

5

10

AUDIT : Good News

15

20

25

Greg Markee

30

35

40

Copyright © 2009  
By GREG MARKEE.  
All rights reserved.

45

50

55

60

prefix h house press

Δ

MADISON

65

70

PRE

Information starts people

Separate oneself from the [objects] of communication 75

[The] idea of idea starts

Ask shall ] all [ be contained

And pathed like a poet is pathed

Nor limit to language if representation were not alone language 80

Say the artist too say the craftsman

And [them] rallying people like administration

Ask of ethics then

Ask what of determination ask what of law

85

Nor reason nor philosophy

Had [I] only mentioned beauty in beautiful ways

[That] is only what did capture

And if

A [letter] from reflections

90

95

100

105

PART 1

110

115

120

125

130

135

140

ONE

And when it was evil it was said evil  
I say [I] and decide the nature such 145  
[Things]  
Like what is form of preference taste I begin  
Nor ask original questions

And if enough for existence lasts 150  
Who introduced the devil and if he were friend  
[Like is]  
It were the qualities that socialized friendship  
And what cause forgiveness 155

To offer no account for hatred  
And if that were called social divinity as other  
Nor reproduced  
We go steady away from the ten percent of deathly  
[Things] 160

Like devilism its existence  
I say the word  
and if poetry were such that the defense of language  
were paramount to 165  
[Content]

Defend that like politics and say  
Devilism as concept be as righteous as any  
Nor my favorite among gooder 170  
Goodest  
Then what is a pole without two ends

Go forward bear the cross [a] cross  
Speak diligently 175  
Nor will God be stolen in blasphemy when

Written across social standards [They] [we] [I] who does not call democracy	
But that is form and the contradictions which stall the forms are only questions and I ask them apart to words where Badness temperance is poetry and Nothing save sound	180
For what can be lift if not from underneath And what structure is inclusion when It is ninety it is eighty it is Other than ] all [ Other than ] mathematics [ and open	185
Will I not close at retirement or will I not open And having lived freely and Intentionally it is no struggle for The possibilities of good News and inspiration I give that if anything	190
Nor afraid the darkness for its counter I will see through Like never having let away a spirited ness Held closely that which is the opposite of What I desire	195
The skull And if its position like death I am anthropologist The plague is in a jar I am medicine The spear which martyred love it made many loves I	200
Know That is a museum where value	205
	210

It is curatorial if nostalgic and Sequence like time it is stillness nor defeated Nor condemned	215
For no judgement for littler deadly [things] Which are less than what a body holds What a vessel contains Except to regard the unmentionables with constance and time and material	220
Reproduction Then say the museumist is charge to conceptual holds Let away the love the Desirables For their stay remainders where it belongs	225
And if digression is to want What will I know of digression when The demands of visitation call For what I believe are ugly things I am nothing though serve nothing except interest	230
And if the ethics of social formation Start a newspaper institution Hold voice high nor corrupt What is corruption then When the first the oldest were always the most	235
Profound Do I not ask for profound and say Such things are important But not today When only colors bring me to modern art and the treeforms	240
The aesthetics are my own nor	245

Indifferent	
And what I call that and [that] and that	
It is what we bring together like language	
And like philosophy for having lived in a way	250
This is now standard and worship is to	
What settles the soul into itself	
Then die in that immediately or	
Slowly	255
For closure be damned and holed	
The assumption of character as convenience	
The assumption of affiliation as	
disregard to the strains of	260
Autonomy	
I do not die alone nor are such things possible	
When the grace of permanence is	
having lived and left	265
Trails of experience because no person is	
Truly silent	
No person is that	
And who tears social borders I do	270
Apologies	
Darwin is not defeated regardless of what is cause	
And if an idea is dangerous	
So too is constance and its automation	275
As no reproduction is exact and	
The dwindling force of copycatism	
Like fear or either the discount of living originally	
That is defeat like legacy	
That is defeat	280

And if upon the introduction of skullism devilism fear  
 It brings one to centers  
 If in no other way than disgust  
 Though who will live in appreciation then 285  
 When social control is deathly authority

Social control  
 Nor ever a word before I started living together  
 And even then 290  
 What cannot be contained is unGodly  
 What cannot be held is counter to freedom

Digressions like passions to science  
 As science is authority and will contain what is not 295  
 It must  
 Nor faith in that  
 And if God were counter to thought I disagree

For faith in circles and their closures 300  
 And when energy is might  
 That is not science anymore I say but only  
 Engineered  
 What is pure I ask 305

Like discovery what is pure I ask  
 And the terminal nature of death  
 Why will institutional science not approach that  
 Nor is there an empirical instrument for  
 What exists within vessels and what does pass 310

The establishment of limits then  
 Acknowledge this is no medicine but speculation  
 And if to believe belief were comfort  
 Nor disagree how 315  
 I collect limits then and call that other

What is unknown like grace  
 What enters a mind at times and what is absolute  
 So absolute some say darkness in fear 320  
 Nor fear isolation or personal speculation  
 And a dash of dogma like pride for faith

A thousand years and more the brothers survive  
 Make wells of thought 325  
 Nor is it enough to call that  
 Standard  
 As I am no everywhere social

Great art I say is this 330  
 Etched in forehead lines what I feel elder  
 Like prayer and possibility  
 Demonstrate  
 The effect of time wicked time  
 335

And when that is sold at market for one hundred bones  
 One hundred copper squares  
 No matter what is arbitrary  
 Do I not move forward completing the next  
 Great philosophy like justice 340

And mental disease for believing  
 Such things need exist  
 I say [I] bring them for myself you wonder  
 And hold them tightly until they are 345  
 Refuted

Good news is an instant  
 And how passing to say what is fine and delicate  
 The depressions of consideration 350  
 I do not fear the desert wind the winter wind

But I stay there	
I make pioneers of independents	
And the greatness of news is what I give it	355
And the goodness of news is what I keep	
It is what is brought again	
It is what defeats the purity of isolation	
To define one social position in a relation	360
To its opposite	
Though dwell there do I	
And ambitious for being one spot	
And comes knowledge by contradictory studies	
	365
For peace then know fear I cannot	
For good know bad	
And what light the smallest from darkness	
Nor to discount cause from that	
Nor say accident is intentional	370
I cross and what I am older nor simpler	
Loss is a part of this and	
Sheds the ghastly appeals for their temptations	
I am I then say and call	375
To some conceptual formation I believe	
And so little to time	
The spell of directions the discharge of categories	
As if best to go to	380
As if best to draw walls away from	
Undesirable styles	
The object	
For what takes one ambition to there	385
The object I do not cause but	

Ask it questions [things]

Ask

390

395

400

405

410

415

420

## TWO

Reciprocity among social formation [I] can only speak of this ken News is news nor dwell in what does pass Silently But what I offer	425
Is this respect as if The bards of politics require the Ratio of one to two when I begin Struggle does cast a new economic way when One to one does come like maturity	430
The trade of animosity for animosity What is professional When emotions what is professional and a Game resides In the cumbers of welfare	435
Security will allow an entrance to peace Make considerate natures of promising strugglers Make look upon fortune decisive As we greed and collect As we absorb then give	440
I cannot say what is reciprocity for What I require is different Then take the yolk isolation accept a word Freedom is not taken Freedom is assumed	445
The model This clan I was born unto for another Will shape the early wares of being and authority	450

Systems are given  
 Nor stay within if a question is defense

For reciprocity does stay the mind 460  
 And its requisites  
 The mind is nothing among important [things]  
 Among [poetry]  
 The mind is nothing 465

I go away find a spot  
 Having left urgency and its exports  
 Look for bearer freedoms  
 Or do I start them  
 And if the mind is scattered like lists 470

If joy were that social participation  
 Say no joy here  
 A knowledge is inadmissible for its origins  
 And hereby extracts are inadmissible 475  
 What is to life

Pass through life nor thinking of death  
 I do not care for that  
 And when the ears do ring at thoughts like meditation 480  
 Listen quietly  
 For directions

Logic declares divisions  
 Who was whole before that began 485  
 Call them elder for unified theory  
 Ask them questions  
 Get [philosophy] from that

And when they say lie down flat for authority 490  
 As if authority were knowledge

Say you are broken and  
Have been since then  
When they called [you] beat and illogical and inadmissible and [you] believed that 495

That is not elderism but  
Shaped and responding  
Against what protects itself  
Back to social walls  
For having given up that type of social change 500

And who does not face away from their  
Affiliations  
Dragging philosophy like ministry  
Returning for the difficult questions 505  
Like anyone I to school to ask that

The little villages  
The little stops  
For having been rested are then asked 510  
The nature of goodness  
Respond: who is not invited

The water travels freely  
What is not simple and determined in fascination 515  
And say lucky is in relation to  
When we happened at [the store] together  
Next to the organic sugar

Say the advent of liberty 520  
Nor have such things gone  
And when to regard the postpositivism of  
Paces inner paces  
They are sincere 525

What were the ends of that

When it were loosened like thread	
The sustainability of regarding one name as common for another	
[Thing]	
When it is not	530
And if to look similar	
I say we are family	
We vacation together	
Ride in cars together	535
Formed together we do	
The most recent [thing] heard	
Act upon that we	
Though what force is history or either	540
Only called	
To be regarded as small	
And what family like legacy to	
Zenists existors	545
Nor considering what were yesterday	
And if today were fine and important	
What is qualification	
Measure to the atoms of experience for	550
To go to wandering toward	
Conditioned and what does change a course of	
Existence	
If to have believed this were good	555
Not a doubt until a broader smile upon	
The exhibitors	
I am reluctant for already having been	
Belief and	
Happy within that	560

The fear of	
The alternation of course	
Middle time crisis for having repeated	
Those steps again again	565
Is [this] important were there no audience	
And insight among otherness	
Like wisdom for reaching out like education	
Nor leave past but only travel with all	570
behind	
Stop plan a funeral make a will	
Mortality	
Subsidizes interest	575
Subsidizes responsibility	
Subsidizes an interest in the medical forms	
Subsidizes competition	
And live to legacy for what else is	580
Permanent the clouds the clouds what else is	
Permanent the moon Moon mOON MOON what else is	
Permanent	
For I am that character	585
And language	
If its shape were the most impermanent [thing] and language	
If its existence permanent	
As long as I	
I am conceptual	590
Progress were to contentment	
Advancement were to what ends	
If contentment were to boredom this is not contentment	
If contentment were idle then it were	595
If contentment were amid chaos then what is reconciliation	

Reconciliation a known self	
The immanence of the self	
And other what does require reconciliation like	600
Social theory	
And the groupists require two standards then	
Reconciliation the apartments of	
Social theory	605
Evolve differently say different things	
They say war for peace they say peace for peace	
Nor they consider war	
But live in big socioeconomic lakehouses	610
Eat prepared fishfood	
Put up electric fences	
Call neighbor neighbor	
Are we not here by choice	
	615
The divisions turn to subdivisions endless	
Sub subdivisions until it is okay to be	
Jesusish	
Did [they] not prove there were varieties of	
Jesusism	620
Stay in the path of	
That hero	
Skip the alternatives of what our fathers	
Stumbled over	625
We learn like evolution learns	
And the books say truth	
Call that good news this time that social map	
Like curriculum	630
The structure of becoming	

Making differences differences change like enlightenment

And where no hero has written about

I say pride for having realized

635

Walking daily talking daily growing fat in

That

Nor wicked when another truth but learn

Reconciliation is not possible

640

And the corner lot where [those] people lived wrongly

It is vacant and ever has

Been

Nor anything be done

645

Defeatism is modern

The largest philosophy comes about in defeatism

Where we little rivers

Throw our hands and ideas

To the air

650

Say the shitness among neighborhoodism is

Inevitable

Though I defend shitness to some measure

Until shitness is mine so called

655

Offense

The roundhouse people made an issue of

The squares but

That were a cultural thing and

660

Forgivable

Do we not all eat tomatoes

And the scaredy cats who

Inject

665

All introductions with the sensationalism of fear

Call that social control then  
 We wind down to friendship the most fearish atop

They were serious though when they said 670  
 Electricity can be applied to the human body  
 And like democracy defend words  
 Arbitrary [words] and who  
 Approaches the cornice of social control upon disgust 675

That is nothing  
 And they lived next door  
 Made machine noises in the night  
 Refused tomatoes  
 So I buy a machine I make a machine keep to myself 680

People come together in strange ways  
 Divisions come together in  
 Mutual threat  
 Though other ways I prefer and operating 685  
 Against nothing

And the others keep to themselves for Zion  
 Called anything  
 If this were utopia I suppose fifty two percent of us would 690  
 Know that  
 Realize that

Go to the mountains the lakes  
 Sunday 695  
 Dance sometimes  
 Own just enough property to be  
 Satisfied

Nor dwell nor argue conceptual formation 700  
 It comes

It comes  
 And if I were the leading edge of progress  
 I would not realize such a [thing]
 705

So what is good I say  
 What is sustainable is good I say  
 What sustains sustainability I say  
 Vomit  
 What keeps us together I say
 710

And if the windmills then and if the hydroelectricity  
 Nor were love passed in disregard for  
 Futures and efficiency  
 Vomit
 715

I am responsible do responsible [things] do we not

I am carbon  
 I memorize theory  
 I adapt
 720

I appreciate ecosystems  
 I live in a house

And if the garden were a voodoo garden  
 The tomato neighbors are generous
 725

The flowers are plump and shine before the full sun  
 Rise dew  
 I allow a few weeds I did not put there

And if the last desperation of
 730

Educational professors were  
 Numbers  
 I say I am  
 Seven look for me and I smell like garlic
 735

THREE

Having been in a space long Enough Been brought from other places now absorbed Were I the anthropologist nor Trying	740
A question for authority If we all did live in a way Am I not quiet and if Spirited Am I not quiet	745
Answer manifest destiny social evolution The ideas were never reclamation if This were the first time Answer defend the nature of wars are not for titles and Language	750
Own the bread of newspaperism commerce Print money Silently Own that which is meaningful What is possession	755
Nor dwelling is a place if The confines They be soliloquy riddles Enough to render The brain a stop	760
And if religious experience Nor with association to affiliation Is individualism	765
	770

Assumed I assume I assume  
If individualism were ends it is

And the contest of 775  
Collectivists saying this is destiny  
To share a thought  
And account for the origin of thought as  
Externally introduced 780

Nor say God as apart from collectivism  
For the social mind is origin and  
Maker  
What of waterfalls I say  
Nor are they imagined 785

If material were absolute  
Then I am slave  
I respond I do not consider responsibility  
Make peace of what they will 790  
Make joy of what they will

Insanity at calling oneself slave  
Response draw a [philosophy] for  
The installation of nature 795  
In a  
Way call resistance

Humble fashions in balance an agriculture  
Then this is robust 800  
And contained  
Celebrate effort and a time amid  
That which cannot be controlled

And a word to 805  
That which cannot be controlled

A challenge	
As if control were a feature of existence until	
Said numbers defeat	810
Peace in numbers	
Like permanence peace in numbers	
What argument to the absolutes of measure	
If measure were constant	
Hold	815
Familiarity is enough to brand a poetry	
State goodness	
Recognize a philosophy repeat	
Swallow habit for adventure	820
Return	
Upon the examination of love I say	
Shadow no hero in such a development	
As if	825
Other had a place among us	
What is forgiven apologies	
There is not a [thing] such as order	
Order does not exist it is not a thing or either	830
It is a replacement [form]	
For material	
Concept is a replacement [form] for material	
Then give away language	835
For we are tired and are done developing	
Then give away discovery	
For we are done developing and forfeit poetry	
Who can	840
Accept and learning the grace	

Of  
 For only some is giving nor closure to  
 Willful ways exterior to  
 These 845

If poetry were only my own nor considered  
 Though now and again  
 Then forfeit language atween  
 Then forfeit reason and 850  
 Be without social cause

Or to say a work is without social intervention and  
 Gifted to  
 That which asks 855  
 I am I  
 Resolved

Nor care content when the elements of lists are  
 The anthropology of the self 860  
 Nor care cause and what is brought by such  
 [Things]  
 Resolved

Or to care and regard the tides of effect as 865  
 Responsibility  
 And the goodness the else  
 What are intentions to effort I say  
 Good news now 870

And if  
 Nor power of reversal say  
 Bad news is within this control nor give control  
 Away  
 If only I were restless 875

And the discourse of liberties and That which digresses and holds others into Thought Nor release them What is responsibility	880
The origins of judgment are experience Then morality from experience Then preference in reference to that like Conscience Nor reason stopped lest I stop	885
A message and its context What is without context and universal A message survives a betrayal of time If A content is	890
Though the remarkability of sudden things Say a note is present and Context is universal Then That which [is] [was] [am] arbitrary suffers again and again again	895
Save nothing for the self Except kindness And what mention to the hazards of keeping any[thing] A question for the soul This	900
	905
	910

## FOUR

On the matter of religion as Intellectual thoughtful	915
On the matter of religion as protest to that anything On the matter of religion as agnostic Nor relevance to God	
We [I] go forward what is joy Thinking And the timelessness of We [I] divisions and separations like science Until we [I] are comfortable with some degree	920
Make shoes cobbler Make building mason Who are divine for having been called Or to call oneself What is joy determination	925
The limits of self reliance are efficiency And happens when one dissolves themself to science Resolves themself to science Without Social reference	930
And if the arts were contradiction to Science They are not Assume the self and without audience Self reliant	935
Self as social reliance nor what of Science as social knowledge Only super colliders	940
	945

<p>Their commitment  Material science away from science as social knowledge</p>	
<p>A tendency toward science  Man  The social nature of form formation  The formulation of formula  Style</p>	950
<p>Grace and accent activity  Call it self nature  We  Call it human nature  Social development</p>	955
<p>Nor better for knowledge if  A miseducation frames  Asks math of conversation and poetry  Asks efficiency and reproduction of  Spirit</p>	960
<p>And wake up without order and without  Automation of particulars  Every thought is primitive and fundamental  For mistrust of ways like science  Perhaps religion is ways now naked</p>	965
<p>And to look through that which steals that which  Holds  That which insists upon  Relations among the nonrelateable  Nor move forward for ransom is a dissolve of</p>	970
<p>And if education were subversive  What is not education what is not subversive</p>	975
<p>And if education were subversive  What is not education what is not subversive</p>	980

The way social styles call science Call liberation theology at The movements of authority I claim	985
I claim clan like legacy and Travel forward like friends travel forward How And having given regards to social temperament We form law is not [law] formed in this	990
Say little villages never having met What is virtue among foreign stations Shared Were it not for Traveling sorts with words	995
Comes technology on foot Offering instances like stories Manage custom delicately with Gift tomatoes And beads are these not something	1000
The warrior land for having married away Talent to those gatherers Their values were to strength Nor patience ever did bring a warrior to any[thing] except Words like digression	1005
Having centered a social ness upon The introductions of fear And how could passivity and [wait] as [philosophy] Protect a wonder so important as Daughter	1010
Who could be the first to declare arms for	1015

Peace	
Nor having received the timelessness of	
The arbitrary and eternally reducible nature of	
Words	1020
Struggle is to grunts	
Fathom the meek	
Live quietly with sources of fire	
Stock for seven years because they said so	1025
It does make sense	
Xenophobia does not leave nor cannot leave when	
The segregated hundred we	
Have neatly secured ourselves	1030
Then there are twenty which are most importantly secured	
Ultimately there are no more than two or three	
What expectations of importance then	
If to believe in the fallibility of xenophobia	1035
Reduced to family or either one	
How is friendship begun and	
What are qualities which allow for outward push	
That is a posit for philosophyism	1040
Do I require philosophy	
Is one way of being better than another	
Is there a nature of teaching such that	
Social lines of good transcend not having been taught	1045
And if teaching were the ends of	
Its own line	
Except for the lines of knowledge I say	
Though there is no evidence to that	
Until the future history is received	1050

What is appreciated among conceptual History That is not objective except within The insights of character and How is this judged	1055
Conscience sends me back and forward In the wait of standing alone Indecision for not having been Sent away nor Called forward	1060
Note to memory What do I call forward What do I send away What do I do with [things]	1065
For without appreciation how might Reason exist For stillness or either A many-sided interest A many-sided faculty	1070
Nor do I claim the origins of appreciation But offer belief what I believe and its Withholds if to believe this is more important And what is a strategy to Appreciation what comes what is offered	1075
If [strategy] were [philosophy] If [strategy] were to talking down counter-reformations If [strategy] were to belief Who is not [strategic] and What institutional investigation to the development of [strategy]	1080
	1085

