

citizen tome



GREG MARKEE

Copyright © 2007,
By GREG MARKEE.
All rights reserved.

1

Scratch that. What is ambition?

The moon is heavy. Is not the moon heavy and causing things. What is ambition? And who does find peace among the ambitious? Things move silently and quietly, the wind is a whisper. Education is a whisper. The night is a whisper and tells me nothing. That is freedom. And the heaviness of knowledge. And the heaviness of control and giving only whispers.

Eat any good books lately? Delicious Dostoyevsky. Contemplative Cassady. Burp.

2

To commit. To register for commitment. To be put in airplanes. To be put in ambitious little vessels weighing knowledge and philosophy and heavy things. To put a price on the moon and heavy things. To eat well, dine on ambition and goals and certainty. And to fly close to prairies and see them. And to fly close to glaciers and see them below. And to fly close to oceans and to see them.

Thank God for windows. God invented windows. Invent metal arms God and connect them to my brain so I can touch a swamp. Invent an air sucking machine and connect it to my brain so I can smell winter. Go dog go.

3

Invent time God and leave me to think about that forever. Thank you for a brain, the rain, the train, migraine. Thank you for the migraines and memories. Thank you for skin which grows old and thank you for the knowledge of leather that I know what to compare it to. Thank you for old shoes. Thank you for old moral women. Thank you for old innocence which knows

no defense. Thank you for old schools and thank you for old justice for without these things I would only live forever and not know what forever is. Thank you for old time.

Living room clock. Bedroom clock. Kitchen clock. Wrist clock.

Doomsday machine. Things that run on time. The tides are only natural and what nature is not a commodity? selling things, selling favors. A nickel for ambition? Is there a market for ambition?

4

Zelda was pretty and so was her sister. Had many badges. She earned them. She answered questions if she knew someone was listening. Had a plant she watered on Sundays. Lived on San Francisco street. Danced.

The reproduction of art is art. The representation of science is art. Went to Washington D.C. and found social God. Lived in a Maryland suburb with a houseplant she watered Sundays. Thought about representative things and grew city small.

Ate things that looked like spaghetti but were healthier. Drank healthy things that were ten percent juice. She always knew food came from a can.

5

The moon is heavy but only brings thought on occasion. Makes campfires and old ladies sing. Makes me fat. Brings me rhythm. Brings me social structure.

The cross is heavy, as heavy as the moon. Put it on a wall next to the poster of ambition. Think of other things.

Started a foundation and built a building around it. Had an idea and built a building around it. Took an old talking idea and

put it in a quiet place, built a book around it. I ate that book. Know policy, know stuff, know first principles, know humility, know nature, know games. And what to do with that? They said good luck with that.

Still figuring.

6

And the faculties, the specialists took over the world. Swooped down in space buds and thought of every thing and called names at everything. 'So they might get along' the anthropologists said. 'So they might aspire' said the social researcher. The social researcher agreed. The social researcher agreed. The social researcher agreed.

Built a hut and called it home. Made it just ugly enough to keep the social researchers away. Grew coffee, smoked khat, wondered about civilization for long periods of time, walked a couple miles away, built a hut called it school until his newlywed daughter needed a place to stay. Gave her a home.

Sun rises. hangover, good coffee. Space buds fly overhead all the day long dropping things like ideas. And the bearded women come and say how to grow things.

What water is good? What water is not good? Have I not done enough?

7

Urgency steel and pavement. His name was Khat, drove a cab. Khat Wilson that is. Ate strange things, collected gold for the coming of the end. He was not a fatalist, he only wanted to be prepared. Could sell it for speaker wire or wedding rings. Kept it under his floorboards. Made him feel like a mineral.

Cooked his beef in one hundred percent lime juice. Had canker sores. Once spent a night thinking of a modern use for

salt. Came up with gargling for canker sores.

8

Who does bottle water? The man was a factory, knew how to get things, arranged for things. Who is a genius and exactly what is smart? Exactly, precisely, tell me what smart is and then take a step back and think about that for a while.

We all need a job do we not? Who does not require things [things]. Things things THINGS THINGS. Things on strings. Things that float, things that fly, things to eat, things to sleep on. Ugly things, pretty things. Things that look like other things. Things that are dangerous. Things that grow. Grow grow grow.

But who does possess that? Who possesses things that grow? Do I possess anything? Do I own myself? If I am given a cake will it have any intentions with it?

What are intentions?

Do I have intentions?

9

Monarch. Who grasps social intentions and flies away with her? And what warrants attention? Beauty is something other than efficiency is it not? And even that which is engineered to efficiency and that which is seen as efficient, for it to be marked as beauty is to step away from it and reflect upon it and its purpose. Then another purpose given to, that in standing away I defer.

What do I chase? What controls me?

Pay taxes. Collect money. Harvest money. Pay taxes. It is okay in principle because roads are what I need to drive to work to harvest things. Schools are how I come across the things I need to know or either they are places for social control and social direction. Taxes are not okay in principle because what body should make things easy for me? Who should work together? Taxes melt people into one mind.

Money is not intelligent. Money is license. When the first caveman discovered bone as weapon he discovered social control. Money is this, cavemen with new social control.

And does civilized society tend toward a lesser or greater regard for money? Do things get done when everyone is rich. Can a slaveless society exist? How can a slaveless society not exist? By development of technology, that which builds things and serves things. Can a slaveless society exist? If those who served were no longer considered people, then. Or either to remove all of those who are served, that every act of service is an act of generosity and expects nothing. Or either to eliminate the human race.

The idea of slavery is painful. The idea of social injustice is painful. But who does consider such things? The slave and those who are being violated. But there are no victims in a utopia are there? Does pain exist in a utopia? Social pain, concern, worry? Is not the act of social development naturally painful at times?

And with a social concern to money, are we not all turned to financialists? Is not a capitalism an accountancy nation? What is great? If money is possibility, and to see this, that money is something we can agree on, have we not removed ourselves from the responsibility of interest, unless that is to say, that the exchange of possibilities as commodity is enough of an object to carry a transcended game. And only at the end of the day does one skim enough to live off of.

But that which is skimmed from the surface of wealth for the purpose of actual living, it is this wherein one can be known reasonably. The obligations of a financial vocation require an attention for a great deal of time, but money is not edible and

it is not shelter. To live, then, is to skim a little from the possibilities of fortune. And by the objects brought from such a skimming, this is how a character is judged is it not?

11

Character shmaracter. Eat shit.

Think about shit. Come to conclusions. Call things better than other things. Live that way.

Find someone else who thinks that way. Talk about shit. Have babies. Teach them shit. Develop a long line of people who think about shit and live that way.

Recruit.

And what about 'live and let live?' What character is that? What character is generous and claims no shit? What character exists in its own knowledge of absence? Does character need to be declared? What else is there to think about when people are not characterized? Social Godismness is characterization but what God is only social? And to develop the idea of God as exterior as well as interior to the human condition is to set a path for a character which is experimental and sees many things, and a one which characterizes nature of which man is a part.

Science is born with the stepping away from social conditions. That all things become evident or possibly evident. And to those who believe science is social knowledge, and to the mindmelters, how can such a frame of reference not exist to some degree? Even to the hermit, is there not some social reference at least to one's own history.

And if history is the story of character, then is not memory the story of otherness, of character? For how I treat otherness is learned. And if I am given an intellectual pallet with a given potential, is not that which is contained within to whatever extent, the seed of character? And what next? Interpretation. How memory and history are applied.

12

The struggle for local control is financial. Who resists local control? Power resists local control. And if this, one could assume that local authority is inherently less powerful. Given that local authority has less resources than exterior powers, though I believe it is a fallacy to believe that local control has less power, for the hearts of people exist within their home communities. And if one were to be given extraordinary power, and if a person were of sound character, they would return their power to local authority. What then? All power would be local then, but greater resources may be from another local environment.

The media reflects this. Media production began and continues from large metropolitan communities. As such, media values reflect urban culture. Even representations of pastoral beauty and rural life use the language of popular culture, sensationalism and exploitation. Beauty is captured and it is possessed as it is reflected.

Though to live in a more natural environment is to be able to see through sensationalism, and, perhaps in disgust, turn it off. I do have this power, to turn media off.

13

Red roses dynamite rainbow cloud. Ambient light

sit seaside waiting for something to come.

The swells come and go.

I come and go.

To live within books. To forget a body. To sell books. To make articles. To live by the language of a faculty.

To call types of people things. That people be solved. And carry some moral grace, the occasional social reprimand to stop a college killing spree, a school shooting, a suicide bomber. But how effective are words. And what can be changed when words are only sent and never received. If I had an office, to sit there and think about shit building legacies and social improvement. There are a million offices in a university. A million people sitting and facultating lines.

Education for futures. And are not people futures? Research for futures? George Orwell perhaps though I am not aware of Orwellian curriculum except what he made me think about.

And NASA as social barometer. There are social institutions which exist as representative bodies. War exists as a tool of representation though NASA and science is representation. People engage this or resist this. Schools are representative in nature and when they are in trouble it is their representative character which is targeted for assassination. Political leaders are not confronted as personal bodies, they have positioned themselves as representatives and it is this representative identity which is confronted.

Responsibility of representation is, obviously, to represent. But who can represent a million people, especially within a culture which prides itself on individualism. With a line of royalty, there have been generations to develop trust and social payoffs to maintain social control. Within an elective democracy, an official has two to six years to gather consent and trust of constituents, and by this there is a far greater need for mobilized efforts.

This is good. Social change is good. It is unsettling though and it can come too fast and turn people into machines. People become slaves when there are too many directives and too many pleasures are withdrawn in the interest of efficiency. And when modeling representative figures, one looks within to identify what they, themselves, represent. Everyone becomes representatives.

The wings of government, the left, the right, the body. Government as bird. Government as organism.

The accuracy of government as living entity. The pairing of governments and equality. No two people are similar, all are entitled. Pyramids of authority in every nation. A living entity for every nation. The birds of nations.

Struggling for freedom and self control. The expansions of that which is good. The expansions of generosity. Who gives and who gives too much and without thinking of the slower patterns of other nations, the wills of other nations. And if a power is whole and consuming, what responsibility for interference? What is a just cause for interference?

And corporate identity. What does money transcend and makes a greater wholeness to government. Corporate structure transcends geographic lines. And what does hold government and corporation in check? Religion, the spells of primitive religion, the history calls and the reference to morality, all is called back when one is not comfortably acquainted with that which controls.

The day is long. And many corporations, they come, they go with the energies of its social structure and with the needs of its constituents. And who does not say that a commodity is without force, and who does not say a product use is voluntary and without obligation and without moral value? But the sweeps of marketing are with value are they not? And one corporation brings another and capitalism steals things like local spirit and makes me dependent. Perhaps without capitalism there would be no government, not a need?

But this is not realistic, for even within totalitarian and inclusively exclusive societies there exists tokens for exchange and government still exists. It exists to keep out external thought. And a xenophobia resounds itself in repeats and assumptions.

