

# Projected Shadows

Figuring out whys of setting things in motion



Recollections of the past, the current moment, constructions of a possible hereafter. Images, sounds, textures and more, creating energy that lightens up everywhere.

You stand still, see something, hear something, a thought lightens up, you understand that something, you make it a-thing. All of what's going on in the back of your mind will influence the way you understand things. All of that distortion becomes part of the idea.

In these pages live words holding stories, feelings, what happened around me, and also what I think about all of that. Whatever happened was captured by me, then captured again in words, and once you read them.

On the first half of Varvra Stagrovina's disastrous fête in Dostoyevsky's *Demons*, the poet Karamazinov read a poem that bored the crowd to death. This character goes on to explain how he believes some of our thoughts come from so deep inside our heart that exposing them with spoken words detaches what one feels from what one communicates. In spite of the fact that Dostoyevsky wants to achieve a comical reaction with this scene, despite the character being a parody of the Russian writer Turgenev, I still love this idea. Perhaps because I often I feel I'm overly introspective, think too much, and this is a nice reflection about transfiguration of thoughts.

Expressing ideas with words and writing them down involve different processes. There are additional complications in speech. The extra distance that the idea has to travel to become an audible sentence, the loudness of the sounds, its lack of intimacy. That inner flame that was born with the idea is lost or gets much more distorted, perhaps everything around the idea becomes more important than the idea itself.

When you speak to another person you have the immediate reaction of the other person. But you can only be on one end of the message. In a text, thoughts can be stored. Each time you read they they mean something different, but that simplifies the equation and you can recognize the distortion. See ideas and distortion separately and work with each of them. You can be on both sides of the communication and understand the concept in a different way.

I have talked with friends and strangers about some of my experiences, thoughts and confusions. But I now want to put them in a format that I can access in a different way. I want to see these ideas from a different perspective, bring thoughts and feelings that are cycling around my head and heart all the way up to my head and then back to my heart again.

This feels like emptying a bag of thoughts that I've gathered for some time onto a table. Pieces of a jigsaw puzzle that can be put together, but that won't produce any image once it's completed. Instead I'll have a blank surface on top of which I'll be able to draw.

I'm now looking back at a storm of feelings, events and ideas that are pushing in all directions inside of me. I'm trying to understand how I feel and need to put some words together to do so. Ideas generate distortion, you write things down and you get a clearer view, but also the distortion that's now slightly more isolated. I want to get those thoughts in paper to make some sense out of them. Maybe I could then focus on that distortion. Maybe that distortion accounts for a huge part of who we are.

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I've been thinking, reading, and taking notes for some time now. Those notes are now tied together in this text. The notes are great to keep bits of information you run into, but they sometimes get too serious. So I also started another notepad with random thoughts. Weird ideas that are disconnected from reality, fun to think about, and that open a line of dialogue with a crazier self, unafraid, positive, optimistic. Perhaps I can take things from around me and put them into notes, or also make notes and then they materialize around me. A magical notepad in which whatever you write comes to existence, be it philosophical or not-that-logical.

Not long ago I visited this exhibition that was very interesting because it was critical about a way of making art, and at the same time it adopted the very same format that it criticised. It did so in a fantastic way and being clear at the very beginning that one of the key concepts was its contradictory quality. It got me thinking about the idea of reaching out by opposing forces directed towards a focal point to create tension there and achieving differentiation by playing with an idea that generates noise. After all our brains detect much faster what doesn't fit into categories, and I want to push that to keep a sense of freedom and attentive daydreaming.

The fun and disconnected ideas will become tangents to make breaks in this essay. Moments to rest, but also understanding them as rupture. Hopefully they'll act as an exit door from one circle of ideas into another and then back. A point in which the circles touch, share. Picture two coins that have a contact point and it acts as reference to move both, push one another, rotate them like gears. Ideas here not locked together, just touching.

In one of her books, Patti Smith talks about improvisation and writes about getting a piece of advice from a close friend about this. Her friend said that a drummer, even when missing a beat, is still creating rhythm. When you improvise and let yourself go, hiccups are still part of what you are creating, they are heartfelt and true to what you are transmitting. So I'd like to actually make these tangents a vital part of the essay and consider them hiccups that come to mind while piecing together the ideas I've gathered. So yeah, I'll be interrupting the flow on purpose, or at least whatever sense of continuity I can actually manage to achieve.

I want to break away from this addiction we have of trying to find meaning in everything. It's something that we've been programmed to do at a core level, just like closing our eyes when sneezing. How come we don't try and be less logic for a second and give space to ideas that are always rejected? I think we can definitely train ourselves to disconnect that.

Casting shadows.

Projections.

Projected shadows.

Technicolor shadows.

Interpretation will always be influenced by how the person feels. But feelings also influence interpretation just the same. So I want to favour movement and freedom when going deeper into the message of this text. To get that I'll add my sensations and other cues to channel feelings in a particular direction that communicates more. There will be an inner dialogue and questioning, influenced by the format. I want to be able to re read this and get the sensation of being transported by the process. Feel that we can discover the possibility of moving way beyond the limits we see in the dance floor, even go through walls.

In Stockholm I had extremely vibrating conversations with an energetic friend with a gift for tangents. Talking to her was a breath of fresh air, felt like exploring a second hand market, where one thing leads to another and awakens the discovery of new stories. Wish I could come up with tangents nearly as good as hers.

I'm imaging text here that's intertwined with spontaneous thoughts that are directly connected with the topic, or where connections can be made. They'll be things that the ideas inspire in me, or bits of nonsense stories, weird observations, unstructured pieces of text, etc. They are alive and active, generate reactions and generate ideas. I would love to loosen up a bit of the structure, but also be clear so as to encourage responses.

In a world in which we are overwhelmed with information and communication, in which we can all express ourselves and reach many people, who's listening? Why not stopping with so much talk and start moving? I need this essay, along with its metaphors, tangents and craziness to help understand and confuse. Both at the same time as long as it helps to move towards new ideas. If after taking this thing and reading six paragraphs from any section of the text an idea, a feeling, or the urge of doing something emerges then just go with it. Go out to follow your illogic. I want reason to mix with unconsciousness and dreams to make for the concept that drives this essay. And that it drives not analysis or investigation upon it but reaction.

In animation there are many ways of working and approaching a new shot, each person will have his own workflow, and it will even vary depending on each shot. But broadly speaking, you can work in what's called a "pose to pose" fashion; which means you'll will pose the characters in different points of time and then work on the transitions but knowing they'll hit a certain pose in a particular frame. And also there's "straight ahead" animation; which means you'll animate your character freely, moving forward in time and defining the action as you go. You spend so much time working at the office in a certain way that you start seeing many other things outside work with the same criteria. I definitely feel I extend this workflow to many other unrelated areas of my life.

I feel the same way about things I learnt when studying at college. For instance, facing industrial design assignments focusing on a concept and on particular aspects that are relevant to that specific project. I would work with a direction and do so in layers of detail. Which would produce a result that has defining features that makes it stand out and also make it unique and a personal creation because of the choices I stated making when I picked on what to focus. Also, the project would always be in an even state of progression due to the layering approach, which means it would be possible to stop working on it and still have a consistent thing and share it at any given point.

I think I'll be using a lot of these concepts for this text. I want it to "hit specific poses" or ideas, to let myself go in the writing process to include my feelings, to also be personal, and finally since I know I won't ever finish this I want to still be able to abandon it at any time. After hitting those

poses I can make a progression to link things, laying details from bottom to the top. As if things would be getting more defined after each pass.

Even though throwing out these words into this canvas it's helping me to understand some things. But I get this feeling of things expanding, as if right after covering some ground, I lay eyes upon some new territory that can be explored. Feels like things are not getting more complex but expanding, and that even though I have a sort of map to walk around, this map changes every time I look at it. When I get one or two points clear, two more pop up a few steps ahead. It's like a trick someone's pulling on you. But it's a fun game though.

Having all of these ideas together is a way of going back and not only understand the distortion, but also question the ideas again. Find there's contradiction, even if they are in circles biting their tails that loop can spin, grow and move to cover more ground. The whole thing is taking some shape, and it seems I've been slowly teaching myself ways to forget about structures, rather than actually learning concepts or how they work together. And maybe that's the point. I'm beginning to see how one could have less attachment to ideas.

We apprehend things to create our second version of that world, and the people around are also continuously forming their own versions. When talking to others, reading their messages, exchanging bits of our second worlds, I feel we fall deeper and go past the world of perceived things. I think we dive into another layer in which things get even more twisted, gain new meaning, double intentions, confusion. We are taking out ideas that are born from different interpretations, sharing them, and adding also intentions.

Appearances, expectations, exaggerations, end up being the only reality we experience. Without us actually being conscious of this and all the time trying to naturalise what's happening. We develop a coherence that exists only inside of us, which we then discuss with others again and naturalize as a definition of what's actually out there. Perhaps that is the essential trait we all share.

What defines us maybe comes before or we accumulate it during our lifetime. Perhaps there's also room to design it. But only with our senses and reason, immersed in a world that we distort just so as to understand it, how could I find characteristics in me? Should I worry that much, or should I just use what I have at reach, which are those senses?

All of what's here is part taken from what's out there and also part common sense. It's mostly nonsense, honestly. But it's an exercise to expand my self awareness and curiosity. Since I'm taking relevance out of coherence; exciting, yet perhaps irrational, ideas are going to flourish. And interestingly enough I'm still going to find a way to connect them to the root of the text. The process of looking and finding something is what satisfies me, the ideas being a tool, or elements to have fun with. And in this I've found a way to distance myself from a quest for meaning.

Realising how much free space there is for ideas is fantastic. Since I started letting go of preconceptions I got overwhelmed by freedom and variety of opportunities. Sartre writes on this

subject, he talks about how once you forget about limits that are only in your head so many things appear attainable. The ground in which you are standing starts to shake. You let go of traditional ways of judging and measuring and lose the frame of reference. The interpretation of what's around us turns into a construction that's more interesting, new, wider, and more dynamic.

I have tried a few times to write down my train of thoughts while feeling very different from how I usually do. Write while not thinking straight. But what does it mean really to think straight anyway? A change of mood is nothing but chemical reactions firing up inside. It can be motivated by what happens around us, what we take, or how we think of what's going on. It can also be caused by pills, drinks, food, friends, music, etc. Not thinking clearly is perhaps drifting from the average line that we construct, going away from consistency. We can influence the process in so many ways, but are afraid of going too far because we don't have much to hold onto. However, we always find our way back to something we feel familiar with. Going back to something comfortable, yet ever changing seems particularly appealing to me. When not thinking straight I could bounce around thoughts that generated a continuous fluctuation in my points of views, changing my ways of apprehending.

