

The Illicit Fertilisation of the In Vitro Regime

Every creation attempted outside the given human frameworks will be most strongly opposed. If one is then to act out of his or her own genuine impulse, if one has enough balls to conceive a creature and if one has enough love to take care of it and let it grow, as soon as he or she will want to present this new creature to the world, to give it a home, a strong rejection will take place.

I am utterly shocked to have experience such a rejection, to have created a fully functional creature outside any given framework, escaping my family feudalism, escaping the academic and cultural dogmas and trying to operate in a pristine nature. I did not accept to normalize my creature to what I believe to be arbitrary norms mostly in place to guarantee the continuation of a framework rather than to foresee an overall human progress.

In this respect I do not consider myself an anarchist. There hasn't been any political intention in my intuitive creative journey. As a young man I had strong sense of freedom and and just listened to what my nature had to tell me, this beyond any silly psychological explanations that mostly befit the frustrated bourgeoisie. My natural will was powerful and it took me far out into the wild, a wild soon taken over by the civilization and consumerist corruption I so much wanted to keep away from.

As my creature grew, naturally I had to find a home for it and naturally I tried to make it merge with a landscape. Somewhat I come to think of Jesus being born in a stable and somewhat I come to think that this like many other precarious conceptions of other religious myths of other times and places, it is quite significant. Being born outside a framework right in the moment that this framework wants to get a stronger hold of us, wants to fully quantify us to subject us in a increasingly more powerful governance that cannot but lead to forms of imperialism, it is perhaps the main reflection I came to think of.

There is no need for counter political movements to tackle imperialism. The very fact that we conceive a creation out of the very solar love burning inside us, the very fact that we are normalized and have such power to go fully for our natural will is the most powerful manifestation of life. If we are then able to concentrate such an energy into an actual creature, just the mere being of this creature is a challenge to governance. The more this creature has been created out of our will, the more it is effective in a celebration of life on the expenses of a governance which increasingly signs the death of life.

Political activism cannot but turn into the same direction of creating other forms of

governance with a much more moralizing interface but still in essence a governmental framework imposed onto others. What I am advocating for then is for each individual to break free from any framework they are born or get enrolled into. We as individuals ought to fully pursue our spiritual inclinations. There is no defeatism in my words. There is no invitation to a totalitarian state of individualism. To the contrary what I notice is that the more there is a positive belief in the cause of the framework we are operating for, the more we indeed become individualistic.

My point here is simple. If we can break the conventions that more tightly surround us, if we can do so to pursue what our nature tells us to pursue, we cannot but do good to others. A sense of divine satisfaction will permeate us and like suns burning of their own light our rays will rejoice the entire surrounding and its inhabitants. It is a force we as human retain and can indeed manifest the more we disclose our spiritual destiny.

To the contrary even the most philanthropic and inclusive society will in a short time create very strong personal interests which, once accommodated will but result into a form of vanity. This vanity over time will inevitably result into a need for luxury which has a destructive and deteriorating effect not only on the individual who requests it and on its offspring but also on the very surrounding, the very natural environment they so much advocate to protect.

In this respect what I am more and more experiencing is a form of branding emerging from the very societies that are so much increasing the level not only of commodities but of luxury. I am not only talking about Nordic kind of enterprises which with their philanthropic branding have created a new and starker form of global colonialism, I am talking about each and every citizen of these increasingly more luxurious in-vitro societies.

Humans in these societies are dragged into a geopolitical restructuring emerging as the new empire, an empire calling itself democratic and anti-autocratic, an empire focused on the rather naive idea of social progress, yet visibly degenerating in its very embracement of a luxurious and therefore resource-demanding lifestyle. My point here is not that of condemnation; it is rather a reflection on how in these circumstances the sort of intuitive journey I am advocating for is jailed and confined within a golden cage.

Poor societies have to live up with the high demands of the rich ones and in turn the rusty and dark cages of injustice are created. Perhaps the very source of this injustice is not, as the members of the rich societies like to think, right in the autocratic leaderships of the poor countries. The source is right in this unbalanced distribution of power, an

issue that humans might never be able to settle.

Under both circumstances then, whether from a rich or a poor society, it is harder and harder to break free and set forth into a spiritual journey which really can have healing effects for the human surrounding. I like to think that it is in the moment that a society turns poorer or richer that the possibility to escape from a caging framework present itself. Equally I like to think that once the journey has somewhat enriched an individual it is vital to re-enter a framework, however fossilized, and inject the achieved levels of spirituality and life into it.

Ulysses perhaps is not the greatest of examples here. There must be many stories of prophet-like individuals, or better cynic philosophers who have left and returned in whatever disguise. Perhaps in our contemporary life this process of leaving and returning to the social frameworks is even more accelerated and can in this respect be rather fruitful in altering and revitalizing the status of these more and more algorithmic and brain sucking frameworks.

It is in the humanity we achieve in exposing ourselves outside the social frameworks that we can bring the necessary distress to the new form of automations radicalizing both the young and the older fringes of power. It is not about being vandals, it is about fulfilling our roles of bees, it is about pollinating flowers that in all their vanity want to keep on being flowers at the great expense of the regeneration of not only us as humans but all the environment we have by now subjected to us with the absurd idea of maintaining this vane state.