

On the Pursue of Nature

Contemporary ideologies mostly provide very generic guidelines on not so much how the individual should live but rather on how society should relate to individuals. This society to individual relation is moreover only and foremostly focused on how power should be delegated to the different social groups, whether according to class or gender or race. Now it seems rather obvious then that resources are in this fashion controlled and distributed by social regimes and that the freedom of each individual is that of fighting for his or her own cause.

Under this perspective there is a sense of perpetual competition occurring within the various fights for more resources. Beyond these generic view points that one or the other ideology may provide, the individual as such is left with a mere sense of indignation for his competitors and/or anyway a sense of vengeance which as one ideology takes over can lead to his or her will to completely boycott the social system at large or anyway level to zero his or her own competitors.

Under these premises we contemporary humans cannot but live intoxicated for our strive to bring our ideology forward or poisoned from being run over by another ideology. In both cases we are but altered humans unable to comply to a life or better an ethic of life that can spread a feeling of great contentment and universal joy. In these ideological and political disputes we have no moment for our human self especially when our intentions are most ideologically altruistic.

Any ancient ethic can teach us that the master and slave relation is in fact most fallacious; the old masters and those willing to replace them are but the actual slave. In poverty and only in poverty our wisdom thrives. Any aspiration of power and glory and luxury is but most ephemeral and short lasting. All we ought to be sure of is that our ethical wisdom is maintained and that as much as possible we keep independent from the possible rage of the so called masters and the slaves working to become masters.

In the restricted master and slave relation we ought to be able to create a third dimension cutting right across it, a dimension that sees us as the actual slaves of our own mastership, thus a dimension that brings us together yet a dimension in which we are not to serve the social worldly cause but the humble one of our nature, a nature that reside in each of us and that by practice can eventually emerge and become our guide, our master.

The alternative relation I am proposing is one that seems rather narrow and introvert and yet it is the one that brings a human being in relation with the universe, a relation that transcend more or less cynically the poisoning battles of social forces opening up

the ceiling so much oppressing our existence from the moment we try to be part of a society.

There is something utterly naive in any of the ideologies or political religions humans has so fanatically adhere to in the recent centuries, namely the very idea that once implemented humans would be able to step up in a more civilized and happy society with less problems, less crimes etc. Rather than that implementing or trying to implement certain principles within our domains, or unable anyway to do so in the belief that we have not such domain and we first need to tear it off from the hands of tyrants, rather than attempting to at least and firstly change our own human nature in the direction of virtuous principles, the figure of the protester has been setting forth to a more or less violent attempt for setting on fire the very domain he or she feels oppressed within.

Now here is my skepticism and perhaps the fine line of discussion in regards of the tools for change that humans have to adopt. While I believe that there will be always a fraction of violent mobs willing to resort to violence and aggression as soon whatever of their ideological principles is provoked, I believe that if this mob takes over or anyway manages to do so even only through intimidation, no improvements will be in anyway made. To the contrary I believe that any historical violent uprising has always brought much more damage to humans for generations to come.

In my dwelling with ancient ethics however I believe that the way and only way to exhaust power is by adhering to and taking care of our natural domain. This is not a domain any power can take from us, or set to fire, it is the domain residing within each and everyone of us, the possibility for a unique handsome garden which in itself can make us become lights without having to reflect such light from whatever ready-made ideology placed as a nuclear station in the much oppressed social environment.

I do not believe there is nothing naive in my words; in the conviction that we can develop such biodiversity from within, that we can in fact generate such power that only require but a tiny bit of whatever fuel to be alimented and even when we stop living it will keep on emitting some light for some time, in this conviction and in a spread cult of this kind power will deflate even if only facing few or even one of such Stoic examples. Any ideology becomes sooner or later the promoter of abuses and carnages. Any ideology in fact cannot step back or renounce from its momentum of pointing its fingers against an abuse, it ought to take up the power role and in its inability to step out of power it will perpetrate unheard of abuses.

Western civilization is just but a spectrum showing how ideologies have worked to

eradicate abuses when in fact the western ideologies have only masked them importing them elsewhere like in the many eastern factories and realities the westerner cannot have access to. All this worker rights and environmental concerns only got problems out of sight but these actual problems have in fact become more accentuated else where and new kind of problems have emerged in the west as if the west, in such an unnatural state ought to collapse to bring back a certain balance.

Needless to say, in my empathy for humans as a whole and about the nature they relate to and in my skepticism of societies attempting to regulate it, what I am hearing proposing without any ambition, having removed the premises for any social recognition, I am proposing and demonstrating the possibility for humans to be concerned not in the destructive ways societies regulate nature with their machines and mechanisms but on how we ourselves ought to regulate our own nature.

For centuries now the focus has been entirely set on ideologies, on the perfect social mindset to regulate the social body. This will only cause and keep causing more and more damage especially as in the whole we all become obsessed with it leaving what it is most essential aside and that is to learn how to wisely monitor our own selves. There will never be a slight possibility for any society to regulate and control. The more we have a feeling that this is actually taking place the more our own natures, the natures of each socially controlled individual gets out of control, forgotten growing wild and ready for whatever beastly act, watered with whatever toxic substance to oppress the potential splendour we have been furnished with by our nature.

So many humans and so many talents and so many ways to oppress it to comply with the implementation of whatever ideology of freedom and yet truly our freedom lays in setting free from these ideologies attempting to regulate the social body and begin from scratch to try to learn to make use of to begin with of our natural talents, to begin harvest our own fruits in the way not society tells us to do so with all the necessary pruning and censoring and specialization killing the very biodiversity within us and making us even more dependent to the social system. We ought to stand out in full and in full manifest the whole of our nature and only then, under all the possible accusations of being most selfish and introvert, only then we can act as models for others to do the same in their own unique and original way, to break free from any idea that everything has been already discovered, power is saturated and corrupted and we mean nothing.

Truly the revolution is us and our most dangerous weapon is the pursue of our own talent, a pursue that is followed to an end cannot but inspire and set profound impacts on the corrupted and resource abusing social regimes, wherever we are and however we decided to go about nurturing our nature.