Institutions to that which is socially near Nor call them such If without buildings Though policy is inherent to A social system	1090
Who receives policy and The smallest and isolated social system Would a development mirror a global system What is geography What is policy among a pair of people nor indicated	1095
License To words License to reason License To that which sustains values	1100
Alternative idea Inna box Without social connection [That] Is wonderful	1105
Say policy as concept is a verb Make laws And what does form from person for living rightly This is mine I make life from this	1110
Walk in ways corresponding to knowledge And if to be socially minded What is offered Make words for the standardization of the self	1120

That which protects

Policy is protectionism and  
 Given the game of life if it be 1125  
 The policy which is the most adaptable the most  
 Applicable  
 Go forward in that protected

Realize 1130  
 Safety in the intercourse of social systems  
 What can be learned and  
 Make peace until such a philosophy turns to boredom  
 The reckless are defeated 1135

The reckless I return to a hole for competition  
 Inna place where two make loud noises until  
 A third and the rest are sucked into logic  
 We start again in endless natures  
 [This] is different than the trees [the social] is different than the trees 1140

Conformity is to what I develop among  
 The state news  
 I stand tall wear a patch talk of history  
 Go to bed 1145  
 Listen for who talks differently

I only question conformity  
 I only question that which is different  
 When I am reduced to a oneseff I question 1150  
 Conformity if I am not included I question  
 Nonconformity if I am celebrated do I not

And among the gentle politics of friendsmanship  
 What satisfaction of social control then 1155  
 Like that which is applied from new presidencies

There are different expectations  
 When authority is not a word

Though among friends the order standard 1160  
 Perhaps unmentionable  
 Nor to wait for that which transgresses invisible spirits  
 This is another life category and protected  
 Some [things] are expelled here nor allowed entry  
 1165

Contract for expectations  
 Nor another place as minded as peace centers  
 Where they quietly make stained glass into  
 [Poetry] I do  
 And drink Turkish coffee 1170

The dust in the lightbeams bored as I am  
 Not calling on history or tomorrow  
 Saying anyone left to consider problems  
 All that remain are those of us abandoned 1175  
 Still believing in some[thing] as if they did not

Social work is an active strain of philosophy  
 Say believe in something like social progress  
 Do what anything is required 1180  
 What are the limits of anything when the social is segregated  
 For equity

Are people so different  
 Could it be expected that among any two groups 1185  
 There will be an educator a doctor a lawman  
 Or among any one person  
 Each of these characters exist waiting for a question

As if we did arrive from a common history 1190  
 Nor say speculation

If to believe [that]	
When if [that] were truth then we know where we go	
Together	1195
A philosophy of origins undermines	
Free will	
Though what curiosity to genealogy	
And what expectations from where I have been to	
Futures regarded	1200
A foundational question which will	
Slow the activities of social welfarists	
Like notions of manifest destiny slow the arts	
Like notions of social Darwinism	1205
Stall forms of theology accelerate others	
What are the forms of theology say	
What answers what like purpose	
Nor is logic captured by [philosophy] lest [theology] be [philosophy]	1210
It is	
But we move ahead not thinking of words do we not	
The social movements which move forward	
In philosophy and reason like entitlements	1215
Establish wordly systems where everyone gets something	
Yumm	
What is a welfare state and how long its incubation before it is natural	
In the meantime	1220
Buy sensible shoes	
Just one pair	
Walk in little circles with a coffee	
Look up every now and then at [truth]	
	1225
Because if truth were to an existing contentment	

Then a managed social plan rearranges an existence  
 Does not truth take on a new form  
 If to agree social systems are truth then truth does reshape itself  
 And who is not political then 1230

Among larger truths I prefer that of nature to social systems  
 It is more constant more  
 Reliable in all its unpredictability its general cycles are reliable  
 And that is secure 1235  
 The equitability of social systems affords appreciation of that

When finer human needs are met  
 Do I not turn to what is joy  
 Or to say I am joyful regardless and gather finer human needs in any  
 Course 1240  
 That is a question of character

To respond to the pleasantries of being  
 A nature to this 1245  
 I do not ask too deeply cause for engagement  
 Though its knowledge  
 Come again

Heartened in the topics of thought the air 1250  
 And if an examination in middle life  
 Say it were the leaves the colors and your presence  
 That brings me again  
 Nor dwell in memory 1255

And if reinvention were cause to age  
 Whyfor push to invention and its rededicates  
 Say depression perhaps natural or either boredom  
 Say to not be satisfied is cause do I not grow old nevertheless I cannot say  
 I have always grown into age 1260

Time is satisfied only I  
 Am its question  
 Its object  
 To grow comfortable within that which is persistent 1265  
 Is an adoption of philosophy

What does represent philosophy  
 Words like action and if  
 Thought were counter to that 1270  
 Say that without knowledge considered is irreplaceable  
 To say such things requires thought

I am the best at living  
 And pride among the whorls of social authority 1275  
 For having accepted the course of death  
 And receiving it in earnest or either discernedly until  
 It is genuine

We do cross thresholds I do 1280  
 And the badge I wear  
 Is different than the ones I have worn  
 Say this it is to marry the virtues of divorce  
 Or say I wear them all 1285

Speculation is where the wind begins and  
 To prepare for that which is speculation  
 Nor certainty exists  
 Say I go naked  
 Say I leave a body what else is known 1290

And if purpose were the cause of speculation  
 Say science hypothesis begins as speculation  
 Say theory proves the little speculates of thought  
 Say the littlest cycles resemble the greatest believe [this] 1295  
 And if purpose were to such a [faith]

Ontogeny recapitulates phylogeny  
 And to succeed such principles and base educational institutions  
 Upon such thought 1300  
 What of its reversal  
 To know the greatest upon personal reflections

Empowerment nurtures the next  
 Nor stop for quiet lest such a hold be 1305  
 Satisfaction  
 Nor harm in the stays of being then if acceptance be  
 Though what stay to a soul which knows it is among many

I do form institutions 1310  
 I call them language  
 I assume the affirmations of  
 That character which is we  
 I assume the affirmations of reciprocity

1315  
 And if to say philosophy say reciprocity recognizes separates  
 How far to think of concepts  
 As far as welfare is indicated  
 Unto war then what does come of war  
 And unto peace if that too recognizes separates that is a question of philosophy 1320

Original  
 For a social ness original is representation of being  
 But that is a dictionary  
 Original is being 1325  
 Nor two are the same though close as we are

Default to the soul  
 If to have traveled several paths they are not my own  
 And to have gathered joy 1330  
 What is original in accepting some degrees of

Nature among this default

A social ness is given

And what thanks to capital systems which require signatures 1335

Attach a personality to that joy

And the saleability of social thought is

Responsible to that life

Hero

1340

It is we come

Stand when peoples are reduced to ideas

Say require an attachment like a picture to those words

Representation starts for authority to call upon

1345

And each of the divisions send a summativist

Nor did authority consider a summativist of summativists

As if ends were to social representation

Then how will an older school having birthed representation

Retain authority

1350

Forms are forms and inclined to their

Conceptors

Cannot history prove what is given is regarded in the annals of

The acquisitions log

Social philosophy is regarded in the annals of

1355

Nor faith in the giver of philosophy

And reluctance to knowledge then

How important is truth when it is attached to the life which is without

Virtue

What is admissible

1360

And waiting for the proper hero to attach

An important thought to

Wait with cane pole

1365

Wait with lemonade  
Wait with guitar

1370

1375

1380

1385

1390

1395

1400

FIVE

The fine line between requiring a form and Expecting independent thought	1405
The middled leadership Speaks as opposite to activity Training as the assumption of opposing domains	
Responsibility near to ownership Omit form except my own Gather ye icons and what is not independent if The invisibility of forms Nor to digression this	1410
What category to being if not to separate That which requires forms from That which requires no forms Expects no forms The responsible from the aresponsible	1415
Vocation from avocation And who does live completely nor despondent At the separation of being Shows the poet balancing When the day is not rested	1420
And what entitlement the poet nor ask Who will not own a pencil When the disgusts require the reshapes of the Imagination Do I not expect joy from this will I not	1425
Though to say the lot of one's own be a finer Principle What generosity expects an other	1430
	1435

Nor what generosity	
Say I like an other what is authentic	
Grandmother [color]	1440
Say not what you say but how you say it	
Imposes the substance of social sense upon	
Language	
Anything could be said what are intentions	
	1445
The genuine nature of accommodation	
Structures interest in the welfare of others	
And if there be no welfare then	
A purpose to what is genuine nor fear	
The exactitude of truth among what can be saved	1450
What is saved nor limits to inclusion	
In consideration of	
Universal intentions	
To let what go let what pass when	1455
I am simply [I]	
The expectations of professional behavior	
Imply	
A comprehensive implant to	1460
Self selection	
Ask how large is a community	
And to financial regards	
Like tokenism what other might be	1465
A measure of the varieties of social	
Institution	
Like shop like book like business like good will	
Anchors the question	1470
How to retain a personal character	

Among the impressions The demands and affirmations of Social institution	1475
[Things] Are not solid and to be different Than when I began Let the grace of change sweep Let the grace of change change itself	1480
Except a soul Faith Declares such an inner ness like stone And if to require adavance for that kept Littled is confidence and away	1485
On the varieties of information To structure limits at the bounds of admissibility What is social tolerance for Good news from questionable origins As if truth were truth without those regards	1490
Nor seek simpler truths Nor seek the largest variety of For living is the natural domain Whereby receptions are to That which accompanies a positive being	1495
And disregard discard the philosophies of Fear and skullism The declarations of authority as reason The ministries of logical consequence When a grace to that without afterthought	1500
And I say philosophy in earnest	1505

To be among that which declares itself the largest and counting  
 Counting counting  
 I remember I think for myself and [that]  
 It were only pervasive and sucking 1510

The way of this I travel  
 Only in reflections it is philosophy  
 For a moment is not philosophy  
 Lest I give it prior order like 1515  
 Systems I do not

If philosophy were a matter of history  
 Like memory and what does cycle  
 Including social ways 1520  
 If history were then philosophy by its form  
 The unification of faculties is evident

What cause to the separation of faculties  
 That the general divisions be 1525  
 Operative  
 Because a social system cannot be entirely unified  
 Operatively speaking

The wisdom of divisions is to 1530  
 The segregation of thought  
 Like concentrations for music and for having been  
 Nor can I be all at once  
 Discern unto I discern unto [that] 1535

Mortality is the father of discern  
 And given the features of mortality  
 As if a proper way for life  
 Then pressed to centers and difference  
 When indifference is to the immortal and unembraced 1540

Ask	
If I travel into that which separates me like learning	
I say a pain is a lesson	
Nor pleasure sought but gifted anyway	1545
Answer	
The introduction of subtlety	
It is for the advanced teachers	
Nor do we all drink quietly coffee in bannister buildings like	1550
Thinking tanks	
To louder thought to quieter thought each	
If authority were heroes	
Question the development of authority	1555
The development of natural authority and its convenience	
The development of assumed authority	
What is responsibility	
What question to affiliations	1560
The birth of representative forms	
Affiliations of beauty of social normalcy	
Election is oneself to that which is important	
How do I direct myself	
	1565
The institution of care from the holds of	
Self importance	
Nor am I alone and what can cause	
A greater endearment	
To that which is located outside of oneself	1570
Protection and its philosophy	
As a course of philosophy	
Need love preexist before its protection	
Nor protect that which is not important	1575
A question for we mortals I with a [thing] to lose	

And of the otherness of [things]  
 So neatly imported is the self  
 Left away the potence of that which exists away 1580  
 Do I grow into this self  
 And with limits then of skin

Without contest I say I am engaged  
 For to hear to touch do I not live 1585  
 Nor can the banglounds of otherhood be sheltered away  
 Nor shut into my own can I  
 I say I am engaged though do qualify [that]

Listen to [that] which makes me as 1590  
 I wish to be developed  
 Listen the water  
 Taste salt likewise ocean salt taste  
 Guide a vision to rainbows yes

1595  
 And opposing a struggle do I come to fight  
 Nor since a question satisfied peace unto forty  
 Years  
 Do I come to fight  
 Judgment is wisdom and protects itself 1600

Who does not want  
 Want ideas  
 Want greater shelter want security  
 Want social influence 1605  
 Want to be left alone

And if self determination were an inevitability  
 Say we are each self determined  
 Who will defer the entirety of authority 1610  
 I assume a degree though to say it elsewhere as well

It is to say a degree of exterior determination

Acknowledge the clouds and

What force have they

1615

The rain is midnight proud

I listen the thunder

Acknowledge the moon for it lights the clouds now

Acknowledge a social force

1620

The way a peoples move in generations

Is it not beauty the peopling of places

And how each carry their history

I do

1625

Acknowledge the [things] a body requires

A body requires fortune and faith

No

For these are concepts nor body requires [that]

Lest a word be direction perhaps

1630

Exterior determination is a spot which begins

Responsibility

Or either a sense for defeatism

What politics will stifle nor who is stifled upon

1635

Great Lake Ocean Tundra Cañon Big Sky visions God

Respond

Nor control the uncontrollable features of

Season

1640

Nor the global mindly conditions which step in unchoreographed

Unison

And if to forfeit all of the controls of

Free will

1645

Despondency then

Or to save a respect for the awes of exterior force  
I say a sense of awe it be a human feature

And I am 1650  
Nor am I woman [but]  
Nor am I proud [but humbled at light]  
The stages of recognizing a knowledge  
What power in outer minds

Gravity is many things 1655  
I move to being  
And oppositely against that without regards  
I accept I am shaped  
Again what of free will 1660

So defy God if God be  
That which is without regard for free will  
Nor were civilizations constructed without  
The assumption of a Godliness 1665  
What is a megalomaniac

As if getting along like common intellect  
Were closer to God than  
What one may arrive at independently 1670  
I am dazzled in social structuralism  
Nor say [that] creation is God lest I am

I say I am limits and recognize if we be three  
We are greater limits than I 1675  
And if  
Accepting that one [thing]  
Then we are unlimited are we not

If it were enough to pray nightly go to church 1680  
Then

Say this conscience allows for Godliness and its  
Assumption  
What is dogma what is megalomaniac  
1685

The balance does stay  
Atween the freed will which has observed and  
Has been received  
Then returned to its ideas  
Nor that which forgets civil purpose  
1690

Free will is not a question  
For without free will what am I service to  
I ask that with intentions  
What is it that shapes I and these actions  
1695  
I do not ask that for what answer could come from [that]

Just do it  
Then say free will does exist like  
Exhilaration exists  
1700  
Though attach what guidance to  
That which I just do just did

So say the civilists the builders  
Assume power child  
1705  
For religion is an opiate opioid  
Assume power child  
For it is far funner than the meditates of automatic living

Perhaps [that] a religion though  
1710  
The disregard and [otherhood] of faith  
An antifaith may be as great a faith as faith  
I grant  
And what certainty then to the existence of free will among the faith of antifaith  
1715

And if that were a troubling question of

The immediacy of being  
Say I ask no such question now  
I choose  
To believe in free will

1720

1725

1730

1735

1740

1745

1750

SIX

Organization brings computers says recent History Like structure Do things for me then bring Marketry to computerism competition they do	1755
Make competition of analysis Make competition of structure And adoption to one is an adoption to those Limits Am I not shifty for limits	1760
Postmodernism is enough That Intentions are surfaced and Content within a given structure Enough	1765
Redraw organization with hands with being I reclaim computerism as Thought Say thought is to activity reborn the Day	1770
Nor the discards of calculators the rest Nor to be such solutions But a box to the machinery which travels farther than I A reframe to technology	1775
What then I am I Ask the intercourse of knowledge Declarations to the retrains of social ness	1780

Like apathy having forgone goodness Then restarts	
Good news without question without the Categories And a plainness for being Like the weather the Sunday Is	1790
What does locate my heart What does keep the stations for invention and Curiosity Renewal is to the new and if Then categories from that without question	1795
And if a science is to plain becomes The moss of standards like a cloud questions The little growth of spirit Resistance to that It is subtle nor reluctant	1800
Like assistance The machines of What favor to that which decides ease Do I grow riddled in Thoughtlessness wandering	1805
Like assistance The machines of What favor to that which decides ease Do I grow riddled in Thoughtlessness wandering	1810
Set rooms aside for determining things Put little orders into boxes and The conceptual formation of one thing including Another That is without terminalism without value	1815
Like mathematics I appreciate Nor number every instance in riddles and	1820

Indetermination  
 Just a postmodern touch to say  
 A word processor is a typewriter  
 1825

But that is practical and  
 Pragmatism grows tired and without excitement  
 Good news does grow old and  
 Reinvention is to age nor call that  
 Progressivism  
 1830

Like the ness of any [philosophy]  
 To call a standard by a name  
 Though to disallow labels for thought is to  
 define contentment within a  
 Frame  
 1835

And if that were enough and  
 Without debate is to pleasure like joy in rest  
 Nor to argue standards  
 Nor to push a peace I proudly find  
 Then risk absorption  
 1840

As if peace were systems they do herald  
 Prop themselves against disorder and  
 Relativity  
 Even if I do enjoy such things and  
 How a challenge to efficiency and organization  
 1845

Chaos  
 As opposing that which frames  
 And which is a greater freeness either  
 The elevation of sorts or  
 That which exists without characterization  
 1850

Method  
 1855

Though to think freedom  
 As if freedom were thought  
 It is not  
 Freedom is an ideal and other 1860

And the automations of that without reinforcement  
 For not considering  
 And the little environmental muscles  
 Call them Godly and 1865  
 Without social bounds bonds

A task  
 A biblical task  
 To assume the nature of other 1870  
 Things  
 [Things]

And if knowledge were an assumption of other  
 [Things] 1875  
 What is humility if not  
 The forgoes of learning  
 But this is opposite

Am I not captured in making improvements 1880  
 What is static  
 What stays the same like  
 Marriage stays the  
 Same 1885

If to accept one is  
 Shaped in the consequence of being with  
 Respect to one's nature  
 What is to position oneself as if  
 Learning were to position 1890

Do I not travel thinking of positions  
 Relax  
 Say I am here and without exterior notions  
 Such things cause lightness to presence 1895  
 Such things bring goals except for now

Nor one can live exactly in a space and  
 Without reference to time  
 I grow old and think of growing old 1900  
 Again  
 Thought like disability

And antintellectualism like grace  
 Hold systems and lines away 1905  
 Except my own like divinity  
 If  
 To accept one [is] [becomes] their own divinity

Social structure is pressure 1910  
 Causes [things] like slavery [things] like  
 Nominal thought  
 What is philosophy  
 What is self determination what is social recognition

Trust 1915  
 [It] is to an environment drawing social  
 Inclusion  
 I am necessary  
 Resolved give faith to logic its streams 1920

Property is this like faith is  
 Give strength to determination causality  
 The lines of formation  
 Energy from within or to be absorbed 1925  
 [Absorbed]

What does question faith  
 What does not question faith if to be  
 Among 1930  
 Evidence is structure to  
 Formation

Learning brings one to logic and if  
 Then evidence to imaginary forms like language 1935  
 To build from that  
 The erasements go  
 What does stay broader conceptions

Finality to physics and 1940  
 If truth were first the reprimands of idea  
 Though truths digression among physical forms  
 What contest then  
 Say conceptual truth is checked

Among virtual [things] 1945  
 If to operate logically  
 Nor do I live virtually when machines are without  
 Electricity  
 I return and say a system is flawed because 1950

For life is elsewhere  
 And to own that as any elsewhere is  
 Owned  
 Belong to that 1955  
 It belongs to me

Return and say truth is more fortunate than  
 Than gentle organizational machine  
 Humms 1960  
 The river was strong after the

Rain I remember Sunday

From there elsewhere the

Standards I bring

1965

Say prosperity is near to winter to thunder to daybreak

Bring this to a remaindered structure

Systems are pushed to accept this

And say family is natural and included

1970

Bring this system to empty sets

Bring this system to systems which copy

Copy

Bring this system to unnatural order

1975

What is unnatural order

As if there could be [this] [thing]