If I go back and think about some of those moments in which I felt I wasn't thinking straight, I still can't be sure I fully woke up after. There's a battle inside to get back to normal and bring my head to thinking the way that I'm used to. Interpreting situations in any way other than usual way feels frightening. Realisation of freedom and using that freedom to take thoughts further are complete different things. It's easy to get cold feet when you have to act in a context where there's such a wide range of opportunities.

I remember waking up in the middle of the night a few times and not being able to tell exactly where I was. In which direction did my perspective get twisted? Was I lost in space, or lost in other things that made me forget about space?

I feel like diving into memory lane for a while now. Imagine a black and white retro transition made out of this black and white text.

# 9

I landed in Europe about a year ago and found myself in new places, between new walls, surrounded by people who were seeing me for the very first time. For them, I was yet another new face. For me it meant having to introduce myself ten times a day. A new mirror? Through these people I was asking myself who I was. Ten times a day.

In spite of the wide variety of people one can meet in any place, new conversations sadly tend to follow a structure. Where do you come from? What do you do? Those some times even come way before asking for your name.

At some point my answer started to gain more and more consistency. The versions of my answer had it's minor differences but at it's core the question always engaged a solid reply. In a way I was reciting, or played my own mix tape. A cassette took with me and played in the company of new people I met, nodding and toe tapping while we listened to it.

We are very individualistic creatures and give more importance to the personal satisfaction that hearing our own words out loud brings. We even rank this higher than giving an answer to the question another person posed. Adapting our speech to an interlocutor is partly connected to what we want to generate in them, to how we feel and need to say out loud, and what we need to hear from ourselves.

Answering a key question like this one so often seemed to be an exercise that lead me to think more and more about the different aspects of my answer. To be more aware of what I wanted. I began to hold onto it more, find a way to pose the answer that would make sense to those who were listening. Becoming more comfortable with handling the question was seen by me as an absolutely positive thing. Being able to tell myself and others what I was doing in a very articulate manner felt good, it helped getting from them a reaction of complete endorsement to this project of mine.

We walk with one eye on the road and another on the people walking next to us, trying to see other people's reaction to what we do. Is this road our own interpretation of reality, or is it a collective and pre approved construction? Seems that our sense of uncertainty drives us to to pick up paths from the inventory of tradition.

I had worked quite a bit to prepare myself for this. I now see things as adventures, but that time I don't think I did. But that effort turn into something. With time some professional opportunities surfaced, that cassette got me somewhere.

Once this project of mine started to move forward and picked up pace, I started to notice that I wasn't really feeling much of a sense of accomplishment. I couldn't understand how it was possible that after so much work and "solid" goals, that I was actually reaching, I felt I was lost and out of place. Many questions fell into my lap. I started to see my routine with a certain alienation. I'm still not sure if while we are spinning around in the washing machine of life we choose not to think about why we are doing it, or we actually do it so that we don't have to face that question. In any case I couldn't take it off of my head.

Getting involved with a girl for a short time, made me feel even dizzy. All of this triggered thoughts that took me out my quietness, but it did not feel good. I felt flat, playing that cassette felt like listening to the Dark Side of The Moon again for the 87<sup>th</sup> time. A while ago it was a thrill, but listening it again didn't bring anything. The tape's the same though. A friend called Mario warned me about this, haha I feel a déjà vu.

Back then when I had decided to organise the trip I was not feeling quite well either. These feelings are for sure new waves, maybe not of fresh air, but that bring change. They help us question and rewrite things that perhaps we were doing without realising they didn't originate in ourselves. This depression definitely is a strong force to drive us forward if we can rewire the way it makes us act. During dark moments our reaction is to freeze, stop, become passive, cry, hide, quit. Yet facing things in a different way is possible. We can make use of the idea of contrast to empower us. It will make us realise it's time for something new and exciting and push us to attract positive things. This exercise little by little generates a new way of reacting to what usually stops us. "Anxiety is the dizziness of freedom", depression is the fuel of change, and loneliness is an open field for fruitful experiences.

So it felt like it was time for something new. I thought about how much I had focused on my professional path and realised I had spent way too much energy and time, not to mention travelled around the globe, only to satisfy a professional motivation which I hadn't questioned all that much, perhaps at some point it made sense, but not anymore.

What exactly was that outline of the person I aimed to become? Who was I trying to find in myself? In every creative process the format will set some limits, but also guide you. If we were to think of sculpting a block of wood, there are things that you have in your mind beforehand and then when you actually start creating, the material speaks to you, and you don't work on it, but rather work with it. This is how I the process of trying to define how I wanted to be.

Five in the morning in Moscow. Hadn't slept all night. My eyes locked, lost somewhere between a window and whatever was out there. I was flat in bed, flat out of ideas, flat out of energy, and flat out of feelings for this fantastic person that was next to me. All those thoughts, ideas to change, and I was a selfish and lost bag of bones.

I had to get up, go to the cold kitchen, and write about what was in my mind. A storm of thoughts on how I was at an incommensurable distance of being how I wanted to be. Dark frustration amplified by distance and estrangement. I realised I was moving in circles, not going anywhere what I had set as objectives.

What had started as a trip to read, write and learn, strengthen concepts, ended up in a big crack down. My idea of spending long hours moving to the beat of the train I had imagined would be a great way to be confined close to my thoughts to analyse them. But it instead lead me to a build up of negative emotions.

I had been invaded by feelings of this nature before, but had never felt so sad in my whole life, never before cried so hard. I had thought about my actions so much, spent so much time writing about how I wanted to be. I had been thinking about this so as to carefully move forwards, and now all that work crumbled. I couldn't bear the sensation of realising that I couldn't do it, and I wasn't doing it. I collapsed.

But also some things clicked inside, and this made me bounce back. I realised I had focused on the what and how, but not really in the why.

A few weeks before feeling that a part of me vaporized in Moscow, I left Sweden headed first to Copenhagen, then to Finland. I had already spent quite a few hours thinking on how to plan the next experiment, and in Helsinki I wrote notes on how to reorganise the elements of my life I was already familiar with so as to make things work better. The streets in the city got me inspired and I wanted to sketch a new life experiment, really design it this time. With my notepad in hand I wrote down a sentence written in front of a small bistro in Helsinki named Gimis that read: "It feels good to be lost in the right direction". Seems rather silly now and not so mystical and symbolic, but that afternoon I felt very happy of being lost.

Some days later I arrived to Saint Petersburg. Walked the same streets Dostoyevsky characters had walked and bought tickets to go on a long trip, travelling days and kilometres, making a few stops to eventually reach the Baikal Lake. Then head back to Moscow travelling in the opposite direction.

In my mind this process would be a gradual study of ideas, kilometre by kilometre, city after city. It would be a great place and moment to put my notes in order and find what I needed to start with something new. And I did get the chance of writing down ideas, reading, reflecting, having new experiences, meeting great people. But instead of a slow build up, it all accumulated and then exploded the minute I relaxed. I keep thinking of R.W. Emerson's idea of travelling away from yourself, yet taking your giant with you. Perhaps you don't really learn that much about the places by just visiting them for a few days, but you learn about yourself, and how you connect to the ways of thinking that are around you when they change as you move.

When I got back to Moscow, I arrived at a place where I could sit back and relax after having been on the move for some time. Instead of carefully putting together the thoughts I gathered in my trip, everything came out of the bag at once. And after the moment of despair was over, I picked up the pieces and started to see a direction. I reorganised my ideas not really into a more coherent unity, but into something that felt more natural.

I had developed a strong connection with a great girl there in Moscow. But just after a few days my feelings were all over the place, I had too many other things grabbing my attention. I started to think about all the strings that link me to the people close to me, and I realised that the traditional definition of love I can only translate to interest towards someone.

So this was an eye opener for me, as now I could understand why I sometimes felt disconnected from family and friends, as well as relationships. At the same time it got me wondering about why I hadn't been involved with anyone in a strong way for a long time. Almost a year had passed since I had left my family and friends. I got into thinking about how I had learned to love from them. How it felt like my mum loved me like there was nothing else on earth to love, and my dad as is if all things on earth could be loved with the same, yet tame, intensity.

I realised that I had focused my interest exclusively on my professional career. I had become frustrated about spending years and years without running into anyone that would strike me as interesting in a wide range of aspects. And work offered a lot more room for exploration. Looking for new opportunities, travelling to Europe, being where I was at that moment... all of this had been actually motivated by a feeling of emotionally frustrated.

During my whole life I felt incapable of living a sentimental life, one that wasn't going to make me go all the way. I gave up on that and without a clear direction I had to quiet down my insecurities by turning up the volume of the songs that came from my work routine.

Be right back, I'm taking a coffee break.

This is a truly slow section to write. Ideas, memories, and contradictions touring my head while Chet Atkins songs are playing in this café. A wave of memories and thoughts sink with me in long looks directed to a fuzzy horizon outside the window. I need, but at the same time can't find the energies to process this information and turn it into words that migrate from my head to this text to find some rest.

I'm a person that has to put all his available energies and dedicate all I have within reach to do what I enjoy doing, do things the best I can. I connect with something and do this in a very passionate way. But when it came down to sentimental relationships I really hadn't been able to find any person that inspired this dedication. And feeling this frustration creep back again in such a distant place, hit me hard. I was facing the same feelings in a far away land. I had ignored them, and when I resorted to bring them back to my life things exploded in my own hands. I would have to re define how to approach this, because I had gone from doing it in a way that didn't work for me, to removing it altogether. And I seemed to need it in my life, so I should find a way to make it work.

Some adjustments needed to be done on the idea of who I wanted to be, find which things made me feel good, what I wanted to accentuate or tone down in my life. I realised essential things were revolving around curiosity and interest, I realised these were things that got me closer to a why I wanted to be in a certain way and needed focus. I had understood that my emotional connections were based on those aspects, so I had to rethink them. All the moments and connections that worked for me were those that produced, for one reason or another, a great interest. So I could try to make new connections that are interesting and remove the focus on those that didn't seem interesting anymore. Even rethink the classifications and structures to instigate this process.

How could I rethink my approach to relationships and focus them more to curiosity and interest? Love through curiosity. Love out of curiosity and not out of necessity. Actual connections with people.

Being here in Berlin to write about this feels like a good step towards more clarity, or rather towards whatever feels more natural. It hasn't been easy to ignore the trail on the entrance door that's leading to routine again, the "ought to do". I felt a need to elaborate on these notes, understand

myself. Or at least realise which are those things I can't understand and how I react to them. See the limits by exploring the dark room only using the sense of touch. When you are thirsty water feels extremely fresh, when hungry food tastes better. Perhaps this need for answers it's what's making me crave for thoughts and ideas.

I want to find parts of myself in these pages and find the pages in me. Understand them and at the same time see ways in which they can be put into action. Write with my feet, walk as I talk, talk/walk/write.

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No matter exactly how it is that one feels that he's lost his way, feeling lost is nothing but a feeling. Same location, same paths, we just fell out of love with a certain road. We are always surrounded by things that are ambiguous that we like to lock down with definitions. A change of perception and all the references are gone. We are lost.

