

Between the obscene and the mystical: the romantic as a solution to happiness

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PROPOSAL

Is there, at the extreme, any relationship between obscene and mystical? This is our hypothesis, which we intend to explore through a small methodology that goes through the daily life of an anthropologist who likes to connect things, even the most abstruse, although sometimes it is dangerous, as it could be left with structuralism, systematism and truism. that reality offers you. The romantic is the solution to happiness and existence.

DEVELOPMENT

1.

We could, from now on, attribute a certain objective character to the obscene, what is beyond the scene, under the scene, in etymological terms. In fact, as the song says, they are "things in the world/to be seen from afar", as it harms the romanticism in a certain mechanical way that has to do with marriage, the social contract that different individuals practice among themselves to bond with each other. in the social web. But the obscene, let's not avoid the word, in order to reveal the truth about this relationship, has something perverse, contemplative, imaginative, playful, in the popular, traditional Portuguese sense, which delights and satisfies the soul and, in In a sense, it maintains an interest in a life that is being lived. The obscene does not require commitment, but it commits man as a social being, because neither the sea nor the land.

two.

So, what leads the subject, even as an anthropologist, to perceive the meaning in the relationship between obscene and mysticism? Shouldn't you be traveling, getting to know cultures, doing fieldwork in a village in Burma or Indochina? In fact, the connection that exists between one and the other registers (of the real), is the body, the body in exaggeration on one side and the body in suspension of the body, almost disappearing, but which still guarantees a certain immanence, so that it does not come out of this much, in terms of

mystical experience. Because, one and the other make connections, the first with the glasses (of the brothers) that are around), the others with the divinity and even with the brothers...

3.

Is it not also a phantasmagorical reflection of reality, the social and the imaginary, of the entire social body in a lateral sense and of the subject in a restricted sense? In other words, isn't it that dust that goes under the rug? It is there, we know it and we forget it, but when we clean the house (the soul), we go back there, to check that the thing (the house) is not that dirty... Therefore, what we see in obscene is the malice at work, the human nature of things, of the human, all-too-human, that Nietzsche glimpsed, even if playfulness is a poor, rotten pleasure, that no one defends but to which everyone resorts, with more or less spiritual exercises...

4.

Onfray, Bataille, Baudrillard, Marcuse, among others, authors that we have followed in the last years of studying philosophy, in a certain sense, defining obscene, it is a double reality, a double of reality, if you will, locus where man understands himself and regrets, because perhaps the mysticism of the thing is better, but then there is always the body and the body has its tensions, meditations, manias and perversions. It is illustrative of all that the fact that the Church has no notion of the sexuality of humans, its believers, whom it should illustrate, fleeing this crucible of stray, corporeal, seminal meaning and full of small perceptions, to the field of psychology, psychoanalysis, which protects masturbation and sexual deviance. But this refusal and concealment on the part of the Church has to do precisely with this deviation and, moreover, with the myth of the man-machine,

5.

Here we have arrived at another even more important theme, which we formulate by the following question: can the subject survive the troubled confusion of voices and forest of symbols in today's world. What will you have to do for this to happen? Playing as a dictator, under the sign of the dominant male, which women will always have in their

head, or adapt, camouflage, disguise? Psychologists do not respond to this because they do not admit great discoveries of anthropology, which, in another sense, also ignores religion, because it is great for it, with a Marxist content...

6.

But the obscene is not just the sexual, the pornographic, as much as we have this concept glued to our imagination. It is what causes pain, even as a young person, or even a child, it is despair, anguish and the cruelty of human beings towards one another, it is war, rape, the violence of men towards their women in a mentality where the father is promoted to master of a slave who is his wife, the result of a social contract that is broken all the time, because he hangs out with this one or that one more. Therefore, singles and celibates are seen as extravaganzas or circus performers as a daily spectacle, the development of this evil and impudence within themselves just to brag about being a socially successful man, because he got married, has a car, goods, real estate, in short, is a lord. When,

7.