Remark a thought like a declaration of unnaturalism

It is to fear

It is to fear the unbounds of that without shape which shapes

1980

I wish to shape my own shape

Such a thought is principal to democratic

Notions is it not

I wish to shape my own shape nor call such intentions

1985

Solipsism

And say commitment to the self like

Fascism

What brings a constructive social engagement then

1990

With moderation in

Lines

External worlds and internal worlds

Nor can either be denied

1995

Say I am twice constructed

I am an intersection  
I comment upon twoness always

Grow inward outward the hazards of 2000  
Traveling too far in either direction  
Will such a hazard exist  
Like dereliction to the body  
Like dereliction to the mind

2005  
Comment on the spirit of pragmatism  
Like conscience to disease for going to one  
Boundary  
Pragmatism is a word is self is lonely is imperial  
Rather to go naked in water 2010

Or to say pragmatism is responsibility  
Who can live without that  
Though embroider life with such conditions  
Question freedom 2015  
Question will if social streams use that word

Pragmatism as diet idealism  
Evil is the other mush of interference to such a coin if evil does exist  
Accept the terns of tokenism 2020  
Accept the terns of authority for  
Consolation in that all things return to medium

The rightness of pragmatism is a question  
For the nonadventure dislocates the adventure 2025  
The winds the rains of  
Pragmatism  
Distill an exterior for its nonexamination

If pragmatism were grounds for stability 2030  
Security

Who could argue  
 And its confines are to an existing knowledge  
 Who could argue security  
 2035

Though trench to that which idealizes  
 Itself  
 And susceptible for  
 Those philosophies which ramble  
 Though they do change too do they not  
 2040

Reason is reasonable  
 Good news from this  
 Elevate good news from the rest  
 What is value  
 2045  
 Apply value to news discern

The xenophobes  
 Nor is another philosophy to that  
 The people refrain themselves  
 2050  
 Identity to who is a person and talking in a  
 Way

Insanity is exterior  
 What is insane  
 2055  
 What is address to insanity  
 The clouds of exteriorism to novelty  
 The clouds of exteriorism to dislocation

Poetry is to nature  
 2060  
 And the allowance of natural forms  
 Question  
 What is natural unnatural  
 And the misunderstood the abstract  
 2065  
 As if a philosophy any were

A closed system  
 I say poetry is to that without closure as well as any  
 And if pragmatism were reasonable  
 What is a philosophy of poetry 2070

That is only to departmentalize a system  
 As poetry were that  
 Poetry departmentalizes pragmatism  
 Pragmatism departmentalizes poetry 2075  
 Naturally opposing as if opposition were natural

Accept oneness and information to that  
 Accept manyness and information constructed in  
 Elevated forms 2080  
 I do not give away myself to  
 Social indetermination like slavery

And the mindbenders of a social formation which  
 Catapults collective thought 2085  
 I am located in other rooms with  
 Passwords  
 Nor do I leave when you leave

A pragmatic smile is love I do say 2090  
 Though  
 Just a pragmatism between two poets  
 And judge us apart from  
 [That] pragmatism 2095

2100

SEVEN

Evil is a dark word like darkness is profound	
If evil knows evil	2105
If goodness knows evil as its opposite	
Is there a darker word such things are	
Bad	
Avoid bad	2110
Inhibit bad	
Say no to digressive [things]	
Writing is [bad]	
Writing is uncertain is [bad]	
	2115
Does bad accept itself as bad	
If bad were a person	
A personality	
If bad were a social character	
If bad were philosophically unsound	2120
Shall we march together	
Hold to common principles	
Then they who will not march will not share this	
Shall we favor similar [things]	2125
Hold to a common material culture	
What allowance to separated ness	
And the separated forces do gather when	
A construct is greater than their	2130
Togethered force	
Shall we march together	
Strength is good	
Then I am weak and unconvincing	2135
Logic is good	

And I have no language I have no sound  
Fertility is good who can argue

And if agreement were good 2140  
Whose idea like leadership  
Demonstrate demonstration demonstrative  
And if progress were an idea  
Is an idea decent on general principle no 2145

Reason is constructive and reinforcing  
Reason is deconstructive and whittling  
Reason is from ideas  
Reason as a body of thought is mathematics  
Reason without connection is mathematics 2150

The application of  
Nor reason to some standards  
Nor question why Saturday deserves a wander  
If reason were response to question 2155  
And if reason circles itself like disagreement

What password to that insistence like  
Redemption  
What password to the returns of social tracks 2160  
Who is not engaged with their personal history like  
Foundations

Sentiment  
To a broader goodness like social policy 2165  
The dirty deeds of committees  
Sentiment for what comes of social  
Policy

And if to be subject to writing as law 2170  
Do I not belong to this as any

Begs	
I write too like response or	
Stay in summary	2175
To think	
Of such things	
Compelled to freedom	
Though more free than before the introduction of	
The concept freedom	2180
An acceptable philosophy when	
To have ceded self importance	
The greatest philosophy is that which will not	
Standardize free interpretation one that is not a philosophy which controls other	2185
Philosophies	
Brought again to oneness	
Loneliness	
The games of free association free parades	2190
Though those games brought a science to	
Roadblocking and public inhibition	
Move forward in trains	
They brought cars	2195
They bring cars	
I walk and consider signs they have not [yet] considered	
What is inversion	
And let the streams of sentiment pass for	2200
Progress passes back to the trees	
They come they go	
They come they go	
Progress passes back to the stars progress passes back to what of news	2205
The nature of news is social lest	

I send myself e-mails  
 Perhaps  
 And if a letter were news and if a journal were news  
 They are but that is only a word for that 2210

To call [things] a form a format  
 It is a lingual determination which  
 Hereby authorizes a philosophy of  
 News 2215  
 News is a general word

What is news  
 The earthquake is news  
 The medical advancement is news 2220  
 The pregnancy is news  
 News is a regard to conditions is a regard to phenomena

Judge that  
 For the generalness of news itself is without question 2225  
 Judge that  
 The flood from the Herald  
 The fire the fire I respond

And evil is a point 2230  
 Bad is a point and matched for response  
 Upon the origins of objectivity  
 Said the bridge did fail for rust  
 Judge that and what does come  
 2235

And the identification of failure is a stream  
 Like news is a stream of  
 The identification of failure  
 Progress and learning if  
 A message is received sentimentally 2240

And what of kinder notions the glorious weather  
 Reservations for the balance of articles  
 Editorial control and kill switches for  
 The constance of darkness which will 2245  
 Disavow a circulation

A news source will offer what is important until  
 It strains its membership  
 For who could dwell in darkness when 2250  
 The Badgers did play today like interesting  
 [Things] the Badgers did play

A person is many sided like development is  
 Name a child Herbart and 2255  
 What comes from an identity  
 Name a child Mohamed  
 What comes from an identity given

Start with a given character and 2260  
 Brought about what influences that character  
 Brought about in a relation to newsly [things] like  
 Information  
 And if a channel were not large enough then I am introduced

2265  
 The introduction of oneself upon  
 The limits of given identities for their exhaustion is  
 Confounding to  
 Those who have given an identity  
 Perhaps a declaration of insanity or either agreement 2270

Atheism to the categorists  
 That without value like emptiness  
 And if to qualify oneself as Catholic or either catholic the rest  
 The rest 2275  
 Then what of categories from that like science

And if an affiliation to science	
Whether to affiliate categories and call that standard	
Or say they are without affiliation	2280
Common	
Ever declarations of nonaffiliation excepting that affiliation of acategorism	
	2285
	2290
	2295
	2300
	2305
	2310

EIGHT

A photograph	
A sonograph	2315
Witness is to a receptive channel	
What is beauty for the ears for the	
Eyes	
The wholeness of sense is to being among	2320
Ocean air the dampness the	
Misted smell crashing	
Waves	
The outward distance vision this is news this is news	
	2325
Alive and receiving oceans	
And what is passive except for to place oneself	
This were not mailed nor	
Function to professional streams nor is every news	
Social if Godly sent	2330
What of the unconscious if to accept	
Intuition as valid	
And Godlines privacy there is none if	
But a social pillow of thought to all draw	2335
From	
Then all news thus all goodness	
If divinely ordered into nature's discourse	
What cause to literacy then	2340
What cause to social development if	
A mountain were the only beauty if a lake were the only	
A social responsibility to defer ultimacy to Godforce	
Messages	2345
Thought to block such strains is a responsibility if	

To carry forward social  
Lines

Who is ethereal and will not come down 2350  
The poet is ethereal and will not come down  
As if it were possible to be elsewhere than down  
Is there a person not located in  
Experience

That is personal and to say  
To share a sorted mind like love nor do we  
Share the same eyes the same touch  
And to be together it is now physical and  
Charmed 2355  
2360

A body is news to love  
And the distress of the responsibilities the  
Apartments of going in separate  
Lines for a time 2365  
Is love not ether when a bodies are not near

And news  
The audit is judgment the audit is conditioned for  
Judgment 2370  
Audit news itself or its  
Content ask philosophy or interest

Or to say philosophy were interest then  
A question to categories 2375  
Say what category belongs a bird against a wind  
The nature section  
The lifestyle section I go to ponds

And socially bent among schools 2380  
If a miseducation that all is among some category

How one returns to A mind without borders yes It is a value to say such things	2385
Protected in borders and etched social Lines We What is not separated and causing separation to Ultimacy	2390
Respond the course of responsibility A peoples are not so different what is common Pendulums to that What convinces us outward what does convince us Inward	2395
Nor what influence I give to exterior stations News I assume I gather without reference I draw my own force my own variance What is convincing I do own and manage	2400
The credibility of a source is its remarkability And dwindles passes gossip reviews and Hearsay I say Foundations to what I trust I know the words of Governments are interested one way	2405
The words of acquaintances are interested in A Way differently than the words of workmen The words of faith of friendship An orientation to mine	2410
And the streams from a source	2415

Elevated to fullness like religion To speak oppositely like reference calls of Blasphemy What is response to certainty	2420
Like all knowledge is social knowledge and a Path is confident in its own Grants privileges to Official sources Constructive sources in reference	2425
Official news The holdings of authority were to suppose truth And the subverts of unofficialdom Unofficialism is nothing nor Acknowledged	2430
Silence to the grades of that without connection To what provides for The institutions which hold a peoples Nothing is so sublime as A subversive stake which locates contentment among	2435
That is peace and Binds that subtlety in beginnings Reinforce the enlightening paths Inna year growth is its own Nor forced but that is philosophy	2440
Like theory for angels and theory for Them who call their [things] Angelic for their unity to apparent opposites Who invented Abrahamism who invented Common African ancestry	2445
	2450

That is history I say and a presence is separated from [that]  
 Bring a historian and a teacher together  
 Then  
 Nor matter time when 2455  
 How obvious the notations of ways

Two cities  
 Nor mention how a geography affects  
 Two cities 2460  
 Kindled differently even if  
 Started be twins

And if that were the course of news  
 Like expectations for the eventualism of difference 2465  
 If nothing were change  
 If we were the limits of our fathers  
 Nor to marry and construct reconstruct

And automatically decline Darwin thoughts 2470  
 And automatically decline all dogma  
 Origins  
 Ask where a TV comes from  
 Or they are all the same sometimes called radio  
 2475

Just the streams of information  
 Arbitrary  
 And dissolve to acriticalism noncriticalism  
 For the wildflowers are beauty enough for eighty years  
 I cannot argue preference 2480

The lots of self importance are inarguable  
 A people know their own  
 A person knows their own  
 And politics like social accord or 2485  
 To regard the autumn leaves as special

To say a person will write a book differently	
Aged forty as to aged sixty	
To say a person finds their station and stays within	2490
That timelessness	
Aged forty as to aged sixty	
And who does look to ends	
Having carved a life by middle age to proudly say	2495
Upon an end	
This were how it was fashioned	
Deliberately	
I am in a control	2500
I do push such levers like want for reasons	
Then disarray and the confounds of change	
They are to principles of direction	
For having associated oneself with a derelict path	
	2505
The recourse of change	
Where all good foundations are suspect	
Make little words of yesterday	
Make little sounds of	
[That] poetry	2510
To have traveled through what once was certain	
Like enlightenment born twice newly	
Proud again at what I send and if	
New certain is humbled by what has proven failed	2515
I am grown and willing to grow again	
Solid	
And settled anchored	
New bases are fertile for regards to their systems	2520
Listen closely	

Make art

The museum is a place for categories

Undecided if an artist grew too bored with their own 2525

And bends to capture art as concept

Undecided if the virtue hoard will not give away a

[Thing]

Who stays the artist personal 2530

Declines the assortment of others as

Art

Remains true to personal experience as wisdom

A source for humility

2535

Nor grow wide enough for love

The autist

The solipsist

Allow then one other call that

Coupled and marriage if each

2540

If a coupled union will not look outward

Ahhh

Nothing is spent which does not return upon

Itself

2545

Let

Nor growth in love if content

Ahhh nor challenge other features

But time is short but time is nothing

2550

Am I in love how

Would one in love answer such [things]

The moons come down and mean other things

The stars

2555

Sublime like air to skin

Middle Autumn  
Middle Autumn

2560

2565

2570

2575

2580

2585

2590

NINE

The printing press characterizes publishers	
The printing press characterizes a literature	2595
And to the glossed technologists	
The printing press characterizes invention and	
Content is arbitrary	
The manufacture of idea is one upon	2600
Another	
Upon first principles and the newest foundation	
A material idea develops	
A philosophical idea develops	
	2605
The development of the strains of idea	
How parallel the printing press to religious theory	
How parallel the frames of computerism to	
Accounting principles	
The supposing of social theory upon material culture	2610
An allowance to social theory	
Say development were dependent upon technology	
Or say mechanical theory were first and	
Driven upon desires for expanded social theory	2615
Which comes first	
We go places regardless of motivation	
Do we not go places whether	
It were the follow of biblical notes or	2620
The desire of a car ride	
Are we not here	
And if it were enough to say that every motivation were	
Arbitrary	2625
Upon ends I ask now the force of which I stay	

If it were interest I am here or  
 Say coincidence but now am I in love here

A commitment to a new place those entering principles 2630  
 Are held  
 If to have brought foreign ideas to a place  
 What question to the geographic formation of idealism  
 [That] is away say [that] is away 2635

And if North America were for North Americans Asia for Asians  
 Africa for Africans  
 Question the movement of peoples and  
 When an identity becomes an identity and local  
 Nor qualified as exterior 2640

And if the printing press were found there  
 Will its reception be qualified as its local application  
 Likewise computers  
 And say when a manufacture of material is locally framed 2645  
 Then this is local and present

The benefits of local identity  
 And if there were a foreign Scandinavian strength brought  
 A foreign Middle Eastern strength brought 2650  
 What cloud gels and turns itself to native identity  
 When [that] accepts my numbers

The limits of a new place I enter are evident and  
 The slowness of witness brings about 2655  
 The structure of what is important  
 Limits dissolve with the grace of acceptance as if  
 What is brought were limits

A presence is feminine 2660  
 A recognition of presence is feminine

A recognition of a new home is feminine  
 Immigration anyone to call a place owned is feminine  
 As if resistance were a masculine quality and unconvinced

2665

The news today was from home  
 Said the monsoons started already  
 Home is [that] place  
 The words are familiar  
 And fondness for nor return remind this is home: cognitive

2670

That old home speaks from the heart before  
 The course of logic starts and makes one  
 Wonder if this is really best  
 That is old and home does not wonder about itself but other [things]  
 Sympathies

2675

Receive the daily news  
 A letter to the editor like forum  
 Is a voice not important response  
 And editorial conscience if it is mine  
 And editorial conscience if it is other

2680

Bow to the throes of monological thought  
 Question the form of monological thought  
 What conditions to monological thought my own  
 And the dialogics bring me balance and newness  
 Start my own forum

2685

If dialogical thought could be marketed  
 Its closeness like technology form  
 Though a book is not dialogical except as presentation as  
 Response  
 The greatest dialogical enterprise is an ecosystem

2690

No humanly engineered technology is dialogical

2695

But that is semantics really  
 Nor replace the generalisms of conversation porch banter  
 Though professional streams are  
 Expecting technical efficiency for the amplification of 2700

The louder arts  
 Bring language language quicker quicker  
 And that is to information passages  
 What can be done with a minds resounding amongst each other 2705  
 And otherwise quiet were nice

Competition is to that sturdy force with  
 Two sides like sales is with two sides  
 And cooperation like a newer paradigm whereby 2710  
 Competition is replaced with that which engages the most  
 And to be satisfied in peace if that were possible

If competition were inevitable  
 Say it is a human condition 2715  
 And if a redirection from wars or either to  
 Manage the concept of war to include  
 Sport and accountancy then what is rest between

[That] type of competition were endless like 2720  
 All things living are endless  
 But that is depression to say living is not in a reference to  
 Otherhood  
 And the endlessness of fair marketry is a remark upon oneself 2725

Take a nap I say  
 If the leaps and bounds of technology are exhausting  
 Take a nap  
 Then disconnect the phone because  
 That was voluntary was it not 2730

The expectations of modern society expect one to  
 Own a phone  
 Even answer the phone when it rings  
 The expectations of modern society expect one to 2735  
 own the objects which receive information

Conditioned to own [that which receives] market information  
 Expected to listen to the tele  
 And boredom do I not receive [things] 2740  
 Submissive why I continue to own [what began as entertainment]  
 Which may be now several forces

If I were to own a broadcast station  
 Then an interest other than curiosity 2745  
 For I send my own information get paid to do such things  
 Make information about what is important  
 What is important to the self

What is education and what brings education 2750  
 And how one is shaped like definition to character  
 And if a messages were always from New York London  
 Moscow  
 And if to live in Thessaloniki then 2755

The implants of electronic media are a universality  
 [Things] away are local and relevant  
 Mixed with the assort of job of bicycling  
 [That]  
 To form two minds to receive and call that education 2760

The self and that which happens outside of the self  
 And if there were two relevancies to being  
 Natural to assume two minds for two sources  
 And to what degreed extreme call that an illness to the 2765  
 Self

The question of normalcy in reference to Receptions	
Make a safe position for the location of the soul and Dwell within [that]	2770
Call that normal nor require defense	
Public speaking as the orations the simulations For this is not actual	2775
A representative form and combined with value Statements and versions perversions Truth is an agreement sent	
The fixed letters	2780
A book is art A social truth like story define the Character of discourse Reference the bible and what is great	
	2785
A book is art and Whatfor seeking art or art does come regardless The interchange and explanations the Directions to witness and for witness A book is art and given a category	2790
Frames and each the media like the Bibliomorphs to electronica Break information from one form and The germ of learning is interest is Cognitive	2795
The forms of information are arbitrary are they Not Lest one discount the material nature of culture Then a newspaper	2800

Then a pottery design is profound and utility	
Call that pleasure in	
The discourse of material culture for	2805
The transmission of values	
Art is original or with a timeless sign	
And that is a forever cloud upon something I require like memory	
What it is I require	2810
The bowls the yard ornament for demons the bowls	
And genius scrawled upon that in letters	
Symbols	
Make industry for symbols for material culture	
	2815
And to say public speaking is to undermine	
The history of material culture	
For it is too darn explicit for	
The values of easy living	
Agreed	2820
Though to change is indeed to say the outrights	
Like politics like institutional policy	
If to give institutions surface	
That is the question for me for	2825
Upon that I go about my art like faith in what form	
The unsettlements of language development	
Are to social change	
A new expression for a new experience and	2830
The fluidity of social development is	
Represented in words	
Represented in social formation like politics	
The struggles of getting forward	2835
The pleasures of stillness and getting forward	

Kind words grow strong like centers  
The remaindered wisdom obsolete is footnoted

Excepting that which is unanswered and 2840  
[That] does cycle itself  
Like questions until [they] say  
An operative definition for a social problem is  
Enough 2845

Upon operative definitions careers are made  
For [operative philosophy] is [applied  
Philosophy]  
And good enough for a floated identity not too  
Exact but immediately good 2850

Warrants nine to fiveism  
And the other times to the pleasures  
Unions account for  
Unions struggle for carry signs for 2855  
For not all is vocation

And the distinctions of vocations and  
Avocations  
Either is committed and determined to its ness 2860  
Who gives away family ness  
Nor say it is not dependent on what is from vocations