Feeling lost was for me feeling I was surrounded by an abyss, and it instigated disgust towards everything around me. Routine, job, origins, connections, past/future/present, etc. That abyss I perceived was a big hole with those things that were orbiting around me.

Somehow that feeling made me see more of what was out there. To venture outside of the bubble of immediate concerns and to question core ideas I jumped back to the start. I thought that before even thinking of what to do next I had to more or less answer what I was doing at that moment and why I had done what I'd done in the past.

So somehow all this triggered a quest for purpose. Religion, God(s), salvation, eternal life, the Christian schools I had attended. The evolutionist approach, reproduction, perpetuation of life, transcendence, inspiration, self improvement, education, meaningful work.

I was adapting explanations to see if they replied those questions that I had in my notepads. We all have similar questions, yet the answers can never be some uniform. Maybe the questions should be as diverse as the answers?

Spirituality, meditation. Tradition, structures, influences. Connections between ourselves and connections with what surrounds us. Hedonism, nihilism, stoicism, epicurianism, scepticism, essentialism. Doubting, simplifying things, amplifying sensorial pleasures, less reasoning, more reason. Ambiguity.

While trying to find a way to put words to the ideas about purpose that are floating in my head, I feel I have an urge to look for synonyms as a tool to explore ways of communicating an idea. I've often felt I have something I want to transmit and only by going through a few different options I run into a word that's closer to my idea. It works as a way of giving those final gentle hits with a rubber mallet to the thought to help it find its shape. I'm sure all of this then falls to pieces when a different person reads it, but at the same time helps me by just offering a way of taking me to a place where my ideas flow better, which is something that hopefully will get through to anyone who might want to explore this. It's strange to think at the same time that perhaps the ideas in my head are not really formed entirely, and I'm using external ways to convince myself that a certain way of phrasing something actually is closer to my thoughts.

Thinking of what's common to all of us and defines us is an interesting approach to purpose. You can think of essence as something that's there or that we all develop, either way if you know what defines you then you can focus on being better by concentrating on it. Also what makes us, or me in particular could be shared traits, but focusing on any of those doesn't make them a definitive approach to purpose either, unless you consider it actually suits you.

I came across the idea of death as a common thing to us all. It's what all of us will do eventually, something we all fear and respect. Maybe a mission that we are here to accomplish, which is really interesting to explore as concept. Whatever we do before reaching that final destination can be variables you can decide upon, but always pushing for our common goal. Maybe connected to the idea of a happy death that Camus wrote about?

I was having this short lived conversation recently. It got me thinking of this image of the contrast above/below of living over the ground/dying to be buried six feet under. Only that instead we can see it as dying to rest over the water. Over ground/over water. Just a different way of finding an opposing idea. Floating graves that would slowly drift to the point in the Pacific ocean where trash ends up at. One might say it's not romantic, that it is a distorted version of Viking or Hinduism tradition, that's worse than sleeping with the fish in the Mafiosi way. But think that we'd all be resting together, in a sunny place, listening to the sounds of the ocean.

Of all those different philosophical approaches, it was in existentialism that I found many ideas to use as a base to build upon. Camus' idea of the absurd and living in revolt is what really clicked for me. I started exploring the concepts and how to adopt them. Put them to work on my own person. All of which became part of the process that's being stamped in this text.

The idea of focusing on enjoying senses and thoughts seems really attractive to me. Seeing things as a traveller or conqueror: movement in space, or in ideas while staying in the same place, condensing ideas, focusing them. Living as an actor or comedian: experiencing, restructuring, laughing, creative association. Being a lover: of people, of neighbours, of friends, loving the moment, a way of perceiving the world, living with passion. Putting ideas into action as an artist: write and do, animate, create, move, think, inspire, see things and react to them. After having gone through the realisation of the absurd, live with a "pensée revoltée".

Since the process is what I think is the most important part here, I won't go into detail about Camus' absurdism. I want to focus also on my take of things, which is surely based on the ideas of many others, and available for anyone to look up at any time. Also, the last thing I want to do is influence anyone to take a certain position towards life. If anything I just think it'd be nice to have many others trying to get somewhere, stop living in quiet desperation and start thinking, taking a position, realise we can take one.

The pages of a book won't get you that far when it comes to exploring other ways of facing life, when it comes to thinking about what drives us to doing things we are all relying on work, family, tradition, institutions. Those are the things that give us purpose. The fact that we see them as

objectives is not something we question all that much. It's the result of seeing how others tackle the situation and wanting a quick answer that at the same time feels correct as it has a lot of advocates. And perhaps the fact that many others do this is exactly why it feels right in the first place.

They all seem to be out of the box approaches for some one else. Not precise, not personalised, not solutions, not thought after. Of course not, they are only statements, and not really decisions.

We do have a strong need for purpose but seems we need a push to actually dedicate energy to think about it. Maybe the way we've structured life, social structures, division of labour, working and then just exchanging that for the things that cover our basic needs turned us into thinking that direction can also be an off the shelf solution. Find a direction that's good for whatever stereotype you choose to fall into and use it for your own life. We need to go through the process of questioning and creating answers ourselves. I don't think we really stand for any examination when it comes to really basic questions about life. And I insist that there no are right answers, it's our analysis that turns them into something that's right for ourselves.

I wanted to try this idea of disconnecting by. Not sure if even signalling it would actually. What could someone start thinking if I were just. Perception and distorted appropriation. Yes? Feeling more engaged in connecting your thoughts and not just reading what I wrote down here?

We are not used to dedicating time to ideas such as self awareness, enlightenment, purpose, and so on. It scares us. Discovering something that's very radical is frightening. We don't really know how to do it either, but we hide away from something that has a lot of potential.

We went from historical ways of getting purpose in a box such as religions, to just following a mix of statements shared on mainstream media. We have quite a bit of freedom nowadays. A big part of the population can find enough time to think of things that are beyond surviving and basic needs. We are going in a direction of reducing the working hours, however the tendency is to make the basic needs more complex to have something in which spend time and effort.

Sometimes I feel we live imprisoned in those scenes of movies in which they play piano music accompanying footage of simple day to day routine. And that we have never actually tried opening the exit door. It's right there, swinging as the wind keeps blowing.

It resonates in my head that we don't make use of the self awareness that sets us apart for everything else. We pride ourselves on being efficient at so many things, planning beforehand, analysing, etc. but it seems that jumping onto life blindly is what we all do. We spend hours or days pondering on what pair of shoes to get, yet when it comes to what approach to give to our lives we just take what was at the reach of our hands and don't question things. When we do, a rush of anxiety takes us to an immediate lock up.

What if it was a self defence mechanism?

Auto destruction sequence activated.

Whenever we begin to think about life choices, we see no other options, only obligations, ought to's, must do's. Eternal life, being a good person. Family and work. Sex, food, and security/balance. A partner that brings equilibrium, one that will be suitable for the future, an ally for fighting.

Work seems to be the most natural choice when looking for purpose. (Also a partner, an ally, an exit?) We've associated our labour to the way of moving forwards in life from our very first days. And our fixation with security, improving, the future, etc. turn into a solid justification for spending most of our mind energy in crunching hours to get a pay check.

We look for purpose on other people as well, love for a woman or men, love for family. Helping our friends. Helping our tribe carry on. Nowadays we've made it more complex but still is something that feels good on a very base level.

Our dependence on structures translates into a fixation on money and staying away from the feeling of loneliness. These are ropes, they what tie us strongly to safe land. And it's not like we feel great when we achieve those goals. We feel empty as they were never really set by ourselves

Lately I've been feeling so tired from focusing so much on metaphysics and epistemology topics. I really find them fascinating, but I think I'm forgetting a bit about enjoying things. I feel I'm pushing things to the point in which it turns monotonous. It should be a liberating feeling. With emphasis on the part about feeling. I think I need more of those walks around the city that are eye openers. Now that I took that off my chest I already feel better, and the Lou Reed / VU music that's playing in this café feels fantastic. Turn it up.

So all of what we use nowadays to fill the purpose corner of our hearts seems definitive, like a programming we can't escape. Life approaches adopted without processing won't ever work. Nothing from the outside can provide us with definitive solutions without us being conscious of how we transform it when we take it in. Still the genetic memories inside of us still need to be discovered, taken outside to then re interpret them. Even if someone would know exactly what could work for us, or if a machine did it, and the result would be identical to that we arrive to by ourselves, it's the process which transforms us rather than the answer itself. A philosophical prescription, printing a manual that works for you.

I got the chance of talking for a couple of hours to this person that was a couple of days away from heading to a mission in Africa. It was her second visit to this village and she was going to work there for a few months. I thought that whoever was to set on such an incredibly noble journey would be really sure of the reasons that motivated the trip. I only got a very short glimpse of her and the project, but it seem that this decision wasn't motivated by any strong personal position towards life. It felt a lot like it was motivated by how it resonated in the walls that we build around other people's lives.

I know also that her dog's name is Olive, even though she doesn't like olives.

I've seen that often whenever people think of going away from tradition the natural choice is going for projects that are noble. Selfness. Also, living outside of what's expected it's a process that lasts for a limited amount of time. We see it as a door that only opens for a certain amount of time. Almost as if thinking outside of the box only placed us inside an outer box again. It takes a very stereo-typed shape and ends up being in itself yet a traditional approach that doesn't take us anywhere. We are so afraid of breaking away from safe roads that as soon as we do it, we actually take a parallel road paved by the confirmations of previous travellers. We don't really plan these as personal choices, as life experiments. We just choose a standard formula that doesn't involve much of an individual decision making process and expect it will bring us satisfaction.

Even when feeling clueless about universal or human purpose, when convinced that there's none to really find, the mere act of thinking of my objectives as something that is for me to determine has already given me some direction. We don't know how to live, we don't think about how to live, we don't decide how to live, we don't become enlightened. Now that I feel these things can be so

important and insignificant at the same time I'm going to start acting differently. There's absurdity in us asking for questions, yet getting to a state of revolt is important for what comes after. Is not the same way of thinking of importance as before facing the absurd.

No matter what shape this process of reflection adopts, or in which direction it takes us. It's clear to me that I need to come up with something to use as an answer to the question of purpose. It will be a driving force to satisfy the need I have for direction. Not really rethink the "problem" of living, but actually think my own approach to it and do away with previous answers. A sort of permanent place holder. There has to be something there, even though there's nothing to actually use.

(...)

Mary Anne Warren came up with a definition for the criteria for person hood. Consciousness, reasoning, self-motivated activity, capacity to communicate, self awareness. At some point I explored the idea of pushing my essential characteristics and make that a life objective. I however don't see self awareness and the other characteristics as something that's a baseline for purpose, rather than a way of building the reasons why we act. And I do think that we neglect it.

