



## INTO THE FUTURA

Isabelle Rousset

We do not grow absolutely, chronologically. We grow sometimes in one dimension, and not in another; unevenly. We grow partially. We are relative. We are mature in one realm, childish in another. The past, present, and future mingle and pull us backward, forward, or fix us in the present. We are made up of layers, cells, constellations. [1] On this stream, one may see an ever-changing pattern of vortices, ripples, waves, splashes, etc. which have no independent existence as such. Rather, they are abstracted from the flowing movement, arising and vanishing in the total process of the flow. Such transitory subsistence as may be possessed by these abstracted forms implies only a relative independence or autonomy of behaviour, rather than absolutely independent existence as ultimate substance. [2] **What are you waiting for? You're faster than this. Don't think you are, know you are. Come on. Stop trying to hit me and hit me.**[3]

## THE FUTURE IS NOT WHAT IT USED TO BE, AND WE ARE NOT ALONE.

As our mobility increases so too does our range of receptivity, influence, and confluence. The human desire and capability to experience farther afield amplifies our faculties of hearing, touch, sight, and sensing as we spiral towards a heightened potential for experience, discernment and intelligence. Imagination unshackled. The extension and fleshing out of these orienting abilities enable us to conceive of new forms of communication and to forge inceptionary ways of being 'together'. This means in turn, that we are becoming more creative and skillful at actualizing who we want to be and at authoring the stories we secretly long to actualize. Shooting from the hip, we look directly into the future with ever-growing confidence that our ability to bring about the favourable realizations that not so long ago constituted as only vague hopes or longed-for possibility, are in fact quite sound.

It could be said that what we are accomplishing in our increasingly mobile state is the de-constructing of new kinds of community that present possibilities for rampantly progressive and imaginative forms of communication and actuality. (Deconstructing vs. constructing because we are dissolving tangible boundaries and traversing physical spaces as never before.)

Rapid changes in our environment, technology, and what we hold as (ordinary) life have affected not only the way in which we perceive ourselves, but have also directly impacted our potential, place, and currency in the world.

As such we are constantly renegotiating our state, becoming more and more fluid, accountable, and permeable, creating encapsulating temporary learning and play-spaces wherever we may be and for however long they sustain our trajectory.

Essentially, we are experiencing the transcendental potential of becoming a new breed of nomadic society. Always in touch, never stagnant. Boundaries based on physicality are less determinate than they have been since we exercised the heady but isolating power to say "I". We are becoming more porous in our actuality, in our ability to share with one another, and in realizing common ideals.

As we've experience it by way of or our physical bodies: we live a world where things appear to be separate and external to us and to each other. Our consciousness, relations, mathematics, sciences, and even our language reinforces this as we encounter the world...  $1+1=2$ , "the quick brown fox jumped over the lazy dog"... Our experience is founded and defined by boundaries that demarcate and contain volume, mass, thought, life, intention, will, and order. We encounter all of life like this and in so doing, it can get lonely. Default isolation propels us to to seek alternatives, and so we spend most of our lives trying to make connections that commit and engage us to the world 'outside of us'. Links that may vary in their level of permanence and meaningfulness, the strongest being those that remain open and flexible allowing for movement, insight, and growth. Pacts and alliances are made not only with people, animals, and things, but with ideas, philosophies and matters of the soul.



## INTO THE FUTURA

Isabelle Rousset

We do not grow absolutely, chronologically. We grow sometimes in one dimension, and not in another; unevenly. We grow partially. We are relative. We are mature in one realm, childish in another. The past, present, and future mingle and pull us backward, forward, or fix us in the present. We are made up of layers, cells, constellations. [1] On this stream, one may see an ever-changing pattern of vortices, ripples, waves, splashes, etc. which have no independent existence as such. Rather, they are abstracted from the flowing movement, arising and vanishing in the total process of the flow. Such transitory subsistence as may be possessed by these abstracted forms implies only a relative independence or autonomy of behaviour, rather than absolutely independent existence as ultimate substance. [2] What are you waiting for? You're faster than this. Don't think you are, know you are. Come on. Stop trying to hit me and hit me.[3]

Philosopher Henri Bergson described this as the logic of solid bodies. In his seminal book *Creative Evolution*, championing the free emergence of individual intelligence, Bergson wrote that "the human intellect feels at home among inanimate objects, more especially among solids, where our action finds its fulcrum and our industry its tools; that our concepts have been formed on the model of solids; that our logic is pre-eminently, the logic of solids; that consequently, our intellect triumphs in geometry, wherein is revealed the kinship of logical thought with unorganized matter, and where the intellect has only to follow its natural movement, after the lightest possible contact with experience, in order to go from discovery to discovery, sure that experience is following behind it and will justify it invariably." [4]

The logic Bergson credits, has formed the constitution of our foundation — a functional, pervasive and non-deterministic way to approach and make sense of being in the world. It is however, a *condition*, that once brought to the full display and rigours of mortal consciousness within the duration of biological time do start to dissolve. It's when the awareness that our OS is currently configured to interpret and negotiate the world like this, and that it is deceptive - a failsafe condition where the opt-out does not consciously register as such - that we begin to exercise actionable options.

You can take the upgrade or realize that we really don't have to think like this anymore.

tbc

[1] Anaïs Nin (1903 -1977)

[2] David Bohm, *Wholeness and the Implicate Order*, Routledge & Kegan Paul, London, Boston, 1980, p. 48.

[3] Morpheus, *The Matrix*, 1999

[4] Henri Bergson, *Creative Evolution*, 1917, Introduction