But where I live is closed is it not? American anthropologists speak of cultures in reference to what they, themselves, value. And the presence of someone who looks different? Perhaps it is best thought of as a missionary exercise whereby the insert of an alternative and assisting person wins the hearts and interest of a small society.

But even missionaries are corporate are they not? Unless a missionary carries no objects, no symbols of attachment and enterprise and expects nothing, they are corporate are they not? And I do not claim that this is bad or good, I only remark upon the fact that corporations are not missions nor do I expect them to claim to be. But what nation does not have corporations also? And what nation does not have missions?

16

Nocturnal lives. Twenty four hour society.

The lights.

The lights.

Slower sounds.

Cool air.

Sunrise.

17

Nocturnal country. The stars.

Crickets sound.

Country walk.

Patio breath.

Sunrise.

18

Who does not sleep without borders? Who calls little countries inside of big countries? Who visits places and sleeps inside of them with intentions?

The day is dark and rain did fall an hour ago. There are still puddles. The air is spring cold. The trains are cold. The water is quiet and cold.

Radio weather. The rain stopped an hour ago. The sun is planning to come out. The sun has character and is planning on coming out.

Lawnmen mowing parks. Carpenters carpenting. Cats catting. Birds birding. What is not normal when the birds are birding and doing what they do?

Butterfly nations. Not the dead butterflies but the summer wildflower butterflies who absorb all things and give them out again gently. The wind moves. To visit a place without reference. To visit blankly and without language and begin without plans to leave. To stay and see rain is the same. Lightning.

Mud washes away before the lawnmen can lay sod. Puddle there.

People sleep to share their brain with divinity. People rest for a body. People eat for a body. The thoughts are rain. And is it the same divinity which causes rain? Speculation. Institutes stop the wonders of such thoughts.

And little institutes inside of big institutes. What intentions do cloisters bring. The walls are thick and stop arrows and to tear that down when peace is brought. Are not these intentions? That walls are torn away when peace is brought? Or either to look to the next war at the end of the first to regard all of the elements of force as potential value for the next conflict. Human nature? Who does believe that there will be another conflict when peace is brought? Who warehouses weapons at the declarations of peace and who destroys them?

Who puts weapons in museums?

The day is dark and rain did fall only for an hour and only until an hour ago. There is only slight definition to the clouds. I will paint my house pink and green and open the windows on days like this. I will wear the brown sweater. I will not comb my hair.

I will sleep without borders.

19

Corruption. Of words, of language. Possession of language.

And the most social and the most just language begins, it moves in necessarily. For the context of society is mutualism. And if a language reflects society or either a society reflects language.

What is social change? The little corruptions and their adoptions. Language is fluid. And to draw back to history to answer questions and restart old meanings. The reintroduction of that which was generous and reflecting how I choose to

live. And if no person speaks as I speak am I still communicative and do I last then.

What of records? The standards. Government tries a language to last a thousand years, the most general and direct. Medicine elects latin for its context. Philosophy elects its origins. Who does not speak from origins? And if I have grown by western thought and the east enters this mind do I not change? Do I not speak differently? And even if the same words, then do they not hold different meaning when I know differently?

Corruption. And all social change is first language. And what social change is just I cannot say except for my own values. And what social change is self serving only language will know that if I stay.

20

Do natural disasters hold social meaning? Is a flood to those who deserve such a thing? Or either a good summer a social reward? Speculation.

But I have known snow during mental pain and I have wondered. And to believe in such a thing establishes a frame of divinity for things I cannot control lest I dissolve emotion if that is what I do believe. To pray if that is what I do believe, and tell no one or either to be called insane.

And the weather, if it is strong I am then strong. Or either I am strong and the weather is strong. But I am not God lest he or she live my thoughts. I am only small. Am I only small?

Natural disaster is not natural consequence. Who can live in fear of the consequence of a social deviance for which I did not know? But perhaps there is something to natural selection and the lives of people in this place do reflect weather for that is something that has not been brought to control and I wish that it does not.

What is predictable? The span of lives is predictable, the seasons are predictable, time is predictable. Human

development is moderately predictable. And weather has been studied enough for a good degree of predictability. Am I better for predictability? I am safer, I am more secure. I fear fewer things. I live longer. I grow fatter.

I eat less meat. I do not believe that I will die in a natural disaster though it is a possibility.

Predictability brings one to the security to be able to consider Godly things such as the movement of lands and planets. Predictability is opium and fractals and couches. The concept of predictability brings one to consider what else can be predicted, and what else can be predicted. Predictability is greed.

Do natural disasters hold social meaning? If one then assumes a God, indeed. If one then assumes the need for predictability, what greater cry for social interference than the cry for predictability in the interest of safety and security.

How we live? Only wondering at limits and control.

21

Poverty is simple. The study of religions would likely demonstrate different theological functions for people with different struggles. Those struggling at base needs and believing their life to be a construct of social conditions and social placement may be more inclined to futility or either social justice. I believe inspiration would be a center to a theology under such trying conditions. Those who meet their physical requirements with ease may be more inclined to the possibilities of social and physical mastery. They may be more inclined to consider conditions outside of themselves.

Though art exists in both camps, expression in any form exists in any camp. But what does it reproduce? Art recreates the social condition of its creator.

If the world and the universe are art they reflect the condition of God.

Art is powerful upon its completion. Art is reflective in its process. Art is generous and inspirational and selfish in its germ.

The human condition, especially in an outcome based world is artistic and creative. And it is easy to forget God when one is driven to be God.

Poverty is simple. And were it not for suffering it might even be a desirable condition. There are no strings to poverty. Responsibility is to oneself. And if one passes upon the notions of social natural selection one can be quite comfortable saying 'fuck you' to that which pushes social deconstruction and social construction and social mastery and social secular contentment.

But what force does not reject a nation within a nation? And, hence, social programs are the mainstay of a progressive government. For progress must continue when the world is filled with tall buildings that you are responsible for. Energy must continue. And the far out notions of God must be kept in check. Lest everyone live by a river and think wildly and smoke marijuana and grow their own beans and then be content eating bark and catfish.

I do not know what control is unless it affects me. And a consumer culture makes me ask the question of what is there to gain if I allow such a control? And the answer of participation in a more beautiful world is only partly settling. Fear and consequence usually get me to fall in line much quicker but I do not wish to govern my own line in this manner.

22

Prosperity in electing one's set over another's. Reference one's own, that all good is from this stem. And the otherness of social favors, all is brought to reason by what is traded for. And a culture the labor of another, to send the rewards away that an economy not benefit from its participants. And the dogma of cultural esteem, the dogma of art, the dogma of food, of functions of family, how such things are systematically itemized.

And the individual, who is one. Who is not an individual when all of a set are similar. Who is an individual when all of a set

are similar. And how does an opinion come about?

A thought I present and you yours. What you know me as, what I say you know me as, what I say you know what I represent as. And what is agreeable between us, do we start something new and forgive family and step away then? Is our consort culture? It is. But who would start something infinitely small among ancient things for a good idea among many?

And what is commitment? Who is committed? And voluntary to an idea, or either involuntary to an idea, that a being stop the movement of majorityism. Commitment, and regards to internalism, regards to an otherness, that which is membered and that which is not. And so dark the line of prosperity, that nationalism be a line, that geographyism be a line, that race be a line, that economic status be a line, that religionism be a line. Who does believe in one fashion for a common and exclusive interest?

And ever exclusion. For who would recognize a prosperity for all of kindness, that even if it were to exist, that a determination of yet more improvement, how could an ambition ever be stopped? And can prosperity be stopped when one is not to look at an otherness as equal and sustaining?

But a model to prosperity. That every can be as great as this. Justification, the idolatry of self pride. But what of river people and sun people, and the forest people, for to find common prosperity may only be the boredom with one's own. But who would work together when earth is not whole and when the stars only shine in this place?

23

Walk in the woods. Streams. Lake. Nature. Refreshing.

And the mind returns to what I forgot. Earth day, Why do I require a reminder. Is not every day a reminder of being and what sustains?

The canoes, the paths. And to call it a park is to then surround it with civilization. Is not land exterior to this a natural resource, is it not the same?

And the question, is man natural? And, if so, is a city not natural. But a city is not refreshing like the air and what a rain is meant for unless I live entirely socially. Perhaps I do. Then why do I go to these places.

And if a body requires food and rest, is it not a nature which provides food and shelter. Where does food come from? It is not a can, unless I live without consideration. And nature is consideration.

And what does come from this is sustaining. The thoughts which are direct reflect the natural intercourse of systems and ecology, the union of all things. And to the question, is man natural? I do not believe he created a place which carries on independently like an ecosystem does, nor do I believe he should strive toward possession of it. A knowledge, indeed, and allowance, a life among.

24

And science implies that one act upon knowledge. And this idea is the spoiler. Science implies that it is not enough just to know, but to engage a knowledge then. To harness, to interfere.

And if there is an alternative knowledge to the dogmas of science, it would be an energies directed to the more speculative domain. Religion is typically called this, though speculation comes in many forms. And when a mind shifts its intentions from the social obligations of acquisition and possession and mastery to the contemplative and appreciative obligations of being, a more sustainable presence is born.

But what of medicine and technology? Who can debate the qualities of health care and the efficiencies of the specialization of labor? But respond, who is lost when one only knows one thing? And what is lost with chemical

dependence of any sort? Maybe nothing is lost when medicine supports a life of 100 years. But am I then committed to the institution of medicine and am I not married to the thought of bodily requirements? What is freedom? And I ask myself for my own limits of humanity.

But there are many changes occurring now. The world is an an adolescence of development. And, perhaps technology will fulfill its intentions sustainably via windmills and solar cells and alternative fuels. And perhaps people can realize that medicine will enable many things including a quality of life. What will the next 100 years bring? I imagine people will feel more comfortable with the recency of improvements if they can believe that they are not committed to ideologies without their knowledge, and if they can believe that technical improvements are sustainable and do not remove one from direct contact with the things they hold valuable.

25

Who undermines solutions and for what reason? What one may see as solution may not realize the limits of social and physical resources. They may not realize the way in which one solution imposes itself upon other entities. I do not think anyone would interfere with a solution if it required nothing of them and it stole no power and it was qualifiable.

But what solution does not require accountability. And what solution does not require social change. And this is the difficult concept.

Social change is readily adopted by those who are positively affected. But people become comfortable, particularly when they have acquired a style and routine which is not taxing or is either predictable and safe. Change is unsettling. And when a change is inclusive it opens a dialogue in areas that only a committee or governing body was responsible prior. Though reason for social change outweighs the constance of a style of living which was deficient, and affirmative reason is enough to fuel and sustain social change, at least until additional improvements are more reasonable even.

26

Calls order to things.

Makes hunger and shelter a priority.

Becomes popular.

Thinks of things.

Regards prosperity.

To establish governance or either a good idea will govern itself.