Symbiotic struggles are  
Present like the fluidity of self importance and 2865  
Responsibility  
And the possibilities of wholeness without distinction  
That is unexamined

Who does require an examination for 2870  
Living

Though who to say I shall not recycle [Things] A value to insist limits or either nonlimits to consumption	2875
Determinations discern divisions departments The assortments The categories What is wholeness like religion No wonder religion when the categories are endless	2880
Say assume blame for the existence of religion Apologies As if there were a function to The existence of religion or either curiosity	2885
And to wrap oneself in the folds of Good thought Ahhh what comfort and certainty when Otherwise reduced to automatonism Sadness for cycles without belief	2890
Sadness is to gladness Hegel Who will live extremely The operative domain of living between [Things] Living synthetically	2895
And the synthesis and the locations the jurisdictions of Responsibility If an examination were to fold one upon themselves Are the poles not examination and nonexamination And what synthesis to those	2900
Rightly go about the pleasures	2905

Wonder at such things  
And if the determinations of self are  
Simple  
Then

2910

2915

2920

2925

2930

2935

2940

TEN

The poetics of literal representation	
Speak in common languages	2945
What is the invention of new language	
Like art flowers for	
Attention for exacting thought	
The days without poetry and without inspiration	2950
Language like numbers information	
Though the possibilities of expression without	
Implanting oneself in those words	
Ka	
	2955
Foundations of personality	
The kindles of the soul and wherefrom imagination	
No matter	
And represented into social streams	
Words and associated acts of meanings all objects	2960
And the removal of oneself as object	
For now I am a poem a concerto	
The object is exterior and given and	
Invented and fixed	2965
Now fixed and saying the same thing again again	
A library	
A museum	
Collections and the singleness of one [thing]	2970
[It] will not change nor can it	
But I do change in front of it naked	
The most mysterious or otherwise complex	
Look again	2975
It were named but that is only sound and	

The depths of its intentions are An accounting of what is given and limited	
And value relative to what I seek I do seek joy then I do seek what underscores a human condition I know then And in reference the declarations of Goodness	2980
What is unconditional Say the anyobjects of one creator are Inherently good Say the anyobjects of one writer are Inherently just	2985
Then truly an extensioned agreement between What is made and who does make And a test to the intelligence and Independence of thought of a regarding witness Are you experienced	2990
Research and credibility is to skeptics I am a skeptic in the depths of neuroscience A line between neural fabric and the soul And to know such a line like logic like journal address Responsibility for not entertaining a knowledge without conditions	2995
And if an authority to one category Given so say social clouds social pillows social Markets Is a great knowledge of one aspect transferrable Ask a question whether administration is universal	3000
For the specific specialists Them herded into analysis	3005
	3010

Them without the questions of social management Nor regards for such aspirations Call them technical or something call them doctor	3015
Respect for that Nor interfere upon the grace of invention without Placing limits upon one's social sphere That is clarity and clearness of thought What is pure research then applied	3020
And the middle inventors with ears to Two domains The translation of an isolated poem to Downtown speak Perhaps not all is transferrable what is good translation	3025
The translations which decline an animalism to Poems Describe the naturalist poet without Reference To what they write	3030
Say a man is an animal for his qualities of Shamanism The natural from And a path to more civilized notions of Being and thought	3035
Them traveling from civilization to animal Welfare and them traveling in opposite Directions Require the patrols of one directing traffic One reinforcing free movement free thought	3040
What is a password to [that] world	3045

Research comes in many forms like experience  
 Like interest motions to inquiry  
 Where is an attention drawn and  
 Doing the saint walk like formation 3050

What is motivation for departure such as  
 [This] world is exhausted and closing upon itself  
 And if there are many closures I am  
 Not aware of 3055  
 A fear of the unknown is remarkable and skeptical

I am ears if a learning is safe and  
 Conditional  
 And the easy dissuasions like bang loud insistence 3060  
 Among newness  
 How long until I return to truth

That is miseducation I say and  
 [That] omits the buffers of poetry like 3065  
 Reason  
 The finer coils of truth expect a social knowledge of  
 Audience

The streams which reckon [things] 3070  
 Data data collections  
 Put them inna box and nothing becomes of them  
 Put them inna poet and  
 That is a test of its likeness 3075

Then poetics are to politics and or heresy  
 Blasphemy if a poetics were contradiction to truth  
 There are all sorts of poetry  
 As many poetries as words as peoples and  
 The conventions of populism are to good poetry 3080

Good poetry is still good in ten years  
 Travels through badness and goodness and  
 Back again  
 Or either stays and remains interesting or 3085  
 Good poetry says something important

And if good poetry says something important  
 Shall I declare such things  
 If to assume a position like reference then a poem is 3090  
 A reinforcement to movements  
 I say a movement is important this time a poem is

There are poems which stay  
 Call little space important and sustaining 3095  
 I cannot disagree  
 Sometimes I climb within  
 [That]

Which buttons are the proper social buttons for 3100  
 The inclusion of quiet peoples  
 As if there were a common button for  
 The excitement of all of [them] quiet peoples  
 When am I why

Social filters and social discern  
 Population is a trench to goodness what can  
 Sustain a majority and  
 In a generation make us happy and voiceful and  
 Yet unique 3110

If the greatest importance were  
 The holds to models of majorityism  
 Say littler circles shall resemble greater circles for  
 Their time is a time away 3115  
 Their poetry is more hopeful than that which holds

But that is a generalization that	
A good poetry is socially located	
There is no generalization to poetry excepting	3120
What is a school	
What is a geography and common conditions then	
Ten river people ten mountain people ten	
Downtowners	3125
Seventy nonpoets	
That is numbers and perhaps a poem to say such things	
Nor to appreciate a poem for its social origin if to dislike a personality I ask do I ask	
The status of a word	3130
Webster is a dictionary project and	
Among the conversated disputes let us	
Resolve position before a	
Disagreement is kernelized	
	3135
And the possibilities of pleasure for	
Enjoying something otherwise than intended	
Take joy from any source from any	
Song	
To dance in a way I am I	3140
Who can receive a poem as it is intended	
Exactly	
What two people are exactly similar and	
Who is satisfied and without	3145
Questions	
The allowance of a reception differently than	
Intentions sent	
Write another book then	3150
Explain away alternate theory like clarity	

They are only learning

And if the corruption of a philosophy  
 If there be a process to distance oneself from 3155  
 The philosophy one is associated with  
 Begin to speak in opposites until  
 Reason observes itself

That is a rule 3160  
 Break rules  
 Make rules  
 Until postmodernism makes a foundation for acceptable  
 Rule breakism rule makism

3165  
 What is a source of rules say language and  
 We retreat to lingual sources  
 And social philosophy then reduced to singularity  
 The [things] which come of thought like germs  
 Into language social spheres into poems and policy 3170

Policy  
 If that were poetic it is I regard  
 And the articulates of dos and don'ts  
 Standard is to philosophy though reason is evaded until 3175  
 Judgism begins

Jurisdiction to authority  
 Policy an extension of authority  
 Metal arms and eyes tendrils 3180  
 If one were to write policy say policy if one were to act in standards  
 Ask if authority will follow

To live the good life a good life  
 Virtuous 3185  
 If social favor were an aspect of that

Who will recognize these deeds  
 Say nothing and self confidence

Pride in knowing something like certainty 3190  
 If that were the germ of poetry  
 Start a school  
 Make riddles around the hallowed  
 Until a center is tagged and common 3195

The function of a department  
 Exists until its [philosophy] its [faculty] are everywhere  
 As if a department were a place  
 The function of a school  
 Exists until its [philosophy] is 3200

As if a school were a place and  
 What grade offers such an instruction that  
 These walls are nothing except facility  
 And to the extent a museum is divine 3205  
 Then a school is divine

Give a name to a school like the largest donor  
 Give a name to a school for a great marker of  
 History 3210  
 Policy declares the necessity of school as facility  
 Make ideas small and common

Though to deny fundamental aspects of knowledge  
 Mathematics alphabetism 3215  
 A question as to how far to consider fundamental  
 Thought  
 That is a social question we get along by

The point of poetry 3220  
 Is an extension of an individual and

Like a congress for we are erupted from  
Context  
Representation is a point from such places 3225

Audience  
And the possibilities of poetry without audience  
Is one an audience of their own  
[Stuff]  
If no one listens to [that] [data] 3230

Poetry is data like research  
If the assumptions of reflection and observation are  
Data and without contest  
What research is without contest 3235  
And that is only poetry

Save the trees and the volcanos the wicked  
Nature  
The solid features of woman and what I am for 3240  
That is a poetics understanding the  
Laboratory the office is elsewhere

Two sets to representation what is meant for  
Faith and its kindling 3245  
And the [stuff] of social advancement  
Maintenance  
They segregate themselves into vocations avocations

[I] struggle at self formation 3250  
[I] process a day  
And the pen does rest at the importance of being  
I only remember the birds in words  
I only remember the cause in pause 3255

And too far poetry when

I remove myself from its meaning  
 Or to say structure is meaningful then  
 That is another language and  
 Distinct from content 3260

Though to say rhythm in speech is music  
 Is this not meaningful as well  
 Though say that were poetry  
 Agree that poetry has many surfaces 3265  
 Or say poetry were music what type of poet would mind [that]

The walls are thin where I come from  
 Understand many things like boxes and the  
 Discards of animalism and round homes because 3270  
 They do not fit so neatly  
 I will save some animalism in my pocket

The mixtures of poetry and reason are  
 The texture of language 3275  
 The inflames and emotions and what is logic  
 The inarguable  
 Does [that] require a poetic representation

Gone about the business of the daily performs 3280  
 Having accepted a semblance of utilitarianism amongst  
 This  
 A little truth like a safe area for  
 Mindhuts 3285

And if that nightly arrangement is secure and  
 The foundations like adequacy for living like food the  
 Necessaries  
 Then where an interest leads is without conditions  
 Excepting walking among others 3290

Discovery and pack a lunch for that	
For staying out all day pack the binoculars for that if	
The plain eyes are not satisfactory for	
Possibility	3295
Rendering oneself among environments	
Again the obvious like beauty and who could say	
Beauty is judgment	
Afterthought who could not say beauty is judgment	3300
Though requires differently an analysis	
It is because it is if that were enough it is	
And the two of we say beauty is [this]	
How long a dialogue to agree upon	3305
The terms of beauty though	
Say some conditions for [this] might make us judge	
Differently	
And if an exaction draws one from	3310
The matters of conceptualization	
Then an analysis is for itself and competitive with every	
[Other]	
Analysis for data interest	
	3315
Reserve what for nonexamination	
Reserve what for examination	
Maintain the critical mind and its regards though	
When I stop	
When I begin without the logics	3320
And balance to judgment	
If balance were inevitable what cause to authority	
Administration	
Which makes things less efficient	3325
Is there such a purpose	

Slow the social streams like excitement mania  
 What course to rush  
 And if responsibility were to slowness intentions then 3330  
 How slow until a remaindered class declares  
 Nonauthority or either obstructionism

The natural course of development is  
 Free market 3335  
 Then say strength and critical theory to natural selection  
 The slowness was for  
 The stragglers we just making sure

And the pleasures of regards to 3340  
 The inevitability of institutions  
 Now open to the spheres of experience and  
 What an imagination allows  
 But a little of [that] was okay and the discern for which part

Discern like vocation and 3345  
 The assumption of responsibility for needling an  
 Edge between  
 That which can be shaped and  
 That which remains as itself 3350

The sphere of control is a mention to exteriorism  
 Let that go  
 For a time  
 And if the nature of human spirit is to the acquisition of 3355  
 Control then ask if resistance is natural

Resistance to the strains which govern without  
 A knowledge  
 And the subtleties of direction are 3360  
 The start of social inquiry if consent is arbitrary

It is not add reason

The agreeableness of bossism

The character of that which governs justly 3365

What is just and if to agree upon

The terms of value and the method of justice

Then like beauty we move ahead nor analytically until a contest

The conceptualization of agreement

3370

Like a vocation and if a difference when

A professional day is ended

Nor matter what is considered in personal confines

The election of separation is American is it not

3375

Though say neighborism requires

Its own regards

The practice of neighborism like

The philosophy of spatial friendship with

First principles to each's own

3380

And a neighborhood regarding one another

Then in reference to

[That] other neighborhood

We move forward in larger bands upon

3385

Neighboric assumptions

3390

3395

PART 2

3400

3405

3410

3415

3420

3425

3430

ELEVEN

Returning to familiarity	
As the wind there will be as kind as	3435
Then	
The shape of rolling thunder and	
Drawn the days from that good	
Reference familiarity for kindness	3440
Reference familiarity for	
That history is where I make the equivalencies of	
The type of futures I enlist	
Reference were then and standard	
	3445
How does one acquire a notion of	
Goodness and its language	
Say easier to kindle the badness formulas	
For the disagreeable is turned away	
I am left with good in the course of shedding	3450
Or to be finer tuned to drawing forth	
That which is good into this ken	
Nor badness considered if that be secondary	
To delight if that be secondary to	3455
Utility	
Say that portion is aesthetics that discern is aesthetics and	
What conditions to the object of goodness	
I remark with certainty	3460
That a meadow is familiar that night sheetlightning above a meadow is familiar	
With qualification familiarity is good and conditioned	
To know an object including concept	
Nor is that familiarity a goodly reference	3465
Again what qualifies the good	

Say the human condition requires preference for Tomato soup over clam chowder	
The conditions of social development are To oneself And the assumption of responsibility of Social clusters to The character of individuals within	3470
That is vocational: a Social commitment to the direction of character Say what is independent character as if I am out of doors When	3475
And the divided self For having recognized social expectations and Too the liberties of Frames call personal Do a spheres form a union ever	3480
And the divided self For having recognized social expectations and Too the liberties of Frames call personal Do a spheres form a union ever	3485
The collaborations of one's social commitments and A commitment to a personal style The bounds of outer character the Bounds of social reception The allowables in and out	3490
Determination is to outer limits push The confetti of personality tossed and Wide Like an antenna when the confines of bounded I are Lost among social pervasion	3495
A minor moment can I own that if nothing That is peace strain when	3500

The dictates of an animated social whorl require  
 [Things]  
 To answer a call nor answer a call

3505

Is there one who is not called to a social office  
 And the visible calls like social lines and legacies  
 The ministries of shoe repair  
 The ministries of preaching  
 The others the trades and thought lines

3510

And the legacies from each  
 There is a position for the origin of thought  
 From the convenience of early memory  
 A question from the generates of primitive understanding  
 I was a child in a small community at the edge of a forest then

3515

If growth were to union  
 That an acceptance for the diversity of origins  
 What is the germ of union if language were its transport  
 For language is not an idea but only its  
 Representation

3520

The idea of consideration like social otherhood  
 And anthropology for the acceptance of social division  
 The learning of social otherhood  
 Nor is learning appreciation  
 What is that germ I do love other like marriage

3525

What will motivate a one to know another as if  
 All were similarly motivated  
 That a social sphere bring financial welfare other welfare  
 And if that germ is mutual then  
 The allowance for many ways of social congress

3530

if language were humbled

3535

That it be only the representation and transport of ideas  
 Then a reflective nature to the precognitives of  
 The transmission of thought  
 Congress is thus humbled in its own consideration of original ideas 3540

And the notion of correct ideas  
 And the notion of ends  
 An openness nor openness to activity including language  
 Upon the values of having been in a way 3545  
 And if such a position were certain then a discourse language develops in its social management

A person becomes icon to a social position  
 And the nature of representative congress becomes  
 Though what congress is not representative 3550  
 And what congress will not repeat itself if it is not  
 Convinced of the rightness of an alternative

And what certainty will allow an issue to pass without resolution  
 How great a problem that 3555  
 That is a question of importance like value  
 And that foundation is to the effort of lingual development  
 As if all lingual development were to the resolution of a problem

Then consider that 3560  
 Silence were the mark of adequacy and contentment  
 I say we then grow to animals having developed to  
 The structure of our ends  
 Then discontent is the germ of the idea of contentment

Shame for loss to recognize reason  
 And the gratitudes of  
 The surplus of important [things]  
 What are the foundations of satisfaction  
 Nor led to satisfaction as concept in loss 3570

A grace of thanks in checking into oneself  
 For the weather and for the family and for the health  
 All  
 And the differences in natural religion from that frame 3575  
 In contradictions to values from recognizing one is without

Jealousy and feeble watching minds  
 An original position  
 Though too authentic and the social will dissolve from trust 3580  
 The middled soul is relevant too oneself  
 The middled soul is socially relevant

Pick [a] [philosophy]  
 Call it home 3585  
 Be the opposite of [that] [philosophy] in  
 Public  
 Pick another [philosophy] and another collect [philosophies]

And if it were sacrilege 3590  
 A noncommitment to a philosophy  
 What is it to change a mind  
 If knowledge were faith  
 If faith were knowledge 3595

Do I not create myself in a way  
 Having imagined a philosophy for acquiring  
 And the metastructure of that faith  
 Declares what is untouchable rock  
 Recognizes the varieties of red the varieties of red 3600

Ask of the existence of change  
 How far away from a local environment does a person draw oneself  
 Having been pushed away or either gone away in  
 Otherness of interest 3605  
 Easy that a local environment does change but the rest

Do I live immediately  
 And how broad is the immediate  
 Is there a necessity to frames 3610  
 The elopement of the self is to pressure  
 Nor recognize pressure call strength

Deferral to reason and  
 Leave passion and interest 3615  
 Lest logic be reason be passion and interest  
 Otherwise reason is looseness  
 Nor decided

And who will require reason for the social standards of 3620  
 Criminalism  
 As if reason were policy were executive  
 And if  
 A push of reason is a push of morality and who takes kindly to that  
 3625

Nor argue social [things]  
 Nor argue conduct hypothetically  
 Nor winter comes nor imagination and  
 The sameness to days like the sameness to observance of death  
 Does come 3630

3635

3640

TWELVE

How many times do I ask what is in a name Defer to context	3645
A name is something today something tomorrow And the consistencies of language are to social Consistency	
The intentions of ambition assume A power of language Insist upon meaning And if peace were a bubble wrapped in war's retreat Who is not a poet	3650
Struggle for language what greater fight than The inheritance of meaning And the subverts nor fighting but leaving legacies The simplest words are to oneself The simplest words are to oneself	3655  3660
And for love's admire Understanding love is a concept What is love without [object] to call love Indeed Love must be at [a] [thing] as I	3665
And developmental And to say love is perfection and if perfection is developmental And having called one solid [form] love And to allow a better form of that And having gone away from one's original primacy of idea for a better representation of that	3670
Love is still that idea The object of love and without apologies for regards to say [That] is closer to a pure ideal	3675

And what is satisfied at having shifted objects Again again for something already known	
Is divorce to an object or is divorce to an Idea And if such a question were put to the varieties of social congress Who would allow that people are the objects of Love who could deny	3680
I say love is to otherness In one of its forms Decided and deliberate And having made love into a thing away Ask the possibilities of being love while calling love other	3685
The absorption of an idea And the thralls of modeling that which is desirable and Reshaping oneself that a social be reshaped That is arrogant That is lovely and arrogant and learning and experimental	3690
And supposing nothing is so profound as to be two entities Then forgetting that two exist Anything that can be said for love can be said for hate Anything that can be said representing one idea can be said representing any Idea	3695
Nor say the determination of calling a [thing] For understanding it in a way Is without social reference for I was introduced to that concept at an early age and a year later I understood [It]	3700
The disposition upon receiving a message Different from the disposition upon understanding	3710

A message understood  
Then ask a sender if [that] were  
True 3715

Social formation is to  
The origin of thought or rather  
Social formation is to the origin of interesting thought  
Congress is to leadership what social formation is to  
[Thought] 3720

Or [its] resistance  
That the unleft idea of rest is  
Mahogany to leadership  
Standards and the exchange of [standards] 3725  
What is [this] all about

And the sitters we declare sin as  
[That] away from clubs  
Say social formation never was formed nor can be 3730  
Form  
This is nor history

Value and an otherness to sin  
And if religion were required for the declaration of 3735  
Sin  
Otherwise call that lawless as if  
Lawless were Godless

Just other laws and the relativities of social trust 3740  
Riding in particular circles particular ways  
What is the opposite of metagetalongism  
Each goes about a business  
Rely on token economies but that is only reference to something  
3745

