



Salvifici Dolores: What religion is this that glorifies suffering?

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Argument

Religion, or rather, the Catholic or Christian Church, in a broad sense, gives physical and psychic suffering a value that cannot be found outside of it, in other societal registers. Moreover, religion makes suffering something meaningful, that is, outside the realm of what pagan tradition has called, through the ages, masochism or sadism. Pain, indeed, saves the body to another place that still exists in another world, before the Last Judgment that will take it forever to Heaven. This is our argument.

Development

1.

The pilgrim reason goes from one side to the Other, the subject does not know

He wants to, but sometimes he insists and other times he gives up, not at all, because he has confidence in a force outside of himself, towards which he walks and about which it makes sense to think, meditate, pray, and act. Suffering has meaning, and we only realize this when it is gone, outside of us, in someone else's universe, sometimes hovering in the air, sometimes falling to the ground like a drop of blood.

2.

So, how to understand the phenomenon of human suffering outside of Christian theology? Which currents perceive this phenomenon, either from the point of view of psychology or spirituality, because there is a spirituality without God, linked to nature (of things and people) and the cultivation of the Self in the radial sense of its reciprocal influence with the environment, the environment and the social environment.

3.

If sometimes suffering is inescapable and atrocious, maybe it's because we don't trust God, that entity that makes our bodies feel less and to whom we project our agony and gasping, our bile. And why don't we do it when we are angry, instead of upsetting our neighbor, instead of looking for a scapegoat? Because we are weak and petty, simply humans who play the role of God, that God who is the whole world, all people, monads, and something else, that results from being together, even if some don't believe. What would become of the world if everyone believed and with an equal degree of intensity? It would be, perhaps, something good or something bad, for Icarus came so close to the sun that he ended up complaining, so we might as well be entertained in our day to day life and visit the idea of God from time to time, so as not to inflame our tempers too much and let ourselves go in the middle, without much confusion and excitement because, by the way, every party has its hangover and any drug or rave is followed by a hangover, so man tries at all times to be at home, to be balanced, compensated, happy in what he has to do.

4

Christ suffers, the martyrs and other saints suffered. It is because, then, there is a certain meaning in suffering, at least for Christians. But what about for the others, those who do not believe in his message? Those who would rather die than suffer? Everything also depends on medical advances, on the evolution of medicine, so God walks side by side with scientists in the discovery of a better life, is the conclusion we can draw from this theorem, from this equation.

5.

Can we then compare suffering to desire? It is taken for granted that he who has less pleasure has less suffering; he who has more pleasure ends up suffering more, because he seeks excitement and is trying to balance between excesses and defects in the experimentation and testing of the world.

6.

Can we, in this line of thought, compare colors to the shades of feelings and emotions that psychology studies? Apparently yes, black and white are extreme emotions and we don't always suffer integrally, entirely, with our soul and spirit, there is sometimes a mixture between pain and pleasure as when, for example, we cry laughing...

7.

We ourselves have experienced extreme suffering, of the psychiatric order, through various drugs, and we have felt pains that we did not know existed, just to condition our speech and behavior, just to return to normality, therefore, when suffering is inhuman, inhuman, man ceases to believe in God, because he lives in constant nostalgia for a perennial happiness...

8.

In a soccer match, tactics are not always the same, low defense, open or closed lines, going out to play, are some of the most common expressions. Sometimes the winning team needs to retreat on the field, to burn time through fouls, to "know how to suffer", as they say. So, can modern science put an end to suffering? Isn't it closely linked to pleasure, the anal, the psychic, haven't we heard someone say

whose laughter to crying, which varies from one side to the other, like babies, when we don't know whether they are crying or laughing, as we said before. So, to try to elide suffering would be to elide being human, being that we should be masochists? How does one measure pain? And pleasure? By movement and absence of it?

9.

Pain, suffering, may not have an origin in the subject, it also depends on the Other, that is, it can be the result of the breakdown of a relationship with someone, a friend who is leaving, a parent who is about to leave, that is, it is difficult to hold on to life when we feel that even our departure is near. But...isn't that what anthropology, philosophy, religion are for? These are areas that deal with feelings, more or less profound, and we can't ask them to forcibly defend the Kamasutra, it's us who sometimes don't manage to make "the connections" (M. Tavares).

10.

Yes, even in sexuality, as in human relationships, pain is confused with pleasure, when sex in excess also does harm and unbalances, but we don't, we are in a hurry, we get into a life of excesses and we don't know how to stop, because everyone wants to show that they are alive and that they are doing something, even if it's suffering a lot?

11.

Man's greatness lies not in his supposed divinity, but in his great and humble humanity, he, despite suffering absurdly, in psychic terms above all, but also in physical terms, still believes in a God who speaks through his things and whose language and language we must learn to hear. So let us also treat God not as a distant and absolute Father, but as a Brother, as Christ was, let us know how to talk to him intimately when our body lies on the bed, waiting for mental and sentimental place to sleep, looking a little into the past, reviewing our day, praying maybe a little, forgiving those who offend us, of course it costs, it costs a lot, to be humble and other things, Christian and Buddhist, but if it didn't cost, it wouldn't be worth it, hence the meaning, the whole meaning, of the human Christian suffering *thing...*

12.

