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Do Ut Des: Of the Gratuitousness of Bliss in the Liberal Capital Society

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Argument

The Church defends the blessedness of gratuitousness, while the economy unfolds, between hardship and abundance, under the invisible hand of God.

Development

1.

So, we already have two different registers within the scope of our argument: the Church, which defends gratuitousness, the lack of attention to money, to the economy, in general terms (because everything will be made up) and the anthropological Marxist theory, which defends an intervention, more, an understanding of the reality of man (because God does not exist, but man does).

The invisible hand of God: beautiful expression to begin this essay of anthropology more than economic, metaphysics. In fact, I am walking through this essay, under the temptation of watching TV in the bedroom and turning off the Bulgarian game on the living room TV, in front of the philosophers' verbiage, trying to "take a break" that the social anthropologist uses to express himself.

2.

The subject then needs thrift, a more or less theological virtue, in order to feel happy, because he exists and goes about his daily life as a modern man, while others go about their business as part of a status cockfight or some other less noticeable, idiosyncratic motive.

3.

The merit, then, of the entrepreneurial subject, and of any author for that matter, is to survive the criticisms and annoyances of everyday life, that is, he may erase himself along the way, but his self-awareness reappears later on, and he aims for it to be strong and clear as he cuts through the goal of knowledge. So he doses, he measures, he even calculates his moral substance and how he can dispense with it along the way.

4.

For Catholics, everything is free under the aegis of God, but the priest needs his salary, so decrees the State, secular, republican, managed under the instances of the market economy, where one gives in order to receive, in fiscal terms, in terms of the domestic economy. But in the Portuguese case, both systems seem to work, since the Church is integrated both in social life and in the image that is given to the outside world.

5.

Such is the case with viruses, Covid-19 and computer viruses. Some organisms and devices know how to live with it, some do not. And what is the virus of the world today? It is certainly not the virus of philosophy, yet everyone admires it, but it is poor, so some hate it, and it evades any voice for the reflection that life always needs.

6.

Thus, we have, on one side, the social man, and on the other, the existential man. While one seeks profit at all costs, satisfying himself through economic well-being and is usually illiterate (or almost so) in all cases, with exceptions, on the other side we have the one who seeks

This doesn't mean that the two registers can't coexist and, at last, that will be the dignified, formative, prestigious man for society, because while the Church preaches thrift, there are many mouths to feed and the one who knows how to deal with money, that is, not wasting it totally in selfish terms, is closer to being a saint. But... can a rich man be a saint? And a homeless person be, holy or something else with social utility for the community? Both have been lost, the rich man and the homeless man, because, in a sense, their minds have become entangled in the fabric of the social, one only knows how to make money, the other cannot see it...

7.

The subject, blocked as he is, seeks to continue on the path, a transvia, that is, a way to continue his more or less troubled existence, without resorting too much to others, without much fuss, keeping the genius of writing hidden in a small box with notes and coins, for good luck, so that his writing may one day be recognized, here and abroad, being that "household saints do not work miracles. In fact, according to traditional Portuguese thought, "saints of the house do not work miracles", so there is a group exogamy even at the level of technical, social and sexual knowledge...

8.

So why is it that the great author is usually poor and has an almost miserable life, not living off his writing, not teaching at a great university, not having much of a family life? The examples are more than many, but many have a bohemian life, even, and don't mind spending their fortunes in short time on women, wine, drugs. The mystery remains and we are not the ones to give answers,

Between a Mount of Olives and Rimbaud or Rilke, there is everything on this menu where the most varied delicacies are consumed. And, why, even in hagiology, few saints are so during a long life, and most either died as children or young people or passed from one side of the barricade to the other in half their lives, like St. Augustine?

9.

Life is then seen as a combat, that which fulfills destiny and existence is the body, more, the union of the body with the spirit, within the scope of a certain specialization (of knowledge, of sports such as MMA). This union revives the ancient fight of the caves, of the prairies, of the steppe, on horseback or on foot, when man hunted mammoths and lions, while today there are reserves for everything, for behavior and speech, for the American Indians, both North and South, for the Iberian lynx, for bees and ants...

10.

