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**BLAME THE  
PHILOSOPHER: HOW TO  
DO PHILOSOPHY  
IN EXISTENTIAL DISCOMFORT**

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## Theory

E-motion, electronic motion. We mean to suggest that much is expected of the philosopher, to solve even the most intricate dilemmas of social life, but the coin on a flip side, that is, the philosopher may be socially regarded as a scapegoat who wants to be rid of such situations. Whether he has made himself a scapegoat, we don't know. But his action has this double effect, in front the good, behind the evil.

## Development

1.

The existential locus of the philosopher is an unpleasant place, full of fissures and frightened figures, small perceptions stuck in memory and that generate a great deal of discomfort. For him, life is always unpleasant, because nothing satisfies him, least of all performance. Much is expected of him, but not much attention is paid to him, so he ends up being the scapegoat for something on the order of the bizarre and even the pathological. Everything goes well for a few days, when he longs to meet a girl who will free him from his mental slavery, but then he ends up projecting his gaze on unpleasant images on the Internet. Well, at first they are pleasant, only the guilt gnaws away at his soul and he walks for days and days until they are fixed, until he is content with life again and can walk normally, just like his fellows.

2.

He, the philosopher, thinks he is close to something after abstinence, something that is accumulating in the memory of the world, but soon, before the act, everything is undone and changed, everything falls apart, he goes from saint to devil in the blink of an eye. And so he goes, trying not to go wrong at all, and there he falls once again into the sad gap of existence and commiseration, as if his world had fallen off a cliff...

3.

Yes, his angst-ridden world ends up influencing others and he finds himself homeless before his time, because of an ill-intentioned desire, a misguided desire and outcast from society, hearing voices and anything and everything in the

resonance that is his brain. All this confuses him, because he is pure and wants to lead his life by certain principles, but otherwise he can't, either for lack of support or because he has weak thinking (Vattimo).

4.

Sometimes certain people don't realize that bawdiness, a little sex, is quite healthy, they will be entertained with careers, aiming for power, entangled in others or themselves. Either way, there is a sense of being entertained throughout the days that takes us out of the extraordinary stress we have felt in recent years. Being busy, doing something, instead of procrastinating. As if thinking is a sacrifice sometimes and we have to give the front a space to recreate itself outside of some form of morality.

5.

On the other hand, happiness doesn't have to be an obligation, because otherwise it becomes hollow, it has to be the result of a work, of an investment of the spirit. So, why the anguish of small perceptual images? It is at the neuronal level that we observe the movements and impressions of the mind, and being a philosopher helps us because the good philosopher polices the mind...

6.

Then there was the myth of the hermit of the Middle Ages studying philosophy in his cave, steeped in transcendence with little concern for the sins of the body. Nowadays, the philosopher is different. He has libido, that same libido of the scientist that Max Weber talked about. And what does he do in the cave, what does he produce at the end of his life? Certainly precepts of how he lived it, so that others can learn a different path and get answers, namely the younger ones...

7.

"Man dreams, the work is born," said Fernando Pessoa. And when we run out of dreams? We become hollow, empty and, in addition, we have to bear them, nourish them, manage them, and create them.

This is not at all easy in a reality that has been pulling us down and it is complicated to invent, to build.

8.

Man needs freedom, freedom from taboos, in a society of opposing signals regarding the moments of your life and how you should lead, conduct, orient it. It is not easy to discern what is right and what is wrong, ethically, and one can be ethically correct even while enjoying the passions, say between an increasingly radical and ecological left and an increasingly fascist right, here is the pendulum that swings from one side to the other in terms of the nation's political desires.

9.

But there is something I haven't really understood yet, namely, how can philosophy and religion be in harmony with desires, passions? There is certainly an animal part that leads us towards the other, towards the body of the other, but philosophy seems to deny this and, much more, religion, or beings, the animalistic pleasures of the body. But...isn't the spirit there? Or is it a wild spirit? The philosopher realizes all this and oscillates his will, between one register and another, not resting until he discovers the truth about this dilemma, that is, it will be his own body as a scapegoat that will prove something that the spirit doubts, is divided...

10.