Question the nature of token economies if

To question the nature of pure reason	
We all sit in little rooms	
What economy is not a token economy	
An attention to degrees	3750
If a token economy requires commitment	
Say the trade of beads for wild rice is	
Illegal for not recognizing a public jurisdiction to tokens	
Because of tax and accountability purposes	3755
Because the wild rice were to be eaten and not used again in transfer	
If a useful object were traded again and again never to be used	
Agree money as material is not useful	
A useful object with only intentions for trade	3760
Is a token and without utility if	
The possibility for its use were nothing	
Then the convenience of forms of tokens is	
The germ of coin melters	3765
The germ of paper presses	
Just getting a public to agree a paper note	
Its representative value is valid	
Likewise the representative form of book	3770
A text is given and saves me the inconvenience of explanation	
Question the decline of original thought if [that] were token	
A thought which represents my thought is only [such]	
If I do recognize having considered	3775
And if an original thought to	
[Those] anthropologies of social formation	
And with pen in hand	
The journalist is the pointed question and	
Cannot escape truth	3780

For truth not told remains loud and  
 A watering version to culturalism and individualism  
 [It] is not the story  
 Do I not look for the story and if 3785  
 Then to be satiated

The germ of anthropology is to the story  
 A story misled a culture misled  
 Is not a culture constant regardless of foreign stories 3790  
 It is no service to reader nor subject culture  
 Sensationalism and call that pulp

There is a world for fiction when a world for truth is  
 Located and homed 3795  
 Given quarter and truth is given quarter  
 Leave a dot of spectacle of purity and without  
 The fictions of grayness

Though to say fiction is without truth 3800  
 It is without the frames of institutional truth I respond  
 The truth of fiction is timeless and hypothetical  
 Closer to God perhaps  
 Nor applied and [that] question is the same for religious thought  
 3805

Ask what I require of truth  
 A germ spot for futures  
 A mark of temporal existence  
 The inclusion of divinity  
 The ocean notion of history 3810

And for the love of otherness its regards  
 Will I love what another loves because they are they  
 Can I  
 A question of resolve though 3815  
 What untruth is sustainable as if it were fun

I do pretend the occasions for worthwhile being are  
 Greater than mere travel through [this]  
 Interpretation of existence is a mark of humanity 3820  
 And if interpretation were imaginary for its unprovability  
 Then fiction is a mark of humanity

Like all great art is great for having been called great  
 And that measure is critical agreed 3825  
 Though subjectivity is a science only if I give [that]  
 A faculty office  
 A school

Call such things institutional 3830  
 Nor argue institutions are protect to that within  
 Like God clubs and cigar conversations  
 Calling great art for a [type] of greatness measured in  
 Social science language like flowers like attraction  
 3835

That is magic  
 What draws an attention  
 What stays an attention and  
 Without [those] social measures call institution  
 I fly around changing what interests me annually 3840

Mind social institutions as constant to  
 Social thought and constant to [a] social thought  
 And argue the otherwise constants of physical universe  
 The water the cañon the clouds and moss 3845  
 They be forgotten and exchanged for imagination

Sit still and proud until one realizes the  
 Exterior world and the otherness is given by oneself  
 The self centered universe is hearty though will the 3850  
 Air respond to thought as it did to my creation of

[It]

That accountability for what rests away declares  
One does create the world around them 3855  
I call such a position faith as faithless as any though locates  
Oneself as God  
Nor humbled to exterior justice

And the other accountability by which declares 3860  
All control is elsewhere  
That faith is rested and deferred  
Nor is free will considered if I be to the wind a  
Spore

The assumption of control of all and the 3865  
Deferral of control of all be the poled contradictions to  
The thoughts of one's ministry  
If one is allowed self consideration in either scheme then consider  
God as self and reverent or God as anything but the self and reverent 3870

Who will consider philosophy in its purist form  
Leave such consideration to the hypotheticals of  
Institutional research body of imagination  
As individuals who will live so blackly so absolutely 3875  
As to say goodness is one or the either nor joined

And the moderates of being regard one as free willed and  
Responsive to Godly force  
Both 3880  
For I am learning until I am absolutely  
Considered until I consider absolutely

A middled position is educated and reasonable  
Call that social for its regard to oneself and collective welfare 3885  
Upon a death one may realize the

Truth to such matters until then regard [that] as Speculative	
The educated and reasonable	3890
The critical mind is assumed in humbled tweens to God and self	
And institutional thought is	
As religious as	
The tones tomes of philosophy of [of]	
	3895
Bywhich philosophy is a growth to one tethered corner	
Certainty	
And [that] germ is protected and institutionalized	
Build buildings around [that]	
Walk in particular ways for reductions to a [type] of all	3900
Then recognize an institution	
Regardless its manifest	
It be a social commitment a social organization	
For [particular] regards	3905
Nor settled lest it be [that] certain	
Social settlement is social resolve	
Gathering structures for oneself calling	
Art for oneself	3910
Nor defend the dismissals of art including congress	
I go about my ways we do	
What pride to social control for	
Having considered one's ways better than	3915
What social observation tells	
And theory to value	
What origins to set theory	
Adolescent to assume a set is without conditions	3920
Just more free than	

[That] from which I arrived  
And having transcended many sets  
Now reflections say I will again again  
3925

Origins to philosophy  
For how a theory sheds itself  
Makes smallness to that which once was great  
And if  
Generate a theory a process for letting go again again  
3930

Having shed many things many lives  
And regardless of how much is defeated for reasons  
That which remains like constance  
Say I am committed to [that]  
Until it is drawn and boxed and it too gone  
3935

Though permanence to that which cannot be left  
Nor decision but to love [that]  
Which is a part of me a process of [me]  
Actualization is this ever having tossed the grains to Saturn  
The useless grains away what does stay  
3940

If all religious writing were poetry  
If all religious writing were qualified  
If all writing were qualified  
If all writing were poetry a question of  
Philosophy of language  
3945

If all poetry were religious a question of  
Philosophy of religion  
If all philosophy were qualified  
Note to self  
Disqualify the self  
3950

And if I am disqualified from thought and  
3955

Brought to labor only as existence  
 And if I am disqualified from labor and  
 Turn to thought without its devices like language  
 If I were one but not the other 3960

Disqualify the self into little spheres  
 Little potent bounded frames of being and  
 Exterior to  
 Wholism if 3965  
 Wholism were without the knowledge that another is

Disqualify quantities disqualify qualities  
 The amorphic tendencies to  
 That which is troubled and wants wants a moment of 3970  
 Peace what commitment to constance  
 Nor the self in relations considered

The soul is a stone nor turned and  
 Lost among the lost if only to follow 3975  
 Though ready  
 And fascinated if without any type of sense  
 The eyes the logic

Turn inward call that universe be 3980  
 God of all kinds types one God the lesser the  
 Most  
 Ultimately  
 One's office is where one is within 3985

Disqualify God for outward looks and  
 Never having resolved inish notions  
 God is not dead if I am not dead and if  
 This all were in two parts service: [I] [that]  
 And that is only speculation 3990

THIRTEEN

Abbreviations are from institutional thought	
Local meaning for efficiency	3995
Acronym or either the disjuncts of smaller words	
Lest we repeat long [things]	
When all I required for purpose	
Language will get in the way of itself	4000
And for the active minded worker	
Nor bound to the reddish formalities of	
Saying orders in common sounds when	
A command to titles we step through public jurisdiction	
	4005
And if institutions were inherently private for	
Their privacy and protectorate	
Regardless funding sources	
Say I am member like service to idea is	
Member	4010
And to say a rewards are completed	
What compels a divorce from	
Membership	
For among private institutions a gathering commerce is over as	4015
An internal idea is exhausted	
We part	
And independent circles	
The privacy of oneself to oneself	4020
How large one is to their own mental structure to regard	
A belief is fractured and inconsistent	
The abbreviations go away like language goes away when	
The germ of its start is reckoned and	4025
Now without mystery now	

Nor public fascination to That which sustains an internal validity	
Question the sustainability of a language including The formations of abbreviations Bywhich a surrounding standards no longer acclaim a regard for [That] Institutional province	4030
Draws out people from lingual coves Makes I attend to universal things before Resettlement Do I not seek Resettlement	4035
And reduced to oneself Again And the colonialisms of outward expansion For I can be no littler than Nor can experience be taken	4040
Again restart lingual formation when A jurisdiction to idea is again resolved For a protectorate is security Language is only representative of [That]	4045
And history abbreviates itself Among a common peoples history abbreviates [Itself] Settles [Itself]	4050
The struggle for common histories this is Who will deny their own experience and who could	4055
	4060

Colonial efforts at integration Nor recognize otherness What is wrong	4065
And colonialism with self motives for Habitation of foreign lands like strength Call something other than colonialism then A previous history Only an extension of this	4070
Common histories as if The apartments of one thousand separated years ago Common histories from Shared conceptual formation Each were developed though redevelop now	4075
From those tendencies a cultural marriage Begins as relationship They came and went And if that were start it is as if it were recorded in Rock art or other	4080
And enough to [those] stranged peoples to Engage an interest like service and anthropology Restart the [process] which is known for learning And the childness of social formation upon A grander scale than individualism	4085
That were common histories the [point] of The awareness of a social other Histories prior to that were the foundations of perspective for [That] Meeting	4090
Encounter to culture	4095

And the records begin like ideas begin  
 Concern to treatment of otherness without offense  
 And representation upon that  
 Lingual formation nor connected ultimately with either premise 4100

Communication native to groups remains native  
 Then [they] get together  
 Form a collective institution for commitment  
 Resolution of shared principles 4105  
 Make [things] formal make [things] standard

Common ideas are the germ of records including nor limited to  
 Art [art]  
 And if common history did exist before [that] 4110  
 Nor argue  
 Though what plasma of thought can be looked back upon

And if a culture were to deny a public records  
 Say a pottery design since long ages 4115  
 We represent constance  
 Perhaps an imbalance to collective history  
 Or a collective history never did [will] exist

Ambition 4120  
 Of one culture  
 Subordination hegemony of one culture  
 Say one culture is more inclined to representative articulation  
 Say a person from either starts communion 4125

Reconciliation is but a word upon  
 That which once was together now apart  
 A solemn word  
 Implies a failed history  
 Who insisted that early division from 4130

A convince of the importance of divorce and Prove [that] idea misled And a separated one side For having pulled a peoples What is irreconcilable	4135
The idea of separation is nor as powerful as An idea of starts Lest remembrance is other than having been together at ] All [ Nor reconciliation true lest that word be forgotten	4140
Troubled histories will address An importance of progress [That] And locates a germ of discontent Identifies a germ	4145
If there were always to be two The futility of social reclamation is learned And a catalyst for throwing one's arms to the air At having learned The inevitabilities of social design	4150
What is theory And if responsibility for peace holds were To the nominative discern of Too large an entity or those which do not realize They are distinct	4155
What is authority for separation Representative authority the Typology of authority Assumed authority Is not all authority assumed	4160
	4165

Nor is authority assumed if	
An original idea is authority	
The seed for social development including division and reconciliation	4170
And the representation of idea	
In objects including language	
Natural authority as that which goes about its own	
Solipsism as leadership for	4175
Never having contested for	
Divining the limits of oneself and	
Careful to frame contentment in personal [terms]	
The person is as large as	4180
Where does a person begin like history	
And the remarks to the envelope of representation	
A person grows to include	
[Stuff]	
	4185
Authority is given nor kindled but	
Allowance to being that which exterior functions be	
Representative and demonstrative makes	
[Them]	
Identify as interior	4190
Identity is only simpler	
Confidence than what a social imposes itself	
Nor satisfied among the machineries of	
Social expectation	4195
I declare this purpose to be original	
A note to oneself upon	
Hearing [that] social determination is	
Brought about by authority	4200
Nor argue if	

An allowance to oneself and experience as authority	
Education is the limits of interest	
Education is the limits of	4205
All associated reason	
Education is the limits of determination	
Education is present if I be	
The readiness of social principle to ask whether	4210
One is policy unto oneself	
Ultimately	
Nor wonder upon free will notions if to have [always] considered	
One is policy unto oneself	4215
The standardization of social principle is a	
Dialogue	
If policy were social or	
If policy were the zest of the strongest personality like	
Cult	4220
[They]	
Wonder at words replacing ideas	
Impose words	
Overlay ideas with language	4225
This is not consent this is not sustainable but what is	
If consent of the governed were to dialogue	
If poetry were policy	
If effective poetry were representation and	4230
The allowances of voices	
What is the allowance of voices	
Totalitarian structures are to social holds	
Nor a peoples convinced nor enthusiasm if	4235
No harbor to inspiration	

<p>If [they] selected poetry if [they] selected lingual forms without Experiment</p>	
<p>[We] [I] stall at lingual order consistent with Yesterday's experience For today is nearer to The announcement of the self Herald I cry the water is blue [tomorrow] it may be other than that</p>	4240
<p>Such things as the transforms of What I say [a] [thing] is A confidence to owning what I say [a] [thing] is nor arbitrary even if I use those words those songs Like they were someone else's they are</p>	4245
<p>And meaningless if the inventions of language like Policy Are without social consideration Nor can a language begin and shape if No socially organized meaning to begin</p>	4255
<p>Society social formation is to word upon word And the redirects of language Convince old ways delicately modern fascinations And if a trouble a problem were germ to thought Optimism at having a social pointed at solutions</p>	4260
<p>And the solid nature when All is healed and history is neatly put away Neatly received The demands of individualism are novelty Though call that humor and it becomes loud</p>	4265
<p>That every generation expect its own voice and To be received is anchor to</p>	4270

Confidence in futures And if a community of the settled and retired withdraw support for Modernity then	4275
Expect the passages in quantum ways And if age were that only [factor] Say age has nothing to do with youth With truth Age has nothing to do with [that which is navigation]	4280
And they impress in many ways The tools of genius perpetuate [that] type of Genius For there are faculties and specialisms Do I not introduce faculties and specialism	4285
And when there is a corner I neatly fit into Call myself the doctor of [that] or Authority calls me the doctor of [that] Lets me rest until Ideological jurisdiction asks [that] question	4290
And if measure to knowledge might only be constructed in Vocabulary Parameters are to title and what does follow that The language of education the language of Welfare of policy of astrogeology	4295
Compare a specialist's language to A general language a supermarket language a Picnic a family language Though a company I keep regardless am I not still isolated in a degree Nor professional nor money attached perhaps	4300
If numbers were a universal language if	4305

Music were a universal language  
 Still I gather what meaning from such objects  
 Such compartments of numbers and music  
 For who can receive a language in its entirety at once 4310

Say I love the hills for its spoken in French  
 Say I love the hills for the hills who will share [that]  
 Meaning  
 Say I love French for its spoken of the hills 4315  
 Which I already do love

We are bonded in meaning and  
 That which introduces that which I understand  
 Naturally 4320  
 That language and  
 The community of that language are common to my own

For a values already installed  
 Though what to argue with if we are agreeable 4325  
 And if an other peoples are given reason for  
 Other meanings and words from that  
 What stretch brings me to an interest in [that]

Nor is alternative interest liberation theology necessarily 4330  
 Nor is alternative interest inherently framed to  
 A separated geography  
 Nor is alternative interest necessarily exterior to this  
 Faculty 4335

Just other  
 For if to consider universal sociology  
 As if we are ultimately together perhaps  
 Though operatively we go about our poems and observing  
 Reflecting upon what language comes 4340

FOURTEEN

Eloquence in communication the Skillful art of the impartment of meaning Say theater say theatre the Skillful art of the compartment of meaning Frames	4345
For display for the sends of the imagination For currency for periodical reports for Vanity And the professional nature of object streams Attach a number to that document	4350
And where a words are from as if Arabic Germanic the Rest Words are from The conjunctions of person and interest and Their exploitation is social agreement	4355
Why trouble oneself with the structure of Lingual formation If disagreement were to a separated meaning then Either recharge together at experience or visit a word counselor or Remember differently	4360
To say a thing cannot be reconciled with its contradictory [Thing] Is not opposite a relationship thus reconciled Well enough or to what degree is satisfactory and to offer Reconciliation as that which is forgotten	4365
To say defeat is to say division nor Deny division is a valid [philosophy] One of many valid [philosophies] including union and	4370
	4375

The middles	
Adoption of one conscious unconscious I am [I] [I] am I	
And the spectrum of peoples as if personality were	4380
Linear	
Nor a cloud I say	
Just	
Just	
	4385
And upon the declaration of heroes when	
To say model is to say education	
One of the good teachers and having lived that good	
Virtue	
What plurality to heroes who is greatest at all	4390
Nor deny theology to such inquiry	
For value to conduct is	
The ascription of importance and	
The formalities of ascription were first to	4395
The printing press now electronic forms if I allow	
That is dialogical determination of subjective social	
Value	
And when poets arrive	4400
Get together in bookstack reading rooms smoking and coughing	
Nor hold too long until the next great poem is this	
And if to require a fixed form for	
Social attention	4405
Say a poetics and its inherent philosophy is	
Too transitive for operative being	
Nor do I listen then like exhaustion	
The expectations of social participations are	4410
Humor to the abstract	

And if poetry were abstract then That is humor to [Those] qualifications of social participation	4415
And if an idea were abstract What idea is not abstract and if To gather a lingual tool call that Poetics For social understanding	4420
That were applied poetics and The purity of any facultative strain is The whole within which the applied department resides Within That its objective development fulfill a purity eventually	4425
Nor care say the author authority who Tosses abstractions in erroneous directions For Art is for art's sake [This] is the human condition	4430
Leave applications for engineers Let [that] strain of plural relevancy Idea and actual Be a faculty for [them] with market Interests	4435
And having noted a cabin were fine enough for thought Nor better a tent That utility is what I bring and contentment is The virtual freedoms like Paper and ink and time	4440
To grace one's specialisms and its tools	4445

Though the simplest I say still prefer  
 One instrument over another  
 For their  
 Interest 4450

Who can ultimately deny the physical world even the  
 Ascetic  
 A carpet a chosen tree a bodily need of rice  
 A body 4455  
 For even the greatest confidence in conscience recognizes a mortality

And upon the assumptions of  
 A form of material engagement  
 Simple or profound 4460  
 The metaphysics of metaphilosophy operative philosophy  
 Call that Christianity or other

Because a mortality  
 Because aging is recognized 4465  
 The speculative curiosities of afterlife afterlife  
 [Them] to brackets  
 Because of a qualification of speculation

And life so bordered in 4470  
 [Those] speculative terms  
 I am given to living presently and comfortably  
 I am given to the certainties of  
 [This] 4475

And within the frames [of]  
 Will not the caged bird think freely  
 I cannot say  
 Lest I am  
 And aging 4480

To answer for oneself that  
 The inevitability of living interior to a frame is  
 Submission or acceptance and  
 Upon that intellectual course I am 4485  
 Willfully free given parameters

Offered a canvas then  
 How I paint in experience  
 Draw little experience lines with all the others 4490  
 Call that culture draw lines  
 Call that the human condition

And if ends to social construction were to  
 A filled canvas 4495  
 When declare an ends are brought  
 Or to paint atop prior humanities like growth  
 Endlessly endless or either without history

The jailed spirit 4500  
 Ask for contentment in any way if  
 Satisfied with a demented spirit  
 Sit quietly exteriorly arranged as if  
 A body were all that were in a control defeated then  
 4505

The prescription for defeat  
 After the liquor  
 Say there are no parameters even if [they] are  
 Cling to that like faith dots  
 Build a moonshine still 4510

And look within that  
 If to assume frames upon one's acceptance of frames  
 The power then to generate frames  
 And the categories like science becomes 4515  
 The domain of control

And if the assimilation of [that]  
Lesson  
Be torn from remembrance 4520  
Will there be enough psychiatries to get one through middle age for  
The remaindered social body

Society will draw fancy lines in front of  
That which sucks 4525  
That which assumes that which is should not assume  
That which is powerless and without control and fearless and  
Failing to thrive

The other we they move ahead 4530  
And that is only a religious order  
Say to not move ahead is against evolutionary ways  
Gods dogs and Black Friars the women the women  
Do I not concede I am differently mentioned for my own interest

4535  
Reply  
The generous ways of social intervention are to  
Prevent intervent the catastrophes of social division  
The actual jails are not  
A categorical imperative 4540