By having all of these essential characteristics actively engaged we reach enlightenment. We take our own decisions, become more in sync with what makes us what we are and what's outside of us.

essence > self awareness > enlightenment > absurd realisation > sensing > revolt > experiments > purpose that's dynamic and self determined.

Self awareness, as well as all of the other characteristics that M.A. Warren and many more discussed, become tools to reach the realisation of the absurd and also to live in revolt by enjoying sensing what's around us. To sense what's out there we have to stay aware of the fact that we are in the middle of that field of opportunities that we might as well explore. This doesn't take us into an exploitation of pleasure in a hedonistic way, just to a deep connection with what's around us.

Self awareness, understanding entities, connecting abstract ideas, but specially awareness of what we perceive.

What we have within reach are these tools, senses and reasoning, not much else. Well that and some time to play around. They could be used way more than just as mere tools to find our way from home to the office back home with a stop at the bar. Focusing on the tools we have, senses and reason. Seeing them as the way of appropriating the world that we have at our disposal. We can think of feeding these sensorial experiences, filling our heads with ideas, put them to work, provoke them, go for challenges. Feeling that this can really be a good path of action, uncertainty, anxiety, strong heartbeats.

Resigning those possibilities is turning our backs to this fantastic opportunity of going all the way in a what that defines us, it's giving up on life. Accepting tradition, dogmas, etc. only takes us to a philosophical suicide comparable to physical suicide.

All this potential, all these fantastic ideas to profit from, unique alternate ways of facing life that have been available throughout the years, and we ignore them. They remain hidden and feel as an unreachable set of ideas, or as if it made no sense to dedicate time to actually put them to action. Read all the philosophy you want, without action, tomorrow you'll still be taking the train and punching cards at 9am and 5pm with the same long face. The idea is simple. But it's complex to digest it and put it to work. Thinking that there's no universal and higher purpose leads to see ourselves as sensing creatures, and realising we should enjoy that.

After you've gone through the realisation of how you can think of your situation, death starts to become something of a lot less importance than that we assign to it. It's directly linked to life, so as

soon as you simplify the importance of life (yet make the most out of it), the threat of death transforms into an issue of a much lesser magnitude. This gives you the opportunity of loosing this reflex act of blocking all your forward motion with that card. It's not that important to remain alive, as it is to actually live.

Many philosopher's have explored the idea of our senses not being accurate. I think it's a concept to explore right after you decide you'll concentrate so much energy on them. Senses connect us to reality but can't reliably appropriate what's out there. Kant defines a first world from which we appropriate just to build a second world of distorted and transformed versions of what's somewhere/sometime outside of us.

Our limited tools don't really provide us with what's needed to understand purpose either. It's a combination of limitations and unreliability. If we could make out an answer for purpose, then this would remain part of the world of our appropriations. So any approach would crumble due to the flawed nature of our senses.

We share these things that we have appropriated through language. We teach each other ways of seeing the world that normalize the perception of groups of people. We then discuss, share, create, based on that common ground, using different means of communication but mostly via conversations or written language.

What if we distorted the language to force the reader to come up with his own concepts? Or wrote paragraphs only half way through, maybe use different colours. How could we keep a balance between what's understandable, and yet confusing and able to trigger something?

This disconnection between a first and second world is not just a conclusion that one can back up with transcendental logic, but one also realises that the way we understand things changes depending on many factors. Things outside of us change, our perception changes, both change simultaneously. These tools are essential to us, so in addition to enjoying them, we should learn as much as we can from these sensing capabilities, to make the most out of them.

I feel fascinated about woodworking. I enjoy seeing these artists find a shape in what they are working on. They have an objective, yet the piece itself will talk back, allow some transformations, fight others. They work following the grain, celebrating the difference, reading the original shape as an insinuation for the final form, etc. There's an ideal they are trying to arrive to, but there are concessions that they can't escape, compromises have to be made, accuracy is often sacrificed to gain on speed or appearance. Only being able to get close to a certain degree of perfection. The craftsman will arrive to a result that can still be seen by others as how it was intended to be from the very beginning. "If it looks straight, then it is straight". Even more interesting is to think that they are producing in some cases objects that are unique, and they can offer people a new creation no one has seen before and people will accept it as it is without thinking twice.

In 3d animation I've realised you face situations of this nature all the time. You are working on a shot in which your character will perform to convey a particular idea. We have preconceptions of how that can be portrayed. At the same time the performance will feel dull and uninteresting if you don't push that interpretation. You strive for a creation that goes beyond what people expect, so it can be more appealing. So taking it away from what's real actually makes people accept it more easily. To a certain extent of course, because if you take it too far people notice there's something

wrong with it. One of my supervisors would often repeat the phrase “Yeah, I’d buy that”, and I think it’s quite representative of this process of appropriation of reality that we go through all the time, taking in what surrounds us, reacting, feeding that information back into the system, interpreting again, etc.

I don’t really think of this notion of senses being unreliable as something that’s meant to get you paranoid about what might or might not be the reality around us. It’s just an open door to thinking of things with a different perspective, more flexible. Often when we dive into dark thoughts, the circumstances seem to keep us confined within those strong walls of the events that seem to suffocate us. When actually, it’s the perceived walls of those circumstances that imprison us. They can be reinterpreted with a different criteria. And by doing so, all of the sudden you realise one can go back to feeling positive with ease, and that a lot less importance can be attached to the risk of falling.

You’d then risk more often as it opens the possibility of rethinking situations, empowering new explorations and creative associations. We live though apprehension, standing between inner feelings and outer influences. What happens outside is influencing our set of characteristics, structures, memories, and also creating new ones. By processing events several times, we get to a point in which we can define aspects that we can link to them. We can engage in this process fast enough to run it several times before the event can change. And we will feel slightly different about it every time we do it. The results are averaged out to obtain an image that we can save.

Think of looking at a painting. You stand in front of it for a few minutes and in your head you come up with different ideas. You think of composition, the colours, context, how the artist might have felt about it. Each scan yields different results, and we finally get an impression of that canvas. Parts of information are left out when we average the event, and that residual data is product of the distortion we added.

Nietzsche talks about how the regularity that we assign to nature is nothing but how our senses see it. It can’t really be called nature’s regularity, it’s just humans assigning a sense of regularity. We compare elements of nature and associate things we see as regular. We’ve created a way of seeing regularity and organising characteristics in categories that we’ve also created ourselves. It’s a vicious circle. There are characteristics that are available for apprehension, we simplify the elements, find a way to see common aspects, associate them, develop a perspective, and then continue to apprehend more information that will find its way into our categories.

Much of our apprehension is done through comparison. This is a very quick and cheap tool that allows to take in a new element without going through the whole process of creating a new category, definition, etc. By comparing we also strengthen our current structures continuously. We enforce notions of absolutes, causality, allow less room for differences. Not only that, but with this strategy of understanding through comparison tendencies build up. We develop a narrow sighted perspective without even noticing it.

By neglecting the study of this process we miss the opportunity to use it to our advantage. The low energy approach leads us nowhere. Comparing the elements that we perceive in something to what we already know about other things, or what we know about other people’s perception, is often taken as a definitive way of facing new information. It’s a method that allow us to reuse, instead of investing a lot of energy to appropriate, and it’s easy to understand the reasons why we are used to

this. But as said before, we are nowadays in a situation in which we have the energy and time to dedicate to processing events that define the way we behave.

“With consistency a great soul has simply nothing to do” writes R.W. Emerson in his Self Reliance essay. Contradiction is a sign of ideas evolving. Confusion and anxiety about not being in a comfortable situation shouldn’t be things to be alarmed of, but rather a sign of transition, and that we are still trying to reach for partial responses and attempts of understanding, even what is beyond comprehension.

TRADITION. TRA-DI-TION. NO IT ID ART. CONTRADICTION

“Vivir no es necesario, lo que es necesario es crear.” Fernando Pessoa.

“Pour un homme sans oeillères, il n' est pas de plus beau spectacle que celui de l' intelligence aux prises avec une réalité qui le dépasse” Albert Camus.

“Compromise! Conformity! Assimilation! Submission! Ignorance! Hypocrisy! Brutality! The elite!”  
Rage against the machine – Know your enemy.



Ethics come from tradition, we base what our life should be like on that. There's quite a bit of space to work on our own morality. To think about it, question it, and bend some of the limits. In my perspective I think this freedom will take you to be more positive. I'm biased into thinking that if one has any desire to develop as a person, you will actually focus on accepting others and finding your own way of retrieving a connection to your natural humanity, without recurring to violence again.

Nietzsche's analysis of the origin of morals highlights how the roots of our values can be traced back to aristocracy. They were an image of behaviour that aristocrats sold to people below, strengthened by their status and the view of their god-given power. Think of actions that we call noble just for a second, it's a clear indicator of how we came up with ideas and terminology associated to this throughout the years. The actions and vocabulary connected with good was originated in this aristocracy. They portrayed an idea of self-centeredness to plebeians that looked up at them and envied their position.

The philosopher describes how the herd instinct and time have connected moral with the concept of altruistic, *déssintéré*. Nowadays there are no aristocrats nor plebeians left, at least not in the traditional sense, yet that same set of ideas, are used to define good/evil. They are still the basis for how we see things a century and a half later. There hasn't been any turning point, we have just continued with the same.

This connection between morality with aristocrats and plebeians is also linked to an "ought to do" feeling. Nietzsche remarks a connection between the terms ought and owe, and how these words have become connected ideas in our heads. He talks about the concept of making strong memories out of painful situation. For years painful punishment was applied if your debts were not paid. The idea of owing to those who set the rules has persisted in our heads through years of changes in political organisation. We plebeians still feel a need to repay our debts, rather than taking our own decisions. We can't forget about the security and salvation that church and aristocrats promised. We still connect the security that life in society offers to following those ethics.

Think for instance of charity. At its core definition, charity means to give another person something that they can't get for themselves. However, Christian and aristocratic examples have turned our way of thinking of this action into simply giving money. We've connected it with helplessness, weakness. It's considered a purely unidirectional action, where the person giving bits and pieces to others is also always going to keep its position as the one that's holding the money. But not being able to attain things is always present in our lives, and it goes well beyond money. It's actually what connects us to other people, and goes both ways as a dialogue between people without defining structures. It's being humanitarian. This is how the ethics we use are distorted by a very partial standpoint. And how analysis and freedom produce interesting and positive opportunities.

All these years lead us to develop an ideal that's that of an aristocrat, or a priest. People that have high morals, those who show the highest degree of support towards the ethics of today and are thought as role models, could very well be considered nothing but a blend of modern day nobility and religious followers. Our social systems has been developed to reward the pursuit of goodness. Good being understood as powerful, wealthy, dominant, above others, and priestly, angelical, pure, clean, white, beautiful, blessed. Are those actually attributes that you'd consider positive?