Knows when newness arrives.

Calls things things.

Works in garden.

Appreciates stars.

Fades away like life leaves legacy.

Minds patterns.

27

Where there is no humanity. A place to be and what cannot be beautiful then? Where gasses whorl and trees, where flowers turn with light, the oceans, they are out there and making sounds and I am so sure they are peace and unimaginable. The dark comes and passes and comes with stars. The gasses whorl and planets live. The planets live and make sand beneath my feet. Cosmic sand. And energy, the spheres of air to look within. There are things which I require, the air comes I breathe and know I die. For this is an instant I remember and go again to other sounds like that which is generous and pretending and the rivers are not dammed nor made for service. The hills are not coal nor analyzed. And what is used is not guilt nor freedom for to consider such things is to regard limits and there is no such thing when daylight comes and I have not considered city nor artificial things if a city be artificial I ask myself. It is different I decide when mixed with that which is exterior to humanity. The wind I call and think of nothing. The sun. The systems and faith. What is faith I do not wonder for I have no prayer among prayers. I have no movement among that which moves itself. I speak only words and there is no meaning then when I am alone. A rainbow is beautiful and only among rain I have no word for

that. And leaves do cross the season, the seasons, the seasons, dusk to autumn to winter pass, the spring to summer again and again and again for I was there and I know the cycles and what cannot be stopped for there is nothing in control. And there is no curse to what surrounds a body when that which is inescapable is desirable and agreeable and to know such things are without limits and strong. Where there is no humanity. And to consider that, this, as otherness, and to ask if I ever have dropped out truly or if I was made to drop out or if I did drop out truly. But what is to consider of history I do not remember nor cannot discern, and if that is why the oceans throw air at me and if that is why the trees throw air at me then, and if history is the cause of grayness beards and thought I do not know except to know that a mind dwells outside of itself among these ends. And the clouds are reference to places I have not been, the night clouds the moon where there is no humanity nor urgency and what I give is witness and I apologize for that, for bringing myself to a place meant for no person and no evidence.

28

I had no idea how far I had to go to know truth. And if I know it yet tomorrow asks. The life is young and growing. Science is young is it not? Philosophy is young.

How a letter rests at sound. The guitar is old and knows language too. The voice is old and understands. To watch, mischief is full of value I call mischief valuable. Art is valuable and mischievous and understanding. And the dogs with key collars, the men in hats with pheasant pheathers, phootsteps, phallic phootsteps and memory. To watch while other things happen I do not concentrate on. What is focus, what is to listen?

Test urgency with speed. Test patience with time. Test hunger with crackers. Test faith with study. And to know contact is to approach slowly and say little things which mean nothing except for their sound. Stop.

Test this poem Hegel for its opposite. Test this poem for its character. And no matter whether it fits neatly among psychology nor if it causes another psychology. No matter whether water colors can bring light to poem for its meaning is only sound is it not? And what starts then when all begins from nothing marked?

Who is near I ask you strength? When people want things I do not know I have, and when people want things like satisfaction for war, I cannot give you that. Nor can I imagine anything except stories I do not know if they are true or not but I give you that. The buncts of space and giant snakes and greed and balloons, and to call that truth for no other reason than to realize the futility of truth or either the limits of truth.

And if, then, truth is not material and never was I know something greater and eternal and satisfying for I am not alone and never was but only learning I did not know. And only in retrospect that faith is a product of history. And only in retrospect that I never could have accomplished anything were it not for time, and being given that or having taken that I do not know, but here I am and knowing patience only after time is realized. It is still morning.

29

On a jet plane.

He has fruit and money.

He looks down on things

lands shortly for mediterranean fuel.

He looks down on things.

Is it safe yet for the divisions?

The animals and loss and people doing one thing better than another.

On a jet plane

quiet engine.

The air.

Answering to astronauts what he knows.

The fruit is from South America.

The steel is from Pittsburgh.

The money is from temptation.

The clouds.

The clouds.

And what is alone and redundant.

And what is alone and redundant.

On a jet plane.

Carrying the divisions of favors.

Payload specialist.

Courier.

Descends to Atherton Place.

Picks up testimony and new words.

Flies away.

Descends to Mariposa Drive.

Picks up language.

Good enough.

Sleeps with quilt his mother made.

Dreams of rivers and avocados and dreams of dreams of moon.

Dreams of dreams of imagination and possibility.

On a jet plane.

Waffles for breakfast Berlin below beknight.

See car see car go.

Flies away same Tokyo fried chicken from Kentucky.

Same Happy Wok.

Is not fruit authentic and without program?

Gravity.

30

The limits of darkness I close my eyes and stars begin.
The limits of freedom I close my eyes and walk to the beach.
The limits of sound to make an instrument of leaves and wind.
The limits of character to sit looking idled I do not mind for what arrives is different now.
The limits of water is frozen now until time touches oceans.
The limits of justice, these are not social and only appear to be.
The limits of technology and presence sees nothing new.
The limits of peace until war is held tightly and made little.
The limits of cold I draw inward and forgive nothing everything.

31

To take a picture off a wall. Anonymously. To do with art. The assortment of meaning. Life is caused and life is cause and to answer to that. What is that?

What force bubbles water from the earth to rivers to oceans and returns it to the same place to start again? The sun is hot and causing rain and condensation and little things then. The clouds are not imaginary and lava stone and they are not eternal except for concept. Today the clouds are different and in a moment again the clouds are different. What does change except for people?

To make an art of that which holds art. To make an art of the art which holds art. To make an art of the art of the art which holds art. And to walk around and decide things because creative control has traveled long enough to know better than itself. And when there is no more appreciation to the greatest representation I did only consider things of power and control and not texture nor rhythm.

And who is anger now? The gentle descent of humanity to creating a more powerful and more sensitive robot it first called art or either dereliction. For there is no DNA to social perfection and that which is the most sensitive and without struggle

cannot be perfect lest I am to assume the perfection of mediocrity. And having known things from birth, how to be content with that and with God. And who is anger now? Only that without anger is truly angry and mediocre.

She was beautiful. Anonymously and without signature.

32

Careful consideration. To plan vacations for the hours of awakesness to sleep. To plan for rest and nudity and to plan for the amount of time for patience to return. And go back in a mind of remembrance saying its a beautiful place but I could not live there even though I did just live there in a noncontributing way. And had I contributed as I contribute to that place I call home perhaps I could live there truly.

And if it is enough to contribute then who could not live anyplace? If the weather is an oversight, the snow the heat and the special conditions of tornadoes and tsunamis and earthquakes, if these can be adjusted to, what makes one place different than another? Indeed, this is what makes one place different than another. For the weather controls the native foods and the clothing and the activities. And what I like, if it be bowling I could as easily belong in Hawaii or Ohio, or either to live among caribou and mosquitos then Alaska, or either for seafood but not hippies then coastal Maine not coastal northern California, or either just the generalness of hippie living to then find a yurt in some soily area not to hot.

And contribution in what form? Whatever place is it enough to acquire the necessities for one's own life? What is social responsibility? To grow a family because legacy says so and I do not plan to write a book? To cause a corporation and financially advance because society says this is contribution? To start a nonprofit charity for one's own heart? To start a nonprofit charity to give? To plant public flowers for beautification? To govern principles in the interest of social morality, and then to govern them positively and constructively? Who does not give? And even one who sits outside on Sundays and is otherwise not seen? What is social responsibility?

Social responsibility is a conceptual response to loneliness. But who would live their life entirely alone, and is the

existence of a desire for companionship social responsibility? I believe other conceptual responses to loneliness exist as well, such as: love, friendship, altruism, even the negative forms of these such as hate. I would not consider these conceptual responses to loneliness to be the same as social responsibility though, for social responsibility implies a formal public regard or act. If not a written expectation then a planned dogooding and a considered opinion. Love and friendship, and even hatred though, are unattended to and they are unchecked. There is no public regard and no interest of a greater good when one responds to loneliness with love and friendship. There may be positive implications for the greater good but this is not considered then.

33

Distance midnight. Snowgeese. The marsh and quiet things. Listen slowly succeeding ancience. Progress is always little among other things. Progress is little. The boats come and go and responding. The sound of boats listen. Beaches made to harbor and snowcones. The pelicans. Inland tires swamp landfill. What is ten thousand years when everything will have met progress. When buildings are round then and natural and smoke returns with fire and progress then. And the cars only sound over pebbles, the birds are not afraid.

Distance midnight. Snow says prepare.

Distance midnight. Spring wraps features. Days and dusks inside of rain. To wake to that chill the fire still burns and grass starts. The remedy. The remedy is to forget whatever cloister closes things from things. The remedy is to be talented to oneself. The remedy is to suffer greatly and exhaust suffering, to push the personal suffering until it exhausts itself and the falling season challenges again and I am prepared.

Distance midnight. Ether trails and cosmic clouds. What is red in darkness the moon. Speak. I say speak I am quiet and hearing.

34

Irish whiskey to dampen the brain. The hot seat, what is that? What is in one's control? What is free will then what is human nature. The lights burn out and thoughts still sound duty and beauty. What it is I attach myself to. A war in Somalia and a city empties American press tells me. Muslim keepers keep. 500 miles away row houses sold for the equivalent of 50,000 dollars. That is half mind you. And the goatherders doing what they do as they did as they do selling goats and goat related products.

Tentpeople nomads travelers. Ethiopia comes with one national mental institution for warspent people. Massachusetts General Hospital psychiatrist people visit with hope. Journalist people visit with hope and smoke khat. The cradle of civilization people visit and wonder how beginnings can be so small. But what beginning is not small and resistant to religion and education and things outside the body like medicine. Build a hut and call it city center. The change people come and bring hope and ideas. The toyota people come and pass out little God trucks and British petroleum and esteem.

Babies cry for a while like they do. The coffee comes. We go into the tea room. We go into the salon. We go into the studio. We go into the garden and drinking Irish whiskey chased with Ethiopian coffee. We go into town. We see movies and shit. We grow old not realizing despair until it is unstoppable. I am imperial. Am I not imperial when I buy shit? Who is not imperial who slaves industry? Plato is imperial. Plato was good. Imperial is good then when.

And take a computer with you when you go into the jungle so you can write down everything you see. You can write what you told to the great apes and how they drew lines around you. You can describe colorful birds and big bad bugs and you can write a poem about them. Just bring a solar panel or plug it into your ass while you drink a lot of Ethiopian coffee.

35

Set the alarm for eleven AM. Is that early enough?

Let's see. Get a haircut. Buy tomatoes. That should be enough time. Watch the other half of that movie.

The systems require that they arrange for the distribution of weapons. Who does not turn to the fear of words when a politic controls things like weapons. Who designs weapons for an exterior control?

A theological question: can a religion of peace recognize confrontation? And how is it allowed to react? What do a nation of Jesuses defend and are words considered defensive? Who is not silent then?