This is a position of social welfare  
And to gather philosophy for seminal outreach the  
Periodicals the books the words  
A targeted note to [that] audience and 4545  
Context is discerned

Regard an arbitrary position as original  
Regard an arbitrary audience and  
A message one to the next is minded as social considering 4550  
[That]

Nor the rest involved

What are the rest  
 Them observers of [that] exchange 4555  
 And if a tertiary audience were in a respect them  
 Peers or either affectees of a sort  
 A message is to a greater social than we

Like a psychiatrist speaking sociologically 4560  
 Like an empathic poet  
 Like a mother  
 And if [a] messages were in a language other than an audience's that  
 They be drawn to [that]

4565  
 And that is only educational for  
 What seminal idea is not constructed for  
 Social engineering  
 [Disgust] as if we are civil  
 Who teaches to let [that] fly where it does without I 4570

Good education and the other type  
 If education were curriculum or modeling the broadness of  
 Nothingness  
 Determination of goodness whether I 4575  
 Listen push those buttons first

An attention to that which connects  
 I listen to the natural forms  
 Come in several ways 4580  
 What is not natural  
 A question to one's own consideration

The varieties of artificial sweeteners  
 Ask are not manufactured compounds natural 4585  
 Ask a body that

And if a body were reference to nature  
A body is reference to natural thought

And if that is a start like origins 4590  
That all knowledge be contradictory to the dissolve of  
The irrelevancies of foreign institutions and the unpalatable and  
The unremarkable  
The remainder is close enough to certainty 4595

For [that] is lived by  
Upon which antennas are grounded  
And [some] information is predicated upon acceptable terms  
Whereby others have not met  
Preconditions for consideration 4600

And if an [other] bracket of knowledge  
I forgo  
Call it something like evil like mythological  
Evil for history proves [that] line of 4605  
Thought

The character of perception the character of publishing  
Either  
One is referenced to experience and its 4610  
Joy  
Or either to say a market is also involved

And the banality of tokenism  
If moral value were attached to saleability rather 4615  
If moral value were not attached to saleability  
The rice gatherers would eat only rice nor trade for sturgeon  
Nor the beadists trade for pots

Token value is my economy 4620  
Nor the whore for aftering comfortable shoes

Nor the whore for making the most valuable myself  
Nor token value is my economy if  
Only enough attention to trade

4625

4630

4635

4640

4645

4650

4655

FIFTEEN

A value of a thought [May be] determined by its difficulty in acquisition The complex and the concealed the secretive They hold to patents to exact schools Say a commitment is required	4660
Though regard common knowledge whereby No efforts to proprietarism And them regarding knowledge with a hold Letting out little fascinations in paid pickle trickles A value of a thought is what I allow	4665
Tuition for official knowledge And the spies are thieves or either genius And the possession of religious information Dogma to praxis Without defending what generates dogma institution	4670
The longevity of information is its standardization The utility of information is its Baseness to language Surround an idea with latin like medicine Make itself different and saleable and constructive	4675
Empowering research like intuition and Say marketing is only so dazzling for the unremarkable Truth holds a higher constant than Colors as social constitution And who knows truth better than the other	4680
Say for each domain each order I go for that type of truth Begins free market and	4685
	4690

When all knowledge is open source	
What then determines authority schools are intro to process 101	
The protectorates of knowledge are	4695
The trades of society	
The associated material the instruments of application	
Their development is the support of [that]	
Institution	
	4700
The obvious printing press	
The technology of information	
The medical instruments	
The classroom the professor as labor	
The fragments of an institution	4705
And if a certainty upon a knowledge that these strains of material are	
Good	
A students path to [that] truth is	
The stepping from one fragment to the next until among a	4710
Truth when realize	
An object were then the severaled aspects of traveling	
Though ultimately one is at [the] object and	
Social qualification is to	4715
The realization of understanding	
Typified by [a] degree but not always	
Official education is inherently vocational	
Nor open to continuity streams	4720
The development of a workforce is from technical studies	
What is not technical	
Though what vocation then does not imply continued studies after [that]	
And when the mind does free	4725
The prematures of early wanderlust the	

Postgraduate exploration from that shackled [experience]  
 For social determination was outlined too perfectly too  
 Succinctly

4730

Resistance is to predetermination  
 Resistance is to that which declares  
 Only a particular area for free will  
 And when we call this art subversion it never was though  
 Traveling without a system

4735

The lines of predestination are for conservation like  
 Safety lines having proven themselves mastery  
 Against [those] declared pitfalls  
 Social history has demonstrated  
 Official education is a warning is it only

4740

And if I respond to the threatening confronts of  
 Social composition  
 Say I will have taken a humor for a comfortable life  
 Like power is authority  
 All of the possessions are in a line

4745

Remember that language as if it were my own for  
 To have no other speech than [that]  
 I am equal to the authority I was once contest  
 Like legacy I am authority to  
 That which qualifies itself for what I once was

4750

Elderhood comes innocently and without decision and  
 The little instances of advice  
 A softness equaled to senility by  
 Those without having known trouble  
 Yet

4755

And if age brings gloat nor thought to

4760

The primacy of modern experience and social records  
 Say a selfist energy lent to social structure I did kindle  
 I say the birds are still the water is still  
 Carry away from [that] responsibility for what can be done 4765

Opinion does change will it  
 Not  
 And again opinion will change if I am to live and continue living  
 Or rest in constance never again realizing 4770  
 The social contest

Who does read international news and their spouse  
 The local news  
 Call that household diversity 4775  
 Sharing  
 Coffee

If there were a mark to when I entered [this]  
 Stage 4780  
 A setting event for a frame of mind were it  
 The experience of death in one of its  
 Forms

Mortality is sobering to the wildness of adolescence 4785  
 Nor say one is mature now for having survived [a] [thing]  
 Though to be prepared for social sobriety  
 Is an acknowledge to inevitable forces of life  
 Responsibility 4790

How to teach [that]  
 What audience is it I am conditioned to care for  
 And if I am of an audience how was I selected for  
 That social purpose is authority and  
 Origin to information 4795

Parents were [that] assumption and if  
 To cast those lines like age assumes itself am I to  
 Now gather the information like choice  
 What [type] of education is that called 4800  
 How

If trained for the assumption of oneself  
 A nature is lined for possession as if listening were possession  
 And the clouds of information everything 4805  
 Is nature  
 I listen

Nor say the library were the only'd source of  
 [Stuff] 4810  
 For what author was inspired upon sitting upon shelves  
 Perhaps the logics though  
 That is advanced and [bracketed] like [numbers] are bracketed

Information is utility 4815  
 And from these questions the evidence arrives the  
 Distractions are gray and nothing  
 There are no distractions to truth  
 Lest it is not truth but just and unrecognized  
 4820

Do we not go in several directions and if  
 Discussions of those in social congress that  
 I am drawn to other lines of truth  
 Say afterwards  
 That retrospect is reason for social congress 4825

And the mentions of history for having traveled through  
 History  
 There is a great deal to apply and  
 Apply nothing if there were a greater lesson than 4830  
 Passing time

A present is force and  
 The doubts of having seen the perspectives of those  
 Authors 4835  
 Rather to start history again every day  
 Remembering the kringle the airwalk

History is as fallible as its trust and if  
 That original history were institution 4840  
 To be expected like degrees are expected to  
 Entertain a line of thought like Jesusism like folklorism  
 That conditioning is to social structure

History is the character of congressional union 4845  
 It was in 1550 first contact  
 It was in 1750 the schism it was in  
 1950  
 The reaffirmation who collected [those] intervals  
 4850

And what is different as if history were novelty  
 Because a brain to oneself as departed from institutional thought when  
 The needs of professionalism limits stop  
 Participation  
 Like union lines like picket lines I am I and self developing 4855

A charter upon founded principles and  
 Those mighty signors like representatives are in agreement that  
 These things are hereby determined to be  
 Good 4860  
 For the errs of history are evident

From a spot ahead move in social arm in arm  
 Though futures do mention who was not  
 At [that] signing and 4865  
 Who was thought of as lesser than equal

Then

The inevitability of social balance  
Assumes all kinds will be brought against one another in 4870  
Friendship or other  
And the crackled spots of superiority  
They are fallibility to humility if that be good

The competition among groups is old as old as 4875  
Language and perhaps its  
Precurse  
For reason to language may have come from threat  
Then thank unease for poetry

Thank trouble for poetry thank 4880  
That which is difficult to assume for poetry  
Like beauty is to poetry for its immeasurability  
Like war  
And if poetry were try at measure they are not defeated yet 4885

Poetry is a youth game for [they] are not  
Defeated nor can they be defeated lest they grow  
Old  
Regardless a time upon this face 4890  
Poetry is a youth game for [they] are not defeated

And the tines of social intercourse call congress like  
All poetry  
And the tines of anyart like language 4895  
They keep speaking for  
The immeasurables are still evident

The immeasurables will be evident as long as  
A people claim humanity 4900  
Nor machine can claim development like I resolve

Perhaps advanced though completed  
Them

Humility is to knowledge though 4905  
Claim no knowledge that all be a cloud  
I too am a cloud then and  
Uncertain and without degrees  
I am measured in uncertainty then

4910

What is once black is plaid what is once joy is  
Errand  
Go about a business and knowing nothing  
Nor go about business which is my own  
Nor remember going about 4915

[That] is grayness to character nor color at all  
When the leaves are not autumn monitored and  
The sheetlightning is the same word dazzling  
Are we not here again coloring ourselves the same colors as if 4920  
[That] were preference

Enter preference if a teachers allow if a  
Governance allows because  
They like authority let it out in gradual whorls so as not to 4925  
Disturb  
Revolution is against quotas of interest

What is it that assumes a slowness harness to  
Social fascination and 4930  
What is justification for parental villagism as if  
That were the best alternative to  
Tribal authority they call me young and unnerved at

Nor to wonder at the dissolve of collectives if 4935  
To recognize efforts at social health social welfare social

Continuity from exterior domains  
 Had not considered an ambition were  
 Without consent 4940

The social scientists  
 The social artists and  
 To choose a side if there were no silence to a dialogue  
 Then poetry were a mark to another  
 Alternative 4945

The most solid foundation is without consideration  
 The most solid foundation is  
 Naive enough to present joy naïve enough to  
 Say there are greater [things] than 4950  
 Divisions nor is death that holy like threat

Call that goodness of character for  
 It is  
 And simple enough to mind oneself nor corrupted upon 4955  
 A social congress which acquires points  
 And who will bind themselves to the purity of rural life

Nor character located in a place  
 I argue 4960  
 The mention of association of character to place is  
 Division  
 Though who does not entertain their home geography

That is antiunion and antiphilosophical and apolitical 4965  
 Just a flower cause for holding oneself to themselves  
 Nor were you invited just envious that  
 A river is not yours lest  
 You form one larger local sphere than the last  
 4970

Respond family is local

Family is portable family is religious  
And if character is from that then enough to satisfy the  
Genius of social exchange which will cling to ends at any  
Cost

4975

4980

4985

4990

4995

5000

5005

SIXTEEN

The wandering mind dislocates the relevancies of  
History 5010  
Say context is substance  
The parameters of an experience say yesterday is  
Insignificant

What a day does bring 5015  
And that is as personal as letting go the minded tethers  
For upon the latter bounds of this experience  
The past is then allowed  
The future granted

And to have lent a focus to 5020  
[That] domain  
Called a thought capsule religion anything  
A broadened perspective at having left [that]  
Am I now full and fit for new summaries 5025

It is a program of degrees and  
The last religion is the last greatest cosmology  
And in the next growth  
To call it by the same name 5030  
[That] is a question of commitment

Nor are there ends to learning  
Though call such a statement [philosophy]  
For an acceptably flawed certainty may be enough to 5035  
Live comfortably  
How great a seeker

Nor impose such acceptably flawed information for  
That code comes with social limits 5040  
The wholer truth and its development is

For the softer temperaments of [that which requires no  
Elderhood]

Truth defies age 5045

Nor say youth is inherently a greater source

Nor elder

Lest a culture be to a comforted ways with

Other types of science

5050

The growth of intuitional chapters

From proud geologic quarters

They cling to their stones I do

Make little errands from that I do

Nor to call that a name until an [other]

5055

Among separated social features the

Crosses like ambassadors throw leadership models at

One another

Like any love start test throws leadership models

What is cultural marriage like globalization

5060

Globalization is for I without focus globalization is for

The hyperfoci

Globalization is for travelers

Globalization is for

Calling out words when I am winded

5065

Shall it be hereby required two languages

Ultimately the most radiant is without outer bounds and

The inner familial language

Without inner limits

Say the separation of lingualism is for poets

5070

Because a noun is a thing is an object

Not really

5075

Lest the representative forms amount to  
 Their own truth  
 Nor is a museum its own truth

5080

That is secondary if meaningful that is tertiary and  
 With decay  
 Because what they say about  
 [That]  
 It is gone when they are gone lest legacy

5085

Nor legacy be infallible when  
 The next president of that social institution is  
 Still relevant  
 Because  
 It be not Winter any more

5090

Context to monological thought context to  
 Dialogicism  
 What is audience I am reactor phaser like  
 Participant  
 When dropping out is warrant

5095

The secure little box frames  
 Born among them large enough to climb within  
 I grow large and wear them around my neck  
 As  
 Beads

5100

That is the representation of oneself and if  
 Representation were social policy if  
 Public relations were social policy  
 And who is not spelled in a way brought about in a way  
 And speaks in that reference

5105

An error to representative thought to believe

5110

[That]  
 Is similarly received between the two of us  
 Though close enough to call that [thing]  
 Shaman 5115

Carries a dialogue  
 That [thing]  
 Otherwise remembrance is my own  
 Perhaps desirable in my hermitage 5120  
 If a one is social to themself

Nor the fascinates of global minds allow a  
 Hermitage  
 Nor a hermit be known 5125  
 Nor a hermit be found nor heard  
 I do not know a hermit

If a soul were sent to hermitage  
 That is society for its presence overwhelms 5130  
 Or the preference of oneself to oneself  
 That is self interest or greater freedoms [there]  
 Speculation lest I claim such an identity

A social economy with too many complexes 5135  
 The simplicity of a one's own news is  
 Romantic  
 Nor responsibility  
 Nor answer to social clouds confusion 5140

And [that] heir to all personal knowledge  
 Another cannot claim the worth of interest if  
 Not to let in greater strings  
 A callous to sociology a callous to  
 History 5145

Nor a presence defined if being is without a frame  
 Animal is that which is taken like  
 Preference without thought without intuition  
 Then call all hermits alike 5150  
 Nor will a hermit know another hermit

And to reserve a portioned time for self identity  
 Like church the  
 Clouded river walk the 5155  
 Attentions to carry oneself among climbing stones  
 Reserve [that]

And if the remaindered life were given like service  
 To social accommodation social 5160  
 Allegiance  
 Nor qualify such an existence  
 What examination to an information

Information is not arbitrary I explain 5165  
 Because an editor because a market because [they] say  
 Responsibility  
 And if morality were implied upon [that which is given and withheld]  
 Questions what mines moral responsibility

Nor care nor speculation if  
 To reserve a control for news sources  
 For disgust brings about a personal control  
 To hermitage or either  
 The initiation of a new dictionary project 5175

The invention of language is to  
 The notice of alternatives  
 The notice of that which is not noticed  
 The invention of language is to amusement 5180  
 [What] is a [stop] to the invention of language

Resistance to an expanded language and Who is the subvert The expander or that which resists expansion Ask who is the lesser population Ask what philosophy does move nor can a philosophy move	5185
[That] is only a position To remark a philosophy is other than social position is To remark I am a form And if the genesis of idea were possession of [that] Say a position is a reflection	5190
Nor follow [that] which only explains Nor follow philosophy to be authentic What purpose is there to the literal the ambient Forms Ahh [then] what purpose to consideration	5195
The administrative functions of A knowledge of language And the ordination of logic like mathematics for The exercise of [that] mind [It] is a social regard	5200
And if to call logic at the needs of social order Who will live within a science ultimately And call social orderlines science Nor expect the schisms of rabbits to birds to plants As if there were a common nature to being who will allow [that]	5205
And if the conformity needs of social protection the Developments of specialisms Respond [It] is a labor to remain authentic and without	5215

The tethers of social reliance [herald hermitry]

And efforts to remain with  
[A] regard to social composite lest this legacy 5220  
Die  
With this life  
And that is a question of religion like faith

The repeated frames are hypnotizing 5225  
And live within the exacts of order  
Expecting [concepts] one and the next as they have always  
Come  
The mind will whorl away [return] 5230

A commitment to ritual is a commitment to  
Season  
From where I am brought is recognized  
End the cycles are heartness to ones retrieval  
As I am lost come again 5235

A question to order  
If man were natural and [the natural philosophy]  
It be the follow of cycles  
If man were other than natural [man as alternative to nature] 5240  
A resistance to the efficiencies

And that is a question of religion like faith  
To become efficient or to resist efficiency  
Whereabouts the nature of original [philosophy] 5245  
Those were parents those were early experience those were genetic disposition those were logic  
Nor matter origins when belief [I am I] [I]

Walk around Jesus resident Jesus regional Jesus  
Jesus in residence 5250  
Identity is given identity is

Assumed

Which version of Jesus was that [you] mentioned

For the social determinations of character are 5255

As manied as [that which is understood]

That is psychology

And if that were brought to religion then

Leave [that] strain of proselytizing to education

5260

Nor education be knowledge just its transfer

Say knowledge cannot be known wholly

Say nature cannot be known wholly if that be all

And I do try

[Science]

5265

The compartments of learning are to

The failures and impatience of self wholism

Confidence is to say I am genius [enough] and if

That were cause for middle life crises as if

5270

There were just one more [thing] to know just one more [thing]

Satisfaction is to the contemplates of existence

[God] given a dash of momentry upon

These physical forms

5275

Like art will be experience having lived proudly

At death's entrance

I do deliberately what is within a control

And the accidentals

5280

I assume their power

Make little governances from that

Make little sciences from the reliably curious

Like the assumption of social authority the

5285

Assumption of education

As if a seymore of thought were qualified as Socially relevant Then ministry or either marketry begins	5290
As if one were not another Share a public relations to ideology Draw in social forces to [that] And if I were convinced upon the value of a [thing] Do I buy faith as I do buy articles	5295
The nature of convincing if A one does require that [thing] The nature of convincing if a target were skeptic Enter the domain of social control to The redistribution of wealth	5300
And if all literal material were to Convince of a [thing] or another [thing] Say efforts at convincing are to one's own interest And the substance of an assistive mind Question [that] reason	5305
What is help Nor revert to dependence upon the possibilities of assistance And having been convinced that help is useful Nor an allowance to one's own gifts If help were only received nor ever given	5310
[That] type of hermitry is brown and Sucking Leaves a soul to others Leaves thought to others Leaves itself	5315
I am regrown in resistance	5320

Nor to have considered oneself as protest only  
A critical mind and [sometimes] [never] convinced because  
A critical mind nor ever convinced  
I am regrown in criticism 5325

And if it were to be grown in criticism  
The gift of criticism to otherhood  
A question  
To give oneself markedly against against if 5330  
[That] position were to the strength of others

Such a thought  
It is a justification for warism or either competitionism  
That an honesty given be to the making of 5335  
The strength of others  
And divinity were to the criticism of others

Locate that which is other and opposing  
For a circle does not include other 5340  
The existence of social other will make  
The opposite of [them]  
Strong and interior

How far for pride 5345  
Until it exists as xenophobia  
With disallowance for fundamental existences  
Fundamental free will  
What does insist a pride question itself 5350

The age does come for elders to  
Only consider themselves  
A first principles to one's health for  
Having given families and career their starts and allowances  
A job for youth to grow in discern 5355

And if age be a model to the other sorted sociologies  
 Who is reasonable and existing as a one  
 Against a lotted peoples directed at themself  
 Nor shall I become a hermit as model for 5360  
 [That] as response is fear or either neglect itself

Though who is not oriented to a sociology nor called  
 Hermit  
 The unificants saying all are created equal 5365  
 Perhaps  
 Though who is grown equally and similar

That is a trust to the general principles of  
 Social becoming that 5370  
 Among a separated peoples there exist  
 Lines of resolution for charm for grievance for  
 The maintenance of a greater good

