

WHY PHILOSOPHIZE?

The Thought of Deed.

by

ALLAN HELMRIDGE-MARSILLIAN

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WHY PHILOSOPHIZE?

Große Dinge verlangen, daß man
von ihnen schweigt oder groß redet,
groß, daß heißt zynisch und mit
Unschuld.

NIETZSCHE.

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I. PHILOSOPHY, WHAT.

Why philosophize? Why indeed –
 The philosopher, at this historical juncture, can only answer, “I philosophize because nobody does...” This may surprise, but not for long: we are talking of *original* philosophy...

As to the historical juncture, it is in fact a historic one. It is so, inasmuch as monopoly capitalism, driving towards its peak, is in the process of breaking down all previous social and mental structures, by way of a double economic effort: of frenzied consumption; of, and fed by, frenzied technology. An effort such as only happened, let it be remembered, at the birth of the fluviate societies, the ones that created civilization. They created it by inventing agriculture, stock-breeding, crafts, script; by inventing cities and the State, too; and then ushered in patriarchy, property, marriage, class-division – also pillage, crime, and warfare, by the way. The present period, however, oversteps this forerunner by an immeasurable multiple.

“Nobody does...” Why? Because the human effort is concentrating on production as never before, and individuals, in order to consume its tremendous output, have set aside, nay thoroughly renounced, all values except the monetary, the ‘value in exchange’. People who strain themselves to the utmost towards ever-growing production on the one hand, on the other towards desperate monetary absorption of that same production, those folk have no time for anything else. And certainly not for philosophy.

[The author has attempted to characterize and explicate this historic juncture in his work entitled *Geneonomy*. Therein is shown how the final breakdown of the time-honoured patriarchal, property-owning, class-divided, society brings about a far-reaching economic, geneonomic, intellectual, and sexual subversion; and why this subversion had to occur under monopolism.]

“Nobody does...” Since anything valued heretofore is collapsing in an awesome demolition, philosophic pursuits (the theorizing about all values other than the monetary) are being engulfed in the same fate. It is thus no accident that philosophy has been buried by the Deconstructionists, after having been stabbed to death by the Logical Positivists. By doing so,

unknowingly, those philosophasters have stabbed and buried themselves. No tears, and good riddance.

Yet, if nobody philosophizes now – the present and forlorn instance excepted – one may still entertain the hope, yea harbour the certitude, that someone shall feel the need to do so in the future, near or distant.

To prepare that future, this book – whatever the shortcomings of its author – has been written.

Before starting on our task, it is perhaps wise for the would-be philosopher to heed the oldest philosophic imperative, γνῶθι σεαυτόν, “know thyself”. He or she may be curious to know what type of person she or he is about to become – socially speaking. Does the aspiring thinker not aim at incarnating the *potential* insights and intents of *the collective*? What is at issue is not the intimate emotional psychology (which is objectively irrelevant) – it is the socially determined typology. We therefore start with a characterological enquiry of a special kind, one that may interest all those who are inclined towards the philosophic life-style. And a daunting one it will turn out to be.

1. Philosophy as a Life-Style.