I tried an approach to the notion of sin, in student times, present in the Divine Comedy, where all the miseries of that time of the Middle Ages, from which the Discoveries were a product, are shown. From there to mysticism goes a step, the mysticism of the journey, of the maelstrom of faith, of the expansion, in essence, of Christianity and the Roman Empire. The first anthropologists were born, such as Fr. Redinha and, in a sense, António Vieira, Las Casas, Anchieta.

8.

I would even say that it takes a lifetime to be a Christian, like to be a philosopher, while in a way one is born an anthropologist and a sociologist, out of curiosity laced with a sense of logic in a world that can be cruel as well as sweet and friendly. Francisco de Assis already said, *brother dog, Sister Tree*. Isn't ecologism rooted in all this, in Franciscanism? Is not our vision of the world rooted in the Church, in mysticism, in a certain way, the security and freedom that we enjoy? So why this secular view of

Church as if it were something limited, delimited in time, when it extends, with its action, beyond Time, even in the space of the Earth?

9.

Yes, perhaps the secret lies in the domestication of the body, as Goody would say, in the "taming of wild thought", of the arid being that is in us, mixed with tears and the Body of Christ who gave himself at that time to bear witness to us. He himself and even us in the present time. While the Church sacralizes the body, saying that it is a Temple, which has more to do with the divine, transcendental life of human experience, others desecrate it and still others get to know it, little by little, as they fades in time, fades in memory...

10.

Is the Church then naive, or does it just want to "save its skin"? That's not what the saints and martyrs say, they didn't want to save their skin, to a certain extent their world wasn't this one, the one at the moment. *Saturday*, SIC's entertainment program, his body was a body of transference, he walked from one side to the other, swinging in Time, trying to adapt to a wild space, because he was already very uncomfortable with being a saint...

11.

An important point in the role of Christian saints is the detachment from the flesh and material goods. They all have heroic virtues, for what they said, for what they did, denying the flesh perhaps because it marks their presence in this world, but God became flesh and should we, therefore, throw man into the mass grave of obscenity? Not so much, not so little, there are many lay saints who have children and an active, healthy sex life. It is the body (of the spirit) that manifests itself...

12.

There is still in the collective unconscious the preconceived idea that whoever goes to be a priest is because they don't know or want to do anything else. The influence of the Church in today's world shows the opposite, asceticism and mysticism can save lives, so to speak, be a meaningful solution in a confused and troubled world, full of wars, misunderstandings and the most diverse selfishness. If it is outdated, that is, if it is retrograde, as the Bishop of Leiria said recently, it doesn't matter. It has solutions and perhaps the most complete to the mysteries of Man, the mystery of Man...

13.

The Church is God's gaze on men. Even in Nietzschean terms, the superman could perfectly well be Jesus Christ ("Thus Speaks Zarathustra")...

But...was Jesus a madman, a psychotic, who cured others and still allowed himself to be crucified? Was he, or was he, the first social scientist, able to formulate a theory of salvation through himself, his example of conduct and his word? Many believe that they do, and they discredit the Church for having defects, because Christ had no defects. Or did he have? ...

We have to see the myth, in the light of anthropology, the myth that became flesh and returned to the heavens, to the eternal myth through different myths.

14.

There are movies and movies. And pornographic films are the most watched, once they were on the shelves of the video club, on VHS, today they are in the form of Video Club on cable TV and on the internet, spread all over the world. It's total madness. Global. Now, man can fulfill all his fantasies, even if he is impoverished in spirit. Then there's the myth that sex, in excess, degrades. It is the myth that asceticism displaces us from the world. How to reconcile these two records? Is the body a temple?

15.

So, is there any relationship to the obscene, the sinful, and asceticism, the apparent “disembodiedness”? The western man is taught to have only one wife, but this, as strange as it may seem, this condition, ends up generating more relationships beyond the cases, which is, let's say, both for English to see, as a verb to fill... ..

16.

The person who lives in the village, even having come from a city, cosmopolitan context, has to leave the land, as he cannot stand the tension of adolescence, does not know what to do and turns to religious life, sublimating the problem. As naive as he has ever been, he vows to live a religious life, far from his heritage and the bustling village life, where there is criticism, where he suffers from an autism-like illness. He is there, far from gray, but he comes back one day and they only make his life difficult, because as his mother had told him, “you shouldn't have been born”. He is not serious, he does not take it to heart and continues to fight, especially for theories like this, of libido and sublimation, of perdition and enchantment...

