

## **The Black-out Grain**

My sense of critic emerges from a confrontation with the establishment. This confrontation is not a wanted one, it is not, in other words, the critique that the establishment itself expects and to some extent host within itself. This confrontation emerges from my long-standing determinism to live according to my own nature and thus becoming myself an establishment, a human one, a small but steady rock in the agitate imperialistic ocean.

Yes, myself as an establishment of its own cannot but clash with the very overarching establishment that so want to subdue anything underneath it. I found a way to live and actively aliment my personal establishment only as a partisan, confusing it, officially living in its periphery but in truth living at its very heart. Now there is nothing wrong to be such kind of human establishment. A human establishment is nothing more than an individual whose inner manifestations are been fully manifested along with an awareness of what stimulates them.

Needless to say, the more technology advances, the tighter will be the social establishment and the more excluded will be anyone seeking to live according to his or her own nature, to live wise in the classic sense of the word. I am not talking about being careful as that is what the social education indeed teaches our soulless humanity to be. I am not in fact talking about making a religion off political correctness. I am talking about giving up all together any form of ideological extremism and seek wisdom starting exclusively from ourselves and the temperance of our faculties.

In truth I fear all social trends; at one time they are completely against something and a generation later they are completely for it. In this respect we ought to find within ourselves the perfect common sense and goodness without embracing any fanatic view on the many issues affecting the public. As a matter of fact these very issues only demonstrate the constant uneasiness of the masses, masses that want more rights, masses that wants less rights for others, masses of a rage that any kind of mass media has been so much fomenting.

These very masses in the long run reshape themselves as a virulent body hit by a pest, a very ideology. This pest affects the opulent body of the masses in its entirety. It is in this view that we ought to stand out as an integer body, a sober body emerging from all the cancerous contracting and expanding of the agitating mass whose nerves are conditioned by opinion-like facts that come to determine even the social niches that should act more rationally, the political, cultural and scientific niches so much subdue from the very moods of the indignation-driven inquisitor-like mass.

I believe that the mass, the very mass that determines the rise and the fall of celebrities, the very mass that we try to persuade making ourselves champions of their rage or worst of their fake ethics, this very mass will never settle. It does indeed get moderated by an imposed standard education but this can only be applied by states that can either promise a material compensation or threaten one. In my opinion then our life ought to be invested not in measuring ourselves with the mass nor with any of the niches emerging from it.

In the very feeling I have within me I believe that our life ought to be fully invested in measuring ourself with what is left of divine within ourselves. By doing so, and only by doing so with a full engagement and following our instinct alone, by doing so we can obtain access to what I believe to be a higher form of intellect, not a sophisticated or elaborate one, the one used by the social authorities to mask their ignorance but a core intellect able to among everything determine the right way.

Now rather than burning our human intellect in making constant new proposition revoking or stampeding on the already existing one there is a possibility to obtain some sort of absolute understanding of what is best to undertake simply by first understanding and cultivating our own human nature as individuals. When this understanding is settled a human subject can always stand or help standing for the alternative and most human option. While the world is in fact polarized in a trench war between two opposing fraction I believe it resides in those who have adhere to their own human nature to put an end to this mass media armed conflict.

The main issue here is that while this seems logical, as I previously said the more a society has progressed the more is likely that anyone who has been attempting the counter social path of adhering to his or her own nature is excluded as an outsider, a weirdo. He or she is very likely to be ridiculed, treated as a asocial and non-scientific being not contributing to the greater good of the social well being. It is due to this reason that any fanatic undertaking like that suggested by a political ideology always have to degenerate most entirely before any of these outsider philosophers can be listened to.

I am not talking here about any particular prophetic power or any shamanic kind of magic. I put it rather simple. We either jump in the social mechanism and replace one of its gears or become a new gear for a bigger mechanism this is the mainstream option for which we are trained by our efficient civilizations. The other option is to keep out not in the sense of fully become independent but simply in the sense of not becoming a gear within the mechanism by find an alternative rotatory power, the one that our very existence naturally provides.

We ought not to be apart from humanity to do so. The social mechanics leave plenty of space to escape getting caught in its mechanics as it does not expect anyone to want to do so. As I said at the beginning of this text social mechanics are configured to host even gearboxes of those most critical about it eventually having found a way to even outsource this counter-power. What is relevant it is not to devise new mechanics but to show that there is a sustainable force residing within us, a force that is regenerative a force that once actuated and demonstrated to others might or might not inspire them to experiment with their own natural force.

For those who have never seriously attempted to do so my writings are very likely to sound most idiotic; the only reason perhaps to undertake such living according to nature experiments are a certain uncertainty of the future of social mechanics, an unexpected failure or the realization of our mortality as gears of such formidable mechanisms. Having spun purposely all our lives within one or another gearbox, using not our energy but the own propelled onto us, it is rather obvious that a certain lack of meaning might hit us and yet the formidable mechanics are always there to intoxicate us with new kind of lubricants, the synthetic religious-like intellectualism we get piled with now and then.

In all this formidable social mechanics all it is very clean and sterile and yet much exhaustions kept being pushed out eventually suffocating and altering the very source with which the very mechanics can function. In this grand vicious circle the grand blasphemy is indeed that of retreating to an understanding of what is our human nature and what is to live alimented by it alone, seamlessly unplugged by all the inviting rotatory forces which in our natural crystallization at some point we main in fact fully block like a grain of sand in the gears, a grain of sand which has no use, cannot be in any way outsourced but in fact may have the potential of a momentary and most enlightening black-out.