

8 Aphorisms - Postliterate - Medium

By Postliterate

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A Semi-Tribute to Nietzsche

1.

Revolutionary movements. Revolutionary action can begin only when a movement ceases to concern itself merely with reaction, and develops a consciousness of its own which can be thought of wholly outside of the current order; when it does not merely oppose, but asserts its own alternative; when it does not merely destroy and object, but creates and supports.

2.

Laziness in the postmodern age. “Laziness” is not merely an idea amplified by Puritan values, but also a secretion of the capitalist mode of production; it is the product of the constant flow of sugary content and addictive patterns precipitated by technocapital. In this new control society (to use a Deleuzian term), we are the embodiment of the debtor-addict, entrapped within the philosophy of interpassive nihilism and the politics of capitalist realism. A New Flesh that is “too wired to focus” (to paraphrase Mark Fisher) reaches a stage of post-literacy; boredom becomes anything that is disconnected from the Matrix of entertainment; laziness is what we feel when faced with the prospect of doing anything else but consume.

3.

Morality as a mediator of human action. Human action is a machine which functions outside of the realm of morality and as such can only be described in terms of the will of the *Unique* (Max Stirner’s term). Morality is thus useless except as a post-hoc descriptor, rather than any prescriptor.

Morality is always an alienated idea, never fully practiced by any of its adherents and only practiced at all because of a will which exists outside of it. Morality largely lives on as a bourgeois religion for the secular class, demonstrating the vulgar basis of religion.

4.

The whole world covered in film. Through the eyes of man, it seems the whole world is covered in a thin layer of film. This film bends and changes the appearance and perception of objects, spaces, and words while simultaneously retaining all of its measurable qualities as unchanged. The film covering the object changes shape and color as we familiarize ourselves with the object. The film covering the empty space enclosed between three or four walls shrinks in size as we familiarize ourselves with it — usually by one factor and no more. The film which covers the intelligible and familiar spoken word largely drowns the raw sounds and noises of the word and replaces them with the cognitive perception of concepts and ideas. The film becomes invisible when it surrounds words we are sufficiently unfamiliar with, usually because they are from languages we do not speak, and as such reveals the bare sounds which constitute the word void of the mental stimulation of image.

5.

Anarchist critique. At the center of the anarchist critique of the current state of things must be its critique of schooling — without it we have only a hypothetical framework for dealing with the primeval forces of social men, or with the core foundations of our society of enslavement, or with the sources, implications, and causes of the current state of things. The school is the seed from which springs forth all of the wicked things man will be deluded into believing and will delude others into believing. The school is the center of the ideological superstructure of society — from which all workplaces and other core institutions derive from. The dominant ideology of the entirety of society is laid bare here.

6.

Elitism. It seems to me the best way to eradicate the notion that elitism is at all justifiable in a society is to ask every elitist which end of his imaginary hierarchy he imagines he will end up in. They may all answer it is the one which constitutes “the elite,” and thus reveal their deeper intentions.

7.

Pessimism. Pessimism, in all forms, is generally a self-fulfilling prophecy.

8.

Common philosophy. What is so interesting about philosophy is not how much it may deviate from traditional conceptions of reality, but how much it seems, at the bottom, to affirm such traditional conceptions. It is fascinating not how much the common man does not know of the true state of reality, but of how much he already knows and has lived. The philosopher is often the lunatic whose ideas will be scrapped a generation later; the common man seems to hold many more intrinsically true ideas which will hold water for much longer — as such the philosopher becomes the child who must laboriously rediscover what his teacher, the common man, already knows almost intrinsically.

Untitled Postscript —

If someone is able to answer to you what their favorite book is, they likely have not read many books.