

To See It As It Is

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“Undefined” is an attribute that is given by default to anything completely new. But in actual reality, rather than the virtual one, nothing is “completely new” in the sense that a predecessor/parent has already been set. And a predecessor of that. And so on, until one point, if one were to agree with the proposition, at which a singular organism emerged. From what? By what? Was it born with the knowledge that it would die? Did it give itself death? Did an external factor give it death? How was it able to transform, how was it able to evolve into something else? What did it bring, over and over, to its own new world? Or was its world already there, only waiting for something to change it into something that would welcome life? That would *become* life? Did it have an idea of what it would, today, end up becoming? How in its eventual multiplicity and its potential, would bring about something hard to conceptualize? Would bring about the possibility to conceptualize things harder to, still? To attempt, even, to conceptualize things that cannot be, in our limitations. To be able to create abstracts, and to, what it amounts to, will said abstracts into reality (*for instance, mathematics*). To be willing to go through a certain amount of suffering, something that itself it a wonder: How did suffering exist in the first place. How could it be that the first being would eventually make way for food chains. How is it that anyone *is*, when a lot of things, of old living beings; do not exist anymore? In what way did it give way for shapers of material, of all origins?

Many questions to be asked and more, never ending. The purpose of this sort of line of thought is not an exercise, as any “thought exercise” would bring itself to be, by its name, almost meaningless in nature aside from “attempts” for something that would be considered “more”, or “worthwhile”. To “train” for something that actually has “value”. Certainly, not all thoughts are equal in their importance, yet any that could be considered as “thought exercises” or similar, are I believe misplaced. Where not all thoughts are equal, all thoughts have a worth of consideration: Simply because they exist, and they were conjured up from an abstract, or shared amongst fellows. But the origin point of it still is from a conscious or unconscious mind. Whether or not it impacts the material world or dreams that never could happen... Still they can, and do, happen. In these very dreams and so-called exercises. Where the abstract from a thought, for the duration of it, wills itself to be just a little bit more than a cloud of possibilities that is always here but neither truly here. Some call it a collective unconscious, some prefer to give it significance higher than they can ever conceive (*to understand*), some prefer it to be their own... Any explanation for this collective phenomenon goes. And from this very same place comes the things that allows this world to exist, and to have existed. It can be argued that it took a different form, and would precede many a thinker on what it is they have written about; they have thought about; they have talked about (*order has no significance here*). One simple idea, one “thought exercise” can and does pave the way for another, with an abstract that can become real. And, where an exercise by its definition here would be akin to arithmetic exercises: *An action done in order to develop, improve or display specific capabilities*. Here there goes, the argument that this is disproves my point. But that would be already forgetting the first argument written here: That, by its own existence, it justifies itself. It is a finished development, it is the achievement of “something greater” due to its existence. It has a finality already written onto it, as well as the branching off its own lifespan, as an abstract; as a thought.

A better fit for this semantic problem (*or rather I would think it as a problem*) would be to treat thoughts as they ought to be: Finalities and incomplete abstracts in pure forms, almost objects in what they could represent. Yet, perhaps as soon as one illustrates with words or drawing or anything material, what a specific thought is, how it is translated from something to decipher to deciphered, then the object becomes reality, as fleeting or long-spanning throughout time as it may end up being.

With this, then I question on the worth of these many questions in this first paragraph. Do they have merit? Are they as “impactful” as the first materialised thought of creating energy like electricity? This one has no material form because it is not a creation, and cannot be created. Only recreated through our means, as we would for anything. At the same time, a paradox occurs, that being of the Historical significance of such thoughts. As these are wonders about the far past¹, as far as we can say it is for us as living beings, they cannot be used for creation in any capacity that would enable any living being to have an easier or harder life. It would not change the material in such manners. Letting it to answer and give conclusions may enable consequences to emerge in unforeseen way, but this goes for any thought, and so is hardly a concern to have here. What it would do, however, is impact how things are seen. It is not everyone who will concede their views of their world to be that of an Origin Point in such manners, even more-so when it is not everyone who dabbles in philosophy. Rather let us remember that most pretend to their own lives and rarely ask for much else; an animal, a bacteria, a human being, a virus. They do as they think they ought to and so there is nothing else to ask. To note that the complexity of these innate duties and wills born from a similar clothing vary to match the complexity of the living being, biologically speaking, so the comparison can only be made in the simplicity of an unthought desire to live, therefore it holds nothing against any. To note as well that the thought desire to live arises from an unthought one, only the inclination to *thinking* was given, and so it was executed to exist in an individual’s perspective.

Where it seems philosophers have the belief that thinking about the world in certain manners will change it, and in certain cases it could be seen as such, it only seem to me to be that of a claim to superiority *against* their own peers, that they may not even be seen as peers later down the line. But this thought of questions about the origin of all life as it stands is not to shape, or to claim to be better than my next-of-kin. First perhaps because I am no philosopher, but also because I do not believe it to be of any righter way to live a life than someone who would willingly shoot heroin up their veins. The consequences of all actions exist, short and long term, and so do choices. And where one may be able to freely choose to enact ruin upon their own lives, so another should be able to choose to not feel reality for a few hours.

