

10-07-24

Personal Writings - Albert Camus

p.g. 8-X₁: As stated in the paragraph, "indifference" is enough for the small things, while principles are delegated to great things; here perhaps is explained that great things are what matters in reality, i.e. the crux of the conversation, experience, or idea. We humans require a subjective motor to ignite our willingness to proceed with such mundane experiences, this subjective motor is what Camus calls "motions"; they can be as bizarre as our historically structured psyche wants, but if courageous enough, these motions will always transcend our objective, mundane experience. Especially if these motions compel oneself to materialize one's idiosyncrasy, even better if such paradigm becomes fruitful.

p.g. 9-X₁: Camus here describes what appears to be the so-calledureka moment. That moment when humans tend to attain a comprehensive view of the destruction that lingered unconsciously or consciously in one's mind for a while and now acquires a comprehensible shape, narrative, and even methodology map.

p.g. 14 -X, : Art goals are chains that we subliminally cover ourselves with thinking that all goals will love the contemporary melody of our life. "A work of art must first of all make use of the dark forces of the soul". However, the world be damned if we don't account the role of mistake and erroneous approaches; they reveal what is totally inaccurate and wrong, what detail is from that goal, and for that, they serve and are loved as important as any of their antonyms.

p.g. 15 -X, : Humans will always be versatile, or perhaps mercurial when it comes to their goals, why? They will always indirectly or directly orbit around "love, war, sex, and the folly of justice". The process between the pursuit and the attainment of such goal is where life displays itself genuinely as is true were we act upon it.

p.g. 24 +1 ; What does he mean by that? I am young (22 years old when writing this) and do not turn such realization into an epigram, but perhaps into a form of fuel that ignites the impetus of escaping such future by changing one's future via materialization of creative functional projects.

III

p.g. 39 X₁: Damn, such a thoughtful question, it is not my case, thankfully to me for making it that way, although I got to admit, there was a time when you remember, you don't live that much, it is the thought of death and the ephemeral nature of time that frees you from such lifestyle.

p.g. 52 X₁: What does he mean? I am pretty sure that paragraph is a parable.

p.g. 76 X₁ Camus describes such feeling with a perfect analogy. When one has dreams, goals, impulses, or any name you want to call the reality we strive for, we tend to indirectly or directly describe or envisage the right agent that will be attaining such reality. Such agent is an improved version of ourselves (at least in comparison with our present self) since attaining such reality involves change, improvement, and enhancement in ourselves/one's abilities, one's wants, etc. Other way it we would already possess the aptitudes required for such reality, we would've already attained it. If one hasn't it is not about circumstances (at least that's what we like to think), but about the insufficient knowledge and aptitude required for such process that materializes such reality. This is why, when we do the things we were supposed to expect an such improved agent (our ideal selves) we feel fulfilled and happy. Accomplished.

X, p. 9. 93 - What I understand here, is that people, or we are overset as an example rather than speculating about people's behaviour. One can devote one's life and time following trends, society's labels, or people's praise, however, doing so would lead to an endless pursuit of pride; "I did that", "I am this", "I like that", actions merely done to receive praise, respect, or mere observation of people, which inevitably increases our pride. However, there is a second way to spend one's time: by actually experimenting life from your perspective and judgment. Creating, materializing, and acting according to one's intellect, judgment, knowledge, and intuition drives a unique situation in life, in which one experiences one's idiosyncrasy, instead of a collective idea of life.

page 100 X. - Unfortunately, I have to agree here. Although the act of materializing one's idiosyncrasy is quite productive and yields to new approaches, an expansion of knowledge, one perhaps tangible by products that may improve your life overall, such action is not quite mingled with the act of living. Sure, it is living as you are expressing and materializing yourself, but there

↳ is a fundamental back of human
 expressions, interactions, and preeminently:
 emotions. One might feel excitement while
 materializing, wonder, curiosity, and curious
 moments, which are a way of living indeed.
 However, living also encompasses emotions, feelings,
 psychological phenomena in general, which
 are mainly derived from human interactions,
 activities, and contemporary society, which isn't
 negative after all as is thanks to other humans,
 and the mechanisms of society that we get
 to experience both enriching, empowering, and
 genuine way of living. When we materialize,
 we only produce, whereas when we live, we
 uptake experiences, we get to know others,
 and we get to know our selves.

p.g. 104 X, - What I understood here is that whenever
 we have dreams, we ought to use such concoction
 of motivation, courage, courage, and arrogance
 and apply it into the materialization of
 such dreams, lending ourselves to the dream, and
 one must use such moments thoughtfully
 and completely since those are the moments
 that dreams are linked to us, such moments
 are ephemeral, and after a few hours, they
 are gone, leaving only the mesmerizing
 vestige of the dreams, which serves as a
 compass for future approach.

p. 9209 X, - Exactly. Such harmony gives a sense of control. This stage is more gratifying (and therefore, ~~driving~~ driving a higher amount of happiness) if it can be quantified. Observing numerical progress assures oneself of leadership and advancement in one's life, advancement towards that desired goal that we speculate to be the ultimate source of happiness.

p. 9. 157 X, - Why is that? I have a pseudo theory on the answer to that question: Because describing what we are fond of lightly compels us to use as careful words as possible in order to avoid leaving a stain on the description if we make it longer. Why? Because if we extend our description of the meaning behind the fondness of such activity, person, emotion, discipline, or idea, we will not only find discrepancies within our own judgment and reasoning (we are humans), but also the mundane impulses behind our fondness. Unless we are talking about pure passion...

p.g. 161 - Speculation, anxiety, introspection, reminiscence, anger, and every other emotion or action directly loses when faced with materialization. Materialization is the epitome of progress as despite its accuracy toward the goal, it always reveals the proper path, either by trying, and Succeeding (solidifying the path as a result) or trying and failing (changing the approach as a result).

p.g. 165 - what does he mean?