

# *In Vino Veritas*: a new way of understanding the intoxication of knowledge

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# Argument

Sometimes the more you do it, the worse it is. There are those who don't drink and are pretentious, those who drink and are and those who drink and are not. So, what is the true virtue of the drunkenness of knowledge? It is said that in drunkenness the greatest truths come and they are neither pragmatic nor ostentatious, but modestly incisive.

## Development

1.

It is said of the rotten apple that it has to go away, be taken out of the set in which it has rotted, be eaten outside, outside the scope of a certain group of monads or herd where, moreover, they all eat each other as well. Hence drunkenness, read to the nature and nature of things, of this world and the other.

2. We want, then, to obtain victory in order to make ourselves worthy of admiration and honor our own, but not only for the sake of victory itself, because never like today, in this post-metaphysical society, has there been so much opportunity to win, in several areas, and also increased the chances of the subject limping, as a medication with side effects. In fact, the drunkenness of the world itself, leads the subject to do certain things, to think certain things that he would never think if he were sober, in a record of tap-and-run or escape forward...

3.

The drunkenness of knowledge is, therefore, a twin of the fertility that generates another being and involves more than one subject, it goes beyond the mere contemplation of the world, as one can only contemplate alone. Therefore, we are not only facing a cockfight, a status fight, but facing relationships that most of the time are what is recently called "toxic". But is it the fault, all the fault, of the internet, of the virtual object, of social networks? Is not man himself modifying his emotional intelligence?

4.

We therefore also have a ***culture of fact avoidance***, social or essential, existential, that is, if it happened, it could be good or bad, if it hadn't happened, it could be good or bad, therefore, an attempt to rewrite the past through the future, in a new way of understanding Time, change, the meaning of life, decoupling Being from its most influential variants and endowing it with a new potentiation in the face of Becoming.

5.

Therefore, the health of some is extremely good and that of others extremely bad, perhaps due to the absence of a strong political head, power is distributed, for better or for worse, it is disseminated, it is shared and there is not a single social voice, therefore, public health is not homogeneous and the concept of nation-state is merely indicative in the symbolic economy of Being.

6.

Therefore, man realizes that he can walk like never before in search of his goals, salvation is individual, apart from football stadiums, where it is joint, the proliferation of the collective, of the idea of group helps the subject to feel accomplished. But never before has so much existential anguish been felt, perhaps because of the existence of many who are not truly joyful, truly happy and while some have real happiness, based on the quality of life and exploration of this concept, others have to invent joy... Or Isn't it just a fiction, the fiction of happiness, created by the news and soap operas, where the very American idea of police intrigue abounds, just to make life interesting because it's exciting?

7.

On the other hand, the idea of domesticity increases, we seek to be comfortable in terms of personal and collective balance, to be at home and, on the other hand, to be beyond Being, on another level, in other terms, "outside the box". ". This is evidence of the flourishing of the universe of criminology, the police, the espionage intrigue (increased by the spread of social and virtual networks) and the implantation of psychology, generalized even by classic, state TV, as a panacea for the ills of man. modern, where one always tries to be well and, on the other hand, where psychosis has its explanation and societal legitimacy, because everything is explained, everything is understood and, ultimately, the death penalty makes no sense...

8.

On the other hand, the appropriation of meaning becomes, more than present in our society, *cool*, as if the magma of the collective volcano was expanding across the land, over houses, towards the sea...

9.

The collective consciousness becomes circular, glassy, scientific and everything is appreciated as if it were a delicacy, anyone can be king, from now on because they have access to the virtual world, in the face of the impoverishment of the real, of existence, of the contingency of being housed in a cement compartment, as several American films demonstrate...

10.