Take a nap. Set the alarm for four PM. That should be enough time to make spaghetti before Jurassic Park starts.

Take a nap. Set the alarm for Sunday.

Take a nap. Set the alarm for June.

Take a nap. Set the alarm for the split second before I die.

Power goes out and the lights turn off. The wind I rarely realize comes alive. The silence is new and is not conditioned. The air is not conditioned. I forget to ask why the power goes off this time and only wonder how I will find shit now. The water goes off. To lay in bed in covers that will never be washed again and wondering how I cannot sleep now. Pee on the neighborhood tree then. Time to build near water where I can eat fish and drink. That would be easiest. I should have bought that horse named Zelda.

36

On capitalism and its divisions of capitalism with puppetism and capitalism without puppetism.

37

The estrangements of family. What pulls love apart? Ideology, philosophy above intentions. The unwillingness to forgive. People grow old and little and faithless then and go to church, people cling to church for that represents family without condition. People begin conditions and hoops and all they need is reason for the disallowance of favor. The bread is something other than food. Things of pleasure turn to representative things. Digressions are turned away from.

Then what is good? What stops the decline of familial intentions? Distance? Growing old? We all grow tired and old and remember that every family act is similar and to have enough of that. The childhood stories have been told and told. The aged require physical things and care, a boundaries begin. To save oneself and think deeply of that. To consider the beliefs of living alone.

To marry. To fall in love with someone different than I have known. To start a family and begin the course of legacy now without elders. Who quits first for the next generation. Who walks away first. For to take the first independence is to hold the reigns of what was strength. But there must have been trouble for a member to dissolve membership. Or either a greater love. And everyone walks away slowly.

Except the last one who has records of everything and remembers. And they are the one who carries the germ of the old. What was good in it. And they can freely sit with analysis and let things go knowing intentions were never dissolution nor triumph. Ho hum.

38

Good will. Volunteerism. People require things who do not have things. People require assistance. And a distinction between servantism and service. Service is considered and critical. Servantism is a servile response to authority.

Authority changes things, indeed. Beneath in any case. Service is inductive and makes authority out of the completion of good works. And service to others for the benefit of oneself? Why not, I suppose. Though any job well done is gratifying is it not? But that which ripples affirmation and positive intentions is legacy, it is the passage of ideas. And what is not

service if it causes no harm? What is not the start and the institution of legacy if it causes no harm?

To talk about such things, it is to mistreat the subject. Service is active. But who would make the world servicers? Only one who talks about such things from a chair rather than demonstration. And one who calls people things like names, one who separates people. Language, and if it has a place, and if counsel or either commandments are a form of service, when to have that redirected to activity, if ever?

Or either the existence of dogooders creates a need for people to be helped. The talkers may agree. Wholeheartedly. For people cannot be served lest they begin to expect such things, eh? I disagree. And when there truly is no more social work to be done and there are no more social improvements to push for, will I then be less critical? Socially speaking, probably.

And how to recognize that some people do not care to be helped and how to know the difference? The nosy social work graduate student with ideas. Ideas! Uh oh. Join the Peace Corps. Go give polio vaccinations to Ethiopians. Take your lap top. We're good here. Unless you want to help with the next stage of social service, how to feed six billion people three meals a day, unless that, we're good here.

39

Vocations. Now vocations. And whose revelations are vocated. Service to ideal. Questions are not an aspect of vocation lest a vocation has inbred the notion of self reflection. Religion, and what source this, and does reflection in this frame transcend self reflection and allow for the corruption and suspect of its own foundations. Does an ideal allow for its own development?

And if an ideal were to start as social service, and its constituents ask foundations questions, is this not a sign of redirection. For a consciousness of assistance, is this not the bone of self adoption in a like mold? Who is fed? Those who are fed realize who feeds them. Those who are fed realize why they are fed. Those who are fed feed themselves. And

if a process for self discovery is a portion of the institution of service a legacy is automatically installed.

And what service is a push? What service is not required and expects too much of its membership. For such a service may use its obvious constituents as social tools and display them as receivers of care, when actually they are used for the process of social engineering and lighthouse objectivity. And it would be no wonder that a membership acquire a different consciousness than the truly needy peoples, lest they were appropriately rewarded. For when a reward is absent a consciousness reverts to foundational questions such as, 'why the heck are these people helping me?' or either, 'what the heck do I need help with?'

People helping people. People rely on such a notion in living. For to live in isolation and self service is to forgo social existence. It is possible but it leaves no legacy and it leaves no social fertility. To set limits upon a social service, though, is a rational and sustainable manner to giving. A family is the limits of these good intentions. A type of community involvement, a stay upon a school board, a pledge to vote one's conscience. A decision to maintain a positive public appearance to one's home and one's body. For one cannot be all things to all people.

Or either to begin an administration in one's name that is all things to all people, and as its representative, as its symbol, good will is apparently from one cult of personality. Call it government. Call it public ownership. But who would own all of the chits of public service. For to own the ideals of social dogoodism is to remove motivational factors for the general distribution of everyday niceness. I do not care for a smile attached to the strings of public order. Public order would be a matter of fact with a world of voluntary smiles. In fact I would probably be disgusted living among the nonwills of fake smilers instructed to do such things.

40

To develop. To toss aside the inadequacies of poor poetry. To say new things. To think new things and to cause new words. To do new good deeds. And to take comfort in that or either to make such acts an expectation. To make love an expectation.

And in poetry, to find the pulse of sound, to represent social planes or either to manage social invention. To make institutions of social invention and the expectation that revelation is not isolated nor from a single source. And to make things profound which are misspoken and misrepresented and overlooked. But what is profound when the mundane is profound? People lose faith in literary invention upon the dogmas of literary self pride when something is just not good enough to warrant esteem.

And that which lasts, to know history and to respond to that which has been old over and over again. And if there is a place for modernity, it is impulse and will be remembered as such until I die until it is remembered as old and it can be unshelved in a thousand years. And then that which was innovation and the spark of modernity can be recognized as classic and can be modeled without the regards for context and all of the little questions.

And those who give up on language and its form. Those who forgo punctuation and capitalization, are these poets modern and representing only ideas without the social conditions of grammar? Or either are they protesting the conditions of social conformity with which rules of grammar are attached. What use is grammar? I know when to take a breath. Need I be told this? I know what is exclaimed and fantastic. Need I be told this? And is it truly possible for language to exist as neutral and unattached to social conditions? Every word has social conditions attached to it, every word has history and connotation. And if the sum of a sentence or a paragraph has a special connotation attached to it via punctuation and grammar, is this not just another tool for the experienced writer? And who would forgo tools in the interest of protest to nonconformity. If we can agree on language and all of its tools, let protest be explicit and critical and let it be open to counterprotest, for how else to improve.

Lest intentions be the dissolve of language, and then we having nothing to say to each other then but I will only listen to your music.

A language which is too complex, does it have the capacity for more meaning than a simpler language? Does a strain of language qualify a type of belief? If a specialized society, then the need for a language for every discipline. A common boundary and the points of entry into specialized speech. The language of medicine, of technology, the language of herding cattle, the language of education. The necessary meaning for the presentation of a type of philosophy, with points of entry from the general knowledge of common existence.

The languages of nations, are they relevant if each academic or professional discipline's language exists parallel to the associated discipline of another country. Everything that a society requires, a language for each, and now given a global economy, are the lingual variations those of discipline rather than geographic boundaries.

But the origin of language is geographic is it not? The way a culture grows with place is the way a language becomes. And at the onset of struggles associated with a specialized economy a people revert to the common strains of geographic lingual foundations. If a disciplinary approach to language overshadows the beauty of lakes and rivers and tides and other natural aspects, those elements of an experimental communication cannot stand the test of earthly qualification.

But there are those who forgo earthly qualification. Those who believe a giant pump exists inside of the earth pushing out water and lava, that clouds are some social being's intentions, that humanity is the next species to disevolve and assume a place among forest and desert creatures. And the struggle of those who forgo earthly qualification because they fear a disevolution, those who cling to tools and technology, there will always be a struggle between them and those who do not fear geography and natural beauty. Who is wrong? Usually the might of those who cling to tools and technology will prove a simpler people wrong. History has shown this has it not? Recorded and speculative history in any case.

And again, as language is more complex, those who find its representation more satisfactory to a complex world will aim to educate or either dissolve the primitive elements of simple speech. For simplicity is not realistic is it? Not when science and slavery is at stake.

Science and slavery. And if a technology travels too far, irrationalism begins. Religion is irrational in the sense that it makes doctrine and practice of unexplainable and miraculous experience. Social justice begins. And a reflection of the causes of homelessness and social competition. Forget science then because a divinity was not included. A moral core was left for profit and pride and control. And a baseness of experience returns without a complex organization of experience and language. And discipline becomes associated with the language of the social body which is the next social drop of consciousness. And from that drop a new travel to a complex language and spirit begins, until it, too, leaves behind the cores of divinity.

And if a worldview allows a social health, good for all, eh? But social health as the apex of social construction is, frankly, boring and uninspired. And if the nondiscussion of God and religion implies that such things are to be studied independently and privately, how does such a subject grow. History has demonstrated the power of religious thought, and such a history is the fear of those who push for social health as the highest aim. But what is the difference between an ideology aimed at social health and communism? I do not know, and perhaps communism has gotten a bad rap. For the word communism is associated with community. But its kinship to the closure of free speech and public control leaves individualism nowhere.

The ends of science, if a morality is attached, is social health is it not? If a defeatist science emerges, a competing and more popular language associated with a more constructive faculty discipline emerges to counter negative thought. It is inevitable and fluid in a scientific context. But how can morality be attached to science? Because no one wants to be a slave. And within the communal confines of specialized languages and day to day mundanity people attach themselves to those social elements which are considered far out and unconventional. A power resists such things of course, for the unconventional points to that which has used up its control. A slavery pushed too far assumes its own identity and consciousness inevitably and attaches itself to heroes and Jesuses and Martin Luther Kings.

And to those who believe that social health monitors and dissuades and persuades morality they are wrong. For the liberation theologian is first moral before considering a social health. The individual must be first received before an

enlistment to the ideology of science and social health or whatever you want to call it (communism, socialism, educationalism, even compassionate capitalism with or without puppetism).

43

full moon

new creature half

dog half beaver half rodent

In the night a

cat

gets it

watching the way things work

figuring without

permission

44

Newton supposes light

lasers move water

lasers are light

Newton moves water for thinking such things or

either

a recognition

a revelation is separate from natural act

The question

is Newton God or thinking and

does God contemplate

such things
and
to be sunburned then from
Catalina light
am I responsible for
having proven myself
I think so

45

People invent things like peanut butter. People invent staple guns. People invent elevators. People invent cheese but do not call such a thing technology. People invent words. But can anything really be invented or are such things conditioned and then pulled from that world of forms? Is the world of forms eternal or was it invented?

