

***Mindfulness in the Return to Self:  
recomposing the subject before  
Reconciliation with the World***

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## **1. Filling versus emptying: the perpetual movement of happiness and infertility**

An internet meme attributed unhappiness to mindfulness and happiness to its opposite, which means that happiness is a form of allegorical back-and-forth to the sexual act of intercourse, that is, filling versus emptying, which takes up certain ideas by Deleuze and Foucault . Therefore, only this double-crank movement, the mutual movement of mental filling and emptying, which has as an example in the sexual nature of humans, produces both fertility and happiness, that is, more or less ecstatic jouissance, which I allowed, so much better. performance of the subject, how much of the group and, in the last case, of society as a whole. This assertion has so much to do with the hypothesis of the loss of the sense of community, that is, cosmopolitanism and globalization could lead to a megalopolis of meanings where man can find himself very difficultly –and lastingly–,

## 2. Observation Versus Participation

In this sense, what should the social scientist's methodology be? Observation, participating, or just observing, yes, because the philosopher neither observes nor participates, as far as I know and his methodology (for whom?) is intrinsic to the theory. Going deeper: how is it lawful for philosophy to make theory because there is no date (no name or place?, that is, what kind of construction is (or seems) the philosophical enterprise? On the other hand, is not premonition a form of **etho-logy**? Where is it, reminding an old and intimate question to psychiatry and social sciences, the border, the eagerness and the yardstick between normal and abnormal, in a regime of ethological, behavioral abnormality? Another big question, I would even say philosophical, is "how life should be lived" and this, this vision (or training the vision, even if it is left-handed) has to do with a certain scientificity of reading the everyday and what (us) happens. Furthermore, what relationship –and where is there between anthropology and Kantian autonomous thought? Isn't it the most supreme and valid form of anthropology, of integrating the human being into the physical and social environment? It is not the technological enterprise, which seeks to free, at first hand, man from work, a counter-natural movement, albeit inherent to man, which aims to eliminate his

animal aggressiveness and his spontaneity, to make him a less and less thinking man, alien, programmed, self-programmed to do this and that, by mission in his increasingly performative societal performance, ie, by on the one hand, some are extra-spontaneous, they are living without any reflective content in their lives, others are ultra-rational in the face of economics, who think to control life and the collective human unconscious, on the other hand they are hyper-reflective, namely, philosophers, in a trend of dissemination and derivation of the ways of human attachment on this planet, at least until we move to another? Therefore, does society need to be thought of? Is there still room for the social sciences when statues are vandalized? And this will not be just a sign of the breakout (incorrect, sociobiology how much of an ethology, a struggle for power in the social sphere? And what place is there for the reflections of Cardinal Tolentino de Almeida, in terms of a pala Jesuitism? And yet, on the other hand, in terms of a Franciscanism that equals human beings from below and even conditions the philosophical reflection on democracy, meritocracy (to exist), justice, all of it social?

### **3. The Appearance and Perishing of Man and its existential conditions for a certain more or less Logical and Circumstantial Form of Intelligence**

Thus, in addition to an anthropology that centrifuges meaning and ends up centripeting its own destiny, we recognize, in this way of thinking, other forms of intelligence that relate to it. Alongside this, the suggestion on television, which sometimes allows the "muscles of the mind" to fall asleep, sometimes transfers to the announcement of apocalyptic days in terms of an aggravation of COVID-19. A part of the world society is apathetic, being decimated by this and other pathologies, among which the psychiatric one is the most wheezing and harmful when thinking about a Man's destiny, another, mobilized, even through the media and new media, in panic, worse, transmitting that panic. Alongside that, a new epidemic: that of sex, family disorder because of sex, better, because of their misuse, as if all mixed bodies (Serres) meant, by inverse of the tendency, the end of man (in Himself) by the denial of his moral structure, of principles, does not fall under the slovenly eyes of certain philosophers and social filmmakers, which is justifiable, because politicians, most of them lawyers, managers or generally non-literate men, do not read the articles in journals of sociologists, at least of anthropologists and philosophers, afterwards. But this philosophy, when poorly done, perhaps contributes to a great extent to worsen what is a society governed by materialists, as it conveys an idea of lassitude and letting-be,

that is, an idea of the human (and the Human-Being ), which has nothing to most of them lawyers, managers or generally non-literate men, do not read the articles in journals of sociologists, at least of anthropologists and philosophers, afterwards. But this philosophy, when poorly done, perhaps contributes to a great extent to worsen what is a society governed by materialists, as it conveys an idea of lassitude and letting-be, that is, an idea of the human (and the Human-Being ), which has nothing to most of them lawyers, managers or generally men of non-literature, do not read the articles in journals of sociologists, at least of anthropologists and philosophers, afterwards. But this philosophy, when poorly done, perhaps contributes to a great extent to worsen what is a society governed by materialists, as it conveys an idea of lassitude and letting-be, that is, an idea of the human (and the Human-Being ), which has nothing to altruistic, that is, "you do philosophy **hey-huh** any time? Are we even living before the how? Between reflection and impetus, sturm and drung and non-inscription (Gil), "it goes on living", says the people, invoking María Zambrano, "it goes on walking", like the man who pulls the plow so that thenatur give him what he wants and thinks (give, offer), as in the pagan festivities of the Middle Ages in terms of a *jumpello* of Orff... We are, before being social actors, merely actors and we must live, we must live, and we will certainly and certainly live as such, ie, as actors in social roles) with questions and squabbles, little lives and vidnas, between the minimal mathematical and broad geometrical, perhaps