Now, what have been the use of these two paragraphs here then? One questions the semantic and the use of what amounts to a stupid, short-sighted term, created perhaps by well-meaning individuals (*but then what isn’t created by well-meaning individuals that fails or succeeds?*), the other talks of the worth of “Ancient questions” as a whole briefly then on the specific of the first paragraph. They give context and justification for asking such questions. For many times do these thoughts are rejected simply because “they do not matter”. As far as I know, they do not matter only to those who have no concept of reality as it stands truly before their very eyes at all times. There is nothing gloomy about this either, as to see things as they are is simply an attempt to understand life,

¹ Would it be fair to say that going so far in the past could make it “**The First Past**”? The first possible memory record of existence as it stands; not inert but as *Being*, then it would be the first, and the farthest just as well.

our own life, on a fundamental level. Those questions themselves enable for more, but again, them themselves are justified in their existence for they are what they are as they are. That is, they are thoughts from an abstract that was formed from previous pieces and understandings, themselves coming from previous pieces and understandings, and so on. In fact, it is justified in itself because it is a wonder about the origin point of all these abstracts. What enables us to be as we are is something that has worth in and of itself, because we are *that* as much as *then it was to be* what we are now.

Those questions in the first paragraph will be unlikely to get an answer on this very essay, for this one is about the importance of questions of actual *Being* rather than a strange concoction of attempts at reifying deities and ecclesiastic ideas and ideals. Indeed, I exist as much as any, and I see and experience within this body and mind of mine as much as any would, is, was and will. And in such a state of permanent half-awareness of being alive, there is one thing missing, and this is the complete awareness of it. Physical experiences tend to awaken a more whole awareness of living, as we are body as much as we are the mind. Mental experiences as well, though both ought to not be overdone: The mind being at a higher risk of unbalance in Modernity and beyond, until Extinction². However, to feel more is not to exist “more”. An understanding, a thought of existence is absolutely required. At the same time, there is a question to be asked to oneself: Is it worth going on to think? Inevitably, what some would consider an “abyss” will open itself up to the individual, depending. Ancient questions inevitably leave with concepts and realities only reachable in abstractions for us as we live, such as (*firstly and naturally*) death, ergo there as nothingness just as well. And to go and to go and to reach further and farther will leave, if taken seriously, any individual in a much different place than before they started. Seeking Truth, as some may call it (*as I would call it too*), may not be desirable. It may not even be something worthwhile to anyone who wants to “live life”. Learning does not stop, and so thinking is as much learning as anything. Yet it is what precedes learning by its nature, simply because it created it.

The purpose of existential thoughts, of Ancient Questions, is not to obtain precise and complete answers: their abstractions is unable to form fully within any frame in which they are presented. Language as a tool could have been an answer, but the Germans have hardly proven it to be effective in this case. Perhaps some soul someday may not rely on dying or dead artefacts created from comforting lies of existence, and to pass them off as not corrupted by them. Or perhaps they already have been made. And most likely, they have. To each its own journey, as the Past was singular in its origin; would it not make sense for the individual to reach personal conclusions of Truth? Even if one were to be twin with another who found Truth, would it fit the learning patterns of the other? The DNA may play a huge part, but the individual still has differences, noticeable enough for any to have a change, somewhere, anywhere. A single molecule is change enough to radiate a need for personal understanding: as it can only be personal. Truth is the same for any, but understanding of it is different for all. A full understanding of it, however, I am uncertain it is to be true yet. In my mind, a dream forms that says that the person who found Truth and could understand it whole, would have swallowed the world with it. Yet here we are. Although, I suppose the world was swallowed, though not in a way befitting of Ruin. A change of epoch is not a change of life, rather in this case... To briefly go back on modernity³, it is the change of Man to be a lot less than it was and never be what it could have been.

Nevertheless, we exist still and the knowledge of the wise has ceased the possibility for change in

² See “*Rebuilding The Self Towards Truth*”.

³ See “*On the Death of Man*” and “*Dreams of a Wrong Past*”.

the world. As personal lives entangle and become less personal, while ancient philosophy still have a place to live in pleasing ways, let me emit the thought that even contemporary thinkers have not achieved finality on existential thoughts. Neither have modern ones, but I would believe that has more to the fact that academic are still bogged down by uselessness and philosophers only see themselves. Thoughts that excel are considered esoteric or hidden, or written or said by some hidden in a misanthropic fashion due to all that is now. A disgust of the world has been occurring since the second industrialisation, and it is no wonder that we cannot find an answer to answer back to what was lost or what was sought after. Perhaps we never will, or perhaps one day we will. I believe that we will, eventually. At the very end of things, when Asbeel wings an embrace, that the final answers will be found. Either then, or by few who will sit next to the Angel of Ruin and see what will *Be*.

To see all of this as they are, as things are. It would be to be true to what life is. It may not be what ought to be, it may not be what “Man should have been”, but divinity is now a long gone ideal to reach.

In its escape we find futility in the reaches of our own woes, eternal as they may seem, eternal as we make them to be, and death disappears; but to forget is to be dead: and so are we.