And when everything is invented will I then sit? When all of knowledge is invented will I continue to eat, will I continue to love? Will I make a fast ship and travel in a straight direction forever? Will I invent a life which does not die or will I invent the perfect life?

What cannot be invented? The air cannot be invented. Authority cannot be invented. The limits of invention are these, then, air and authority. Where does air and authority come from then? If we say such things come from the variable X, X would be that which is greater than my own limits. And if I realize such a thing exists with limits greater than or either different than my own powers, and given a titled reference X I can qualify X and begin to characterize X. But is a characterization of that which is greater than my own limits impossible for I can only relate to the evidence of air and authority?

Air and authority. Air is substance and is measurable, authority is not. I can only give authority. Authority will not exist without my presence. Not true. Qualify authority. Authority requires an object. Authority over me can only exist with my

presence. Authority over a tree requires the presence of a tree. Duh. Authority causes things. The conditions of an environment cause a response in me. The conditions of an environment are authority if me is whole or either the conditions of an environment are authority affect a piece of me and then that piece of me knows authority. And if I am entire the rest of me will know authority for an organism is complete and reliant on its systems.

And the judgment of X is in relation to its affect. For what I know of authority X is its piece which affects me and that piece I refer to as X1. And if X is not knowable then X1 is knowable as a finite quantity and the authority associated with X1 can have an exact character while the greater X can only be known generally, imaginatively, and speculatively. X1 is the stuff of science and social control for its authority can be assumed. The greater and speculative X is religious and irrational and its assumptions can only be assumed.

And among the order of invention, there are those qualified as material and controlled such as peanut butter and elevators, and there are those inventions which defy qualification because their source cannot be entirely represented, e.g. language.

And if knowledge is truly an invention or either if it is a journalistic observation of stuff, if it is that sense which is processed. No. Invented knowledge is called imagination and it has not been tested. Knowledge can only be assumed by experience.

46

To define the limits of poetry.

Makes people comfortable.

And the rest is called words and notes.

To define the limits of poetry.

I say I.

You say you I attach myself to that.

Are prison songs limited?

To define the judgment of poetry.

Makes poets comfortable.

To define the limits of judgment.

Makes people comfortable.

Judge not?

Impossible.

What is good poetry?

Ask me when summer arrives and

ask me when winter then

ask me at breakfast.

Who would contain a language?

For too hard to absorb.

For too much guesswork.

For too much time to know the elements of expansions and riddledom.

Then the birds are simple and that is enough.

Then the rain is simple.

To define the limits of poetry.

Or locate another qualifying set.

Stagger rhythm then and call the clouds other than neutral.

Think alone.

I say I.

And such logic is not defeated but only quiet.

And if I am comfortable

then and.

47

Man of sorrows finds love. What to do with love then, to know its presence. The food. And cloisters then turn away to poetry.

Man of sorrows is love and hate does not enter. Surrender and receive every sorrow. Collect sorrow. Do with sorrow nothing. And make of that reception love.

Man of sorrows, what is wisdom. For knowing sorrow this is wisdom. Nothing when things were taken and nothing hatred given. The language, the speech is nothing and cannot comprehend sorrow for it is held.

Man of sorrows, to have seen that before. That which is disagreed and temptation hide away. To make a smallness, and stagger back at health beneath trees and what is thankful.

Man of sorrows if only one judgment. And stop. The nature, stop. Of quickness and emptiness. The wayness digression, what does not stop. What is wisdom and what is to stand.

Man of sorrows. Say so much nothing silence. Love tries and to accept that then it goes away darkly for the stars to be gone at dawn again. The stars to be gone again at dawn.

Man of sorrows, the coins are. And books are love then folded then put away. And ways to make sorrow proud for if it were sorrow then there is no way. She dances.

Man of sorrows, impressions. The look at water pushed, the birds. What folds peace and knowing that he folds peace into triangles and into his pocket for discern. The daymoon is a triangle.

Man of sorrows receives receives. What is stopped? Nothing is stopped. Caution.

Man of sorrows, and knows nothing. Neither cause nor reason, the birth of being nor consciousness judgment. Who is qualified? And make that home and shelter, the coins are. She dances.

48

The press is important. It fulfills a social need for information. But does it become a replacement for truly local awareness? Even local presses which offer a local regard for community define the contours of local language. And if a press follows or either if a press leads, the same can be said for educational institutions. Is that which constructs knowledge the agent of change or is it that which responds to change?

The forms of progress. And if the press is an institution of information as any, it would be those social elements within which carry the intentions of the institution. Service and reflection or either social push. And if all reporting is sensational and reflecting the ways of the public, is poetry as that which only reports personal experience a legitimate reflection or either to understand even that as selfism and personal interest?

I am Catholic. I am not Catholic. I am Lutheran. I am not Lutheran. I understand all things like this. And what is understood like this I understand differently. And to make of the soul a museum and call it cult. I am not cult. And all things are reduced.

Local news is generative. And two cities make a broadness of social generation. National news makes a broadness of social generation. World news makes a broadness of social generation. I am not local though I live in a place. I live in a place, am I not local though I read national news? I live in a place, am I not local though I report international problems.

What is local. 4H is local. Schools are local. The new restaurant is local. City council is local is it not? Is government local if it considers broader relations? Is government an institution of information? Is the press government if it arranges dialogue and action?

The press is important for corruption fears public information. And if a public fear corruption, to cling to the press then. And if a press is corrupted? How can a press be corrupted? To attack that which is innocent. To make false information. To acquire personal information without consent. What is news and is public outrage the only sense for ethics? But public outrage at that which is sensational is worth reporting too. And what apologies for that which is sensational and may be true?

Any information is sensational but what information is voluntary? The press is important in that it gives me something to do in the morning. The press is important in that it offers information on how best to invest my time. The press is important in that it is progressive lest I forget time.

Is a book press? A slower press but more complete and meant for extended periods and meant for research, for knowledge. Whereas a newspaper may not be meant for knowledge but rather as a foundation for questions? Perhaps. A book is law. Is the press law? Until it is logically defeated by the next book, the next article, indeed the press is law. Or either the press creates law or either the press reflects law.

49

Responsibility among the press? Responsibility among poetry? What religion is it then when everyone is equal and thinking personally? What administration then and what does get accomplished other than self service? To hold knowledge quietly and people ask questions. What is authority then if one person knows a thing? To cling to information and call it authority. And while authority turns to administration and administration to social control what then is poetry if not subversive? What else could poetry be if not strong and self important?

The grass is green and bends I breathe that. The midnight grass is dark and bends at wind I breathe that. The dawn grass is something I turn to clouds and the day I breathe that.

Responsibility among the press I turn away. Responsibility among the press, it is important to enable lesser institutions of

information which are independent and thinking like I think. Should I read only that which is independent and thinking like I think? Until it becomes great and sinister and formatted. And I do care to live locally and read poetry from foreign stations. And I do care to live locally and know Chile and Greece and BC and medievalism and the recent past. Am I not curious?

And if, then progress is that which starts a knowledge and to travel without brochures and without conventions and without betterness. But how to do that? I do not pick one food over another lest I discern a culture but I am present and do have preference. And who does change upon having been visited? Who does not change if a guest I respect? Or either to travel the world in resorts and see similar beds and similar fashions and safety. There is nothing to change in such an environment for the change minded.

Here the grass is tall and I happily lose myself. The grass is old and has no lines and it has no paths I lose myself. Here the grass has seeded ends and spiders and yellow butterflies. Here the grass is an ecosystem.

Here the structure of society is told, the buildings house institutions of information. And elsewhere it is quiet I do not know. And to be irresponsible for relying on one institution to judge another ecosystem. What building knows of grass and its characters. Though I do defer to the science of knowledge and missions until I know something personally and am then qualified to dismiss the judgments of speculative journalism, or either contain such a personal knowledge and cling to it in the interest of quiet authority.

50

To have gone to a place and remembered it in a way. To have gone to theology and remembered it in a way. And if there is something I am not and that does hold peace or its equivalence have I declared myself something other than peace? Or if peace were one institution perhaps.

And if there are many altars I know each of them by my own. And a fat book of art does hold many statements but a look at

painted strokes is different than a narrative next to an image and I have remembered it in a way other than how it is presented by an editor or even the painter himself.

And what is valuable? Presence and nothing is presence, and if an artform of woman in grass and it is presented in a book of art history, is not the original better especially without subtitles. And better yet, is it not better to watch a woman in grass than to receive a painting of that?

A painting is different though. A woman in grass is unequalled, granted. Though to compare a woman in grass to a painting of woman in grass may not be appropriate for they generate separate things. A woman in grass may generate the need to capture such a moment in a painting. A woman in grass may generate sexual desires. A woman in grass may lead one to reflect upon their own position. A captured image in a painting may generate a respect for an artistic talent. If an artist makes their talent transparent, such an image may hold an attention to the stillness and timelessness of such a beauty. And a step back from such an image may present the wholeness of an environment, it may even fill a museum or house wall with a type of feeling. I suppose that, even within the presentation of a book a type of emotion is received, but I would expect lesser as such a presentation is in the interest of convenience.

To have gone to a place and remembered it in a way. Who does not remember things according to their own experience and according to their own history? To have gone to theology and remembered it in a way. Who does not bring themselves and their own value to experience. Who does not learn according to their own laws?

And if a painting is good enough to be in a museum? What authority tells me what good art is? Though I listen for I respect the press of social judgment until I have made myself an authority, or either I have given myself the confidence to be an authority. Or either I have learned the confidence of criticism. I hope not. Critic and realizing discern and preference, and also with a sense for social objectivity.

Art theory transcends the notions of public art. A theory of art will extend to the representation of social objects. And if it is science then science is personal for art theory is personal and experientially based. And how far to take art theory? To judge all objects, including those which are not social, is to assume some maker. To know nature as art is to respond to notions of creation. But what good is art theory which appraises that which cannot be dismissed nor reinforced? Nature is what it is.

But of the painted and sculpted forms, and of the forms of language, a critical theory has a way of managing future rivers of social creation. One pronounced voice is enough to recreate that which is particularly pleasurable or enlightening. It is enough to negotiate a new school of method or of thought. A concerned voice is enough to give an artist a show at a popular museum and to reinforce an art which represents a type of lifestyle.

And what are the limits of art? Art can mine and undermine politics, art can represent science, art can stand free of its creator and speak independently. What art cannot do is directly administer social programs. Art cannot feed the hungry unless I believe the institution of art is the start of social value. I do believe this, though I also believe social value is the start of art.

And when I buy art do I buy something which I can hang upon the wall and appreciate or do I buy something expecting it to appreciate in value? Do I acquire things which make me think or do I acquire things which are constructed masterfully. If I consider such things I can assume a type of character for myself. What I like in art is my character, and to be the critic is then to discern oneself. Or to step away and not respond to art, in fact turn a back to social creation and that which is recreated images. Whereby only function matters. What is loneliness?