fulfilling, as cosmic insects, the role that is in our skin, that is, race, religion, nationality. Perhaps it all comes down to these three items and philosophical reflection cannot exclude them from its reflection, but, at the same time, it will be quite irresponsible to erase them from the memory of people, peoples, populations, more or less educated, or that is, that eating who died in forced training, liked what he was (the Socratic "Man! Become what you are"), simply because he had dreamed of it, of this life and this body (social, theatrical) that projects itself in front of itself as being-being-here to a being-there, there, that is, because we are not machines of anything, we need to dream, in what we are, in entertaining, in what we will be. But...can we dream what we were? What (whatever) do we look like? Freud and others, more psychoanalytically or more Jungianally, man recomposes, through dreams and vital sleep, the past with the present, feeding the future with an expectation of performance, of going, of leaving for the journey, even if it is to Santiago de Compostela... Thus, a One of the great problems of man, anthropologically speaking, is neither Nothing nor suicide, nor anthropocene, but resentment about the Other, which drives many political and thought systems supraindividuals, that is, as long as I resent myself, I cannot be who I am and as long as I resent the Other, he cannot let me be who I am, because what I am is something simultaneously beautiful and dangerous, that is, it can be, at one time, given to another and at another given in secret to oneself. Because the Mother gives herself and to others, her

children, she gives herself (in a certain popular imagination, giving of oneself means giving in, in other specific terms "harnessing", like someone who lowers the flag, as if a fate to be held in abeyance for posterity). A mother who is a mother does not abandon her children, it is perhaps the greatest crime established in social memory, in the memory of the social. Because she is as a generatrix and her personal identity is part of that, ie,

#### 4. The Man in the Mask, the Mask as Other

I think that, these days, there are some reflections on the sometimes ontological and sometimes anthropological meaning of the mask, since we all walk with it through what happens to us in terms of public health, that is, COVID-19. Claude Lévi-Strauss helps you understand the phenomenon when he points out that the mask is theatricalization ("The Way of the Masks") and, medicalization, "You look like a Doctor, with that mask", said a friend to a colleague of mine, in mine village. What then is the mask something no more than seeing another dimension, the domains of Opinion, but also of Being, that is, I would say, "this is my social face", while the other I keep for myself and for love, in bed, with my beloved, with my beloved, in my domestic space, where as soon as I walk in I take off my shoes (a now globalized Hindu tradition), after washing your hands. But... the mask can be removed whenever you want, no one forbids you, but it is reserved for publicly closed spaces, the mask can be (always) the same, by way of washing, if it is made of cloth, it can have various decorative motifs, ethnic, even liturgical, decorative in terms of a more or less volatile imagination, can be discarded, in terms of unity, as doctors do in hospitals, before and after surgery. The mask is a way for the subject to enter the social world without revealing his identity, it is like a burka ("Only the eyes

can be seen"...). So it is with the Caretos de Trás-os-Montes (J.Paes de Brito), a UNESCO heritage site. Perhaps the essential question of philosophy is this same one, answering "Ready" to those ideas, to those items that make sense of us, that is,

## 5. *Homo Centripetus vs. Homo Decrepitus*

Thus, given the cosmic phenomenon (that we are), given the finitude, the idea of death as an artistic form, we glimpse another notion that is already present in a medieval author, Boécio de Dacia, who, in his little book, as if inaugurates the modern social science, or *seka*, the notion of the eternity of the world more or less automatically refers to the idea that man is, in a certain way immortal as long as he keeps himself with himself, attached to Being a social being, that is, in an effort to maintenance of the social, far beyond the total social phenomenon or maybe just because of that, times when Mauss and Durkheim are more **accurate** to philosophy. Hence the terms of exit (in a state of emergency, as in trains, that is, the door to the outside), life and biographies as flattening and at the same time *vasilhâme*, that is, endowed in its more or less nameless intrinsic nature, of a beginning and an end, like a good wine in a bottle, from which comes the notion of eviction, negated because it is not, precisely, filling. And so full of Self is the Being that it ends up either bursting (like an air balloon, until Natalício), in one way, or, in the other, emptying itself, empty of meaning (wildness, contingency and principles), adjusting in theoretical terms the notion of filling versus emptying which, in the pulse of the subject, pumps blood to the brain which, in a sense,

would be the divinity, itself a "human product", that is, the world is, just and only, to use a figure, an hourglass, sometimes in the Sahel desert, sometimes in the Amazon forest, full of fruits and stray sounds. When the philosopher, and this is his final strategy, the final methodological principle, the relationship between norm and deviation, much more than ethnographic fieldwork, which only allows for giving observational data to a reflection on Homo-Man. After all, what is the real if not man, the hereafter instead of the beyond, themes dear to Descartes from an early age?...

## Conclusion

Finally, in my days, I met the young German girl I had met at the Oracle at Delphi, she was on the other side of the courtyard, reading philosophy, sometimes making me jealous of her lover, sometimes so deeply absorbed in her reading, where it seemed like if interested in me, when she just came to smoke a cigarette on the porch. Conversely, there could be a world of possibilities, when I realized that she just wanted to be a character in my books, it could even happen that the situation was reversed and the neighborhood would be a little livelier... But no , I just saw her as categorically as possible, as the companion, rather than companion, of the young writer with whom I had exchanged more or less impersonal impressions. When closing the window on one side and opening on the other.