A family a neighborhood a community a 5375  
 County a state a nation  
 And the geographic lines saying a peoples will be limited to  
 An indoor existence for a season and  
 Them without such lines what does bring a social [all] together  
 5380

And no wonder at  
 The distaste for space ministry as  
 Their is no existing thought to [that without social frames]  
 Call [that] colonization at best and  
 [That] reference to growth is incestuous 5385

If a given peoples do require a border  
 The appropriation of borderism is supposed in one's own  
 Becoming  
 For having been bent and 5390  
 To recognize [that] as sociologically oriented no wonder

Rather grant the world a stay and  
Teach responsibility for that which one is [not] responsible  
For 5395  
Though call that irresponsible and uncritical [itself]  
[Enter law] how

5400

5405

5410

5415

5420

5425

SEVENTEEN

Law

If [it] were a word brought by authority as if 5430

Order not having been prior to its classification

Law as anthropologic study or either

Law as regard to social idealism

The proper mention of morality 5435

Appeal by

The negative social states

Nor argue thievery and rape and murder are unjust

Ask what is their decline

5440

A question of justice

[Its] association to law

Law were then vehicle against the unjust

Then education were law

Then social consequence were law

5445

Authority assumes itself

Declares a manifest for

Disproving the existence of mistreatment

For if there were no mistreatment nor argue dystopia

5450

Nor convince me of peace if it be otherwise

A critical mind to [that] behavior

Existing in negative reference to

The aims of social progress

5455

Question a natural social progress

Had it no mind for these well intentions

Law as protection to

The variants of personal direction

5460

That is democratic enough if

Governance were the protections of individual limits	
The fair protection of idea formation	
And what bounds to reason	5465
If an understanding of limits were to consume another's	
Understanding	
A recourse to the total states of intellectual assumption	
Ask if imperial administration be just	
	5470
The consent of	
The administration of ideas	
Rise for the hegemonics of social participation like	
Slavedom	
Enter property rights like intellectual property	5475
Then an idea be saleable	
Brought to market put in little stone templates	
Respond if intellectual property rights exist	
A dollar be law	5480
After an idea is protected	
Debate whether the systems allow for	
The independent formation of idea the independent climate of	
Thought	5485
Like a sheltered school moves in several ways	
Ask if a vocational school only were inventive	
And the recourse to intellectual stealth	
A spy was here and stealing notes	5490
Institutional formation upon unoriginal foundations is	
A question to authenticity ask morality	
What is a product of [that]	
Though an institutional product be character and	5495
Separated from a material product the likes of	

[A] pharmaceutical What is competed for in The engineering of knowledge	5500
[That] is reputation the Location of character the location of ideas over [that] And public opinion were to University admissions Public value of university product is reference	5505
Likewise religious formation Them for social interest them for The associated idea[s] of divinity If a charter were constant the [acts] of social being Were to a menu	5510
And what of social invention social inversion A charter is an idea As if a meeting for The formation of charter is more significant than its peopling Perhaps	5515
[That] is a question of social welfare If one or the other indeed be chosen A charter or A peoples as ends and undirected Policy or apolicy	5520
The foundations of an institutional position are To its futures and To its outward social engagement The expansion minded ministries are different from [The] social clubs [the] esteem clubs	5525
The nuclear structures of social organization	5530

Then all social entities are governed in a nuclear fashion  
And a social institution given to charterism  
Like an ideal might be assumed by any  
Peoples 5535

The most ambitious peoples directed at  
[That] attitude of fairness  
[That] attitude of social composition  
Charter disregards [them] who begin a charter 5540  
[Constitution] disregards a makers of [that]

Ask why an ambitious circling peoples without  
A verted direction of their own  
Assume the mantles of that [other] original charter 5545  
For it were too pervasive  
For not to gather an interest

Or with profound beliefs upon  
The ultimacy of that idea 5550  
Nor question a principled idea if it were  
Round enough to include the whole of a culture  
The whole of many cultures

The author of [that] is mention 5555  
And that is only history  
For a charter standed upon any foundations  
Truth is truth is it [not] and  
Regardless of its acquisition truth is truth 5560

[Enters] the admissibility of forms  
For what idea is stolen and acquired without rules  
Nor contest nor jurisdiction if  
A mind a body were not harmed in acquiring [that]  
Knowledge 5565

And if [that] idea must be cleansed prior to its  
 Affirmative social introduction  
 Say an author a committee were not representative enough to  
 Allow a universal consideration to [that] 5570  
 [Problem]

And if I am so dissolved upon notice of [that]  
 [Problem]

And a standards disregard the slum and fatal origins of a 5575  
 Thought for desperation  
 Nor when an idea's allowance it be granted full worth yet

As if any idea were actualized in the first without  
 Conditions 5580  
 A standards thus presumed  
 A first principles presumed prior to  
 Adoption

Charter evolves from first principles as any idea 5585  
 Like text  
 A premise upon a sacred foundations and  
 Through language it be expelled from the private domain to  
 [The] [a] public

The universal nature of creative forms become  
 More universal  
 In their public application  
 For who could grant the limits of a charter shaped in  
 [An] image 5595

And if a process to charterism  
 Say we accept the next greatest until a  
 More advanced charter is revealed  
 Until a more advanced charter 5600  
 Ask what of a system of saints for the protection of histories

What is to records when  
 A modern histories are so delicately important  
 A prevailing idea is 5605  
 A temporal comfort  
 And in twenty years the ebb of [that] language

For wheels will turn or either  
 I stop 5610  
 Say rest on good ideas until  
 Nor closure to thinking if  
 [That] supposes conditions

And who is not academic if 5615  
 A social value upon postmodern being  
 A social value upon [those] heroes with ideas  
 The structure of modern ideas is to the greatest logic  
 The most inclusive logic

5620  
 And the digress of I not in [that] contest  
 It is not digress I profess that  
 A living without regard to contest is  
 Personal  
 A living illiterately comes in other forms several 5625

Nor say a gathering of  
 Alternative forms of information be less a contest than  
 That which the journalists represent  
 Nor say such an occupation vocation be less concerted less 5630  
 Organized even if its records

Again the hermit for wretched and bent  
 Social structures  
 A formation is excluded when social foundations 5635  
 They be deemed inadmissible

And what conditions to reentry redemption

The inauguration of authority is to

The design of character 5640

Ask if authority be assumed or given

Ask if the design of character were socially ascribed or to regard

A character is one's own make

And if authority be those 5645

Qualities of leadership and separated from

The entitlements of

The conditions of social position

The origins of leadership qualities are learned

5650

Nor matter if

A consideration to the methodology of qualified

Leadership

Accept quality leadership upon arbitrary principles this time

Say a method be to the outwards of her information 5655

The peripatetic style the

Elections of a journal upon another the

Discern of food the qualification of food

How I do

5660

Model that which demonstrates a goodness

I do speak [that] affective language

[That] language having grown a cosmology atween its

Vowels

5665

What does make sense and

Who does say [that] the best I do

Language is as good as parameters [and]

If the living notions require an instability to lingual measure for 5670

Certainty [is] not yet fixed

Call upon poetry [and] who does not require a poet with a regard to  
[Philosophy] That is only a question

A thought is a thought and 5675  
Brought to language it is [thus] socialized  
A doctor for [that] institution  
Make programs degrees schools for  
The convince of social systems

Nor argue 5680  
The existence of several thoughts and if  
A separation of wills  
A method to metasocialization whereby  
[A] way be unification to disbanded experience 5685

And ways like schools  
Regard a unified way as process like  
Allowance to [that which arrives experientially] and if  
A process to discern 5690  
An idea retreads those questions for its position

Regardless continues these certainties  
And if they be socially relevant  
It is not for a marketing department like an impose 5695  
Truth manages itself and [that] said  
What is a question to adolescent trends

Am I not searching like the humors do  
Insisting [that] 5700  
A modern fashion can exist does exist for  
[All] is not learned and if  
[All] were supposed we are defeated and lifeless

The exterior to history 5705  
Ask the parameters of history

Say it were records say it were the past  
 If time  
 Then all will be history if time  
 5710

Operatively start language for  
 The recourse of speaking absolutely is  
 Not concerned with the minor thresholds of this limited  
 Ness  
 The foundations are little and separated  
 5715

And the reports are to the connections  
 The art is to the connections  
 And if there were a faculty to the separations then  
 Recognize a competition to  
 That which separates and that which unifies  
 5720

If a soul were the composite of social structure  
 That all be resolved within ultimately  
 Say the soul is static for this the soul is a banner  
 And to regard a several souls until I am blind enough to be  
 Ultimated and selfist  
 5725

Nor decline life  
 Say a several souls are the introduction of learning and  
 Complexity  
 Nor adhere to [those] finalities of constance  
 In the midst of manners and social contribution  
 5730

An information other than  
 A regard to records a regard to history  
 [That] is with audience  
 [That] is directed  
 [That] is with intention  
 5735

[ ] brings together the desperate the fantastic  
 5740

And if a tethered peoples need be  
 Separated before their being properly connected  
 Disgust at [that] authority with an outward attention  
 As if a model could outwardly pose a look within 5745

Honesty is only humor  
 And if a humor to the conditions of other people  
 What can be expected as critical returns  
 [Enter religion] 5750  
 For not to do likewise upon [that] principle

That is only morality like faith and  
 The determination of  
 [What] a person socially represents I elect 5755  
 [Enter a nature of goodness]  
 [Call it something for its reproduction]

And exterior to [that]  
 Does an administration of goodness require 5760  
 An existence of badness  
 And what attention to that if to be  
 Permanently elated

The improvement of being one day to the next 5765  
 And if to include the world in all directions ] all [  
 People are important  
 Are the possibilities of existing globally  
 A neglect to [those] near my side [those] things near  
 5770

And strained at a choice  
 And that is emotion for lack of control  
 I say the mature are separated  
 Attend to several forces  
 And whereabouts I rest I too wake [there] 5775

Ask if it were grace to realize separation  
The aspects of many forces are truth are not  
The aspects of many forces truth  
What does affect is a subject called 5780  
Curriculum

I am standard  
I know no other standard  
[What] does enter this I call standard what is meaningful I declare 5785  
[Standard] and  
Refute what is not

And language for the declarations of  
Refutation 5790  
For what I am  
If I were curious of that or either proud  
[That] would be a language to my own reproduction

If language were resolved thus to 5795  
The decline of negative worth  
Say social systems are inclined to negative congress  
[Law] is as systemic character  
Nor features of congress be to reward then

5800

5805

5810

EIGHTEEN

The fascinations of naming	
What power in developing [that] science	5815
If it were	
Do I not gather meaning	
Use a meaning again again until it is exhausted	
Nor to use the word science like	5820
It were fixed if	
To know a thought its representation be	
As fluid as inspiration	
What comes and travels what is fixed	
	5825
To cling to the spheres of social certainty	
And believing [that] ken	
Be necessary for social reproduction	
Lest objects are hard and physical only and	
Impossibly transcendental	5830
The gifts of language are to the	
Reshapes the reappropriations of experience of	
[Those] fixed forms	
To draw a charm around existence	5835
Nor require I believe as yesterday was	
And to have danced around experimentally and	
Upon middle age to have settled at	
Some sum	5840
Appropriate enough for	
[Proper] reflection	
I am interested in [that] [thing] nor can draw tines about	
[It]	5845
A name given and so sighted as to	

Never forget [that] association atween sound and object  
[That] is a relationship whereby a lingual object assumes a sensual object

And coursed for conceptualism 5850  
Like a mind attends to words for their transitive properties  
Nor forget origins away  
Music and physical [stuff]  
Lest a language be yesterdays 5855

Or say an olded language be fine enough if  
To suppose an infinite potence be captured upon  
A given worded parameters  
And license to invention  
License to the imagination if 5860

Though regard an idea still be earthed equally among  
A social presence and  
[That which is sensed]  
Nor that be all nor could that be 5865  
[All]

For being is not fixed to lingual possibilities  
[For being is fixed to lingual possibilities]  
And if an atmosphere will exist 5870  
Who cannot call it something regard  
For not having called [that] is not notice nor its existence

If a mind  
As bound 5875  
Nor compelled to modern systems [the day]  
Nor responsibility to external miseries  
Lest a boundaries be as great as transparency

Discourse to 5880  
Having been closed

Having been slighted to the ends of social inversion  
 What does turn itself to congress  
 What conditions to share a poem  
5885

Draw a poem from those borders and  
 Without audience  
 Say that was for records for shelving for  
 Comfort in shelving oneself  
 For organizing oneself at [those] borders  
5890

[That] were not I  
 The river the ethnographic whorls the cañons [that] were not  
 I  
 Discipline to [another sort of] [poetry] of  
 A position among [that]  
5895

For social conditions are mine  
 As any labor as any presence a spot  
 Among what interests  
 A spot among [that which occurs exterior to this]  
 And social exposure to that which kindles social regard  
5900

The functions of poetry are to audience  
 I am  
 And who else will listen  
 [Pause]  
 Or either call walking and without language poetic  
5905

Hear a poem  
 [They] too exist  
 Do [they] not exist for having caused a thought  
 About [the air] [the game path]  
 Remark upon a gentle force an abrupt force a gentled introduction we are too  
5910

[They] were not easy  
5915

Having lived together is self streams  
 And if it were  
 A selfist notion  
 To come together what is not a selfist notion 5920

Word art  
 And the cause for artists is the cause for  
 Marking a position  
 And when she was late for having reached out 5925  
 [That] were my misinterpretation

Nor require a period for  
 Getting over that which does not respond if to have  
 Committed 5930  
 To social engagement  
 Do I not still sing at having committed a self

Nor urgency nor greater freedom in  
 [That] 5935  
 Just  
 Having learned a several peoples are not a person  
 Nor a single lantern ever be the brightest spot of night

And if defeated 5940  
 Where turn inward to those familiar bounds like  
 Safety  
 The next must enter this domain with passwords like  
 Southern oranges

[That] is reluctance 5945  
 Nor reluctance if [they] are impermanent like trust  
 The willful do see  
 Around such [things] feel around such [things]  
 For not having left significance 5950

The self is memory and significant  
 [It] protects itself  
 Finds better ways better positions that  
 [It] not be disturbed that 5955  
 [It] be left to develop in a way

And when the social spheres are loss  
 What is not questioned as if  
 The shields and fashions are now permanent 5960  
 And if there were [that] password which resolves everything  
 How open to recognize such a [thing]

Nor say I have not learned  
 [That] reflection were for poems 5965  
 [That] reflection were for social intervention  
 The glamor of knowledge is its market  
 But a loss were that start and [that] cannot be taught lest

They come together 5970  
 The single filed miserables we  
 For learning from  
 The institution of a man who has lost the greatest and  
 Retains a wit

5975  
 And had religious [stones] been brought by such  
 Comforts  
 They too send futures to  
 The apex of  
 [That which is most comfortable and resolved] 5980

Of a mind to force [the institution of care] or either  
 [That] [way]  
 And the reformation against desensitization to  
 The clusters of social pathology 5985  
 For an insistence on normalcy regularity

If philosophy were to normalcy and The sensational were to attention If there were a resolution to rest among sensational [things] If a standard for The repatriation of blasphemy and obscenities	5990
[That] is curriculum Regardless the numbers the stories the language for The integrated message were [Silence] [This is something you should know] [this is how it begins]	5995
Dropping out is no consequence if To be resolved against [that] institution And if The channels of repatriation were impossible Is not an [other] inherent to drawn lines	6000
If a social predilection to freedom ways What tolerance to any lines [That] is the source of American character if Education were from [That]	6005
Nor bound to relativism if An ivy stop were Imperial formation Draft a tribal council Nor recognize tribes	6010
Ask what qualification to thought As if permission were required for [that] And the dismissal of institutional opposites because Hegel was not temporally selective enough nor have I played	6015
	6020

A [game of checkers] with Hegel

A social concern for opposites to greatest ends  
 And what disregard to a [nature] which 6025  
 Will not nor cannot recognize  
 A social sphere  
 That were static call it reference

And joy to be so firm in philosophy that 6030  
 [They] call me natural and reference  
 Without contradiction  
 Then I am a stone and without time  
 But only saying things that are true without emotion

6035  
 Given an ability to say  
 [That which is untrue]  
 And pride in lies its potential because  
 It is known that  
 Nothing can say the opposite of truth and mean it except [I] 6040

For there are other meanings in  
 Nonexact declarations  
 And call that human and exploratory for  
 Believing the 6045  
 Illogical

Ask what of human subject review boards for  
 [The testers] for  
 [The will of intentional social testing] because 6050  
 A pride in lies is a disregard for  
 Audience or either their challenge

Nor say a protected class exist if  
 Free speech [like] concept is divine and defended 6055  
 For literal strength will prevail and

Has  
 Nor say such a mind is cooperative

If productivity were to imperial sustainability 6060  
 Or in the least such an image were required  
 An insulting social mind of imprudence and indiscretion  
 Were to individualism and  
 Flat social structures 6065

[That] is philosophy and otherwise meaningful  
 Say regard imperial formation  
 [If]  
 It will regard an individual's tendency to  
 Call things 6070

A question of social formation  
 Draw social [things] to strength in  
 Their challenge  
 [That] is philosophy 6075  
 Nor wonder at natural development

And if so proud upon a philosophy it were natural  
 Nor dogma attached if a structure so believed  
 Then natural development is as much to contradictory social force as 6080  
 A tree an animal  
 Rationalizes moral brutishness

The behavioral aspects of social development are  
 Naughty say the naughtists 6085  
 Consequential say the teachers  
 Reflect upon a  
 First memory I am certain of aspects who is not

The language of certainty is a center to 6090  
 Being

And if said language were left open or closed  
 [That] is philosophy  
 And ask if one's poetry were always the same

6095

A similar subject twenty years apart to a  
 Poet  
 A demonstration of  
 The principles of development a demonstration of  
 Context

6100

And sentiment to memory for having been  
 What grace to  
 That [light] among those [clouds]  
 [I] was there indeed  
 And could be upon the forces of anypoet

6105

And if  
 Then sentiment to time as well  
 The passages of age  
 And if a person shall become timeless I say  
 If they continue poems so shall they continue growth

6110

And make beauty  
 For calling beauty like declarations  
 Little word whorls and importances like relationships  
 A declarative mind is observational and  
 Finding

6115

And if a monastic mind to poetic tendencies  
 Little daily key prayers collected like chapels  
 Nor collected for [that]  
 But what becomes of one upon follows  
 [Pause]

6120

Little computer fragments onto netherprint

6125

The collected notes are record for thought the  
 Mind to [those] fragments becomes like records  
 And if a science to thought  
 [That] rational notion is the order of intelligence 6130

There were several of us learning from  
 [That] environment  
 And having exchanged histories for a common  
 [One] 6135  
 We each saw [the ice break from the shore] [that] day

Made little tendencies and metaphors for  
 Not wanting to be so damn disconnected as to  
 Say [that] was nothing 6140  
 The way a water speaks is something  
 Have we not agreed to hold [that] important

Among three people having survived together  
 Diversity is measured in microns 6145  
 Nor such a word as diversity just  
 [That] difference of opinion about  
 The way [the water wears itself] [today]

Diversity assumes a difference in referential existence 6150  
 Nor were the waterists attuned to  
 The mountainists and  
 When they visited for that short time  
 I learned confusion 6155

Geology is a different germ than hydrology  
 Limnology  
 Must we resort to the upperwords God and concept to assume common  
 [Things] [principles]  
 I learn confusion for the conceptual lengths to travel for peace for common reference 6160

[They] introduce vodka for that  
[They] introduce tequila for that  
[They] introduce edible things like ] stars [ and ] sex [ for that  
[They] introduce ] silence [ 6165  
[I] do ] I [ do

And if manners like custom were the  
Matters of time we get together  
Make laws around what is important we get together 6170  
Decide what is important  
Make laws around ] that [

Nor use the word law 'cepting having established stone  
Shall we establish stone we ask this in the beginning 6175  
Knowing stones do not move easily  
Having established little words which cannot be changed in meaning even if  
The world shall change like it does

6180

6185

6190

6195

NINETEEN

[This] means [that] is a game of moderation and  
If a reference is not minded 6200  
If an audience will not know reference  
Do I ask myself such [things]  
It would appear

An exhaustion to conference if 6205  
All language be poetry then poetry is not a word  
Nor say anything be a lingual spectacle then  
If this were a flower so too that so too that  
And reaching for what was good in [that] flower be exhausted