But this too is an art theory is it not? To receive only functional things and not to consider stories and metaphor. But such an absolute art theory, what ends will it go to to empty itself of social metaphor? Is it reasonable to allow the notion of beauty to creep into the notion of house if it is solidly constructed with all of the amenities? Is it reasonable to allow the idea of beauty in reference to one's spouse and family? I associate beauty with pleasure and to rid the concept from valuable things is to make things functional but without social value.

But then, as imposing, who would force one art theory upon another person? And what is a proper defense to the imposition of art theory? Ideally dialogue or either the moderation of separated peoples to their respective corners. People hold to ideas and art theory can be passionate, particularly if religion, as a representative body, is included within the domain of art.

52

Sensitivity in language. Who is an audience and does it matter. Professionally it does matter, though if a language as representative of thought is restricted to an audience how is thought to develop. And if a language as representative of thought is to the broadness of those who know such things, how does one adopt the course of self development. How is one to cross the threshold of language and thought as social limits to the domain of language and thought as self limits which may or may not be broader than a social threshold?

Sensitivity in language. And if such a sensitivity is learned to be distinct from the brashness or either the rambles of self discovery through some form of enlightenment one may have allowed themselves prosperity within two domains. That a language exist partial to social sensitivity and another language exist partial to one's own existence and growth.

I cannot say that poetry exists in either domain exclusively, though public intercourse is more confined to the grammar and style necessary for social convenience and the dissemination of meaning. I also cannot say that any art, as a language of expression, exists exclusively in one domain over the other. What is relevant is that not all thought and not all self discovery is socially interesting, only that funneled into the chains of social intercourse and social meaning will meet the criteria for useful public thought.

And within the public domain and within that, a professional domain, a particular sensitivity to the drafts of speech. There are subjects which require gentle persuasion and introduction such as death or ethnicity, and there are other subjects which present themselves as professionally liberated which suggest they have the bounds of not too offensive thought,

but still that a humor and some joyful sentiment exist in the professional environment. Such topics as hobbies and wordplay and family and curious things.

But I do not wish to make directions for workplace conduct. It is only an observation to note that thought as represented in language is more ethical and conduct based within a professional and social environment, rather than the environment one experiences on a family vacation, or even different still from the environment one experiences alone. No secret.

And if such a note is made as to the preferred environment one wishes to exist within, the question then, is it possible to have this great language associated with pleasure at all times? This is the root of a personal conflict, that one must exist within different strains of thought at different times during a day. And this then, is responding to the audience at all times, whether that be at the work environment or with friends, and if, such thoughts still remain socially contained.

But to let go of audience. And then create language as if no one were ever expected to read such things. And to then know things independently. And then the question, will those thoughts require brackets or will the professional and otherwise social thoughts require brackets? Does any domain of thought require brackets? Go to a university and discover which professor is 'the whole' of thought and they will tell you no domain of thought requires brackets. Though every other professor, particularly within the areas of professional studies will say that brackets are necessary for social development.

And who is more sensitive, the universalist or either the thinker who constructs regional and specialized good will?

53

To know colors and
to give them away.

Yellow is sun.

Blue is the Caribbean.

White is clouds.

I suggest these things if

you know me as and

I give these away.

And a yellow

upon a sweater is more profound when

it is cold.

Or either a

yellow upon a ball

holds no meaning during sport.

Only to give meaning

when I stop.

Though I am not color blind and

to know that and

to know that color is also

meant for difference and dialogue.

Then angry is a color

is it not?

Then love is a color

is it not.

For difference and discern is

compartmented in many forms and

ideas are

all sent away to different factories of

the brain

for utility.

And if I still manage

digression in the baseness of
environmental pauses and sense
apologies to
the greater concepts of
love and anger.
Sometimes I just wish to
stand in the sun.

54

Media is pervasive. And to grow accustomed to the stations which are not objectionable for it is nearly impossible to stow away from the messages. Radio can be tuned, TV can be tuned. But the billboards, the object branding, the museumists and the culturalists and the marketers, all are pushing images and representative meanings. For they know that to hold the meanings of things is to hold public language. It is to manage the shapes and styles of vehicles, of letters, of modern packaging, and to hold those is to hold the sense of comfort and social stability.

And if I were to know something, or either to invent something, how long until social discovery if an object is truly good? And the inevitability of corporate buyout, the inevitability of being absorbed by larger systems. And if, what is then personal I ask? And is there such a thing as personal space?

Home in bed? Perhaps. Home on the couch? And to have time. Are we going to space? I think about such things when the other alternatives to a cooperative world are war or either stagnation. But is space a dirty word? I use to dream of such things without thinking of what it would mean to people who are not traveling. What a joy to float in weightlessness and walk on the moon. But such things require the social burden of people staying home, of people mining minerals for material, of a total specialization of labor. And who is prepared for this, a segmentation?

Though this is only one pole I admit. The other pole is an agrarian culture. Which is nicer? Rather the question of

alternatives: is it possible to live close to the earth and consider the domain of space?

I did not live in a rural area growing up though I did live in a community of about 50,000 people and spent some time in the out of doors. I do not remember dwelling on one choice or the other, but only upon enjoying where I was. I never associated either model with an hegemony.

And if it was the media that got to me or either the contact with some people who had witnessed the extremities of existence I do not know. But to not remark on the power of either one over the other is to socially withdraw. And to be a middlesome body is to be outcast. Perhaps noncommitment. But nevertheless the target of media and social determination. And if those who question the benefits of many things are as wishy washy as they may seem, they become a target for mindchange and decision.

And how to defend against that and retain a sanity I am still learning. Though I take a lesson to heart, that I am more comfortable in making decisions, though I do not always align my choices in a typical manner. And I suppose that is OK though be prepared to reason as to why you purchase a 40 inch high definition LCD TV but refuse to get cable television.

55

How does one address social problems? The most obvious is to vote. Elected officials represent interests and determine social policy which affects that which affects behavior. Another way to become socially involved is to read. To know things, to understand things, and to understand the manner in which change occurs. Another way is to be comfortable without social change, to follow the hills and valleys and to take no part in managing their condition.

And if I am a stone or either comfortable in speaking freely then I am comfortable in creating social change. And never to worry what course it takes for to realize danger is to also realize that a course may be altered. And value associated with change, where does this come from? From my parents, from life experience, from self determination and an unwillingness to stand aside when things become chaotic.

Though to know limits is also important, for chaos has no control. And the security of managing social change is an illusion for other people think freely as well. And if the limits of addressing social problems are electing to write poetry or either to hand out flyers and nothing more is to be considered, then one is probably secure, though what message do you have? For this is the domain of limits, and how capable is a message at generating a small idea which is the germ of addressing a social problem, for then either the format of poetry or the format of flyer distribution does not matter.

What is a social problem? Clean drinking water. Food source. Jobs. Clean air. Housing. Transportation and highways. And do I have an opinion? How do I arrive at this opinion? Who is opposed to my opinion and why? Are these positions reconcilable? What affect will one opinion have over another? And to consider long term solutions in addition to quick fixes, for generations will follow which will wonder how a particular problem can still exist.

56

Higher education. What is practical? Ideas which construct things are practical. Ideas which keep people healthy, ideas which help people get along are practical. But what is good in those disciplines which make institutions of pleasure? Such as the arts, such as religion, is there a force to pleasure which transcends its apparent transparency?

Even the professionalists will regard humanism important when they have settled into their careers. And the hobbyist, the art dabbler, surely there are iconic intentions which can be selectively cornered and asked questions. For who can live entirely of the mind of carpentry, even Jesus turned to social works. But then, who could live without houses? Which brings up the question then, should practical reinforcements be given to those with practical products for their efforts? And those everypeople who ask inevitable questions when they are not building things or bodies, should their curious wonders be considered amateur?

Perhaps this is the force of resistance between academics who have made a discipline of pleasure and those who have left pleasure unbounded and will struggle to keep the pleasures unbounded at every cost. Which, then, the question, is it

possible for an institution to leave its ideas untethered? The very idea of university began as this but turned to the more practical approach of accountability in all disciplines when the vocational studies of engineering and construction were demanded. A like system of grading was adopted for the arts as well as for the more rote disciplines.

And who could complain? For the pleasure disciplines are dependent upon the facilities of the university are they not? If they were not and if the faculty turned to street preaching then what authority would mind? Not an authority espousing the physical and practical disciplines, for 'morality and imagination are inevitable' they would say. And if then the pleasure faculty would bite their tongues as they know they must if they wished to retain their exclusive membership in the university and they would consent to a scientific grading system and a system whereby classes are held at particular times. And ideology is thus contained by the restricted allowance of resources, lest an ideology turn itself away to an exterior existence.

But is there such a thing as ideology existing exterior to an institution? The unofficial laws are real I say. And they are more powerful than any internal civilization. Though discipline is not eternal allowance, it is discern. Intellectual freedom within the range of a university is different if not exclusive from the amateur and unofficial academic freedom. For what reason? It is brought about by the injection of accountability. And what comes of this? A moderated peace between the pleasure faculties and all they represent and the more practical faculties.

And if the more practical faculties, in all their unquestionable logic, are still uncomfortable with their proximity to subjective judgment, then in comes the discipline of history. And this, anyone can tell you is not wrong. Forget the issues of historiography for a moment if you will, the general notion of history is uncontested even if its content sometimes is. Linear constructs of the relationships of social progress, the relationships of architecture and its related philosophical concepts according to linear history will tell any student that the opposites rely on each other and travel forward. Maybe not hand in hand but they do at least run parallel to each other.

This also suggests that the pleasure disciplines now do have a relationship to the practical disciplines. And who mirrors who? And who drives who? Perhaps the notions of separated disciplines are not so relevant. I am not saying they should

not exist, but good social ideas do come from every corner, they are just reflected in different ways. Baroque music. Baroque architecture. Postmodern technology. Postmodern literature. Blah blah blah. Who is not the constructivist in academia and wishing to footprint their space in linear history? If you wish to locate those thoughts which are not brought about by linear streams, then travel exterior to a university. And if you find a good idea, it will need to be proven if it is to be brought internal to civilization if there is such a physical place.

57

What is proof? Sound proves a guitar. Health proves a philosophy. Mathematical proof is the easiest to prove. And what proves poetry?

I prove poetry.

58

elect this elect that
choose choice
always choose choice
make no hardness to opinion
steal opinion and decide
change opinion early and then again

and at night
live as you always have and

call it democratic or
nothing

in the morning elect things again

this that

and if

change is questions and

change is relevant

is change only questions

to fall asleep and

live as you always have

electing

59

Is to attach things to a religious affiliation a propagation of an ideal and does it make an inclusive organization exclusive?

For to be included one must understand the history of that organization, or one is subject to the tests of that organization.

And social service as religiously affiliated, is it an extension of a religious organization, and what does it want?

If I am hungry, is soup enough? And to attach a meal to not only prayer but a type of prayer, what affect does such an

attachment have? Does one then travel and remember compassion from the gifts of the giving entity, and is a gift

attached to ideology truly a gift? But then, does a gift which is unattached bring one to dependence and staleness? And

is one less willing to be thankful if a gift is received from no authoritative body?