17.

Then the women's world, full of petty little wits and tricks, the way they control the man, married or not, and actually, I wonder, when I don't have a thing (out of possession), can I say good about it? I will only say well when I possess her, when she is part of my everyday intimacy. Or will it not be so? Until then, I will keep looking, while others like to commit to ugliness, as a rush to fulfill something, because they can't stand reflection, meditation, waiting and calculation...

18.

As I defended in my doctoral thesis, it all boils down to the body, it is simultaneously a source of immanence and transcendence, that is, if we would take this body and the experiences of this world to the beyond, it would be a sign that we would remain alive and current. But...isn't that what Christ did and promised us? I'm sure it was, there's no mistaking it. So what about the other prophets? What is the fascination of not being of this world? Does it have to do with aliens? With test tube babies and pregnancy

medically assisted? What can we say about euthanasia in this context? Therefore, let us rehearse a return to the body as a sense, if it is not already being processed, in this ethnographic context that is for me the city of Lisbon and with the presentiment that has been happening all over the world for some years now.

19.

What, then, is the form, the formula of Evil? If you were an object, what would it be? Why does the author have to be interested in the obscene when that has already passed away? Will it be? Today, not everyone is religious, but those who are are more fervent. Is the obscene Evil and Truth? And is mysticism, asceticism, due to its inadequacy to reality, the Good? This is what we ask ourselves.

20.

We live in a binary society, structured even so between Good and Evil, where its nuances are hidden under the rug so that it could, visibly, work, in the context of the clear light of day. But the night is getting darker and darker, the night of sin, lack and absence of reparation, relationships between people are degraded and what constitutes man is increasingly complex, and on the one hand the complexity increases. from the constitution of the Self in one sense, and from the other the simple, basic, primary persons increase. They are what infect and disappoint ascetics and mystics, as well as intellectuals who seek to explain the meaning of life, why we are here, what we do on this planet.

21.

Thus, in certain sexual practices, there is the exploitation of deviance, of the imperfect, by disgust, when asceticism is the perfection and simplicity of thought. One has too much body, the other wants to get rid of it, not knowing that it is the body that thinks and that, once lodged in this package, in this package, the spirit waddles from one side to the other, sometimes entering, sometimes leaving, manifesting itself. if in the most diverse ways according to parapsychology, syncretism, spiritism, etc., mixed theories about the soul and the destiny of man abound, as well as the assumption of a non-binary way of looking at man, in the history and time of their spiritual fulfillment.

22.

Alam makes an effort to get out of itself, an effort to integrate the body and bodybuilding, jogging, the gym, it's an index of all that, it all boils down to the body, the body that clashes with another body in MMA, curls up and tangles with the other in different ways and with various options, being a panacea for the discouragement of civilization, while asceticism for some seems silly and silly, for others it is the only way to a healthy life, after all for a healthy body, because what matters most is the spirit and not the flesh, since one relates to the other and one commands the other in the manifestation of their interest in the things of the world.

23.

Thus, we come to another point: it is the Other's will and not mine that rules and I, in order not to be alone, because I can't stand it and it is, in a way, anathema to the whole of society, I do what the Other wants, that is, therein lies the whole sense of the alienation of today's times, whether in terms of the relationship as a couple, or in society as a whole, in everyday life, and what matters is my social representation, when social representation is subsumed by some as being God...

24.

Sexual and social behavior are equivalent in the way they are performed in space, they are discarded from one moment to the next so that the subject can use these items more or less conveniently, alienate himself, deep down, offer his will of living for the Other, who when he has it in his hands, he panics and it's just ambulances running back and forth, in a process of replacing a perfectly disjointed life. In this sense, shouldn't happiness be the feeling of empathy towards the other, as shown by Francisco and Clara de Assis? While some are on the register of the populace, others are thrown out and there will be more malice in this than the obscene, that is, in another way, there is certain behavior that is obscene, to jostle and appear in front of the cameras, to be talked about, to be known, while others don't even care.

25.