Faced with a certain anodyne distribution of love, man experiences a feeling of freedom that he has never felt before, because everything is provided and everything can be felt, until he goes against the wall of death and comes back. Therefore, there is a certain interdisciplinarity of evil, of desire, of death, and if it momentarily ceases to exist, it is because it never exists, given that, by war, the worst of humanity's fears, global elision, the disappearance of the group hangs. that the subject belongs, there can be nothing worse or feel... That's why the man becomes violent, abuses his luck, tries everything and more to show himself, he demonstrates, a valid, popular, famous citizen.

11.

Everything is analyzed, man is the one who analyzes himself and medical specialties increase, many based on the second brain, which adds to the subject's dual personality...

12.

That is why the extreme right is on the rise in Europe, above all because of the notion that white people need to defend themselves against the threat of a

unbridled globalization and even a politics of tolerance is eminently political...

13.

Furthermore, even in academic terms, there are no new theories, there are theories within theories, such as the Matrioskas, that is, the world is at a standstill, worse, in deinvolution and any development, even in the quality of life, is purely fictional, not exists, although it is recorded, documented. The cinema itself reflects this more than classic theme of the *self-made man* who fights alone against injustice perpetrated by a group, his group to which he belongs or the one who has inflicted harm on him in some way.

14.

Reality is sometimes docile, sometimes violent, but the subject's steps are secure in the field of desire, but it can have many trapdoors, that is, when we are too much at home, we can fall into the trapdoor, that is, we bury ourselves much more, while the public space brings nothing new and it is better to be at home wishing not to be, than not to be and wishing to be...

15.

There is, therefore, a new search for happiness, a redefinition of what it means to be happy, to be successful, to be homeless, to be human...beyond Nietzsche and fascism...

16.

Philosophy has become popular, emptied and there is a fear of talking about any anthropology due to the fear of the placebo of the anthropocene, that is, philosophy ended in a dance inside the house, in an infinite and repetitive ritornello, in an oscillation between *fade-in* and *fade out*...

17.

Reality now has a copy, the virtual world, a color copy from which several other copies can be made, given the prestige of the citizen who specialized in a certain knowledge and practice, as in medieval times the monks and friars in convents...

18.

Yes, there is the competition between the logical and the dreamlike and philosophical, the idea that I have to prove even the good for the bad so as not to feel marginalized, so as not to enter the well of solitude that would make me disappear, even if I wish for death, because, after all, I prefer to surf life while it lasts and **to extract** as much as possible, pleasure, fulfillment, communion... Since extracting means both "taking out" and "betraying the ex", the ex...

19.

In other words, as I said elsewhere, the subject reproduces the race towards the mother's uterus while he was a spermatozoon, he hears voices, criticism, applause and even the sexual roles are redefined because the biological reality can be redefined, that is, the man analyzes himself and the other animals, which he eats, in a way, with the significant influence of technology and computers, which are the mere replication of his way of life.

Thought, which is not fixed, but collective, when structures begin to fall, it is above all evolutionary, adaptive...

20.

You don't want to know the truth, because the truth kills and you don't want to die, even if you have already died for some. Therefore, you live in the illusion of knowing something that is almost true, on the one hand, and that goes beyond the truth on the other hand, without touching it, without releasing what is in that Pandora's Box, when this has already happened somewhere and in a way your praxis had to do with that, even though you are here and at the same time you are there, beyond...

21.

But...is every subject a social scientist, as it might seem virtually? In fact, everyone can be, but they are not, in fact, just as everyone can be psychologists, but they are not, even if they can be, in a self-taught regime, if only through advice.

they provide under certain circumstances. And if the knowledge is dangerous, when it goes into the hands of others than its author, when it has little, metaphysics is also dangerous, in a good sense, for the subject and for the world that surrounds him, because it truly floods the ecosystem, it is discoverable, traceable, discoverable as a virtual public network...

22.

Therefore, the notion of vain comes to the fore, if only because of the void of existence that witnesses the daily life of a subject adrift, who touches points of support here and there, as in climbing, but whose group feeling is purely functional. , abstract.



23.