Thus, the philosopher lives and survives frustrated, immersed in his questions and his frustration, but perhaps happier than the Manchester City footballer, who has never turned around, who has always done that, who has not known great illness or mental or sentimental challenges. The body of the poet and the author is an organic body, not a mechanical one, just as there are, as Durkheim said, societies of organic solidarity and mechanical solidarity, some being more complex and others being simpler, more functional, while the others are more competitive and perhaps even less ostentatious. Because the poet lives in exile, he needs melancholy, sadness, to produce his verses, he lives from the hedge of fate, from a more or less mapped out destiny that gives him the sense of finality, of certainty, that he needs, because we are all going to die one day. The collective death anticipates in his mind, it is society that

dies, for him, as he dies for society, not without a sense of salvific regeneration, of resurrection, as Christ announced

11.

The common sense man is, therefore, entertained and immersed in his world, in his universe which is language, and knows little about theoretical complexity, or rather, does not relate theoretical complexity to technique, to knowledge of the world, except for a few exceptions with certain artists. For him, life is the life of every day, the passing of days, without worrying about great philosophical concepts and conditions, such as death, suicide and other items that are taught in schools. Meanwhile, the philosopher makes everything questionable - his questions are as radical as his economic situation worsens, that is, when he has money, he usually doesn't know how to manage it. This is the condition of both, because both exist and will never cease to exist, as long as there is, in the societal sphere, a clear separation between technique and ideology. But, in all this, the mass media have their share of responsibility, because, let's say, in a less than academic way, they privilege the result and not the process, because nowadays the subject does not offer itself freely to intellectual efforts. Many reach the end of their lives regretting not having done certain things, but the pleasure of thinking does not occur to them in so many years, while the drive to do, to have, to amass, persists in their personality and in their days. Perhaps they obey the old dictates of customary reason, heredity or culture, and this is also the object of social anthropology.

12.

Yes, the man of today is the practical, uncomplicated, economic man, a real beast of the stage of life, because essentially the North American cinema has propelled this and there are still those who say that the American empire is in decline, we think that the empire may be in decline, but its culture continues to expand, despite China, Japan and the military power of the provocateur of the current war in Ukraine which, curiously, has no name...it could even be, to give a sneak example, *The Berlin Punch...*

13.

We live in the society of participation, between the human rights defended by the left and the Church and the accumulation of wealth in the north, which gave birth to Hollywood, not so much a moral principle or a more or less static norm developed by a group of authors, because, after all, actors don't make movies for free, they have their dose of artistic effort and, in a way, their social role, in a society where the social is not organized in the same way as, for example, in Europe or Africa.

14.

Man is therefore trapped, not inside a jail, but inside an apartment, trapped in his thoughts, blocked because he can't move on to the next thought, and sometimes it takes some time before he can get out of the house or go further. Hence, the man imprisoned, not for any crime, but because he is a winner and is afraid to be famous, is the *homo economicus*, long after he has been the *homo sacer...*

15.

Therefore, doing reflection in the moment, on the spur of the moment, can prove to be quite frustrating, a source of great discouragement, because of the impact that certainty or, on the other hand, doubt has on the author's mind. Because history is made not about the present moment, the current instant, but after the moment.

16.

That's why the current coin is desire, a two-sided coin, which has two sides and that's how relationships also unfold, it has two phases, the celebration (during the courtship and the first years of marriage) and the disillusionment and the effort to maintain the social facade. But there are loves that last forever, even the monogamous ones, while others last two or three days, while others, finally, do not even see the light of day and remain in the recesses of the wandering and pilgrim being, near or far from God. That is why perennial love is love for God, love of God, vertical love, and when my beloved is in front of me and her gaze runs upwards, as the song by the band GNR says

17.

So why an Italian tradition in the US? Wasn't the country filled with British, white, and African people, when it is said that the British colonization had no slaves and was more violent than the Portuguese and, for example, the Spanish? Hollywood documents all this in various films, see *The Color Purple*, *Amistad*, *Out of Africa* and all the rest.

18.

