

15 More Aphorisms - Postliterate - Medium

By Postliterate

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1.
Complex terminology. Do not be weary of men who use complex terminology; be weary of men who reject ideas on the basis of complex terminology. This does not mean that you should become blind to those who drown vacuous ideas in verbosity, but that you should first learn the context of such terminology to realize whether or not those who complain about it are merely too lazy to learn such contexts.

2.
Sign-value. But for the present age, which remembers the *descriptors* of a commodity more than the commodity itself, the brand-name more than the products in question... genuine needs and desires are considered profane, and only outside contemplative spectacle-appearance is sacred. No longer is the shirt the object of fetish, but the logo which happens to have been put on the shirt. Empty symbols dominate consciousness, even above all real commodities themselves. No longer is the commodity the focal point of public obsession; the commodity is now a simple medium in submission to an even larger force: the symbol, or sign.

3.
Ambiguity. One damning sentence of ambiguity may be worth more than a whole library of laborious clarity and repetition.

4.
Theoretical intention. When faced with new political theses, first ask whose interests the idea serves and what inclinations the hypothesisist possesses, for human truths often emerge first not from “pure rationality” but

from the desire to appease a personal identity which precedes all developed logic.

5.

Opulence. Opulence stinks. And by this I mean it filthies the world and makes a smokescreen out of suffering.

6.

Reason. Could it be that “truth” is no more than belief? That rationality must be preceded by faith and can only exist in relation to it?

7.

Withering. There is no glory in growing old, only corpse-rotting and mental deterioration. That growing old makes one wise may be among the worst lies of our society; the adult is stubborn and impotent, the elder has lost his mind, but the youth remains thirsty for knowledge.

8.

Alienated religion. That many great religious congregations and their priests felt in need of massive structures for places of worship, so tall they could reach the heavens, alone proves the emptiness of so much of religion. The God they speak of can *only* be found in *oneself*, and if one cannot find it there, he cannot find it anywhere. The cathedral is the home of the heretic, for passing moments of awe; in a word, for pure illusion. If the emancipation of spirit and mind was really what was sought after, as they so preach, almost all of their vacuous posturing would become obsolete.

9.

Misery as theory. The miserable man looks at the happy world and declares, “my god how it is shrouded in misery!” What he saw in the happy world was a mirror reflecting himself and himself within it, mistaken for a window into reality.

10.

Clarity. I don’t wish that the world “made sense”; if it was already such that it “made sense,” there would be nothing to talk about.

11.

The focal point of human knowledge. Life is synonymous with freedom; it is the most basic unit of life, the focal point of all culture, religion, philosophy, and sciences. It is the deepest and most universal desire. If we live, we live to be free.

12.

Belief. You believed it only because you *wanted* it to be true!

13.

Beauty in struggle. Struggle!, our quest for the passion of life. Struggle creates beautiful men and women.

14.

The outcome of American imperialism. The American, the Christian, why is this combination so deadly? It liases the imperial with the ignorant, the murderous with the infantile, and this is so much worse then either of the two alone.

15.

Theory and praxis. Our theory is first based on and subservient to the realities of practice — strikes, riots, insurrection, sabotage, revolution — and not the other way around.

Untitled Postscript —

Those who set the rules, break them.