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The role of the egoist

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The egoist is stigmatized according to that crude caricature of a “soulless” being devoid of all empathy and passing over whoever is necessary in order to obtain an advantage or conquer a goal; They also pretentiously say that it is someone who omits and abhors the feelings of others in order to settle a self-gratification, but breaking into pieces banal stereotypes the egoist is framed in the act of the interest of their own Individuality, the egoist therefore not loves no neighbor, the egoist does not treat “neighbor” in “as he would like to be treated” but, in the logic of reciprocity, depending on how he is being treated by the “fellow man” or how he is going to try, much less turn “the other cheek”; the egoist will always determine what can best suit their respective individual interests, whether in temporary or permanent moments, for example a “strategic” union affiliation, an idea, a cause or an adhesion to some type of social, municipal claim (claiming children’s spaces to take your daughter to play close to home, the closure of the waste plant from which a strong smell emanates and is presumed to be highly toxic ...) There is no dogmatic or homogeneous interpretation in egoism, no it is neither uniform nor structural because egoism always “obeys” only the subjective reason of the Individual, each ego, his own Ego, and

even a subjective reason that can occur in a merely circumstantial way; that is, that the previously mentioned hypothetical union affiliation or adherence to a municipal, social or neighborhood cause, could have been valid this morning but discarded this afternoon by the same egoist subject who, perhaps even, could be reconsidered for this same night. In the labor issue, “class solidarity” and the “struggle of colleagues” is also very impregnated with egoist interest, this is true that we can channel it from different conceptions as they were of an unconscious egoist nature, or involuntary but in the The figure that concerns us, that of the conscious egoist, the egoist digs his own trench in that strike or picket line to demand and conquer certain labor claims, the egoist is conscious (worth the redundancy) of having to unify his struggle to obtain certain benefits personal (stop working on Saturdays, increase in salary, pay the night bonus or whatever) but if “tomorrow” this egoist leaves his job for whatever reason, the egoist and as is evident will no longer contemplate the personal and circumstantial motive that forced him to join with “like-minded” and allies (strategic and circumstantial) since he will always act for Himself, the interest of his I, in his self-satisfaction; by “the I” I mean every living being, the individual in flesh and blood, not any superfluous and ghostly entity such as soul or spirit, and all his movements and maneuvers will always converge in such an unalterable claim. The egoist renounces living self-denial in exchange for a blind and absurd happiness of humanity that does not contribute anything to the construction of his person and to face the daily routine of his day to day; the egoist determines and acts in his interest and in the achievement of his own happiness, endowing himself with the means and criteria that he considers appropriate.

The egoist never subordinates himself to any cause, to any cause because he is his own cause, it is the egoist who becomes the owner of the cause, makes it his own, the cause can be temporary or permanent but above all he makes it his own and is not the cause that takes possession of him, he is the owner of the cause and as

soon as he embraces it he can leave it or park it, after parking his cause he can recover it again and so on successively if this cause is the supreme engine of his Happiness and emotional stability will probably make it his permanently but above all it will never be the cause that will neutralize the Individual, the one that will make the Individual his own, that is why the Individual does not belong to the Cause, but is the Cause the one that belongs to the Individual, the Individual in his egoic condition makes it his own for what it reports, makes him feel and benefits;

A feeling “for the land” in which he was born, has grown up or where he has the ascendants, even the fondness for a football club, not to the shit of current business football, but to the identity and history with which can be identified, they are legitimate causes for the egoist, because they contribute to feelings of emotion, they produce pleasure and they send happiness. No human being can deny the personal and natural adherence to egoism, to his egoism; For example, “people” do not interrelate as people per se (hence the quotes) but as social roles based on our circumstances, professional performances, hobbies; for example that same stranger with whom you hugged after the euphoria unleashed in the stands by the goal of your football club (which you have in common) or that person with whom you met and exchanged impressions at a model airplane fair, it could be “tomorrow “Who is sitting on the other side of the table in a cold office in that tense job interview that you have scheduled on the agenda; “yesterday” the egoist interest of each of these subjects was that soccer hobby or model airplane in which you “feed back” each other, “tomorrow” the roles are in the conception of the exploiting bastard and the aspiring proletarian exploited.

There is not a single human being who can deny his egoist condition so much in one way or another; Even in the jihadist attacks so common today in the West, feelings of sadness and general rage are due to a egoist effervescence that emanates from our own emotional fuels under the emotional “empathic” substrate of “it could

have been me” or by affinity to our own most precious relatives “could have been my parents”, “my children”, “we always walked down that street”; an “X-ray” of the situation is made and the hypothetical self and the damage that it could have caused itself is located and therefore these victims are a perfect mirror for themselves; both for our own suffering and for the emotional damage that we would suffer if our loved ones had been harmed in this attack.”

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