There's no natural approach that can justify actions that are truly selfless. By looking around and inside, I believe one can conclude that selflessness does not feel natural. We are always pushing for individual interests, even when doing something for others. Our psyche upholds individualism and even following religious ideas of purpose still implies the pursue of a reward. The social structures have been, however, built upon this concept of altruism and selfness. We encourage them. We've developed our life in society, with ties to a pretended empathy. Following a physical influenced morality is actually what Nietzsche, I think suggests, since our physicality has been neglected in our current social organization. I think that studying to the confrontation of physicality and social structures will result in ideas for a morality that will work better.

It's really hard to understand the connection between individual – social group. How much the individuals can influence the group and vice versa. R.W. Emerson's Oversoul is an interesting essay connecting the concepts of soul, ego, human to human, humans to god. He presents these concepts, from his own perspective, coloured by his affinity for religious beliefs and, even though I don't share his religious standpoint, he summed up some concepts that other thinkers explored throughout the years in a very beautiful way. The idea of a collective unconscious interests me a lot as a way to understand our collective behaviour because society is a network of influences. They go both ways and push or attract towards certain directions. Humanity as system is going in the direction that is the sum total of those influences. There are roles and classes, each person has a part and even when they move and generate change inside the influences we have on each other bring cohesion.

In this collective there's no absolute individual freedom. The network of influences makes it so that even when you isolate and reduce connections there are still going to be a particular effect on them just by the mere fact that you are taking distance. And at the same time since you're going to be affected by the longer distance that the effects have to travel to get to you, and the distance that your influence has to travel to get to society as well. Those who decide to take a different road are actually creating contrast that validates the whole system by contrast and duality, and still imputing feedback.

You can move away from the collective and change the balance of how much influence you have on others versus how much others have on you, also reduce the effects that are going both ways. Which will render a relative freedom, getting you a much higher degree of independence. You are still linked to the same vehicle and moving with it, but that now you have more personal space and range of motion. Which also means you have to spend more time taking decisions that before were taken by the collective unconscious.

Morality is a way of judging and a rulebook for acting. In the first case there's absolute freedom to do it in any way we desire, it's an internal process. Your active participation on the other hand, will be within a group of people, which leans there are limits. However, as long as you participation is constructive the walls allow for a much wide range that we think. If you only accept and don't think about morality, then you adopt the default one and become a static piece of the collective. "Morality is the herd instinct in the individual" wrote Nietzsche in the Gay Science. We are naturally dragged by the common way of seeing the world. Individuality and egoism is what keeps us in distance from herd thinking. A moral individual is then not really an individual but a blind pawn in society.

The direction we are heading to as a collective is also highly prejudicial for our habitat, which has a direct negative impact in ourselves. One could say that as a collective we are having a behaviour that could be defined as suicidal. We already commit philosophical suicide as a collective by not thinking critically about why and how to live, and we now also sabotage the place we live it.

This doesn't mean we are making a mistake in choosing this path, however. This crash course won't eliminate the collective entirely, it will just generate a change that's powerful enough to bring new variables. Perhaps this is subconscious, and we want to crash the bus we are all on to start over. We need it, we think as something that's actually good for us. I've certainly done this.

I think the instinct of preservation that we have as individuals is also present in the construction we created in a social level, but that has long and short term perspectives. There are a lot of problems that we are slowly becoming aware of, for which don't really have a straight forward solution. The globalization of our structures happened very fast, and the system didn't change so much to reflect this new reality.

Our structures are perhaps not scalable to the current needs. I don't think it would be far fetched to think that we want to burn the field of grass so new grass grows stronger the next season. We would need to be reacting much more strongly to generate the change in direction we need. But instead we are moving in circles, we keep the inertia of years of evolution when it's time to reorganise and rethink.

...precisely, swiftly, effortlessly.

...swiftly, effortlessly.

...effortlessly.

...

...sensing.

...sensing, reasoning.

...sensing, reasoning, philosophising.

Sensing, reasoning, philosophising. They lead you to understand whatever there is to understand. We are sensing creatures. We can actively play around with these ideas and discover what are the possibilities. There's room for finding a ways and whys.

We can be so smart and so stupid at the same time, and also we can be very convincing at pretending we know what smart and stupid are. But we definitely spend so little time using the tools we have at our disposal because we can be lazy. These tools we once there to allow us to survive, we now have them and the risks around us are pretty much non existent. We now use senses and

reasoning in a very narrow context. We came up with specialization of labour so as to make more efficient our production. It has extended so much that nowadays we have become specialised in our tasks and also in the way we think. We don't explore nearly as much as we could.

Specialization of labour is something that has taken us a long way when it comes to technological development, an economically driven approach that worked wonders. And perhaps a way of looking for new solutions to necessities that we are awakening to, of taking the focus away from economy, and putting more work to personal aspects and social organization. Face things differently, find new motivations.

We constitute groups to reside in the collective unconscious, to be warm and cozy in there. We surround ourselves with people that think in the same way we do, we call it finding someone with whom we get along but it's actually more like finding the people that confront your ideas less so you can relax and love yourself a bit more, feel at ease with what you're already thinking. Having a collective unconscious allow us to think less.

The comfort, available time, and security have only been made possible thanks to this efficiency in work. We are however hitting the peak of the curve, and we'll break into a new era in which we don't need to dedicate as much of our time to work, we won't need to become more efficient either because automation will be able to take it from here After the curve hopefully we'll see people going back to wider perspectives, less immersed in the rat race, and more interested in exploration. Perhaps the collective will find it's way to this, but even if it doesn't it will be close enough so that our individuality can detach from it. And while still connected to the motion of the vehicle we will be able to explore the vicinities that will be so interesting.

# 1

My brain is wired to find answers, to solve problems, hungry for making sense out of everything. Not having the prospect of an answer doesn't compute.

Here I sit, listening to Patti Smith's *The Coral Sea All*, torn between accepting answers, finding them, or surrendering to the beauty of her words.

Throughout the text I've been adding small reflections. Bits and pieces of how I feel and how I would like to channel some things to flow more into the direction I discovered I want to go to. I did my best to organise what I have in my head. I like to think there's an active connection going both ways between my thoughts and what I write here. Ideas and the essay have developed together, and hopefully the result of will be an essay that allows for someone to find sense on it.

Having discovered that curiosity is part of my nature, I will now put a big emphasis on life experiments. I'm thinking of the things I do during a certain period of my life as a projects. Curiosity is going to bond those things that I like: learning, animation, ideas, discovering people, understanding nature. From these experiments, and based on the elements that interest me, I'm going to gather energies to keep on going. They will bring a whole new set of challenges and things to discover. A sense of dynamism is going to be my objective.

This still feels like something that has just begun. Determining the things that have become essential for me, and clearing what isn't part of it, will help make it easier to keep the focus. Simplification, reducing concerns to leave extra room to explore what excites me the most. Connecting thinking with feeling, with talking, and also acting.

I've realised what's around me is just information. It generates interest, you explore and discover it. I feel I want to change how I appropriate things before changing things themselves, remain with a mindset that challenges old established ideas, feel free from structures, be independent and detached. I can decide for myself instead of conforming blindly to ready made concepts. I'm going to try not forgetting to stay constantly in the lookout, and re assimilating, rediscovering.

If there's one way of finding how I can be in revolt then it's going to be by trying things and putting words together here. For a long time I tried to find an answer to purpose through reasoning. I'm impatient, stubborn, active, ANXIOUS, so I really pushed hard to get somewhere. I explored many ideas and found something that suits me in this concept of having nowhere to arrive to. My desire to believe that everything has to be comprehensible was welcomed only by indifference from the universe, so I now understand that I have to go in a different direction.

I sometimes feel so frustrated. Seems I forget all I've written here and fall back. I was inspired to put small bricks for the foundations of the castles I had built in the air. Yet those foundations sometimes feel like a mirage, as unsubstantial as air.

How to reconcile these feelings? How to stay in revolt?

An attitude that favours experiencing with the senses over humanized concerns opens doors for discovering a new sense of freedom. Maybe it can be a replacement to that freedom Nietzsche described as lost in the process of becoming this modern version of humans that live in society. A process which generated violence, turning men against men. By achieving more freedom the individualism will remain, but without belligerence against others. Actions will have new motivations, more positive motivations.

This sensation of things being wide open, of any interpretation being possible and having all kinds of possibilities available is surely overwhelming. However, it also puts into perspective of how little importance it is. It allows you to decide based on how you feel, which will work as something that narrows down your world to a more manageable size. In a way is like determining what is it you are after and then curating the information based on base principles that you've determined. And this is the direction of curiosity that I talked about earlier, that already sets a very general direction, that then each experiment will narrow down again.

Perhaps this reference to to the song "Found a Job" by the Talking Heads would fit a lot more in the section about society that's way above but can't be bothered to go all the way there, it also works well here I think. And besides it can work as a way to connect this with that, and that with this that:

"Damn that television... what a bad picture!

...

They might be better off... I think... the way it seems to me.

Making up their own shows, which might be better than T.V."

Thoreau's Walden really opened my mind to start thinking of life as experiments. The decision he took of starting with something completely new wasn't really what inspired me, nor his description of the experience itself. It might be a bit silly, but what really inspired me was the final part of his experience, when he explains that his second year by the lake was pretty much the same as the first one, and then he decided to go back home. That's what made me understand experiments in a different way. He went there for the experience, to learn, and at some point he realised that he had exhausted most of the possibilities of learning about what interested him in this place, so he left. This desire to experiment, yet being able to detach himself from the experiment and only take his ideas back with him, for me, that's the main point of the whole thing. He concludes his book wonderfully:

"I left the woods for as good a reason as I went there. Perhaps it seemed to me that I had several more lives to live, and could not spare any more time for that one. It is remarkable how easily and insensibly we fall into a particular route, and make a beaten track for ourselves." [...] "I learned this, at least, by my experiment: that if one advances confidently in the direction of his dreams, and endeavours to live the life which he has imagined, he will meet with a success unexpected in common hours. He will put some things behind, will pass an invisible boundary; new, universal, and more liberal laws will begin to establish themselves around and within him; or the old laws be expanded, and interpreted in his favour in a more liberal sense, and he will live with the license of a higher order of beings. In proportion as he simplifies his life, the laws of the universe will appear less complex, and solitude will not be solitude, nor poverty poverty, nor weakness weakness. If you

have built castles in the air, your work need not be lost; that is where they should be. Now put the foundations under them.”

Life experiments seem to be a fantastic way of determining a way of living. The process of realising that you can do it, and with incredible liberties, precedes it. After you see the doors open, walking in and out of the different rooms that draw your attention is a pretty fantastic way of keeping yourself going.

Place holders. A permanent place holder. How would it look like? Would it stop being one if it never was replaced by the final bit of information? Maybe using something like that would get across the idea of this never moving from the work in progress state.