And what role does money play in all this? While some earn obscenities and have pornographic fortunes, others have little or nothing, Portugal is an unequal country, from the other to the eighties and it would be worse if the bourgeoisie had not appeared in the 18th century. And even sexuality has no great mystery, unless it is itself ascetic, women are like dolls in the hands of men who only want to satisfy their lower senses, their animality, it is enough that she does not develop too much sentences and say yes or no, there is no right place for a maybe, for a thought of their own, because while some run away from the herd, others like to go in the crowd of voices and odors of that same register, it's like this, where there's a scam, there's usually a lot of money ...

26.

Because when you're rich, you don't even notice, you don't even think or write, you go on enjoying yourself while you can, without much fuss or confusion and when you find yourself without resources you start to struggle and scream, shaking your legs with impatience, such is the silicon of the thing . Because, for many, doing nothing, doing nothing, is a way of life, they let themselves be in the cafe all day, saying bad things about everything and anything else, destroying is easier than building, whether houses or buildings. philosophical theorists...

27.

The analyst, therefore, as a writer, is also afraid of death, afraid that the dose of obscene will be exaggerated and that of asceticism will be insufficient because, like everyone else, he seeks balance, because everyone suffers, between the ascetic and the sexual pervert. , and perhaps the theorist is the one who suffers the most, mentally, from the lack of systematism of certain speeches or behaviors, when he sees the crap on the streets, he sees people from the city being more filthy than people from the village, although with less resources and see, as soon as he leaves the door of the house, a guy spitting on the floor and throwing a paper away for the walk, all behavior that reveals that the Portuguese, for the most part, are depressed, full of manias or psychic diseases, when few , cloistered in their professional orders, systematize this, this Evil that settled and instilled in Portuguese society.

28.

So, it's not enough to be honest to survive, if that's the term, the question, you have to be cunning, understand certain things psychologically, when many just stay in their idiosyncrasy, either because they want to be the greatest of something, or because they are just drunk or drugged, they want to show up, get ahead, others don't, they hide in convents and swear to a God that they say they see every day but that I still haven't found...

29.

Sometimes you perceive certain things more in solitude than in any other state of mind. You are with yourself, maybe God is with you, worried about you, you who lack answers, receive a word, just one more to add to the nonsense you have heard and that somehow led you to this condition. "Don't buy books" – my mother says when I tell her that I'm going to receive them, I end up entering another narrative form, while I'm still alone, no one has entered this house but me for almost a year... What should I think? Or not to think, to let time flow, to be and remain quiet in my corner?

30.

Yes, life in these terms of Lisbon is where Fernando Pessoa, a Disquiet, walked, with the song of the young man who was in the works in France. Between Salto and Cacimbo goes Portuguese, soaking up the time, leaning in here and there, systematizing from time to time, sticking to a simple explanation. To believe, we need to believe in something and it is always more valid to believe by faith in God than by the ardor of the Devil, we return to the usual binomial, Good and Evil, the obscene and the pure, naive, as when we were children and we saw naked women for the first time in Gina magazine, smoking unfiltered cigarettes Paris or Provisional and definitive and when there was a filter, we smoked the Ritz...

31

Yes, because for us it wasn't obscene, it was the discovery of adult life, which was made, amid difficulties and some victories, "sometimes strong and sometimes weak", as Pedro Abrunhosa's song says.

32.

Therefore, philosophy too can save you. I am saved every day by her, but by religion too. What does it matter that they offend and criticize me, things that never end, from pimp to pervert, to pedophile and gay, never ends, you'll know. But I persist and I have a reflector of criticism, an invention of mine, which is Christ, after all, he always helps me to feel better, above all injustice and all evil, after all. Sometimes you have to say silly things to have friends, adapt, not think so much for yourself and just for your head, because you have to adapt, look at the animals, as they do, they evolve according to the law of force, like the Ukrainians who after the crisis that raged in their country in the 2000s, they still have a war...

33.

Don't lose your sense of reality, be it social or intimate, and if you do, try to find it again quickly. Life has ups and downs, peaks and spans of existence. It's not linear, it's not binary, it has many nuances, like you have in the curves and twists of your skateboard, your ball, your chess game, if that's the case...

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