So, if the spirit is the body, let's admit in hypothetical terms that it is, it disassembles itself when the moral is down (literally) and has to rebuild itself because the moral has to do with the other, even in its jocular and brejeirice relationship. What I call clumsiness comes from the use that a colleague, Victor Domingues, who is now deceased, gave it, that is, it is a way of joking about sex, positions, relationships, sexual and social ones, and I have used it in several of my writings, in one way or another. So relationships are, to suggest another term, also relations, we have to take care of others so that they take care of us, so that our presence is not erased from their memory. This is precisely what unbridled sex is about.

does, not the brevity, let us down, being that it is Time that lifts us up, again and again...

12.

There, in this memento, the notion of the gap of existence comes in, that is, the subject admits that he is in the gap of a stairway that others successively go up and down and he is stuck there, as in Plato's cave, in an inverted v (see), that he doesn't see, but feels, that is, his senses are beyond what can be equated, out of phase, worn out, macerated, like an old computer ("screaming") that he knows will be turned off one day forever. Nothing will remain of it but some memories in this world, some memories with those it has left behind, which is a sign that it is making a path, another path, simultaneously in a transcendental physicality and in the memory of ourselves, because in luck the same will happen to us one of these days...

13.

Was it Bell who invented the switch, no, it was Bird, Wikipedia tells me now. In fact, the existential ballast of the has to do with a switch that is turned off point by point, perhaps associated with a timer, in which God traces what happens, goes on happening in our bodies and science studies and disseminates to a wider audience, more enlightened, that projects itself more into this life than the next, because it is secular, but not only for this reason, because science helps us to continue on our way, because it explains, gives reasons, persists and investigates and the human being needs answers, affirmative expressions of his will to live, because he is always going beyond, on his way to the stars where he will surely find the God who created him.

14.

Sometimes we are at the bottom and everything seems unnecessary, inconsequential, incoherent, so we tend to exaggerate when we are in a better mood, as if we were looking for a balance that insists on arriving, in fact this is one of the great challenges of the spiritual being, to balance emotions and reason in his life and maybe we should be, as people, a little less emotional and a little more

rational, not exaggerating, of course, but this goes with time and the exchanges of people leaving, of people coming to visit, like tourists, just to give an example.

15.

One day everything goes down, there are days like this, you like to see naked women in between, catching the career for a good time and then you regret it because you are a religious guy, even more so a philosopher, but you have your needs and you keep trying to find the key to all of this, allowing yourself not to put that weight on any woman's back. So, you learn some minimal things that are maximum with Sylvester, not the one from the cartoons, but that kitten that keeps you company in this winter that is already starting, because it is raining a lot.

16.

Freedom is man's most intimate desire, a man who is trapped, like an animal, goes mad, he needs to discover new air, to discover the world, to conquer new territories and not to be trapped within four walls, at the cost of the food and affection of the owner who, many times, mistreats him, these are silenced, silent victims, in a violence perhaps equivalent to that which is done and practiced with women who are victims of domestic violence.

17.

What is there in common, then, between Kierkegaard and Marshal Sahlins? The economy of desire, which leads to the economy of thought, that is, the way the subject intertwines with other social actors within the screen, the screen, the stage of social life. That's why I always admired sociology and could have been a sociologist, but I had studied theology and anthropology was closer to it than to that, but philosophy has always been with me and I've had quite a bit of weight on my shoulders, both as an anthropologist and as a philosopher, some frustration, it's true, due to various things, basically because I don't have a life like everyone else's, which everyone considers normal and I think is banal, because I preach letters and study, go my own way and have, as Kant said, an autonomous thought in relation to social reality

18.

And what is there in common between Sartre and Franz Boas? Perhaps in the value given to the object outside the subject, because there is also the inner object, that mental nuisance, either behind or in front of the human chest, in a parangona of visual orbs gilded by the gold of an athlete like Lenin or peppered by the Olympics, and therein lies the difference, the different is taken as identical because, precisely, it was never identical in yes for in function of the Other, *for* the Other.

19.

