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AUDIT : Good News

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Greg Markee

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prefix h house press

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MADISON

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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

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PART 1

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115

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130

135

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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

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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 880
 What is responsibility

The origins of judgment are experience
 Then morality from experience
 Then preference in reference to that like 885
 Conscience
 Nor reason stopped lest I stop

A message and its context
 What is without context and universal 890
 A message survives a betrayal of time
 If
 A content is

Though the remarkability of sudden things 895
 Say a note is present and
 Context is universal
 Then
 That which [is] [was] [am] arbitrary suffers again and again again
 900

Save nothing for the self
 Except kindness
 And what mention to the hazards of keeping any[thing]
 A question for the soul
 This 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 themselves to science Resolves themselves 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	1115
	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 1355

Social philosophy is regarded in the annals of

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 1360

Virtue

What is admissible

And waiting for the proper hero to attach

An important thought to 1365

Wait with cane pole

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 1790
Categories
And a plainness for being
Like the weather the Sunday
Is 1795

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 1800

And if a science is to plain becomes
The moss of standards like a cloud questions
The little growth of spirit
Resistance to that 1805
It is subtle nor reluctant

Like assistance
The machines of
What favor to that which decides ease 1810
Do I grow riddled in
Thoughtlessness wandering

Set rooms aside for determining things
Put little orders into boxes and 1815
The conceptual formation of one thing including
Another
That is without terminalism without value

Like mathematics I appreciate 1820
Nor number every instance in riddles and

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
 Apply value to news discern
 2045

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

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

Poetry is to nature
 And the allowance of natural forms
 Question
 What is natural unnatural
 And the misunderstood the abstract
 2060

As if a philosophy any were
 2065

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 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

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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

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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 A name is something today something tomorrow And the consistencies of language are to social Consistency	3645
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
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	3660
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	3665
Love is still that idea The object of love and without apologies for regards to say [That] is closer to a pure ideal	3670
	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 amorphous 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	

If [they] selected poetry if [they] selected lingual forms without Experiment	
[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	4240
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	4245
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	4255
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	4260
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	4265
That every generation expect its own voice and To be received is anchor to	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 aphterliphe
 [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

What is once black is plaid what is once joy is
Errand 4910

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
5720
That which separates and that which unifies

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
5725
And to regard a several souls until I am blind enough to be
Ultimated and selfist

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

An information other than
5735
A regard to records a regard to history
[That] is with audience
[That] is directed
[That] is with intention
5740

[] brings together the desperate the fantastic

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

[They] get together for their interpretations
 Nor desire the self exploration of
 [Interpretations] 6330
 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 6390
 [Certainly] not that which I am
 Just carnivorous just
 Carnivorous
 And that is just appetite 6395

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 unaffactive 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

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6985

6990

6995

7000