Call that morality like overrepresentation 6210  
Sends a soul dragging for the consterns of  
Actual being  
Having translated a speech to existing emotion  
I still do call upon science for its irreplaceable features 6215

And an imagination to [that] science  
Say the words are imaginary agreed  
Nor an exact meaning attached to [that which already is]  
Had I truly found a something new 6220  
Only a slendered borrowed phrase like etymological foundations

An examination of cause disturbs  
The reluctance for change  
[They] do not go willingly 6225  
[Them] having assigned the same language  
Arbitrarily

Time will correct a peoples together will it  
Not 6230  
Truth declares the standards though

A peoples with relative declarations nor will mind a  
Local declaration of meaning even if a word shall sound the same

Nor mind a science then if 6235  
A commitment to local origins then  
Science is reminded at every  
Rededication of local  
Interest

A solution to [that] if [that] were a problem 6240  
Are we not content with  
The distance of these senses  
The distance of these arms and legs  
Ask if truth like science were manifest destiny 6245

Nor the expulsion of popular sentiment for  
Something greatly true  
It was only a man  
It was only Galileo who disrupts we sleepy others 6250  
We contented others

Ask if the slowness of change stalls interest  
We are only ready in increments  
And them having discharged their curiosities for 6255  
Routines  
Something precedes something else

It is foundational to regard  
The relevancies of a social action as a response to knowledge 6260  
It is foundational to regard  
Inaction likewise if  
Inaction be intentional and with reference

What thought to inaction 6265  
Or was [that] a lazy nonresponse and unconsidered

A welfare asks oneself the nature of  
 Being  
 Is this a considered condition 6270

And the histories are relevant if a patterns are  
 Assumed  
 That is psychology  
 And a preference to that character with a similar interests to this  
 Ask what of social tolerance 6275

Or a wealthier social division if to say  
 There exist those considerate of inaction or action if such be intentional  
 There exist those acting and inacting without intentions  
 Rather than to say 6280  
 The actors and the sedentists

And the intentionalists get along because  
 Within intention exists reason  
 Then language were a diaphragm among the intentionalists 6285  
 Nor structure exist to  
 The variants of being without a consideration like purpose

And resolved to change the world change the neighborhood  
 And a sitter inclined to believe 6290  
 A disregard for the word [change]  
 Because [that] is meaningless  
 Let us open a hostel instead

A banner is important is not a banner important 6295  
 And if a degree to poetics then call it one degree  
 Like chapel  
 It said dogma  
 It said vote and why 6300

And if I stood reasonably by for

Lack of will at  
 [That] consumption  
 Am I a phase to those whorls nor  
 Obstructing lest I consume [a] space 6305

Nor am I invisible nor call out words at  
 The unremarkable like energy  
 Nor has there been an apolitical candidate yet  
 Though I do use roads I do appreciate 6310  
 An educated group

And if a pride on intellectual standards and  
 Without a point for social conversion  
 What is an island 6315  
 Nor mind [that land] without effect  
 It just remains nor regard its silent regards

What purpose to dreams as if  
 That were a note of truth 6320  
 A faith to believing in dreams  
 A faith to their interpretation  
 Nor say any interpretation be less than [that] for I do act

But a conscious mind to that which connects with 6325  
 Unconscious states and  
 [That] potence for supernatural cognitions  
 And to be heartened in letting into conscious  
 What I mind lets in or either holds  
 6330

[They] get together for their interpretations  
 Nor desire the self exploration of  
 [Interpretations]  
 Could a social mind ever appreciate an island  
 I say a social mind could never realize that virtue 6335

And the impossibilities of the sways of [a] social imagination to realize  
 That which is kept personal  
 A holder shall gloat upon a wealth of information  
 Nor convinced of a retained purity of [that] thought if 6340  
 It is convinced to expound

Say anyone holds a priceless charm of  
 [Belief]  
 And the whereabouts of dreams in that relation 6345  
 And the whereabouts of information in that  
 Relation

And if it were a soul a stone which  
 Will not nor cannot move 6350  
 Nor let that move because of all [things]  
 [That] unmoveable belief is  
 [A structure to comfort]

And having decided a social participation with 6355  
 Regards to [some interpretation]  
 Is a delay or either a confound to being  
 For it were too restless to explain  
 Say [that] social requirement is a reason to island

Nor require reason if  
 The privacy of one's ness were always [that]  
 Like character  
 And never having minded social streams  
 Except of an ethnographic mind 6365

Do we not get what we want  
 Form a logic form a justifiable rationale for  
 Extending ourselves through objects including  
 ] People [ 6370  
 What is corporate administration what is labor

And the extensions of oneself like control  
 Rationalized among the religious philosophies the  
 Capital philosophies the philosophies of 6375  
 Evolution  
 For history has proven social strength

And resistance to [that] a strength mines as  
 Subversive 6380  
 Identify [that] as other  
 Ask what becomes of any separation any  
 Idealism which separates a people

Call the separations a charge to social inversion 6385  
 For wit becomes of that which is outwitted  
 Lest a line be permanent  
 Then [they] become another species  
 I eat them then

Nor cannibalism declared for that which is  
 [Certainly] not that which I am  
 Just carnivorous just  
 Carnivorous  
 And that is just appetite 6390

An administration which succeeds itself its  
 Self importance in legacy  
 Nor mind to [that which exists] externally  
 Nor an external function exist if 6400  
 An inclusion is without limits

And what is without limits  
 Nor qualify inclusion as  
 Ever an attention to that which is often 6405  
 Profiled for exclusion like that which does not nor cannot protect

Itself

And if a seymore of thought to [inclusion]

As if [its] address were required

6410

Though [inclusion] is a necessary philosophy if

To have decided against an

Observed exclusion

And inclusion were then particular in its announcements

6415

Nor universally can be said

[ ] All [ is great] [ ] all [ is welcome]

If the word [inclusion] were recommended

For instances qualify instances nor universal thought exist

6420

Lest nothing be considered universal thought exist

Then [that] were the contradiction to universalism

Nor universal thought exist

Lest I realize everything

Then acknowledge [inclusion] were universal in its domain

6425

Nor allow the defuncts of society to [some]

Social whorls

The malfuncts the dysjuncts the dysfuncts the old the unready

The unsteady

6430

For what is accomplished in disorganization

And if accomplishment were rubric

[That] is philosophy

Say organization were a vehicle

6435

And [that which cannot be organized] is

Contradictory to progress and [the] inherently good

Otherwise sit restless unsteady minding

The rivers and rainbows and

6440

That which is personally qualified as beautiful

What progress allows such diversion without qualification  
If progress were philosophy

The moments of personalism are defended into 6445  
Safe spots  
Call [that] religion if religion shall hold no other purpose than  
Sanctuary  
And if that were not do I not protect quiet places

And ambivalence to  
The status of alternative notions of peace  
For that were [other] and unconsidered  
Lest [that] become loud and dogmatic  
Then address peace with greater peace 6455

And the competitions for the minds of peace  
And if there be a social reference to protected places  
And if competition were related to [those]  
Am I defeated among the inescapables of 6460  
Pandemoniums of solace

Ask what of pleasantry when  
The establishment of personalism is [indicated] in  
Social confusion 6465  
A [set] of trees I am permanence among and  
Without their notice but only counting them

Brings one to science  
For [a] [typical] truth is without contest 6470  
Introduce a mind of science and without records  
And [them] [I] for having made institutions of noted forms notable forms  
Apologies for keeping [that]

Nor contest to reason when 6475  
Reason opposes the insanities of social relativism

And if that requires authority  
 [That does require authority]  
 Say it were necessary for [a] [the] commonwealth
 6480

Call a protectorate peace and without contest  
 And the disallowance or either the channels of personal forms  
 The necessary streams to social engagement are  
 Sentiment to populations  
 Nor can personal structures balance then they become [institutions]
 6485

An institution is outward and defensive  
 And that which is a social rock may only recognize other rocks  
 For the unaffective transparencies of authenticity are  
 Easily overseen
 6490

If seen at all

And a question of authenticity of social institutions  
 If [authenticity] were possible  
 Say commerce is authentic [then]
 6495

Ask if [that] authenticity were the same word as  
 The way I wish to act the way I announce myself

Authenticity is a word authenticity is a philosophy  
 And the struggle for [that] retention
 6500

It is a moral code a system of ethics a composite of  
 Achievement and remembrance and welfare  
 And if there were an [object] representative of [that]

Regrettably I mention
 6505

So too [authenticity] exists in a reference  
 For had it never been mentioned had it never been required  
 I would only be content  
 Nor referenced to that which authenticity necessarily arrows through
 6510

Nor the clouds the obstacles

Ever cause for depression  
 For had it not been for struggle  
 I am only the same every day and only listening and  
 Without reason for my own sounds 6515

Then apparently authenticity [is] an active ness  
 For being without a consideration of authenticity  
 [That] is not notably authentic  
 Ask whether authenticity may exist without its declaration 6520  
 Who is left to judge [the] authentic when [it] is not among this vocabulary

Only to recognize the inauthentic  
 Like pathology like the strains of  
 That which is not real nor certain nor qualified 6525  
 If these things were the bits  
 To recommendations of the inauthentic

And having established the inauthentic are we then  
 Closer to the authentic 6530  
 For having a gaze adjusted  
 Am I closer to authentic for recognizing that which is not among [that]  
 To say that is negative reinforcement for having had a [disqualified] removed I am pathed

Such a notion is [an] educational theory among 6535  
 Compared curricular ideologies  
 As if one required the sterile choices presented in a vacuous place  
 I know of others to prosper among  
 That which is not predetermined by institutional representation  
 6540

Shall a learner remove that which is inauthentic  
 Shall a teacher do [such things]  
 And if the context of learning were institutional professional  
 Personal  
 Consider context consider authority within context 6545

Regardless  
 Regard [a] nature of learning as having trimmed [inauthenticity]  
 And the purity of potential recommends itself  
 Say a greater freedom to 6550  
 Having elected a fewer field thus intentioned

And the primacy of intentions  
 How interior I dwell to ask of fundamentalism  
 For an agreement upon principles 6555  
 It is easier to agree with  
 An authority which agrees with a primacy of thought

And to have left everything inauthentic for  
 The gambles of a singular [object] the certainties of a singular 6560  
 [object]  
 Nor plans to release or replace that ever  
 Call that [cross] call that marriage [of]

And if a quality like 6565  
 The many-sided multiplicities of interest  
 [The] resistance to possession of singularity  
 Slowly I say learn several things  
 Or to grow moving eyes 6570

6575

6580

TWENTY

Never mind mortality if [it] estranges life  
Nor having minded [such things] having lived among 6585  
The stupors of immortality  
But only briefly  
Never mind lies if one wishes to live immortally

Ask if a lie is still a lie if it were referenced to the untrue 6590  
Though all of us declare its altertruth  
If having known no better I claim  
We are still virtuous  
Such a question is hypothetical and removed 6595

Ask if a lie can exist  
Ask what of a parentage which encourages lies for  
Their potential for advancement  
Nor consequence to [these] if I do give consequence no power  
Nor truth exist nor lie exist 6600

Ask of the eloquence of a language which  
Declares no [thing]  
Lest sound like music allow meaning  
Then to say music too can lie if we agree that 6605  
A sound is untrue

Suggests truth is a social conception  
And all of [congress] representative of that  
Forms a line of belief 6610  
And them in common languages the poets the regionalists the visualists  
Ask if [they] get together knowing the same [things]

Nor limits to language if  
An acceptance to all great forms 6615  
That form be arbitrary

Ultimately

Assuming we shall produce until we are exactly noticed

Ask if I change then tomorrow having socially assigned myself to 6620

That faith

What commitment to staying the same

Allowing others to believe the sameness of I always

A question of [the weight of two choices or more than two choices]

6625

The categories to

Social consumption were too limited within

[That] system ascribed

[I] say recognize these alternative forms

Only a question of their introduction

6630

Like idea to art like inspiration the

[Poet] and known for oneself and what comes of

[This]

And having learned [a] [poetry] were offered as ways

6635

For a labor were his character

And to elect an importance nor importance to

Social spheres

Such a regard is [mine] I say I claim such a regard for

6640

Outer social ness

And within a claim I stay or elect representative [things]

What conditioning to

One's social participation

6645

And locking externalisms as other

For there is protection in divisionism there is

A color remaindered for the self

If trust were the substance of

6650

Holding oneself to and open to [that which holds itself]

What starts trust had [I] required conditions for  
 [That]  
 Or to say all is trusted and only take away [that]
 6655

[That] is philosophy and  
 Conditioned to that as well  
 Whether a started zero were  
 Supposing social trust exist or supposing  
 Trust requires favors
 6660

[Trust] is an object  
 [Trust] is a conceptual object  
 As is love and hate and ambivalence  
 [Trust] is an ideal form
 6665

As is love and hate and ambivalence

And if all conceptual forms were idea  
 The burden of translation of idealism to applied being  
 Were to each
 6670

And say it were the conceptual forms which  
 Allow us common divisions

And to say language is from experience then to say the conceptual forms were introduced from  
 Experience regardless their pure and removed nature
 6675

Will there be a greater conceptualism if  
 To have solved these conceptualisms if to have ideated ourselves into  
 [Squares]

A question of social cosmology if
 6680

To regard our patterns of union and separation  
 [That] is just and curious [that] is the way  
 And say a thousand years is the same and live a day  
 Defeated
 6685

Nor content and

If a [frame] of peace or its opposite were a mine to  
 Where I wish to travel where I wish to remain for want of otherness  
 [That] is cause and condition  
 Nor expectations for social law upon personal preference 6690

What goodness cannot assort itself into  
 The domains of every lifestyle  
 And what restraint to divine potential  
 And what restraint to [that] faith which 6695  
 Assumes all are better for believing a way

[I] use the word enemy [they] do  
 Nor require [enemy] had there been  
 An attention to the dramas of personal achievement rather than 6700  
 Nationalism  
 [That] is only theory and neglects [corporatism and that without geographies]

And the assumptions of social identity require  
 A code like [ambassadorism] 6705  
 For [we] amongst [we]  
 Require kindergarten rules call them  
 Manners

A custom to say 6710  
 America is [a] [land] of conceptual forms  
 And to travel to [the most conceptually unified outerness]  
 America is [that] and  
 And a custom to say [America] is ] a [ [system] 6715

The characterization of monstors and aliens and  
 Angels  
 The characterization of [that] nation [that] monstor [that]  
 Angel  
 What [process] to characterization 6720

And individualism groupism  
 Are we [we] not processed similarly  
 Having traveled customary channels to being  
 Nor wonder at 6725  
 The similarities of exclusive processees of variant social streams

If a system required particular patterns for  
 Social integration among groups  
 A question to sociology 6730  
 Ask if every social organization within a system had  
 Aspects of a greater system

And from the common aspects spanning organizations  
 Custom is drawn 6735  
 Recognize lesser customs including  
 [Them held secret] from organizational frames  
 Recognize systemic custom as character of nation

Social integration requires points of contact 6740  
 Among the littler streams in which [we] operate daily  
 And feed commerce  
 And feed [that] social process of diversity in learning  
 Take such [things] home

And the discern of external goodness for  
 The application to home frames  
 Nor to learn [all] of [that] social cloud for it were  
 Guarded  
 Likewise [I] 6745

Though models to that which is apparently  
 Successful given [this] context  
 And if an attention to [that which is purposeful]  
 [That which excels] 6755  
 [A] determination of [excellent ways] I am learner

And [that which protests without ends]  
 A lesson to [I]  
 A lesson to [authority] 6760  
 Remark upon reason for a glossier architecture  
 Remark upon greater efficiency why

And if [they] have stopped for postmodernism  
 Blocked the unblockables of progress as 6765  
 A matter of religious response to authority  
 Say a custom to  
 [That] individualism which assumes itself

Going about [the] [business] of [self interest] 6770  
 And the blinded ken  
 Shall we cross paths weekly in church in Church  
 Shall interface be planned  
 Or to live humbly and hermited and [self interested] 6775

Nor wrongness to [any] [way] the  
 Matters of legacy prove progress  
 Do not the matters of legacy prove [that which was important]  
 And [we] electing a social stream over another are  
 Proven in twenty years again in forty 6780

Or to have been tested for having attempted  
 Divinity  
 Reason clouds such matters  
 Reason finds deficit within error 6785  
 Says try again this time without the clout

And the sways of information channeling  
 A bicameral peoples into polar zones then  
 Taking them apart then channeling them into polar zones but different 6790  
 The tendencies of information are to

The protest of unification lest [that] be perfect and without doubt

Say there were a brain to information  
Nor regard a social intelligence to information 6795  
[It] is just without contest [it] is curious  
An anthropologist replies of journalism science  
An anthropologist replies of educational science

Deconstruction precedes reconstruction for 6800  
[That] were not mine and [that] must be  
Cleansed and reclaimed in another institutional image and  
The tendencies of modern progress were  
To dislocate an affective physical history

Such a thought is prevalent in 6805  
[That which is a total undermine of social history] in sight of  
Modernism Utopia  
And the sterility of present circumstance which  
Cannot recognize yesterday nor can recognize [a] context of happiness 6810

[That] is philosophy  
For who can defend every cabin which preceded [this]  
Modern frontier  
The examples are to 6815  
The slowness of cultural development and [those] betweened symbols

Then a knowledge of a progress which  
Assumes a local lineage  
And a pictograph were relevant to 6820  
The modern face of regional art  
[I] am not so dislocated from [them]

And the discomforts of familial resemblance to  
[That which is proven as inefficient] 6825  
[The rest] forget context like postmodernism forgets

Context

Say [that without history knows itself]

And the virtues of self knowledge are to 6830

The mastery of the self

And what attention to a context then for a self becomes reactive and

Presently consumed to [this] social change

Without its chronological acknowledge

6835

A responsibility to

The faculties attending to history

And what withdrawal from [that] had

[That] become important to the reduction of

A present state

6840

[I] only go around writing

Sending little [you] messages with

Reference to your psychology for

I care about that and ask

What are the foundations of this anthropology

6845

And having understood oneself in a fashion

Reliably this is my temperament

And all rays are thus from a grounded character

Then learning turns outward

Draws [that] in

6850

To be proud enough of a character

Form an institution of oneself

Make little saleable forms with little symbols on them

Say [that] represents some [thing] good

For to buy wine is fine for to buy [my] wine is finer

6855

An institution composes itself

Eventually sends itself to the letterpress or

6860

Holds to its objects for  
 [They] are meaningful enough and having accepted  
 [Those] limits that a jelly is one way meaningful nor competitive with printed meaning
 6865

Good is differently qualified  
 Nor I be held to the standards of [Council] if I be  
 [Mason]  
 Nor [a weekly tabloid] be [a medical journal]  
 Good is differently qualified
 6870

The expectations of the social class may be  
 To the responsibilities of  
 The maintenance of social structure  
 Nor resist responsibility nor greater freedom in [that]
 6875  
 Ask what class is not social nor responsible

And to have stabilized a frame and  
 To have ascribed a character to [that frame in which I reside]  
 The elements of certainty are
 6880  
 Apparently firm  
 The elements of certainty answer questions slowly and positively

Remark upon the character of social frames  
 These limits are with porous walls
 6885  
 For I otherwise  
 [Stop]  
 I otherwise cling to [things] like [language]

Draw within museums for
 6890  
 The greater mind be to  
 [That which contains ideas]  
 And the metaproperties of [that which holds [things]]  
 Nor attention to [[things]] lest a museum be [the] [idea]
 6895  
 That were proven out of boredom

That a race be for [the most inclusive thing]  
While [I] continue writing  
Nor matter who receives such [things]  
For social attention were to [Things] which hold [things] 6900

And pride in collections is  
Relative to pride in categories [that] category  
Nor categories upon  
A formative discretion lest 6905  
[The] artist tell a story perhaps

And the other creators the  
Architect the poet the photographer  
Good is differently qualified 6910  
We agree and if a subject were differently qualified so too  
An object is differently qualified as good

Nor is a poem qualified as good because  
It represents [that] subject 6915  
Likewise the image the composition the bronze  
Such qualifications are left to  
[Invisible] social institutions like goodness clubs

6920

6925

6930

6935

6940

6945

6950

6955

6960

6965

6970

6975

6980

6985

6990

6995

7000