Though people are present, even among gifts without religious affiliation. And thankfulness returns to the character of

secular volunteers. And if people are people then who could argue? Though are people and each of their moralities

deserving of thankfulness, does such a gift not scatter the returned intentions of those who have received a gift? What

then is purpose, and to turn to the question of how a society should be assembled.

If social service is the foundation of social doctrine, then the management of social service itself is the management of social doctrine. And who is to say that no religious affiliations can give bread, or either to say that religious affiliations may give bread? For one position flattens and redistributes a moral center, and the other position makes social structure pyramidal.

And if a corporation is kin to a religion, with its own code of conduct and its own elective divisions and its own notions of progress, and if a corporation is contracted to offer services, is this not a pyramidal type of social decision? And if it falls within the wishy washy domain of developing ideology, that as a person is given soup, their one degree of thankfulness contributes to the doctrine associated with that corporation. How much does good will cost anyway, and what is the return of such an investment?

Such questions are arbitrary though, are they not? For the goal of social service is a directed interference with dependence (speaking of hunger this time). And any social organization which actually contributes to a sense of dependence would not be as morally sound as the other which does. And if social organizations stand the tests of time, those which methodically make themselves invisible will be the successful ones. Though when social problems are little, who would applaud social service organizations?

No. The organizations which maintain a degree of membership and dependence, that they remain visible will be the ones recognized as active and progressive. Morally uncentered, but recognized as active and progressive. How to interfere with that? To interfere with that is to plant the idea that social service is not a desirable way to be ambitious. And who is not ambitious, and who does not have a problem with invisibility?

I would say that individuals alone are not ambitious, invisible, and generous, I do not think it is fair to attach a label of not ambitious, invisible, and generous to an institution, a religious order, or a corporation, for such a label overlooks individual character qualities of its members. And when individuals are being served, only individuals can serve. Though to respect the possibility that individualism can exist within pyramidal structures? I suppose that depends upon the expectations of

CEO's, that members follow orders, or that they think independently and are rewarded for their own generosity not by token but by the fact of contribution of good will.

60

Delight in shadows forest range quiet. For loud motors elsewhere and voices it makes me quiet and internal. The breeze does come and life I sleep and breathe. And nothing changes trees they have not gone, the fallen trees and littler life, the ambient greens the shadows.

I think of obligation until that disappears. I think of renewal and then that becomes a word only and I am full. What is there to give I ask now centered. I am here.

61

To think of metaphor metaphorically. A metaphor is social pivot. A metaphor is like a shapeshifter.

To think of poem. I see what you see and call it that but my words are only precise in another way and I become your poem differently.

The song is poem then. And even grander and inexact. But what cannot be brought to tones and emotion. The birds are poem and the water's edge is poem lapping. The guitar. And what song does require words? No song does or I am demanding things which should not be demanded.

The winter is just. It is cold but it is just. And setting down errands. And what sounds the popping ice I have heard and the silence of snow coming down without wind. And everything is neutral then.

And summer's opposite, is summer unjust? But summer is social. And if the social is unjust, then? How I know such

things? I comment I do not know such things I only go to rain, I only go to trails and prairies. And if that is unjust I can say that it is not. And if summer brings about markets and politics and that is what I know of summer, then summer is only social and what I know of social.

To think metaphorically. And a poem indoors or either a poem at the train station, the same poem is different and meaning different things unless I do absorb myself then it does not matter. What I say, to belong to words or these words belong to me and this play I exist within. And I only give myself to words if there is a place there. And I only cling to words if I do not forget this environment.

62

Miming confidence and pretending confidence, who does see through this? A friend does see that things are not right. And words change language and truth dissolves, it does not travel through oneself but is kept away.

And to cling to institutions instead of honesty. But what institution does settle thought and brings one back to the type of friendship which is close rather than the type which holds things away?

And if I listen. What I listen and what word is magic enough to bring about change? Or to know silence as that, the rumors are nothing and that which is not true is not forced.

The room is empty and there are no lies. The walls. The furniture is not restless. And when this, confidence is automatic is it not? Only that I call it being and from that then little prides little prides.

And who does see through little prides when they are not to be seen through? I only go home then and come again expecting your favor for this. And to expect your favor, these insecurities expect your favor. Thank you for revealing that.

Miming confidence and pretending confidence. Or either practicing confidence. Who does not allow error like a friend does allow error? For to practice confidence. For to fail at confidence. And then to become confident.

And not say a word at confidence except friend. And this is giving, that a confidence does not know itself but only others. And I find no errors I see but only little prides little prides friend.

63

To think is not to write.

Get ahead of society in thought. And no words to reference. To live alone even if to be a part of a group where ideas are permanently fluid.

And to live with regards to personalism and the hardness of isolation if one is interested in social progress but without literal intentions and literal reason. Measure is brief and hard. Memory is unaccountable.

To write is effort and active, it is disciplined. And what then of the literary modes. Poetry is the dog. Technical writing is the unicorn and gets things done. Poetry starts technical writing. Thought starts poetry before it changes into something.

To sit physically idle and wondering. And if thoughts can move things, to wonder at that. If thoughts cause social things to happen, that all are connected with a collective subconscious, perhaps, then I am wrong to want for the written word. For all would be groupthink then and remembering itself without reference. And why to make reference outside of itself? Because memory is only partly solid and metaphor that changes every year is the dissolve of history. Perhaps it does not matter. Written metaphor, keep them as novelty in closets even if their intentions were social change. For the grander theory is records records. And this a philosophy itself, that records exist as prayer sticks and reference for time to crawl back into when things are not understood. The other philosophy, keep no records, I am then grown to animalism and hair, sleeping on soil and without bills nor language. To think, simply, it is not to be civil lest I believe that birds do not think.

And if I call the brink of civilization as that point in which records are kept, then from there I can see buildings and telephones, destruction perhaps. I cannot say that force is not a part of civilization, though I can say that with force remedy evolves. Wherein animal cultures, if force exists, it exists at the length of one's arms and reach. And the only remedy necessary is the remedy against simple force. So shall I say that remedy is good because remedy exists as progress even though its only necessity is in reference to force and destruction. Obviously remedy would not exist without flaw. Then is civilized society always chasing out badness for all eternity? It is enough to make one stop writing unless one can exist without reference to badness. Then writing is dull and unimportant and without solution. Put it in the closet then.

64

When family grows up. How to look at people close to you differently? If it cannot be done a person either chooses to remain in an old mode or chooses to live separate and new. And if then a family returns it is to know differently and expect differently.

What is social loss? Death. The severage of relationships is social loss. The decline of the intellect and the decline of interest is personal social loss.

And who is not willing to change? As if every change were desirable. It is not. And some social loss is justified as the cost of saving some element of personality.

Family is inclined to remain the stone and without change. But the features of family, its members may not be willing to share power, members may not be satisfied with a personality ascribed to them. What then? How to allow for social transformation within a family without having to resort to loss and escapism?

Or either to let. Let someone go. Let someone evolve. Let someone become. Who better than family to call such things love. The family stone does not throw itself at things, it only names things until they are extinguished. And to say nothing

or either yes is to suppose the possibility of integrity of something different.

What is love? Surely it is associated with family. I cannot say exactly what it is, though if a member wants out, at least their criteria for love is not being met. Can a family allow for different varieties of love? It must. And the allowance for the different varieties of love is, itself, a grander notion of love as an institution which is sustainable. And to call that family, and whatever relatives which to attach themselves to that ideal can exist peacably.

Though blood is the confound when speaking of family. For all is forgiven when blood is considered. And when struggles outside the family exist, the first response is blood over rational thought and reason. And I suppose it should be if we believe in natural selection. And I suppose it should be if we are then expected to share a meal and a vacation with this person. What is right when blood is concerned?

65

Civil matters. Institutions

above family.

Diaries of sound and

loss.

Empty civil matters.

And emptiness goes away, civil matters without

foundations go away or

turn to dark and nonobjective things.

People walk around doing things searching.

'Are you my family?'

Making institutions family and

bringing those social relationships to

the idea of love.

For

we all need love do we not?

Or

either we need to call something love.

Civil matters, this

will be fine enough

until something greater

replaces civil matters like

it should. And

the degrees of family

is it one or two or four?

66

How to write about depression?

All things are bad.

Times are tired.

The day is the same.

What is worth being depressed about?

War is without beginning and without end.

The pervasive and inescapable sense of war.

Loss, loss of friendship, loss of life, loss of material value, the inconsistency of a belief.

How to find a new philosophy?

Put down books.

Sleep a lot with the windows open.

Do important things slowly until a memory returns.

What prescription I say?

Apologies for what prescription I say.

67

Code words on the weather channel. The path of storms and what a wind does carry. Hail and water winds. Buckle down to cause midnight force.

East to west.

Lightning the sky and rumbles.

What is great?

68

Sketches

storms come in rapidly

I sleep

to hear sounds darkly

morning remnants of storm

the pavement wet

the fallen branches

wide eyes fresh air

damage

daylight then ten AM

day starts

nature is forgotten

book

afternoon the sun

nature

cars cars

blue cars with sunglasses women

red trucks hatmen

bicycle hillcoasting

walk to coffee

break

afternoon the sun

wind no mention

book

late dinner soup

open door

table newspaper

silence

and if I had something to say

fresh pineapple

rain smell

cigarette

heavy eyes poem

government and who loves what?

the rain

book

69

Study and call that religion.

Write and call that religion.

Be social and call that religion.

Build things and call that religion.

Go to house on the sabbath and call that religion.

Treat people a way and call that religion.

Call something religion for people cannot live by philosophy alone lest philosophy be religion.

Call something something outside of oneself for one cannot live in their head.

Start a museum and call it religion.

Play baseball and call that religion.

What it is to live without religion.

What it is to value.

Get married and call family religion.

Cook food and call that religion.

Drive and call that religion.

Walk and call that religion.

Paint and call that religion.

Or to be ordered and catholic and everything that is doctrine.

And to call that religion.

To be.

And to call that religion.

What is a temple?

The mountain is a temple.

What is blood then?

Snowmelt.

What is a temple?

A church is temple and bleeds experience.

For what exits church

I watch what is right.

What is right?

The stained glass and phantoms are right and

silence is right.

A place for silence.

What is right?

What is a temple?

Earth is a temple.

The sky is glass and

the stars are the stars and cannot be other than.

The sun is light.

The light brings the sun.

Earth bleeds colors and then rain is a color I feel rain.

The air is a color.

The moss.

The seafoam shorewash.

What is a temple?

The body is a temple.

The body grows.

The body experiences change.

The body responds to social influence

does it not?

70

Dinosaurs are rare nowadays. To see a dinosaur is to see history. But what does respond to time like I respond to time?

The old man who writes things responds to time in crouched steps to the fruit store. He has never seen me.

