

*Ascesis**
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- 1 For each form-of-living, there is a lived-experience which is – or lived-experiences which are – necessary to render it livable.
- 2 Lived-experience is lived in living.
- 3 A form-of-living is here considered ‘ascetic’ to the extent that it is lived *in order to* live the lived-experience necessary to render a formerly unlivable form-of-living livable.
 - 3.1 Thus, ascesis has for its occasion an unlivable form-of-living.
 - 3.2 In ascesis, the lived-experience which is necessary to render the occasioning form-of-living livable is lived through the living of already-livable forms-of-living.
 - 3.3 There are not ascetic forms-of-living and non-ascetic forms-of-living; rather, a form-of-living is only ascetic to the extent that it is lived *in order to* live the lived-experience necessary to render the occasioning form-of-living livable.
- 4 Two forms-of-living can be said to be ‘incompatible’ to the extent that the lived-

experience which is necessary to render one form-of-living livable also renders the other unlivable.

- 4.1 Insofar as the occasioning form-of-living is incompatible with other forms-of-living, asceticism necessarily entails the renunciation of those incompatible forms-of-living.
- 4.2 In asceticism, the renunciation of a form-of-living is secondary to the living of the lived-experience necessary to render the occasioning form-of-living livable.
- 4.3 Asceticism does not entail the renunciation of living *as such*, only the renunciation of forms-of-living which are incompatible with the occasioning form-of-living.
- 4.3.1 Far from a renunciation of living, asceticism is lived out of a *devotion to* and *concern for* living.

* Here, 'asceticism' is described by means of 'living' in order to unbind it from the (religious, spiritual, moral, athletic, etc.) *telois* which often restrict it, thereby making possible the conception of novel forms of asceticism – forms of asceticism which are necessary to render yet-unlived forms-of-living livable.