Maybe the world is too complex to aim for a single static objective. Just aiming for continuing with life, reproducing, improving, transcending, etc. is a very limited approach. The objectives can be dynamic and evolving, switching focuses often, and adopting a layered approach. The world changes continuously, our perception of it also varies over time. Following Kant's logic we can say that things exist in experience because they are somewhere, and they are in time because they change. It could be that it follows a pattern to change, like a beat of change that we could sense. Or at least sense its impact on us. And based on it change on the same beat, dance with it. We would have a direction already, so when to move will be dictated by how things around us move. The important thing will be the motion itself.

The layered approach I wrote about that I find useful for many kinds of projects could also be a way of tackling life experiments. I've thought about how progression would be hard to define, and how clarity in the development of work towards the defined objective could be an indicator of progress. Also it would help to see a series of actions as elements that help defining, rather than something that was the experiment itself. The objective was more abstract, and the actions are not completed to determine when the experiment is over, but they pile up, so we can then define when we've reached what we wanted. Again this also allows to jump off of one thing onto another without having bits and pieces but just a lower degree of overall progression.

I've learnt more things in university from my classmates than from any teacher. And since some of these close friends then became colleagues at the office, so I would use what I learnt from them while working, and the things I learnt at work I could apply to university projects. I started to realise how important workflow is, how important personal style is when creating, and how to focus on certain aspects of a creation. Even when you are working with well defined expectations in regards to what you have to create, you can still make a distinction between things that you'll define as fundamental, and secondary. Those fundamental aspects are the ones that draw your attention, the ones you explode, those that you transform leaving your personal stamp. Those aspects in an experiment are the ones from which you intend to learn the most, and the ones that will energise it.

There's a huge valley between the washing machine of life and enlightenment. And when I say valley, I mean depression. I'm sure you know what I'm saying. For me it was hard getting past the absurd. Understanding the idea, getting the point, and wanting to adopt the idea was ok. But conciliating this with my life was hard. When the absurd clicked for me, it was a mix of feelings of anxiety and fear, with happiness and laughter, a nervous laughter followed by tears and emotional fatigue. *Vivre en révolte* is fantastic because I feel it clicked for me, but also is really challenging. I find that I sometimes reduce my revolt to zero and go back even before the absurd.

Become a person, an actor in revolt. Turn into the character I personify. Write a story and roles, and live the role.

Actor = character: who / performer: how. WHO + HOW = H + W + O

In the script the character will be authentic and enjoy life. He'll be aware of the fact that he doesn't know much, but there's little to know anyway, not much more than the basics to be sure of what you want to pursue and the tools to paint the line to follow. Fake it till you make it, make it till you fake it. Wait, no, stop the fake. Making what's real, and putting reality into the making.

I've been thinking a lot lately about what exactly you get from interacting with people. There's clearly a rush of energy, inspiration, good vibes, that you receive from others. This is part of enjoying our senses take in the world around us. And people are really interesting, but also there are downsides. Specially the time we spend before and after meeting others, just going over those encounters. What is it exactly this energy that we get from others, what are the ways we can get that and simplify the ramifications of our interactions?

I want to be a cheerful, positive, honest and humorous person, not to be liked by others, but to feel good about myself, and to share positive energies with them. When outputting these energies you are attracting similar vibes from others, and encouraging them to reciprocate with the same behaviour. When surrounded by people that are on this same wave length the connections are a lot more rich.

I love to be transported into other worlds. Stories fascinate me. Be it storytelling in the form of novels, movies or anecdotes; or also stories product of mind's deviations. There are theories that explain that the development of the different parts of the brain was carried out in steps during our evolution. New sections developed and connected with the previous to establish communication. Some of these parts are processing data (from the sense for instance), and others doing some reasoning and other tasks. Since they are divided and talking to each other rather than working a one thing, there are conversations between parts about what's going on. And what's being processed as real appropriations, or a reality you are imagining, can all be considered as events when we oversee the origin of the data.

Even we distinguish between history and stories. What we record and communicate as history is not really accurate most of the time anyway. Even what's on the newspapers is enhanced so as to get people's interest for different reasons. This line between real facts and stories blurs. Whatever is real, is just what can be real, events we want to be real or need to transmit as factual, everything gets tangled up. The storyteller's ability is key for finding the right velocity and direction of the vehicle that is transporting you around this world. If you buy it then it's real enough.

There's only one straight line connecting two given points they say. And we often think of time as a line going in a determined direction. One could think of event's as points and how they connect determines the progression of time. It would also create a direction once you start connecting them. I talked about direction when it comes to creating you own purpose, maybe that direction can be seen as the line that emerges between events. And one can choose to only connect points of present and a possible future so as to determine the mine we are after. This would allow thus, to head towards where you want instead of being constrained by the line that past and present are determining for the things to come. If we talked about a really blurry limit between the origin of events then the line could be backed up by events that are even partly created by our imagination or someone else's. There are no limits really, and having this direction makes for a very good inertia so as to get to the places you want to explore.

I've mentioned before the idea of rewiring stimuli that we receive so as to generate different reactions to what happens around us. There are things to which we react negatively that we can exercise to provoke another response. A sort of highly active psychological resilience, but not only driven by moments of depression. Not really about going around trying to have a happy response to every thing that's going on, but changing what things generate in us to avoid backing up from things due to some feelings that would usually be discouraging. Embracing feelings that we would usually reject and taking them as signals of non conformism, of an active quest for more. Anxiety is a trigger for a lot of very positive responses if we don't freeze upon it. Just by attempting to rewire something we think of its implications, its real importance, and its value towards the experiment we are working on at that moment. We understand the ways of our brain and body, learn how to rewire connections between them and between ideas, and our ideas and those of others. It helps us think of what's possible with a much more flexible perspective.

The way we think of the future, continuing, transcending, all of this can be rewired. We can move our focus to the present and towards us instead of outside. The energy to be redirected without us feeling bad for not running in the same direction everyone else is running. Boredom can be good, it's definitely a trigger for fantastic ideas. And in the words of Blaise Pascal: "Tout le malheur des hommes vient d'une seule chose, qui est de ne savoir pas demeurer en repos, dans une chambre." Again, it can be put in context and balanced out by the ideas in the novel/film *Un homme qui dort*.

Imagine changing little by little how we react to physical connections with other people, the sensations that compensate our actions and later lead to ramifications, the face to face social interaction. Not to remove any of those, but to become independent of them. They all feel crucial, mandatory. And to get to them we've created social structures that are not really up to date. But we could think of different ways of taking advantage of the wonderful things they generate in us. Spontaneity is jumping the thinking part, sending information from feelings to actions directly, less distortion.

Redirecting those personal feelings into something like interest for new activities, observations, etc. Doesn't have to feel like you are diverting the energies away from the person (or people) that sprouted the feeling. You are still living in the present and enjoying what you have, but also as enabling a sense of motion, continuing with the positiveness, using it as feedback to trigger new things. And that motion can be directed then back again at those people. It's like taking a stream, deflect it into something intermediate that's amplifying it, and then drive the energy back.

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When in revolt you realise that any attitude towards proselytism is absolutely unnecessary. There's no need to convince anyone. The objective is to find beauty in things. You'll always be selfish, also in this situation, in the sense that you'll focus on getting more sensorial experiences. But as I said it's not a bad thing at all. If you share positive energies with others, it will generate a positive outcome from which we all profit. We all get more positive things out there.

If anything I'd like to influence people to be more random. I suppose it's a bit of a random thing to ask for. But yes exactly.

So you inspire by being an enlightened individual, that acts in a transparent way and that has worked on finding itself. People find inspiring those who act with sagacity and spirit. You put yourself out there and the gears start turning. Every time I share time with a person I want to get the most out of them. And when you do that you transmit some energy during your time together. I want this person to leave our meeting feeling in higher spirits. I actually want both of us to leave in higher spirits. The nature of that kind of interaction creates some positive vibes for both. Think of it as warming your hands by rubbing them together, both of them will get warmer.

The way you use language is a key part of positive attitude. You perceive things and react in a certain way, you built an interpretation of what's out there that fits your needs. If you have an immediate set of words that are positive, the reaction will be positive. With language you can replace your approach to things with one that's more beneficial to the structures in our head. Positive statements already generate a motion that takes you forward. The positive approach becomes a habit and people reciprocate it. It can actually be how you behave all the time.

Positive doesn't just mean reshaping perception to make it more pleasing, positive means also clear, direct and complete. Good communication in quality and quantity, transmitting accurate and pertaining information. You are saying what things are, instead of saying what they are not, what they are lacking. When you express in a vague manner this calls for a multitude of images in other people's heads. They have to browse through all of them just to flip them around and try to make out what you mean. And the images are their own versions of what you shared, so it's absolutely unrealistic to expect any good communication to happen.

perceive > rewire > language > positive > connections > energy > offer/receive > perceive

# 8

In philosophy, from the sceptics in Greece, to Descartes and beyond, doubting our senses and reasoning has been a recurring idea. Suspending judgement (epoché), disregarding deeply rooted criteria, questioning commonly accepted ideas, doubting senses, all takes us to a new position that will still be biased but in a new way. It allows us to pay more attention, and try to understand things differently.

We are continuously taking in new information and storing it by comparison. We seem to have some sort of measuring tape always at hand to scrutinize and classify every single bit of info that's taken in. At any given point we have one cluster of ideas that determines how our understanding works at that moment. What's in focus inside of us is influencing all of our other ideas by changing how we appropriate them. It's a pair of glasses that tint our way of seeing things.

If you think of how your mood affects the way you see things that can be said didn't change from one day to another. Think of how you perceive things when your physical condition changes, tiredness, sexual drive, hunger, and all of the hormonal and chemical states of our body. How about music, stories, drugs, so many things? Many of these are also starting from a psychological plane and then causing physical reactions, other are physical and go back to the brain. But in both cases generate a set of ideas that change all of our perceptions. Our judgement favours and prioritises new things, we appropriate information in a different way, and classify it differently as well.

A joke, a place, a person, an idea, an equation, a colour, all seem different each day depending on how you feel. This set of glasses we look things through will define how we feel about our lives, everything that surrounds us. Each person will have it's own interpretation as well, and for every one of us it will change over time. We are switching to different clusters of ideas we are working with all the time.

This group of ideas will determine then a huge percentage of our reality, the way we feel and act. And since it's just a group of thoughts changing over time this means we have to be able to work out ways to change it. By building a set of concepts that are going to be your set of glasses you influence how you feel from the inside. It becomes part of changing the events outside. And even with the same elements surrounding you, same lifestyle you can perceive them in a way that excites your senses and reason differently.

Having a cluster of ideas that tint your perception means that this can be replaced by different sets of ideas. It's definitely changing all the time naturally, and that's why we perceive things in different ways depending on all the factors I mentioned before. This leads to think that it has to be possible to, not only influence it and build it, but also do it all the time.

