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## **ESCAPING THE BEING.**

### **BOREDOM IN EARLY LEVINAS**

From Renaissance on we encounter numerous utopian approaches, that usually affirmed idle life-form for its simpleness and proximity to nature. In my view the early works of a great both phenomenologist and socialist Emmanuel Levinas (esp. his „From existence to existents” [1947] where the whole chapter is dedicated to boredom and laziness) show his utopist position. But surprisingly in subversive manner for neither from essentialist nor naturalist stance. Boredom is thought in relation of difference to the body in motion and active consciousness. For Levinas activity cannot be ceased from itself and is inscribed in a continuous horizon of the being-in-the-world. It turns into a real hell in the situation of insomnia, when one really wants to fall asleep but is not able to do it. Hence sleep appears as a salvation from a tyrannical activity.

In the same manner boredom is treated as a means of escaping the compulsion of being (conceived as being active) by its passivity. Passive engagement in boredom founds – for Levinas – singularity of myself because singularity is freedom to escape, negate, disagree. Giving oneself to boredom is completely disinterested gesture, by which one is not anymore concentrated on fulfilling his plans, his needs, etc., in short – his nature, his life-drive. So by boredom Myself forgets and resigns from itself, but not to collapse: to feel happy with itself leaving aside a freight of existence.

What may disturb this utopian situation of boredom?