

## Jesus Caviar

The more governance is able to quantify its citizens the more this governance transforms itself into an imperialistic one and the more stoic figures like Jesus are needed to tackle and address humanity from the imminent catastrophe that the very empire will inevitably cause. Be aware now, the most democratically branded governance can in fact be the most imperialistic, it is but just a matter to assess its way of quantifying its citizens.

Through my short essays I have always been stressing the relation we can make with Jesus time and today. I am not talking here from the perspective of a Christian fanatic, I am sure there are other occurrences in human civilizations that could exemplify my analogy yet this one is the most relevant in relation to the culture I grew within, in relation to the Western civilization on its verge of becoming imperialistic and thus corrupted.

Pandemics, financial crisis, wars are but part of a chain of transformations that are not simply occurring around us but are, according to the more deterministic theorists, a force enacted by a new paradigm. In my opinion we are thus experiencing the crisis related to a more accurate way of assessing and quantifying reality via the digital media paradigm. Digital media creates the interconnections that equals the network of roads that made the Roman empire so great and yet gave the possibility for hordes of barbarians to invade it.

It is emblematic that the story of Jesus itself starts with a life of a human being not yet born put at peril for the very sake of governmental quantification, the census that Jesus' parents were forced to comply to. Now beyond all these endless discussion on the veracity of Jesus miracles and his predominance over other prophets let's see the Christian character more as a stoic just as a stoic was Cato Uticensis fighting the shift from the republic to the empire.

What I mean to say is that even in the life story of Jesus, a story used to create a new form of establishment to put some centuries long peace in the hysteric transformation affecting the Roman empire, even in this story we can see a representation of a stoic resistance and ammunition towards the growth of an empire, an empire of subjects and taxations. From the moment a governance is able to quantify itself this governance will but set forward to numerically grow, an endless process of extension which I call imperialistic beside whether it is actually governed by an emperor or whatever autocrat or simply, as I said a well branded democracy.

Now what I have conceived to believe is that as governances embrace these

technologies of control, a control that fundamentally comes to undermine life, life itself can be recaptured by a process of devising ourselves technologies of quantification of our everyday reality. Each and every individual is a subject with a camera pointed on his or her head. Our fight or the fight for our personal freedom is based not on lamenting such a state or opposing it but it is based on our own personal initiative to find a weapon to reclaim our lost territory, the very intimate domain in which our life can grow with our personal care.

What I mean here is that we won't be able to fight the big governmental lens placed on each of our persona but by arming ourself with a lens to obtain a new an autonomous perspective, a reclaimed ground in which we can develop ourselves as human subjects and not the mere subject of an ever more quantifying form of governance able to granularly asses the whole of us and by doing so able to keep us in pieces, broken up and unable to coagulate into a full extension of the universe.

So worldly this process of personal assessments turned us into and so much there is the need to like shamans pick and scavenge elements of our everyday life to gain our lost spiritual being, to redeem from all our social functionalities which only leaves the ability to neurotically respond to the very social apparatus we are connected to as if all we became is but a pulsing cancer of a body no longer able to act of its own. Perhaps our only way out is to become the very worms of this decomposing body, worms taking the very decision to depart from the feast and set forth to regenerate life on the side of this macabre scene.

This is only but an impression I am envisioning as an outsider, a worm depositing its eggs in an uncorrupted ground finding that the only uncorrupted ground is ironically right underneath the social cadaver, finding that the only way to in fact preserve the seeds of life is but by making use of all the organic residues of the very cadaver I am so much in contact with but so much I can detach myself from by encapsulating my worm self and my eggs in the very shelter I was able to put up using these leftover matters, turning them some how into an inorganic matter to at least provide some for of shelter fro all the turmoil that the very decomposition process is causing.

No longer as a Diogenes then I can content myself of leaving in a barrel and enjoy the divine sun as that too is now obfuscated. The only solar light I can and we can enjoy is the one we ourselves can produce out of what is left of our own nature out of what we can boost of it as a flame we do not wish to die but have to device how to constantly aliment possibly awaiting for all the liquid corrupted matter around us to dry up, to stop sending out all these neurotic impulses like electricity through a liquid substance, to be ready to fully burn like a matter only awaiting to get purified and in the process turn

once more into no longer a new body but a spirit of only ashes, ashes that will but one day facilitate the etching of the small vulnerable and insignificant eggs, the very seeds the outsider philosophers the non-recognized Jesuses were able to put away.

I have now unleashed my irrational vision but I believe it is far more truthful than myself trying to rationally explain a strong sensation, a sensation that goes beyond all the politically correct talk of any cultural or intellectual representative so worry about his or her own reputation as the vultures of the social decaying cadaver. The very vultures believing themselves to be the most beautiful eagle, the very vultures making a show of their beauty and the very vulture making a show of their lyrical performance gripped on a leafless tree arguing about the increasing smell of the cadaver and in order attacking it from one or the other angle with the very cadaver so much enjoying such an attack, so much in need for its cancer to be eaten.

These very vultures one day will but turn on what is left of the dead cadaver, eventually the very worms and later its eggs. As with Jesus his eggs will be glorified and all other eggs completely suppressed and yet some eggs they are unaware of may still etch aware of this likely future occurrence, an occurrence the stoic worms of today ought to take in strong consideration in order not to become the caviar of a new cycle leading to yet another empire. I believe perhaps that this cyclicity is inevitable yet with this thinking in mind I suppose we ought to just incorporate in our act of stowing life potential for the future, in this very act we ought to incorporate a way to retard this process. It is demotivating however to see the stoic example of Jesus, how so against the imperialification of states and people he was and how he has been later utilized to reach these very objective.

My question thus still remain and that is how do we hinder the process of human self-destruction? Is it by hindering the automation of governance and in turn of our lives? How do we then hinder such automation? My answer it to make the effort to automate our lives and thus in this sense at least gain enough ground to be able to autonomously meditate and recollect human life for a new beginning a beginning which as I said ought to preconditionally understand that its destiny is but an automated emperialification the future humans ought to hinder as much as possible.