We have then advanced some basic ideas of our argument against the backdrop of the concept that suffering "is part of", it is Christian, it depends on our faith whether we bear it or not, but it also depends on us, whether or not we adhere to the supernatural that is in us, transmitted by blood since time immemorial, but which is also distributed, like a *virus*, in a school stairwell, in a playground, from parents to children, in a race, among those who pass by us, in the subway, among those who sit or stand, in the simple exercise of a walk in the nearest forest. Regardless of the place, God manifests himself, therefore, when we least expect it, when we obsessively look for him He dodges and only appears when we are absolutely desperate and even then he may not appear, but he is there, as we are, here.

13.

In another time, when I was on the construction site with my father, it was very hard to get up, to prepare the mind for the load of work during the more than ten hours we were on the site, but it tasted good the beer in the middle hour, it tasted good the way back in the back of the Mitsubishi and it tasted good the salary at the end of the month, and then the study even went better and we ended up exhausted in bed after watching some TV at night...

14.

Sometimes you try too hard, you keep on working, devising something, as the Brazilian say, you insist and keep on going, as if you were mining or prospecting for a precious metal, like the alchemists, to give you joy, or else you do what the alchemists did, study life (and death), to find a fifth element, the Holy Grail, the code of life, speaking of ethology, of substances that are in the earth and are transformed, talking about halo and haology, a science that you discovered and that intends to unite the halo to the hologram, that is, to give a good image of what it is to be a man, to be spirit, spiritual, to be honest to yourself and to God, to men, even if some take advantage of that, I mean, of your naivety that, however, everything is solved because you are happy and if you are happy, therefore in good health, no criticism or adversary will be able to break you...

15.

Therefore, if suffering is invisible, i.e. you can't beat a suffering potion at the pharmacy, its effects are visible, i.e., for example, depression can't be seen but it sneaks up on you like a virus, a poison, that threatens to kill you

slowly. Most of the psychoses and neuroses involve another type of suffering, more chronic and as if it takes us out of the world and throws us into a dimension (of the "I," **of the** relationship with others) that can end up isolating us from the world in instances where the subject returns to his or her psychological weft. The great taboo of our times, then, is not so much cancer or other pathologies, but mental illness. No one wants to be taken as crazy, and even OCD draws itself, day after day, in this struggle, because it is something, a way of thinking or doing, that invades the spirit and touches it, or, on the other hand, like physical illnesses, a foreign object that alludes to the body and degenerates it. Hence the suffering. But... ah! What about the suffering of the heart? It makes us feel alive, even when we stop listening to our favorite songs...

When we are young, everything is more intense, even the exo, when we mature we think of other things, other priorities and we appreciate life, the days, the path, as we walk, we don't really know where, but there is a common idea, very western, that the path is straight and has an end...Hellás! For other ways of believing, the path goes round and round and has no end, it doesn't end in the physical disappearance, yes, even among us there are those who believe in this, in this discontinuity between life and death, between the end and the beginning, the Alpha and the Omega, Good and Evil..

16.

Thus, we have the most diverse temporal registers, from the hour to the day, from the moment to the decade, to the century, instances with which we mark time, so that it favors us sometimes with rain and sometimes with sun, for the sake of the culture of the things that are eaten, for the sake of ourselves before the stinginess that we become, and for the lack of vision of certain things that have always been within our reach and that only now, even though we are still alone, we discover and cultivate, like a bonsai, a domestic animal,

a new love that we hope happens, even without sex, without contact, without bodily contiguity.

17.

The most amazing thing is that God doesn't look for the obvious connections, we can be in an open forest and not detect His presence. We can even be inside a church and not feel Him, even though the tabernacle attests to His presence in the temple, we can, on the other hand, be inside a box, which is our house, a cement box, and He makes Himself felt, not immediately, but as a result of work, and when we are close to collapse, He is with us, and He is even if we leave, from one moment to the next, because, could, as they say, without much worse, and even if it is, He is there, if not inside us, around, very close, around or just watching our actions and watching our thoughts, telepathically, in the distance...

18.

Once, Lily cried in front of me. Her father had thrown her out of the house and I had made myself her boyfriend. She was discomposed, surrendered to her tragic condition. Sometimes we are all like that, we feel like giving up, throwing in the towel. We look around, like the bullfighter's hood, down, circularly, and then up, without lifting our heads. The movement, beyond us, exists, is provided, proportioned, becomes a witness. We are nothing more than cats or dogs or even children, only with a great deal of madness and malignity. Let us be witnesses of our own life and everything will go better. Let us reflect, let us look at ourselves, let us look after ourselves while it is still time, and let us do something good, first of all to ourselves, let us be witnesses of our thoughts and of our actions. Because one day it may be too late...

The kitten is with me, staring at me. It may not seem so, but he, in his animality, may understand God better than I do, He may be with him, inside him, and I may not be getting a clue, I may not, in my pride, understand a thing that is going on. And the music cuts through the air around it, and everything goes on, sometimes as before, sometimes as after, according or not to what is happening...

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