in mutual combustion...

Therefore, possession of another's body is magnet, but it can be possession of a soul without touching it, as shown by John of the Cross and Teresa of Avila, among so many others that I tried as a young man to introduce in the Anthropology classes at ISCTE in the eighties-nineties, when our youth team was world champion?

## 6. OPEN EYES

As for me, I just opened my eyes, as my maternal grandmother used to say, that is, I realized that whatever happens inside the house, within the walls, there is a world out there, hard, sometimes cruel, but worth living, if your conscience is clear and clear. Whether everyone can be good, that's another question, but I believe that the worst of men can, at least for an instant of a disguised tear, be good, therefore happy. To be Good/Happy, to be the completeness of being in the minimum space of the house and the limited volume of a body, managing in one way and another the *ensemble* that is the junction of the soul and the body, a pure benign spirit, self-respect, longing and anxiety, a path...

Yes, there is a tactic to be successful, to respect ourselves more than our enemies, that is the secret that the televisions are slow to show, that is, something from the realm of a psychology of social anthropology...Because, first of all, the vain is the difference, the separation, between soul and body, of course it was for the purpose of analyzing this relationship that this separation was founded, as if man could do everything for the mind, could do without the reiteration and the continuous and contiguous return to immanence...

## 7. CUSTOM FOUNDS CULTURE

How many times you fall down, as many times you get up, that is the destiny of every good person, well, not all, but that is the register and that is what matters, to do, to undo, to remake, weaving, molding the clay to create new men, in a more or less evolutionary, revolutionary register... You know how to live life, you appreciate the simple life, like David Lynch in his most recent film, *A Simple Story*; you don't exaggerate, you yearn to be set free, but you can become a slave to a free freedom and thus lose track of the others, of the great Other, Big Brother...

So it goes from degree to degree, trying to make sense of this division between, at first, body and soul, and, in the realm of the higher, of the unthinking thought, pressed, of the division between soul, spirit, mind, brain, all that makes a man have a dual personality, while the rarefaction of talent makes the others mix with each other, eat each other, because by themselves they don't get there...

It is in this training of me and his volitions that the subject wins the battle of status, Lévi-Straussian, which only exists because females exist, but in the end they care little about this, they only want to see the world destroyed because of their beauty and concupiscence. If the power is theirs? Have a look at

been, except that the main narrative tends to give man the supremacy, even of the private space of the public, political space...

#### 8. WHILE SOME ARRIVE IN THEIR CAREER, OTHERS LEAVE

Thus, life, biography, existentiality as a journey, is thus perceived by the calculating mind, which foresees its comfort and fulfillment. The disarmed mind is the richest, while many walk to see others walk, eschew and hide behind religion to have and to obtain, by intrinsic necessity of their existential magma, thoughts of order that give meaning to the petty life they lead and socially conduct? Behold the pederasts, pimps, pedophiles, they plow into error and do not know how to correct themselves, they are born crooked and are never straightened out, but the one who is straightened out has more merit than the one who was always right, straight and, in the end, never realized it, because he fulfilled, in his conduct and speech, the dictates of the voice of blood, of custom. That is why the prisons are full, everyone wants to be a spectator of a world in collision, in cosmic *coalition*, as the Americans say. What is certain is that there are many in that life and they don't get to make any educational films or whatever, refer to the phenotypes and you will be happy, instead of trying to save the baby from going down the drain in the bathtub. So, the happy man is, agreeing with my brother, the usual man, meaning that it's not easy to be one, you might as well travel, it looks like it's hard, it's pretty easy to go away and forget or move from house to house every six months...

## 9. THE DEMOCRACY OF EXISTENTIAL COMFORT

So, sometimes you save yourself, sometimes you throw things into an archive, that someone will get hold of them and because you can't give everything away for public benefit, when in fact you are still looking for a certain recognition, the same recognition that your village didn't give you, so you try in the city, through the city, through the cemented alleys of Alfama, among voices of choirs and fairies, more or less famous, from Parque Mayer to Portas de Santo Antão?

So the question remains: it is easier to attack democracy by living in it, by thinking in it, through it, because every man tends toward the excess that power, moral, material or spiritual, political, gives him. This is why the Pope is so witty. As far as I know, he is not trained in anthropology, he just wants more and more Christians in his ranks, when the point is not there, in conversion, being that the Catholic religion is, seen in the eyes of almost everyone, one more faction, I would even say, one more party, that tends, like the others, to absolutize itself, to discourse in terms of moral, spiritual exclusivity. There is little respect for the body, that is, the Catholic body does not desire the Other, but desires Christ in magnanimous, ecstatic communion. I understand and practice it, for me it is even the most correct faction that exists. But, still, Christ is missing, and for the Jews, He was never here... The excesses of the body, of democracy, are taken advantage of by fundamentalists, whether Islamic or Protestant, because the Catholic, historically a substitute for the Jew, is always in the sights of the enemies and, not having weapons, he cannot shoot, so he is an easy target. Unless he is strengthened by faith... which is no small thing...