Sometimes, in reality, the will crashes into certain ethical-aesthetic principles, staying there, in the deviation of Being, or, if it is perforated like a kitchen strainer, it can cross it and go beyond, these are the regimes of being, between profit and loss, in an economy where man has somehow slowed down in his will to be android, cyborg, and has returned to his humanity, humility, even if deranged by the technology that propels the desire to **be where one is not**, as the song says.

19.

There is, therefore, as in women's fashion, a descriptive spirit of reality, optative, selecting what is and is not good, what is heads and what is tails, what is positive and what is negative, the coin being the best of both worlds, and, in a way, the coin, even in the form of a note, paper (worked, pressed, as in a shot on goal, that is, it is the host of economy between religion, obviously, and the real world, of crime, of violence at various levels, of abuse, in the end, of lack of ethics.

20.

In fact, what motivated all this was not so much the state of separation between secularism, secularism, and religion, Church, but an internal movement in the mind of man that leads him to act in a certain way, it is not clear how or why, but whose results are seen, just to give an example, on TV, with an apocalyptic sense that the anthropologist shares and even, in a certain sense, propels, favors, defends, because most anthropology is Marxist, i.e., does not promote the idea of God as Spinoza or Emmanuel Mounier did...

21.

And today, in addition to the economy, communitarianism, citizenship, and internal personal GDP, NASA is testing the first interplanetary defense test, which may be a sign that man needs to defend himself and what he has built up over the years. It may also mean that some will escape and perhaps live forever, under the aegis of the elixir of eternal youth, so I prefer to die, like the plants and animals, even if there is no continuity, like the stars, which shine in the firmament and soon *fade* out and disappear, in vain, *fade in*, disappearing under the darkness in the explosion of themselves. Like the manure that eventually gives birth to new seeds, the earth goes on its way, located in itself, wrapped in a tender desire for eternal life, in the proliferation of saturated and repetitive images, under different logics, under the footsteps of someone in the desert sand?

22.

Therefore, the man who progresses identifies himself not so much in the economy of effort, like the players Insúa and Suárez, but in the management of creation, of sweat, like on a farm, therefore, in the management of what he has and what he doesn't have, and there is for sure an economy of absence, that is, a speculation out of nothing that is worth the effort and that, when injected with some amount, can develop greatly, that is, I have my group and I participate in it, I give so that you give, I give to receive or, wrapped in a regime of Christian gratuity, I offer my brother without expecting anything in return (the bulls and indulgence), I give to belong (to the group, to the association, see the membership fees), therefore, the group game has to come with a certain sense of substitution, of the invisible mother that is sometimes patent and sometimes hidden...

23.

Today's man can't stand still, he has to be always spinning, as the song by Alyson Moyet (*Move Out*) or the Jungle (*Keep Moovin'*) says. It is the time of the great festivals and of the manifestation of a new romanticism, of the pimba songs that denounce a wild orgy of bodies that rub up against each other, while certain music defends personal identity and its circumstantial independence (not fatal) in relation to the group to which one belongs, the group of momentary association. And, curiously, maybe because of the recent death of DJ Avicii, raves are no longer present on TV, except for an exclusive cable TV channel, while convents and religious life (of the orders), know a new breath, a new ebb of life like the waves of a stormy sea...

24.

My kitty Farp, on these happy productive days, goes to the Atelier Rose table from time to time and with his little paw throws the crayons there onto the floor. Maybe it is indicating to me "don't do that", that is, don't draw (anymore), don't insist, try something else. It is a check, while postponing to perhaps never again the possibility of being a Philosophy teacher, for what I do with my head, with my mind, is but another philosophy, an alternative to the eternal need to quote certain and certain authors (always the authors?), it is perhaps an indication to do something else, to avoid *shit*, let's say, to be direct, and get to the point, swinging and living under the aegis of currency, gratuitousness and profit, it is about time to make profit, to take profit, because sometimes we do not know (and it is not blocking), what we write and why we write...

25.

Therefore, I relate the biographical, geographical register in the geology and genealogy of morality, to identify layers of the real, as if it were also constituted, like the scales of a fish, by the possibility of politically fingering the hypothesis of dreaming of other places by being here, of jumping from anthropology to philosophy and remaining in this instance of knowledge until one day it will inhabit the inhabitation of our house, of a new cement Being associated with me...

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