

Distance

Friday, 2017/04/07

It could be said, in a small sense, that my experience of loving women taught me little more than the fact – in my case – that sex doesn't lead to relationships. And, it could be said, with the same loss of objective determinism, that without sex I would not have learned this fact.

I imagine this is true because I had a need to learn this, or perhaps there is a web of reasons why my experience of learning about my heart included sex. That I believed that relationships and learning evolved from experience, and this experience includes sex as part of the subject matter. It is objective, this belief, and the world of my awareness has had more than a healthy or even average degree of objectivity. If one is to exit an immersion, one must get a handle on its dimensions.

And while I've been relatively conservative, I've had enough nerve to learn by first hand experience what I could not establish otherwise.

My naïve sense of the world was neither completely lost nor completely found. It was a mess, reflecting the state of a world largely unaware of itself.

Perceptions of the critical and the indulgent varied by fractions that first appear individual to the naïveté of inexperience. Or at least this was a seemingly valid frame of reference that held some interest for me.

In this world, it is far more useful to see people as no more than individuals, to not attach more than observation, to not attempt to acquire the benefit of others' experience by observation.

The benefit of experience by observation is far bet-

ter traded for the benefit of a clear objective to weave one's personal, subjective exploration into.

In the case of sex and love and relationships, the objective is not reproduction – which is possessed of the frailty of the immediacy and immersion of the body – but the dimensions and magnitudes of one self. Heart, ambition, and courage are well known concepts that translate directly into relationships of all shapes and sizes.

In these subjective dimensions, the mate is very close.

In the absence of a firm socio-cultural awareness of metaphysical fact, we find ourselves bound to Freudian problems. The burden of the parental rôle on the child is not overcome. Indeed, we forcefully instill an association of parental control within the subjective theater of socio-economics, generally. The so-called “fear of god” is a placeholder in desperate need of replacement. The misassociation of focus and discipline with control and tedium and pessimism is born out of these issues.

Proportional examples include an undue mistrust of alternative sources of learning and information, misplaced senses of recognition of rights or permissions, and generally misplaced senses and associations within the space of metaphysical fact as results in a relatively burdened or brutal emergence of the individual from immaturity.

Our present sense of population has pressed these processes into the awarenesses that demand our attention. We perceive a need for greater awareness and peace.

The socio-cultural dominance of objectivity over subjectivity is evident in the surplus of a sense of economics and a deficit of a sense of well being and art, and, to face the extremity of the problem, science.

The subjective universe that objective fact is component to demands balance. That the tools of objectivity including rationality have become imbalanced to their benefit is clear from the absence of science in a world stuck to the windows of objectivity.

Finding our balance requires the freedom of

informed individual evolution. The continuous development and exposition of metaphysical fact is as necessary, rather more necessary to this life than the development and presentation of physical fact (*i.e.* new physics).

Obviously, neither physical nor metaphysical development need suffer, but finding our will to develop the metaphysical and subjective as important as the physical and objective is monumentally important.

The individual is primarily subjective, and applies training, skill, and discipline to the realization of objective understanding and comprehension. The primary example of this process is in the acquisition of mathematics. Fluency with the languages and tools of mathematics leads to mathematical maturity as the capacity for mathematical thought, understanding, and comprehension.

Similarly, the acquisition of musical training and skill and discipline is a process of developing a capacity for reading and performing and writing music. It is an entirely distinct mode of thought and expression from the human natural languages of verbal speech.

The history of the sciences shows many rivers of thought flowing into an ocean of mathematics and physics, logic, and the application of these disciplines – tools – to human subjectivity. The independence of these tools from the inert confusion or ignorance that preceded them illustrates the value of these tools.

Today, the metaphysical independence of the individual is relatively unknown. Our physical independence is circumscribed by our economics, an observation which places us far removed from alternatives to technological sustenance and development. A metaphysical independence would permit our children knowledge and understanding as would obviate or void “the meaning of life”, dispel “questions regarding sex”, and eliminate “the chaos of politics, law, and war”.

For millennia we have developed the tools for this independence, as recorded to the history of thought. We

have developed languages to facilitate the fairness of occasion in both the physical and metaphysical domains, and are found needing little more than a consolidation of these efforts.