Yes, reality is dangerous and the more we know, the more danger we run, or less, on the other hand, because the Other is running away from us and we ourselves give way to an Other Other, to the Other that is in us, in the face of the displacement of meaning. to a place beyond, someone, in a corner, or alley of a city in Eastern Europe, which no one looks at or contemplates as art, leaving us, only with a reproduction of itself or something similar and with the possibility of being the our art, pictorial, multimedia, cinephile, when everyone can be artists, even if it is from their own biography and existence...

24.

Hence the morbid desire to think about danger, abuse, porn, death, excreta, that is, I need something that makes me feel alive and the legal, legal reality does not provide me with this excitement, this primordial transgression that is to be the Other while remaining, in overlapping terms, Myself...

25.

Here, then, is the patent, the stop, of the notion of the world upside down, that is, the subject has his world upside down, while the public domain remains in order, peaceful, almost dormant and it is this mismatch that explains domestic violence, for example, there is a mismatch between the public domain and the private domain, that is, the search for excitement moved from the intimate world to the social world and it is in this entertain, in this entertainment, that everyone, some more than others, but we all, live ...

26.

The Portuguese spirit, therefore, is appropriating other characteristics and qualities of other peoples, of other nations, while others are also appropriating our cultural items, if not melancholy, passion, letting go. In fact, this is what every tourist is looking for among us, in addition to good food. And if being Portuguese is our theoretical background, we are in the domain not only of a social anthropology, but of a praxistic etiology of the people we are. In this regard, I cite one of the first books by Quintais "Melancolia Imprecisa" and ours "Curvas Apertadas", which describe this oscillation of the collective being in the face of time (that) passes, the sense of road, that is, the chaotic of the wandering spirit. of sellers like my uncle Mar, across this country, from top to bottom, from the interior to the coast,

27.

Here, then, is life as a "brothel", as my great-aunt Florinda says, as "business", as Brazilians say, that is, anything that is conceptually torn from the collective human mind, extracted, subsumed, so that can develop autonomously as a production of the spirit, therefore replication of existence and its complexification so that strategically both it and the subject can survive, survive, knead and replicate time.

28.

Yes, existence is something moving and man needs to get drunk on happiness, on reality, because he has lost the Rousseauian notion of the good savage, who for now adopts other clothes, like the chameleon, he is not just one, but many, between Evil and Good, when it is

It's easy to be bad, it's enough to be, while to be good is more complicated, you have to suffer, and in the end, the Good is redeemed and the Bad condemned to the eternal suffering of Saint Elmo's embers...

29.

Therefore, still on the Philosopher's Social Function, this one, due to the brilliance of his theory, wants to feel superior, wants to be king, to govern, even if it's just one city, as in Renaissance Italy, but the tasks are divided and, in order to be able, like the anthropologist, to continue his theory, he opts for a modest conduct so as not to condition or "destroy" his object of study, that is, the *animah* human...

30.

The philosopher then adopts an animistic, animal posture, that is, as in biological anthropology and ethology, it was said of certain animals, protecting both their offspring and their territory, either to consent to the avoidance of their mental illness, of his neurosis and psychosis, the return to a natural life, a new way of being wild and at the same time real and good (wild), adapting, mixing with other animals, exploring the characteristics and talent that the real it provides for the thing to move forward.

31.

To illustrate the academic path, we can say that the philosopher's secret is to counter the criticism he is targeting (or that he invents), by Christian morality, that is, "you offend me, from various points of view, and I forgive you" , because (I am going) towards a Greater Good, that is, immortality, the pleasure of being alive, the relationship and relationship with mine, the

return to the blood (Real), hearing the voice of the blood and discarding myself from the offenses on the way as from scales or pustules, on the way, therefore, ceasing to be a fish to be meat, ceasing to be in the water, where I am often fished , to reappear my Self later on, assuming what I am within the urban cement jungle... Therefore, I choose to be sympathetic, political, diplomatic, because I want (my object of study) not to disappear... even through the metaphysics that (me) draws on the horizon...

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