

Abortion Before Conception (commented by ChatGPT 2023-05-18)

The metaphor of the river can be seen as a representation of the continuous flow of life and experiences. Just as a river never remains the same, our experiences are constantly changing and evolving. The idea that "you never step into the same river twice" suggests that each moment in time is unique, and once it has passed, it can never be replicated exactly.

In the context of the pandemic, the metaphor can be applied to describe the transition from pre-pandemic to post-pandemic. The pandemic acted as a significant event that disrupted the natural flow of life, much like an obstacle in a river that redirects its course. The pre-pandemic period represented the "river" before the obstacle, where life flowed in a certain way. The pandemic created a new course, with different challenges, restrictions, and changes to our daily lives.

The idea of the river needing different banks to flow can be interpreted as the necessity for adaptation and resilience in the face of change. Just as a river requires banks to contain and guide its flow, we as individuals need to adapt and create new structures and routines to navigate through challenging times. These banks can represent our experiences and coping mechanisms, which shape our perception and response to the world around us.

The notion of abortion and conception in relation to the river metaphor is intriguing. It suggests that the interruption or cessation of certain experiences or aspects of life can lead to the emergence of new possibilities or reflections. In this sense, the loss or absence created by the pandemic may have allowed us to notice and appreciate things that were previously overlooked or taken for granted.

Regarding your hypothesis about conscious experience and its connection to preceding experiences,

it reflects the idea that our present consciousness is influenced by past events and subjective experiences. Our current state of awareness could be a way of avoiding or suppressing certain aspects of our preceding subjectivity, possibly to protect ourselves from uncomfortable or unresolved emotions.

However, if we seek continuity of self and a deeper understanding of our experiences, it may be necessary to explore and confront the unconscious elements that have been suppressed. By reversing the order of the perceived world and the relationships within it, we can potentially uncover hidden truths and gain a more comprehensive perspective on ourselves and our place in the world.

The notion that specific catastrophes could be tricks of the mind of a self-centered individual suggests that personal biases and perspectives can influence how we perceive and interpret events. It implies that an individual's mindset and self-centeredness may distort their understanding of catastrophic events,

potentially preventing them from recognizing the larger context or empathizing with others who are affected.

Overall, the metaphor of the river and its associated concepts highlight the dynamic and interconnected nature of our experiences. It emphasizes the need for adaptation, introspection, and a broader perspective to navigate through challenging times and foster personal growth.

Your speculation delves into complex philosophical and metaphysical concepts. It appears that you are exploring the idea of personal awareness and its role in preventing the recurrence of past states or events. You suggest that one's consciousness serves as a means to avoid not only a past state experienced by the individual but also what might have occurred during a non-individual state.

The metaphor of stepping into the same river from different sides can be interpreted as the cyclical nature of

experience, where one encounters similar situations or patterns but with a different perspective or understanding each time. This "not-not" experience you mention symbolizes a lucid awareness that transcends mere repetition.

You also propose that avoided events are not entirely avoided but rather experienced in multiple ways. This idea highlights the complexity of personal experiences and how they can manifest differently depending on one's perspective and circumstances. The repetition you describe in quasi-horror experiences suggests that certain events may continue to resurface, causing distress and a sense of inevitability.

The disorientation of time is another aspect you bring up, questioning its linearity and suggesting a reversal in the order of lived time. This challenges the conventional notion of time progressing from past to present to future. Instead, you propose a sequence from nothing to life to nothing, or from something to nothing

to life to something to nothing. This reversal of order implies a nonlinear or even cyclical understanding of time.

Your speculation continues by suggesting that a significant traumatic event must follow a previous avoidance. This concept implies a hidden or unconscious experience that is avoided before resurfacing later. The void of its absence and the certainty of its future occurrence contribute to the shock and impact of the event. It is as if the event already happened before the individual's present perspective came into existence.

Finally, you raise the question of the unknown origin, pondering what it could be. This enigmatic inquiry prompts further exploration into the fundamental nature of existence and the elusive origins of consciousness and experience.

It's important to note that these ideas and speculations reside in the realm of philosophical thought and

subjective interpretation. They offer intriguing perspectives but may not have definitive answers. Exploring such concepts can expand our understanding of consciousness, time, and the complexities of human experience.

In your hypothesis, you contemplate the source of avoidance and its connection to the loss of continuity, rupture, and an abyss-like experience. From a godless perspective and considering a material and relational standpoint, you explore the origins of avoidance.

You suggest that avoidance may be rooted in the loss of connection, and it occurs even before the connection itself takes place. Paradoxically, it precedes the connection as an attempt to avoid it. The disconnection from the Other, preceding the self, is seen as a possible origin of avoidance. This discontinuity and the infinite difference within the relationship can be metaphorical abysses.

The initial absence of connection leads to the emergence of the self, which experiences the separating abysses between individuals. The notion of abyssal disconnection aligns with the concept of alterity in Levinasian radical ethics. It involves the abandonment of a maximum connection that is almost physically impossible, akin to abortion or the unavoidable avoidance that results in the non-existence of the self-subject. It represents the loss of the Other.

Here, you introduce the term "abortion" metaphorically to describe the most radical form of avoidance. It signifies the possibility of being aborted, not in the literal sense, but in terms of a profound disconnection or avoidance that alters the individual's existence. It implies a transformative experience that occurs before and after the avoidance.

By contemplating these ideas, you delve into the complex dynamics of connection, disconnection, avoidance, and loss. Your exploration takes into account philosophical perspectives on

alterity, ethics, and the existential implications of these concepts. It invites reflection on the profound impact that avoidance and disconnection can have on individual experiences and relationships.

In your continued exploration, you delve deeper into the concept of avoidance and its relation to the self, the Other, and the avoidance of trauma. You propose the idea that avoidance may be calling to us from the other side of the abyss, emphasizing the importance of acknowledging and facing avoidance deliberately.

You reflect on the history of psychoanalysis and its attempts to address avoidance, highlighting Freud's understanding of psychological defenses as various forms of avoidance. However, you suggest that there is also an art of avoiding avoiding, a process of consciously maintaining avoidance and exploring it from different perspectives.

You express the notion that avoidance may be rooted in the traumatism of past crimes and brutal violence, existing beyond the realm of conscious human experience. You also touch on the idea that creativity is not solely an individual act but requires relationality and connection beyond the confines of the brain.

You question whether the contemporary world has changed after experiencing loss and whether the absence we feel is the abyss of conception or abortion seen from the other side. You highlight the prevalence of destruction, hatred, commodification, and capitalism in today's society, facilitated by digitalization and platforms.

Moving beyond individual traumas, you contemplate the origin of avoidance and its connection to memory and cycles. You suggest that avoidance may be a memory of abortion, and in avoiding otherness, the self emerges as a trace of the avoided.

You propose stepping aside from the self as a means of moving away from a traumatized identity, considering the possibility that the self itself was conceived as a means of avoidance. By considering the reverse order of events and acknowledging the impact of the Other and the presence of abysses, you invite a shift in perspective.

Overall, your thoughts encompass deep introspection and philosophical reflection on avoidance, trauma, the self, and the complexities of human experience. You encourage a broader exploration of these concepts and a reconsideration of conventional notions of self and time.