## **10. HOMESICKNESS FOR THE RIVER**

The Catholic goes behind, late, because he doesn't want to get burned and thinks he is right, but this Pope hasn't yet had the courage to institute the priesthood for women and marriage for priests, as has been the case for decades in Protestant churches. For the rest, that is not what I am fighting for, nor am I going to give my hand to someone else's harvest, that is, as a Catholic Christian, I am not going to dynamite here what I believe in, but as a former member of the radical left, I have principles on one side and collected principles on the other, that is, there are enormous advantages in understanding both sides as an anthropologist, even if it doesn't benefit you personally, everyone calls you more or less a pimp and parasite, perhaps because you believe in a utopian society that many stubbornly put off, in hating it, either because they are in power, there it is, of the exclusive democracy, disguised as liberality of customs, or because they are little birds and don't have the courage to change things, which shows, right from the start, the greatest disrespect for the generations to come, that is, I keep myself in my alpha male role because I think this is right, at least for me, which is already enough and I'll go on like this, because in reality everyone is more or less like this. While others, whom I don't even know, lose countless rights...

## **11. PROJECT**

In fact, in this flesh-spirit binomial, how to maintain happiness without an inner stimulus? Or exterior, I don't know. How to maintain happiness, which seems a free thing, even in the light of religion, and if we work hard for it we always taste a certain bittersweet flavor. The liberal man walks all the time in movies and achievements, from one place to another, almost dry, as the Xutos' song says... but, at least, as ironic as it may seem, it is not in selfishness, more or less liberal, that we feel happy, but in solidarity, be it of the classes

Hence the passion and drive for *status, that* is, the conquest of women, because they need, first of all, a home, a shelter to feel safe, a project due, due, of life...

## 12. FADO FADADO

Many, social actors or more or less intellectuals, don't care about their destiny, about how they are going to die, leave this world and walk around like that, even if there is a song, now universal, that tells them that this is going to happen, more or less soon and that they can be happy about it, so they take advantage of the flesh they have and their spirit becomes low, weak, lassitude...

Now, let's look at the following question: if the body is body, the lower part of *existenz*, it is not divided into anything else, it is seen as a whole, why is the "upper part" divided, first of all, into soul, spirit, mind, brain? It is because social reality is of the order of an ordering intelligence, of a demiurge, of an order, regulating the action and social behavior of subjects, that is, their production of discourse as symbolic hoemns, which can be exalting or degrading, from the point of view of moral philosophy. But in all this, when we cross anthropology with philosophy, namely under the aegis of the social, we get more answers. That is why I speak of the return to the body as a sense, as a register of immanence that connects us to the earth and to the elements. So, is it the spirit that drives the body? This is too tiring and exhausts man, makes him dry, in his eagerness to reach the Truth about himself...

Therefore, it is as good to know our destiny as the ground we walk on, and we don't have to be especially good, but good in function of something rudimentary, simple, accessory and at the same time functional, fundamental, that is, to be body and to be spirit, a pilgrim soul in the chained traffic of the city, projected the man beyond himself, in a natura space, listening to the cicadas, the cigarettes burning close to the ear of the mind, the stream that always ran there and has a hint of eternity, so it goes on its way, like us, In fact, from one moment to the next happy and joyful and then sad and *melancholic*, to use the expression of one of our authors from the square, depressed, and this way of Being and Being also brings us benefits in terms of health, that is, we can not be all the time, every single day, in a good mood, either because it is not anatomically, organically, possible, or because the nature of things is made just like that, the gap, the high and low things, the verticality of the game of a Ronaldinho Gaucho ...

## CONCLUSION

So, we conclude: is the formal logic, reiterated by the mint, so different from the instrumental logic, which we identify with the body? Here is the old maxim that tells us that "it is the body that thinks", that is, immanence dictates the laws, just as the woman, in the war of the sexes, dictates the laws, it has always been this way. Many men are in search of fame, gain, profit, like Alexander the Great, Genghis Dog or Alfonso de Albuquerque, trying to stay in the memory of history and thus become immortal, that is, worthy of memory, when others seek and prefer to be in the background, some studying themselves, others stretching themselves... this is the design, the destiny, man making history, riding a horse or riding a cart, with more or less power or start.

This same history will tell us whether this Western separation of mind and body (incidentally, already analyzed in philosophy enough under the name of "Mind-Brain Problem") is restricted to our way of life, whether the history and custom of man can be read in terms of the humiliation for thinking, the time it takes in this wandering, between a body almost in disuse, of which it has made good use, and a mind that is unmade, *fade out*, into a soul, a spirit that will leave one day, but not already?

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