

*Ascesis**
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*Οὐδέν γε μὴν ἔλεγε τὸ παράπαν ἐν τῷ βίῳ χωρὶς
ἀσκήσεως κατορθοῦσθαι, δυνατὴν δὲ ταύτην πᾶν
ἐκνικῆσαι*

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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.
- 1.1 Lived-experience is lived in living.
- 2 A form-of-living is considered here as ‘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 (§1, §1.1).**
- 2.1 In this way, ascesis has for its occasion an unlivable form-of-living.
- 2.2 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.
- 2.3 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.
- 2.3.1 Each form-of-living *can* be lived as ascesis (§1.1, §2.2).

- 3 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.
- 3.1 Insofar as the occasioning form-of-living is incompatible with other forms-of-living, ascesis necessarily entails the renunciation of those incompatible forms-of-living.
- 3.2 In ascesis, the renunciation of a form-of-living is secondary to, and therefore a consequence of, the living of the lived-experience necessary to render the occasioning form-of-living livable.
- 3.3 Ascesis 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 (§3.1).
- 4 The form-of-living which occasions (§2.1) ascesis can be adopted as either *the* form-of-living or as *a* form-of-living.
- 4.1 Insofar as the occasioning form-of-living is adopted as *the* form-of-living, it does not merely serve as an occasion for ascesis, but also as *the* telos of living.
- 4.1.1 As the telos of living, the occasioning form-of-living is not adopted merely as *a* form-of-living – which is to say, *one* form-of-living amongst others – but is rather adopted as *the* form-of-living according to which other forms-of-living are to be lived.
- 4.1.2 Thus, to adopt a form-of-living as *the* form-of-living is to adopt it as *the* form-of-forms-of-living.

4.1.3 Insofar as it is adopted as *the* form-of-living, the occasioning form-of-living is livable only to the extent that other forms-of-living are livable in accordance with it.

4.1.4 Thus, ascesis, insofar as its occasion is adopted as *the* form-of-living, is lived *in order to* live the lived-experience necessary for other forms-of-living to be lived in accordance with the occasioning form-of-living, thereby rendering the occasioning form-of-living livable as *the* form-of-living.

4.2 Insofar as the occasioning form-of-living is adopted as *a* form-of-living, it serves *merely* (cf. §4.1) as an occasion for both ascesis and living.

4.2.1 As a mere occasion for living, the occasioning form-of-living is adopted as one form-of-living amongst others (cf. §4.1.1).

4.2.2 As such, ascesis, insofar as its occasion is adopted as *a* form-of-living, is *simply* (cf. §4.1.4) lived *in order to* live the lived-experience necessary to render the occasioning form-of-living livable as *a* form-of-living.

4.3 To adopt the form-of-living which occasions ascesis as *the* form-of-living is to adopt it as *the* end of living (*living for the form*).

On the contrary, to adopt the form-of-living which occasions ascesis as *a* form-of-living is to adopt it as a means for (en-livening) living (*a form for living*).

* This text has been modified since first being published. While the content remains fundamentally unchanged, some sections were removed, and others were slightly modified for the sake of clarity.

** Here, 'ascesis' is described by means of '*living*' in order to unbind it from the (religious, spiritual, moral, athletic, etc.) *telo*i 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.