I keep getting the image in my head of that tool opticians use to find the right graduation for glasses. Never needed to use glasses myself, at least not yet, but my mum is a technician for glasses, and my dad has been wearing contact lenses for years, so I've had the chance of seeing the process a few times. I'm sure there might be a lot much modern tools now, but in my head this rusty chair

with a line of lenses keeps appearing. A long line of lenses that are being engaged or disengaged, that when combined produce changes in how we see. With them we compensate, we see the outcome we are looking for, regardless of the capabilities of our sense of sight.

One would use glasses between the eyes and the world, but this cluster of ideas act after the process of appropriation, right before we process that data that we get. With glasses there's a reference point to which you are adjusting, the same happens usually with our set of ideas, as we pick them to arrive to constructions we've familiar with. By changing ideas you have freedom to explore until you get to whatever feels good for you, or something that's just different. A few times I've been detached from reality and felt this long line of lenses go out of whack. Reality changes fast because you become less confined to a static set of lenses to use. It's all about time, perception of the world was too different from what I was used to and my frame of reference wasn't working.

These clusters that become glasses can bring really fantastic new connections, but one of the most direct ones is to dramatically influence our mood with concepts that are positive. Judging things around us with a more optimistic perspective changes what we see out there. It's creating a new way of routing for how our ideas play together after the process of perception through senses. There's as much distortion as there's always going to be, but this is a more intentional action to re structure things and obtain a huge impact that's in line with constructive outcomes.

I see this is as a way of taking the idea of living in revolt and enjoying what you perceive though senses further. We already know they are flawed. But instead of taking a sceptic position, it's possible to forget about the importance of all this. It's possible to make use of this opportunity to expand on our desire to enjoy what's available around us. We have the second world to enjoy and also the process of taking in reality and defining our interpretation of what's out there.

Thinking and speaking positively is precisely a way of working on building a cluster of ideas instead of just waiting for it to happen. Perhaps done in a simpler and more rudimentary way. But it can surely be taken further, and allow us to work with thoughts/words/actions/feelings depending a lot less on the outside. Our way of acting is going to be unique for it breaks from the context, the outcome is going to depend a lot more on the individuality of the person. Imagine how it can be a truly passionate way of looking at other people in the eye.

The cluster of ideas can be sets of thoughts that we prepare, or improvise, which cover a range of aspects to use to affect appropriation widely. Also this would give me a way of having a reference as the set of ideas will be used several times, allowing for comparison of what I felt about things before and now. It validates the process though a pseudo cognitive bias. It's all about repetition after all.

It's important to have some agility and be able to modify the cluster to avoid the sense of having arrived to one that's better, that we should keep. The idea of interchangeability is a vital part of the whole concept. Ideas and memories can make part of clusters. Setting up a new one and putting it to work immediately energises us in the way those memories felt when created, or in relation to the possibilities the concepts offer.

Morality can be seen as a set of ideas influencing our perception as well. They are going to be used for judgement and come from a process that you built yourself based on previous structures. The measuring tool is now used to compare actions and classify them based on our beliefs.

Nietzsche makes an interesting remark also about the connection between the way we make memories and morality. We remember events that are painful, because historically we would have to really pay attention in order to avoid them. When we want to achieve something we think of all the times we went for original alternatives that hadn't been tried before. They usually went wrong, of course, because it takes time and effort to get something new to work and tune it in. But we get instantly discouraged by thinking of these painful experiments that failed.

...those long pauses we make when in need to find the right approach to something... we sink into deep thoughts while looking at a mid distance non existent objective, lost eyes, engaged brain power, looking always to the same direction. I usually look to my left, but if there's a wall or window they will attract my vague gaze. When I'm not getting anywhere I'll try to go to the other side. Then snap back to focus on my work. What cluster of ideas and I calling for? It's said that looking up or down can say a lot about us trying to remember in contrast to coming up with new ideas. Perhaps going from side to side is also a similar process.

These thoughts are biasing our appreciation of the external, thus generate a new way of organising that information. With a different appropriation, new conceptions can surface, leading to different reactions. We find ourselves rewiring of how we face things. It won't actually change anything outside. But with a new mindset, our actions in this same context are going to be more in line with what we projected for our experiment, and aimed in the direction we know we want to go to.

When you are involved in any given experiment you can generate a set of groups of ideas that are bonded together with the essential features of this experiment in mind. If the focus of the experiment is to go for some particular ideas, then you will make sure your direction is pointing towards that. Purpose is still absent in a global sense, but now more than ever it feels that one can break it down to smaller chunks, determine it personally and dynamically.

All in all these ideas are going to define who you are. The world out there is being appropriated by many individuals, we all have thoughts/words/actions/feelings and they will be different depending on our particular way of understanding the world. We often define ourselves based on external things to which we are connected. But you are not you work, profession, nationality, last name, etc. You are not what you think or the direction where your heading either as that changes all the time. The answer to who you are is in how you see things, how you distort them.

As I mentioned when talking about positivity I believe that thoughts will affect your way of behaving. I've always wondered about ways of communication that go beyond words and body language, how sometimes people seem not just to read something in us, but to actually read something we wanted them to get. We could change our body language purposely by acting in a certain way to transmit ideas to people. But if you have a set of thoughts in your head then everything in you will project them and the other person will notice this, again creating a new reaction that you can understand.

This cluster is pure energy, with a lot of potential. It is the distortion of our apprehension, it's who we are. So just as we can consider our set of ideas, we can also read them in others. And this way we could determine how people are tinting their thoughts, appropriating what's going on around them.

# L

In the essay I've been slowly moving around the ideas that I had in my mind. In each section I would draw partial conclusions, sometimes I do it more than once and repeat concepts. I hate those loops but this is more repetition. It's necessary however as it's synthesis. Below is the list of aspects I want to add to the person I aim to be:

- Vivre en révolte, discover, be confused, question, create ideas, reject tradition, love wisdom, create experiments, come up with my own ideas of purpose.

Learning from every situation and also unlearning old fashioned and structured concepts. Changing, growing, evolving.

- Curiosity that runs free, no attachments to tradition nor universal values.

Walking around with bright wide eyes and little concern about how others would judge actions. Enjoying the ideas and little things of the world that make us smile. In spite of the flaws of our senses and reasoning they can still be humanized, and in more than one way. Explore ideas, contrast.

- Enlightenment. Thinking, deciding, letting myself go.

Thinking of what's around and defining a way to approach this reality. Using it as a tool to remain free.

- Experiments.

Crafting projects that can enhance the opportunities to be surrounded by things that are interesting to discover.

- Positive thoughts/words/actions/feelings.

Making sure that each time there are interactions with others they'll become energised after sharing time together.

- Actions guided by passion.

Dedicating a huge amount of energies and attention to those things that are deemed interesting. Becoming a hero of the absurd.

- Honesty in every level of life.

Acting with complete honesty towards other people and also with honesty directed to the inside. Thinking and feeling, acting accordingly, in a true way. Developing a way of acting that's simple, without being afraid of mistakes nor fearing contradiction. Interacting with people openly and honestly, as it will make them want to reciprocate this honesty.

- Acute sense of respect and thoughtfulness for the people around. Empathy.

Feeling in a light hearted way about life, but respecting the fact that others will still bring a huge amount of positive energies and input of ideas. Understanding the individualistic behaviour and

seeing that each action is not really selfness, but those actions can still be conceived as a way of benefiting both parts. Understanding what other go through. Maybe not putting myself on someone else's shoes, but at least taking mine off.

- Inspiring other people. Exposing ideas.

Hearing their thoughts and reactions to feed that information back. Attracting people that behave with liberty, spreading this contagious feeling of realising that many things are at within our reach.

- Awareness of ways of communicating that go beyond speech, written words, sounds, and body language.

Having ideas in our head and empowering those thoughts is going to make us express them. Others will perceive them and react to that.

- Rewire feelings to obtain a positive outcome of situations of uncertainty, don't run away towards stability or freeze in uncomfortable situations.

Working on the synergy of these ideas so that they facilitate the outcome that is most beneficial. Thinking about the opposition of concepts and how one idea can be connected to another to trick the brain into producing different reactions the next time. Embracing uncertainty as a way of living in freedom.

- Actively change the process of apprehending the world that's out there.

Looking for new ways to interpret it. Being aware of the process of humanizing what's around us. Understanding that we generalize, classify, categorize, look for causes, discriminate, structure, stereotype, etc. Knowing that the information that we've processed has an original form and that it can be re interpreted.

- Essence and substance of things.

Simplifying situations. Understanding what makes defines and focus energies in defining a response that will generate a direction. Resolving situations a their core level, which is useful to then solve small issues with ease.

- Understand attachment to objects, places and people.

We create interactions with everything so as to generate an outcome. Perpetuating bonds will never allow for a final positive outcome to appear, as there was never a conclusion that allows for a final result, only an ongoing process.

- Think through situations, but let gut feeling lead the way.

Making snapshots of how feelings about a certain person, place, or experience and retain that instead of memories of situations. Memories are reinterpreted when called back and lead to new feelings that are out of context. By remembering the feeling instead you get a clearer idea of the situation. We also tend to go back and remember situations and go over them again and again. When reprocessing the situation from the same start point each time is common to make about the same amount of progress before giving up, and never getting too far.

- Humour with the right balance, not negative nor cruel, but with the right intentions and positivity.

Sharing then good vibes with others and allowing for a different way of understanding things to be explored.

- Daydream, let ideas run free.

Explore thoughts without stopping to ask if they are correct. Awake from what puts you down. Awake to dreams. Dream impossibilities, create.

- Reduce my anxiety. Be active.

Keep my mind and body connected and stay physically active. My brain is always running, sometimes too fast, both should dance around. Dance, dance, dance.

- Accept the concept of l'ambiguïté.

Embrace contradiction, wrong answers, different answers, no answers. We also wear masks all the time, so even our own selves are relative, but we can love this condition as well. We can understand that we need not run away from freedom and possibilities. Our roles, our mauvaise foi, our position in society, all of this is always pushing, and mostly as an internal force and not external.

- Live a full life, but also full of awareness of my impact on what surrounds me.

Be sustainable, take care. Product consumerism/ Interpersonal consumerism/ Social capitalism. Can I reduce? Can I bring more than what I take?

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Accepting a new way of seeing life cannot be a short and easy process. Living in revolt, without hope nor wanting to escape, is quite hard. Coming to terms with the ideas I've presented here and with the feelings I'm getting, is a process that some days just flows, and some others seems to be impossible. I now understand why the reference to an absurd "hero".

We love to judge, compare and criticize other people's behaviour ideas, etc. find the flaws in other people's work, I think I'm trying to focus this on myself now. I'm trying to find a new way to live, a new home. You can also work with partial conclusions for sure, move into this new house even though there's no furniture yet, it's all about location. Location, location, direction.