But, let's see, how, first of all, does man create needs? It seems that modern life is equivalent to archaic life, that is, before, in the early days of the appearance of Man, needs were basic, because the *ensemble* of life, the *ensemble*, the context was other and had its specificities. It was the development of intelligence, articulated with objects of use, that took man further, always creating new needs, that of comfort, quality of life, status, increasingly fierce competition, etc., etc. but, in this sense, the opposites unite, Man has changed, but at the bottom of culture, of his culture evolving over time, he is the same. Hence the pertinence not only of a philosophy, but also of a biological ethology or anthropology that does not go against the social one at all.

20.

In our society, *gossip* abounds, that is, it comes and stops at the butt, whoever gives a sign of himself and speaks another is a laughingstock. Even me, as an anthropologist, in this eventual terrain that is the city of Lisbon, I have had great disappointments, I have been called everything, from a pimp to a plasterer, to a lazy and a pervert. But you have to put up with it, that's part of it, my brother says. And I accept all that, even if it seems violent when you come home and find only yourself...which is not, after all, from a certain phenomenological point of view, that bad, as the song says...

21.

You take off your headphones and listen to the sounds of the subway, the movements of people who are indifferent to your presence, even though you are still a handsome man and, unlike Sartre, you don't use a lot of words because, after all, you weren't asked to speak and the last times you did, you were misunderstood. So, you wait patiently for your turn and thank the guy in heaven for being alive and still being part of something that you don't really know what it is, but that is defining itself in your mind, and in a few days you will know what that thing really is, if it is an idea, a concept, or if on the contrary, it is a person...

22.

You are now inside Jack Ersgard's film, *Risk*, you have been there before, but you are back there today. You enter the city and remember Lévi-Bruhl ("The Hand") and also the song by Afonso Luxúria Canibal, from "Mão Morta", if you didn't have fingers, would you write with your feet, with your forehead, like Stephen Hawking? And Superman, didn't he become paraplegic? You don't even drive, and from *Dune* to *Estrada Perdida* and *Mulohland Drive* it's a long way, so you don't take things for granted or let them get away, you grab them with both hands as if it were a cup of your blood, as if you were on the verge of curing your ailments of the spirit, added to a certain way of seeing like Pedro Abrunhosa's?

23.

So, following Hans Jonas, we can say that the Other is respect, morality, freedom, where mine ends, the other's begins, and it is in this intertwining that the monads that human beings can be develop and articulate, I'm not sure to what extent Leibniz was aware of this.

24.

But who is, in fact, the philosopher? Just a man? That is rather vague...Is he just and only an inveterate rationalist, especially if he is European, for example, German? Doesn't he have sensations like the others? Isn't there a lot of garbage and perversion in his thinking, as in others'? Why so much astonishment at the philosopher and at the same time so much discrimination? In fact, I'll say more, why leave him alone,



if you admire him so much? He is still young to make a will, whether legal or philosophical. But... he has already done it, following Jean Guitton...

25.

You are here, you are not who you think you are, at least to others. You don't know yourself that well, otherwise you wouldn't be alone. But... are you alone, not only in terms of thought? Your mental images (imago) go on and on on the stage that is your mind. And, **by** the way, how would you define mind, your mind, do you know that others also have a mind, or maybe, sometimes, they don't have a mind, does it lie all the time in the passing of time, in a subway station where there is no one but you and only the driver of the various trains? Wouldn't you have, long ago, somewhere during your brief existence, caught the wrong train? Wouldn't you have waited for the one that came at the right time, at the scheduled time? Didn't you take too many trains? And then, at which station should you have got off? The one where the Jungle concert was?

26.

You are looking for a key word so that you can continue your argument about the weight that the philosopher has on his back, who loves this life so much that he doesn't want to get rid of it, that's why he thinks about it with his brain, moving from one side to the other Rousseau, (*The Insomnia of the Lonely Thinker*). Yes, you are waiting for a match (from reality) and you have found it (*we have a match*), it is in the wandering of time that you discover your fear, your ultimate fear of life and its next topics, that is, first of all, your terrifying fear of committing to anything, even women. And what do you do from then on, with it? You drink, you smoke, you watch movies. But you hate soap operas. It's strange and you get into all that, polluting your brain with wild, animalistic images, burned by the weight of the atavistic morality that still inhabits you...

27.

