

## **Against Politics: The Return to Nature**

There is one common principle uniting all those few and rare philosophies truly liberating humans from the self-inflicted state of slavery. This common principle is namely a return to live in accordance with nature. In this sense, all these philosophies cannot be even slightly paired up to the philological philosophies that have now taken up the name of philosophy. We can't call them simply romantic, self-reliant or worst anarchic.

Perhaps it is Stoic what we can call those philosophies aspiring to a return to nature away from the corrupting sophistication of society. I mean there are hundred other adjectives we could call them such as Transcendentalist, Tolstojan, Taoist but generally it is Stoicism that advocates for humans to cultivate virtue, to stick away from the socially and personally generated vices and moreover to show the example on how one person, can, in his integrity counter react to the constitution of an empire such as Cato Uticensis, Gaius Magonius Rufus and Jesus Christ have done.

In this respect it is clear that there ought to be a refusal of the city and its life as well as an attempt to re-establish oneself in nature. While the Stoic emperor Marcus Aurelius advocated that the return to nature might as well occur within us, a lot of other virtuous examples in the history of human beings have shown that a familiar nature ought to be sought. Thus, unlike Henry David Thoreau and Christopher McCandless seeking to be isolated, we ought to follow the example of Leo Tolstoy, leaving Saint Petersburg first for the steppes and later for the countryside despite at the end of his life still aspiring for a more wilder and segregated nature.

What I want to emphasize here however is that the politics conducted by the Stoics is in fact apolitical, it is against the polis or the city seeking for a rebirth of life in a desaturated natural context. The saturating build up generated by politics is in fact and will in fact cause inevitably great evil. The evil we are mostly concerned here however is the social captivation in socially cemented environments. This state of commodity I call a state of slavery which reduces the human being to loose the sense of justice that is embedded in all humans.

Rather than attempting to solve the large political problems at the tale of the human monster, Stoicism ought to be concerned with the origin of most civilized humans, namely their social captivation. Addressing a return to nature in the way depicted in the few writings that are left to us of Gaius Rufus, is a tendency to counter balance the inevitable corruption and emphemization and following he epicurean softening of the social body, a softening which cannot but attract worms and diseases.