You might not know what you want to do, but you definitely know what you don't want to go on doing, stop it and look for something new, new experiment. If you observe people around you doing something and not getting anywhere then how come you're trying to do the same?

I'm going to dedicate this final section of this essay to round things up and also talk about how I want to love. I feel it's something that connects with everything I've covered so far and at the same time what kick-started the project itself. There are personal feelings scattered all over this text, and this section will probably be densely populated by them. It feels like I'm taking a step forwards by putting them into words, words that will probably only reach out in text and not gain a voice. Not because I want to hide things or be dishonest about my feelings, but because of the idea I opened the book with. At the very beginning I mentioned to how in Dostoyevsky's Deamons, Karamazinov talked about his poetry, and how he felt that by reading those verses out loud he was breaking a connection mind-heart in regards to where we host those feelings that are converted into thoughts. In a way I also feel similarly about keeping some ideas not only in a certain format, but also in reach only of your own mind-heart for a very close feedback loop.

In any case, all this process, different experiences, time to examine my life, have helped me understand that I want to spend a lot of time and energy discovering, exciting my creativity, using my senses and reasoning to interpret what's around me, and do away with the structures we hide behind. I want to find a way to live in an enlightened road, do what I feel is best according to the criteria I choose, resolve big and small issues with a direction that simplifies and encourages the process.

I want to also remain diligent to find in what surrounds me aspects that can be used to keep on reworking the process. I dedicated a lot of time to find a way of getting in a path that I hadn't thought about. I was pursuing things without thinking much about why I wanted them. I now realise there's little point to that, or anything else. The shortest way to getting what we can get from what's around us is to go back to the beginning and pick an individual direction.

Even though this enlightened quest is in it's very early stages, I' sure curiosity needs a to have a major role in the new direction I'm going to work on. I want to still dedicate a lot of good energies to my work, but I also want to take it less seriously. It brings me a lot of pleasure to discover the world of animation, but there are also so many other things that interest me. While wearing that set of glasses that are detached and look for interesting things, I can prioritize opportunities that give me more time, or that involve projects that I find more interesting, and so on.

Since I was fourteen I've had a problem with tinnitus in my ears. It's a constant ringing that you hear mostly when things are quiet. It's only me that can hear it, and just when I'm alone in a relatively quiet room. Lately I began to think of the noise some appliances make, which remind you of them being on. I believe that this same noise can be a remainder for me of being in a state of revolt. The process is ongoing.

In each and every one of the handful of places I've been to, the feeling of struggling for a pay check seems to surround us, traps us, controls the rhythm of your respiration and every movement you make. Everyone seems to be trapped in the rat race, the very same one the jumped on without questioning. The issue goes well beyond work, money, family. It's about why you do it, what you want out of it.

The dependency can be broken in many different ways. It generates anxiety to deviate, it's key to embrace it, laugh from it, rewire what it generates. Cutting the strings that pull us instead of us pulling them, putting things closer so that the string is not in tension, getting rid of the string altogether.

So what about that emotional frustration that started this process? I realised I love through curiosity, I want to meet people with whom I can share ideas, that are worth examining, that bring many new approaches to the discussion. What I want to do is be able to have the freedom of meeting people with whom I can go into different directions when interacting. Ignore the formula we have for when it comes to relationships: terminology, expectations, limitations, structures, classifications. When you apply them you limit the range that you can offer to someone and they can offer you. Also limiting what you can discover, think, learn, etc. These structures not only cap the potential opportunities that a new human can bring to our lives, but also create tension and hate between sexes, eliminate possible ways of loving, encourage dishonesty, etc.

I want to meet people, and then decide how we would like to continue. Do so by following my gut feeling, to make decisions that work for us and are less structured, more fulfilling, satisfying and interesting. At the same time, be a person capable of explaining this to others in an honest and sincere way, so that they understand how I want to be, how I'm going to be around them and others. Surprise this people with positive ideas, and never with a behaviour that's harmful. I don't want to fall into old traditions and rituals, expect anyone to surrender to me, create dependencies, cut short liberties, look at me as anything other than an equal. I want to relate to someone else to grow together, with whom I can feel energies are going both ways.

Loneliness has always been something I've treasured. Time for myself now has taken a deeper dimension, as exploring contrast and opportunities triggers independence and freedom for reaching more interests. I want it to work as a variable that tints my perception, with which I can judge other ideas, help me understand myself as an evolving person that loves going into and out of what's around him.

Relationships, friendships, acquaintances, colleagues, regardless of the terminology, the key factors here are interest and time. I want to think that I dedicate 100 percent of my energy to the person I'm with. After clicking on a base level, what takes you further is interest. Time and chemistry, the more interesting, more chemistry, and better connection, so you're going to want to dedicate more time to spend with that someone. Sex is part of this equation as well, and since you are working without structures, you can feel if it's an aspect that'd be interesting to explore with a person. But it's not the focus. I also think we need to feel that other people think of us, want to treat us in a special way. We want to feel that this is mutual, that we treat someone in a way that's exclusive to them, and receive preferential treatment as well.

I've thought a lot about how we develop connections with people, categories, and loneliness, but also how we see women in general, as well as I in particular. We need to be surrounded by others to feel good about ourselves. The closer we have people the better we feel. We think it means it's less likely for them to step away. We don't want love, there's just something we need to fill and feel secure about it staying that way.

Women have been confined by our apprehension of their reality. There are many ways of approaching the reasons, historical, biological, etc. Simone de Beauvoir does a great job in presenting a wide panorama, and I found very interesting how she remarks the fact that we value more risking and improving than maintaining. They have been relegated to the second category of roles and throughout the years we've continued to build upon that. History, science, biology, social structures, everything was constructed with a way of categorizing women that was biased towards that.

We've constructed ways of understanding what's around us based on this criteria. Tried to explain our bodies with that in our heads, to organise ourselves socially, and move forwards technologically with that mindset. Women have become imprisoned even by terminology: passive, lacking, accepting, incomplete, dependant, lesser, different, other, l'autre. We talk, think, and act, henceforth feel in terms of categories that we've been dragging for years. Structures that separate.

I've mentioned how Nietzsche justifies bad faith based on the idea of humans abandoning a natural condition, which left a hole that is filled by us turning to each other. I think that men also often see women as something that will fill that empty space, a bridge that men use to connect with their natural roots. It's again an incredibly negative way of compensating for what we lost, replacing it with a corrosive way of behaving. We go back to the base idea of improving/maintaining of Simone de Beauvoir and how humans value more moving forwards than building foundations. We fall back to roles, expectations, oppression. Creating a new base from which to move forwards and going away from this formula feels threatening for both, because we need to build something new to replace the roles we've become familiar with.

Awareness in my opinion fills this empty space with ideas, freedom, positivity opportunities, new ways of looking at things. This means that not only brings change to you as an individual, but also to the way you connect to what's around, and the way to connect to people around you changes as well.

When we think about other people we differences and commonalities. Ways of simplifying our apprehension by comparing traits to a database so that we can understand quickly what's going on. We have structures well cemented to our head that will make us see women first for their differences, we immediately remark traits that sets us apart. But we can also first focus on commonalities, think of what links us together on many levels, and then inexorably move to differences if you want to. But we are already within a common ground.

We use opposing terms to define and contrast things. I think that men have found in women a way to define themselves by opposition throughout the years. The duality of concepts that was already mentioned of Heraclitus, Anaximander and other pre Socratics is again an idea to consider to analyse our way of behaving. By pushing women down, mas as an opposite automatically gains distance, becomes more powerful. A lazy way to become more (smart, strong, powerful, brave, etc.), and also a reason why many continue to push women nowadays as a defence mechanism. It's

not a coincidence that many misogynous men are men that are stagnated, frustrated, afraid, caught by the limits of tradition.

The opposite of not making differences shouldn't be to force a normalization, we should go for re understanding. To break from this we both need to start a change that brings a new paradigm, and won't close the gap but ignore the gap altogether, creating a new connection. If we create a new one now, after having gone through the process of becoming social, we can bring ourselves up to date.

Choosing black and white photography to communicate is to do away with the element of colour, emphasise shapes, contrast, and composition. By simplifying the way we present ourselves to other people. We can also accentuate other elements in ourselves. Perhaps those that are common to others. This would allow to re consider the process of appropriation when facing new people, and take them by who they are instead of by the concepts we already have pre installed in our heads.

I often re read this essay, this experiment, I think back of what I've done before, what I see myself doing in the future. I think back of the beginning of the essay, trying to start with those lines about perception, past/present/future and this small paragraph in the conclusion. They are similar but a lot of information and change was comprised in between. Not much changed, the way of understanding the lines did. I've talked quite a bit of what's around me, many times what's around me is people, quite often people with whom I connect and relate.

I still can't understand if this essay and confusion was just motivated by not finding a special person with whom I could be. That hasn't changed at the beginning nor at the end of this essay. Yet in the middle there are some ideas that lead me to understand that I can focus on enjoying what's around me. I became a bit more self aware, changed how I perceive things.

You can think or not before doing something. In the first case we'd say we do things on purpose, or purposely. In the second situation we often use the word improvise (not see beforehand), yet we can also refer to it as a spontaneous action. Spontaneous meaning coming or resulting from a natural impulse, of one's free will. I think this gives a bit of a better understanding to how our whys should come from inside rather than outside. Still, of course, based on external stimuli because that's what we have to work with, but coming as a result of it's processing into something else.

I had mentioned before that the distortion we add to apprehension is what defines who we are. That's how we understand things, so doing it in a what way or another determines our individuality. If we understand the distortion that we add to things when by putting the elements in an equation and comparing things in different ways to find exactly what we are doing to change each interpretation, then we understand who we are, how we are seeing things. But shaping this distortion by creating clusters of ideas is also possible. Resulting in a perception that's intentionally biased, which is a way to determine who we are by ourselves.

By understanding what can be done purposely and spontaneously, we can start thinking about our situation in a clearer way, taking self awareness further. Enjoying the process and opening possibilities to experience even more.

All of this has been driven by necessity, cured by experience, and expanded through reading and meditation. It has just started, it is ongoing, it's a succession of experiments, of attempts to find what feels best for each moment, and how to understand those moments to make the most out of them. I'll focus and put energies onto what feels right, and it will make things feel right.

So far, I've met people that have brought so many new ideas and good vibes to me that I only want to keep working on that and look for more. More importantly, I discovered that by talking to them and with pauses to breathe and feel, one can realise in which direction things seem to flow well. Not only that but I also feel that I've reached a very interesting balance between passion and detachment. I can be alone, I can be with one person or the other, but I can always find a way to trigger my curiosity, interest and do this in a way that also inspires others and never harm them. I've really felt I've brought joy that has been channelled back to me. We've traded smiles. Hopefully just as I get immersed in this self-discovery process, they'll dive into journeys that help them in the same way. On (p)veux pas faire autre chose que vivre en révolte.