You are, therefore, from the right and from the left and when people, they admire you so much that all they have to do is spit on you because you don't have what they have, because you are not what they want you to be, this may seem pathological, but it's not just your mother and father, but people, it's people who at the same time intrigue you, intrigue you

falls in love, because you try to please, because you are an employee of both humanity and community. See in this regard the work of Zygmunt Bauman, precisely "Community", who, by the way, is mentioned as a sociologist, so some more reason to do sociology, even if it is sociobiology...

28.

But then, isn't what moves the man of today the same, the same things, that moved him in Greek antiquity? In fact, we are in a democracy. In other words, there is an eternal return of the same that affects modern man, but this was already foreseen by Nietzsche, as well as by Margaret Mead after fieldwork in French Polynesia, that is, we are sometimes Apollonian and sometimes Dionysian, but we are more, we are narcissistic and this was given to us by industrial development, first, and then, with the explosion of technology in the mind of man in the 20th century. We walk around in suit returns, we go round and round, like the little dog in his crate, on top of the blanket, before we really sit down on what we are in essence...

29.

And we repeat it over and over, non-stop, like in a *ritornello*, as I said before, like a routine, leave home, work, come home, go to sleep after taking care of the kids, come home, go to sleep again.... In fact, there is no exit, not even for the necessities, we are made to pressure and, strange as it may seem, it is the routine that is the cause of our episodic happiness, which we pursue days and days over and over, all the time, breathing, suffocating, choking our own freedom, until one day when we either explode or implode, hence the binomial of tragedy that Nietzsche analyzed, that is, the opposite of the opposites, tragedy and comedy. It was all said in Greek antiquity and we, especially We-America, reproduces this initial, ideal typographic matrix...

30.

It is a harsh life for the philosopher in these troubled, post-Covid times, with the Ukraine war and another economic crisis on the way. When will the world be perfect, instead of just Northern Europe, because the US no longer counts (especially in view of the

new power of China), is there somewhere in the core of Man that formula of a hypothetical Perfection of the World? Or are we on a path of self-destruction, with more and more atomic bomb threats, as in the case of North Korea?

31.

Where is man really heading? Because there are several directions, several positions within the scope of an existential attitude, facing life in tendentially fatalistic terms, with all this of fado, of the forgotten Portuguese ideal of spreading the faith and the empire, which was not only our empire, but the empire of all Christendom?

32.

In fact, I believe that Anselm Jappe (Theory of Value) will have suggested in me a certain idea of value that, since Frankl, has absolutely to do with morals, ethics, custom, not a gray thing, but a colorful one, like a rainbow that needs sun and rain to appear, therefore, two elements as old as Man?

33.

The loneliness in which man finds himself, even Thinker, has to do with illness. Man today is sick, either by an excess of things, or by a defect of things, that is, he is more concerned with having than with being, the following process has actually operated in civilizational terms: the concept of having overlapped with the concept of Being, therefore Man is adrift, drifting from feelings, from more or less enamored reasons, drifting from the body that is shattered in the excess of desire and possession of the Other, first of all the body of the Other, which is territory that I must conquer first, guard and protect later, so he is at my mercy, which amounts to saying that it is, in a word, human trafficking, total loss of freedom on the part of women, who have embarked blindfolded on a contractual relationship and need it because of a certain physical and social image and attitude of altruism (Alberoni's *Altruism and Morals*), of possession that drives me crazy, of this need to show that I can be a father and father of a family, just like the Big Men, have and take prestige and social representation from these data (social facts, according to Durkheim) and from these conditions, which are the conditions in which I live...

34.

The destiny of Man is, above all, the destiny of the relationship between subject and group, between Me and the World, but it has not always been like this, things are becoming clearer as science (social science too) advances in the knowledge of man and societies, of contexts, however small they may be, it may even be my job to make a cup of coffee by hand because the capsules for the coffee machine are still expensive. Therefore, everything indicates that it is the consumer, what we call the populace, who decides everything, ("The Price is Right") and that intellectuals will increasingly have less power, that is, it is the anodyne social magma and not the critical one that processes the changes in the mind of man, not so much the enlightened or hermit, who just wants to be at peace with himself, living off the memories of a stellar time...

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