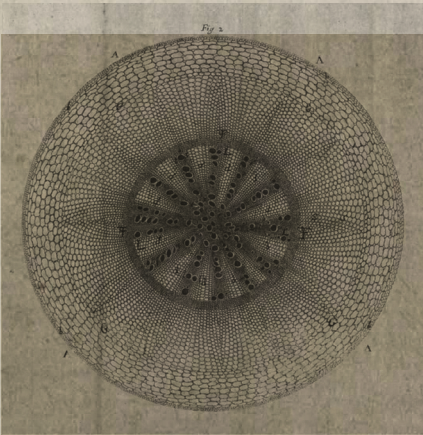


# HAVE YOU FOUND YOUR CENTER?



Tuukka Toivonen, July 2026

The point is not that we “possess” a center or that we should single-mindedly cultivate a specific core part within ourselves. It is rather that we are a center. In meditation, we feel this truth when the physical sense of sitting and breathing transforms into an effortless quietude or a glow that envelopes us entirely. In martial arts, we experience it when we move as one unified entity, where the movement and our being become inseparable. Exploring a forest path, we detect it when, rather than being focused on the weight of each step we take, movement occurs seamlessly as our bodies blend

with the environment. Such experiences show us we are but one unified, embodied whole, anchored in our own totality as well as the world around us. The relational nature of our existence notwithstanding, we exist as an integrated individual center of awareness and experience.

It is this simple realization that captures the deeper learnings concealed within the popular notion of centering. “Finding one’s center” now means nothing less than a return to wholeness through pure experience, based on a profound sense of being a sovereign center of awareness. Having taken this step, I am thankful for having encountered casual approaches to centering for they prompted me to explore further so that I could arrive at a more deeply rooted understanding that better aligns with my own felt reality.

# Homo Noeticus

Molly Hankins, June 2026

*Synergic Theory argues that spiritual development is less about acquiring new beliefs and more about refining perception, suggesting that higher states of consciousness correspond to greater levels of neural synergy and integration. As our brains become more coherent, our perspective expands and we gain access to broader dimensions of experience. The result is a fundamentally different relationship with reality itself, the hallmark of our evolution from third dimensional homosapiens into the higher dimensional expression of homo noeticus.*

*From a Hermetic perspective, this makes perfect sense. If reality is fractal, then the same principle that governs the evolution of individual consciousness also governs the evolution of humanity as a whole. Both can move in unison from fragmented towards integrated consciousness.*

# Living in the Future

Noah Gabriel Martin, June 2026

Everything that happens, happens in the present, so it’s a good place to start. Still, Jacques Derrida, who criticizes what he calls the “metaphysics of presence” points out that everything that happens there happens by way of detours into what’s different and distant. The techniques you use for awareness and attunement come to you through 2500 years of Yogic and Buddhist traditions, and the self-discipline you use to shut out the past and shut out the future relies on the reel sent by your friend in Australia. In other words, even being present still involves what is absent, what is in fact very far removed — millenia of practice, and communication with distant continents.



The present is a good place to visit, but it doesn’t have everything we need to live. Though we might wish there was, there is nowhere for us to take refuge in a dead present.

# TETRA<sup>on</sup> MONDRIAN

Mondrian’s abstract, geometric squares came to define a new way of thinking in the 20th Century, but in 1910 he was experiencing a transitional period. Coming from formal training — his early work was impressionistic depictions of pastoral scenes — he retreated to the Holland Coast and began painting the Dunes of the Zeeland River. Here, over the course of two years, his work became increasingly abstract. Summer marks a turning point. Though still painting from life, the scene is freed from reality. It becomes a study of form and colour, with sweeping blue shapes polluted by bright yellow shadows. The natural world becomes an inspiration, not a muse.

# THE INFRA-ORDINARY

Georges Perec, July 2026

The daily newspapers talk of everything except the daily. The papers annoy me, they teach me nothing. What they recount doesn’t concern me, doesn’t ask me questions and doesn’t answer the questions I ask or would like to ask. What’s really going on, what we’re experiencing, the rest, all the rest, where is it? How should we take account of, question, describe what happens every day and recurs everyday: the banal, the quotidian, the obvious, the common, the ordinary, the infra-ordinary, the background noise, the habitual? To question the habitual. But that’s just it, we’re habituated to it. We don’t question it, it doesn’t question us, it doesn’t seem to pose a problem, we live it without thinking, as if it carried within it neither question nor answers, as if it weren’t the bearer of any information. This is no longer even conditioning, it’s anaesthesia. We sleep through our lives in a dreamless sleep. But where is our life? Where is our body? Where is our space?

How are we to speak of these “common things,” how to track them down rather, how to flush them out, wrest them from the dross in which they remain mired, how to give them a meaning, a tongue, to let them, finally, speak of what is, of what we are. What’s needed perhaps is finally to found our own anthropology, one that will speak about us, will look in ourselves for what for so long we’ve been pillaging from others. Not the exotic anymore, but the endotic.

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