

## **On the Use of Ancient Philosophy Today**

There seems to be a misconception in modern humanities: we humanists ought to directly incriminate the system as it is the system to shape our lives. This is perhaps the cause why ancient philosophy, the thought of those philosophers roaming the dusty roads and living and preaching about a most frugal life seems nowadays so obsolete. Why would we care about improving ourselves when it is society that anyways control us?

Ironically then we have the modern humanists clustering in capitalist like academic enterprises and fighting to get more funding and conferencing and eating fine food and pointing fingers at the system of which they are part. Even more ironically they do so from the safe seat of their most sterile and very much frustrating offices. Yes of course we have the humanists who wants to step down or at least pretend to fight the battle of others, like of those pro-immigrant academics who might go as far as interviewing the dirty crowd and experience themselves some dirt.

Out of this picture however it is not too difficult to get dirty and get Socratically speaking, dusty sandals. It still requires to step down of the system and attempt our autonomy. Once this is somewhat perpetrated we might find in fact that the classic texts that in our modern and postmodern education have been so much scorned for belonging to some white dead man, we might find that the very ancient texts are but the solution to all our modern problems. As we may discover these solutions starts from our own selves.

Here it is perhaps the great distinction between those humanists belonging to the establishment who are so keen to conserve their own field of studies and yet critic power at large (here I am excluding the pedant philologists whose work brings only but a redundant repetition), and the true humanist, the one who can fully match the ancient philosopher, the one who has stepped out of the social milieu, who has exited the cave of artificial constructions even in the field of knowledge. This stepping out is but essential to remove the state of numbness veiling our human elective feelings.

This latter humanist I believe is most opt to dwell with life itself, indicate how to live according to nature and in this respect hinder the corruption that the whole of society is undergoing, a corruption modern academics are but hindering. Whatever the ideology is, there is no hope but for it to make the whole of society run on top of a mountain and in full speed precipitate from it. The content of any ideology does not matter as such. We should not dwell with thinking how a society should be but indicate ways which we think each one of ourselves should live. This we can only do by setting a concrete

example.

To begin with then we ought not to side for any ideological movement as any of these movements once established will have its great counter-effect. We ought not to think as a mass but rather maintaining a relation to ourselves as a way to maintain always a fresh common sense. Religion then is also part of an ideological apparatus. Certainly we can learn from prophets as we can learn from intellectuals but we get immediately numbed by all the institutionalization of their thinking, whether we are talking of Jesus or Foucault. Worst then if we even establish a money making apparatus out of them. The church did that some thousand years ago and the anglosaxon academia is doing that today.

The issue then is mostly to be humble and give example on how to live sustainably and happy and with a drive. Of course if we choose to be Schopenhauer and not Hegel our classroom will be most empty in comparison with the latter yet we won't foment any fanaticism and can talk to the few ones who might make precious ancient yet always up to date principles. How dreadful is the destiny of the modern humanist set to collect merits and pushed to become a small celebrity. Highness however may be reached after a long period of silent consideration. Few words can affect our souls far than the entire library of logoroic academic thinking lacking a sane principle.

By becoming a silent and constantly blinking star, maintaining our brightness and position we have already set the pure interface with those aspiring for a virtuous life. This is perhaps our ultimate goal beyond all the noise and bombastic activity generated by humans to be heard and seen, only for a little while and only until such incandescent scenario turns to massive destruction, a destruction of a thin layer of of a minor particle of a cosmos from which only our elevated morality can detach us from. As Seneca wrote, as we spent our time in the belly of our mothers, so we are spending our time under the vault of the sky to be born again.