Government is a catalyst and if it travels faster and more efficiently than me I am a dinosaur. I walk slowly and watch social change change things but me. The institution of social change. I only talk about that but I have language even if it

is slow.

Cars travel quickly but not as quickly as rockets. And to walk for that is within my control. And who threatens that threatens history for man has always walked. And when a museum is made of walking we all will have been brought to moving chairs with toilets in them. And sex will be medical and intentional.

And if passion is a dinosaur, then all is rational and everything makes sense like love makes sense. The old man who writes things and then loses things, he once believed passion was loss and now he loses things to feel that.

The trust of being a dinosaur. I am extinct and walking and doing things without motors. I eat off the ground and pray to nothing. I die in mud pits intentionally for I know that time does come.

Dinosaurs are rare nowadays except for artists. Dinosaurs are rare nowadays except for the windwatchers and the park people who have established themselves as park people. Dinosaurs are rare nowadays except the bones of despair which are war everywhere. Dinosaurs are rare nowadays except the way people live for who considers the currency of comfort and who follows doctrines of comfort except the first time they buy a house.

Things grow old. And what does die really. Dinosaurs do not die but only change into shapeshifters. Nor does the grass die but only comes again when the snow melts.

71

Who to please? So many people ask so many things. And first, the rightness of actions, where does such a knowledge come from? And to sit it all out. And to make company with oneself for fear of selecting wrong or serving the wrong things.

Is it better to act in a way rather than to act without the knowledge of what will come of these actions? Though I cannot isolate myself forever, then to fear the acts of newness. And what is courage? And what is discretion, to calculate the

possibilities of actions prior to their accomplishment.

And then, who does wish to live with a heavy heart? That a failed trial draws one inward and inward until there is no more courage. And when there is no more courage will one then resort to acting impulsively and without actual interest? The motions of living but not really living. How to reacquire the zest of interest then? Or either to only manage those daily things like groceries and work, because to act beyond the scope of certainty is too wrought with thought and personal change.

But even if, to change one's acts, is one then substantially different than not having acted? Or either are they merely existing and acting differently and thinking the same? How does personal change come about, should it come about, and, if one has been acting in a way for a long time can they return to a different mind?

And what is the best mind to be a part of? One of learning, one of allowance, one of self control? This is personal and I cannot speak for everyone, though the balance of healthy being is likely many things. And to be open, to be reasonable in judgment, to be reasonable in social language, to be reasonable in law, to be reasonable in social intentions. What is reasonable? And if this is balance, and balance is reasonable, perhaps it is because of the potential for harm at living on the extremes of these things.

What harm can occur by living on the edges of language, judgment and social intentions? I would say 'potential' harm, that such edges are exclusive and self important. But such things are not a matter of fact. For existing at the edges is also the arena where new social theory is proven, and if one has calculated enough, and one is secure enough, it is possible to bring outer edges to standardization. Then be a hero and be prepared to live as such if it is good that is done. Though if an exterior is just brought to greater exclusion, then what good is this?

Who to please? I say please your own heart, and then please someone close to you. And be courageous in this and sensitive.

Do I live among questions or do I live among answers? What is to know when one is without answers? What questions are important? Why are rivers pushed from the earth? How do mountains form? How did the moon come to where it is and what caused its orbit? These are questions I am curious of, though day to day questions like who has the best solutions to social problems, and what type of food have I not tried, these are more practical questions. And should I only consider that which is practical, and should I lower my eyes and grow a countenance of social concern without having considered what is nature and its cause? These are questions of philosophy, as to what type of questions I absorb myself in.

The questions of ethics, how a social body interferes with itself and the natural world. To entertain these thoughts is to live practically, for who can say what is right and wrong among social acts? We all can and we all must lest we erode in confidence and social interest. But what ethics are there to the questions of clouds and the questions of oceans and the questions of time and the questions of old growth forests. If I had an interest of interfering with such things, these questions would be related to ethics as anything I interfere with is related to ethics. Though how to interfere with celestial motion? Such questions as these may not be ethical questions unless I was to plan an interplanetary trip, but for the most part they are questions of interest and curiosity, questions of knowledge for knowledge's sake.

And how to draw philosophical lines then? For if I agree that things can only be studied in segments and compartments I must create categories. Or either to live without questions, or sometimes without questions, -this is possible I grant, but then is one not the processor of information but only the reactor? I try not to think too hard, but I do give thought to categories. Natural philosophy, speculative philosophy, and philosophy of the mind (social philosophy). For if I suppose categories of thought I can draw information and plant it within a personal library and a personal museum. I can take what otherwise would be a jumbled mass of sense and classify it as experience. And, with a computer as metaphor, I can access information that I hold and apply it necessarily. For what ends? Personal advancement, be it professional, knowledge, or fun.

And such a knowledge will determine the next questions. Questions upon questions, and one thing leads to the next. And

when I have gathered everything and I am at a stopping pause, I can write a book of a particular area for no book is everything unless, that is, one has created categories and one has turned to the philosophy of living entirely within a particular category.

73

What is it to live within one category entirely? It is easy to consider this question in religious terms. If one were to believe that religion encompassed the natural, the speculative, and the social domains, it would be easy to live religiously, particularly if a religion were open to reasonable transformation. I suppose the same could be said for the scientific category, that a mind for natural philosophy and attention to the properties of material supplanted all other knowledge. That the speculative and social domains occurred morally as a matter of course without interference. Likewise, to live socially competitively is to live with a lesser regard for material and speculative considerations, though such things are an integrated matter of allowance when authority is established.

To call oneself a name of one category is a social nomination though. And such a name given to oneself is a nod to social perception of that category regardless of its intentions. The scientist with the self identity of scientist has given himself to the social sphere as a scientist. But what if a self identity differs from the social identity of a category? Then one is given to transforming the nature of that nominal identity. And the pacifist who calls himself such a thing, though who differs from other pacifists, is now the agent of social change and transformation.

What am I? I call myself something and then call myself something else keeping the earlier recognition. Why not live in many overlapping categories? Should one exist exclusively? What is to gain in living within one domain? I suppose that it is easier to know who your friends are when you identify with a group, though is there anything that can be said for individualism and self discovery? I hope so.

74

Have I forgotten how to give love. To wonder sometimes how people can be so callous though I admit to being callous myself. It is easy to erode into oneself and to not allow the importance of social relationships to creep in. And to let the darkness of exterior systems into this heart is to push many things away. What is fear and is this cause? What is isolation and to return that to its unidentifiable everywhere source.

Then what are the stages of returning to a giving mind. To accept darkness and to call it something else so it is not identified as such. And then to overcome that which stands in front of a giving attitude. To give at things that take and to not give up giving. To think highly of things and to understand their source. To live among criticism and not think importantly of it.

I do not wish to live coldly and without meaning. I do not wish to hold to anger nor accountancy. But then give and call that meaningful. And to give love, what is this? To hurt no feelings, to improve the lives of those around me. To collect important things and give them away.

And to think what of war? Does love have an opposite or is that what we call opposite actually just very far away from love. What is changeable which is nonlove? And to make war as social change to that which is not reproductive and inspirational. And how should such a war exist? How can war exist in the interest of love? And what are the weapons of love? Reason and sensation, altruism. To make a language of love which defends itself. Though if love is broad and boundless how can it defend itself, and, is the notion of defense contradictory to love itself?

It is.

One cannot defend and love simultaneously. But who should die loving?

Have I forgotten how to give love? I believe I have. And until I am done defending I cannot reclaim a loving attitude. And if it is reasonable to assume two identities, that of love and that of defense, if I separate myself, can I call myself a loving person? Perhaps there are elements to communication and social language which require an attitude of defense, and with

the higher attitude of social transformation of love connected. No.

And what culture does not appreciate love like I appreciate love. For this is cause as to why I do not give love like I should. Such systems close me down. But even that, blame, is a negative sense. Perhaps it is authority which tightens itself around a positive attitude. And the lessons of authority expect many things and love is never on the rubric. And if I accept the qualities of authority as a way of living, then I am to live without a direct concern for love. But I retain a degree of authority now and institutionalize the notion of love. Do a good turn daily, it is a start.

75

What is right about goals and ambitions? Progress is listed then. What good is progress for I did fine when I lived among nature and thought nothing of doing the same thing daily. Did I starve for attention? I must have for I built a city. Did I starve for control? I must have for I assumed power. Did I grow weak with effort? I must have for I made specializations of labor, I made an office and sat within it.

76

To trust permanence.

The sun will rise and go away.

The seasons will return until I die.

A body requires things.

A life requires things.

And then I die and this

is permanent.

Death is permanent and who could argue that

death is not permanent?

Decomposition, a body dries of fluids, a body turns to dust and soil.

Writing is permanent and
in the grains of social conscience.
To trust permanence
for what else can be trusted?
Memory can be trusted if it is true or not.
Memory is permanent until it has no use.
Love is permanent until it is covered with moss and bad intentions and
it is still permanent and covered.
And what is in death I do not know for I have not died
this time.
Quiet and stillness is in death.
The imagination is given to the permanence of death
for then all things are given to the permanence of death if imagination is thus given.
The sun will rise.
The sun will last.
The sun will cause the moon.
And night will cause the stars.
This is permanent.
The tides.
The water.
And if death comes to these things I will know I will have died and
nothing is then permanence.
Except what I think and the language I think it in.

77

What to do when technology fails? To return to the bush? To return to primitivism? What is the source of survival instinct?

And what is necessary? I then find myself if that is necessary. Or to find that which organizes the behavior which precedes thought and succeeds thought. What is important when the vehicle does not work and when the lights do not work and the computer does not work? The starkness of simplicity directs an attention to that which is important.

And if there was a threat, respond to that. And if just a quiet stop of technology, how to gather information, how to respond to that? To go to homes where family is, to go to friends. To be in shelter until an understanding, until a disorientation passes. And food, how long to be muddled and with what a body requires?

Who does rely on technology like I do? Or either who is threatened by technology? Who makes games and cattle of the surrounds of this opium? For it is opium is it not? And strength to that which is restless settled and responding to machines. For that which relies upon little is satisfied with little. And to be satisfied, that is human.

What social order has brought about the temptation to machines? And who was not satisfied when little villages had no electricity and when people relied on myth for news? And what is not candid then? Nothing is candid when the stars shine stories and the moon is ever away. And that is enough is it not lest we grow reluctant into energy and live forever.

Who is not satisfied to live forever? Rather who is not satisfied with this, and when the life of foreverness becomes candid and the myths go away, and the mystery of the moon passes to science, who would want to live forever as that? When technology fails, the social heart has already failed then and mystery has already passed. And if it is a Godsend the stones without electrical systems and the communications without wires, then the apex of civilization is met and we drip back to where comfort existed among myth and mystery. And the boxes without lights will make good doorstops if nothing else.

78

What affects judgment? Reasoned judgment is acquired in the many and total years of life. Quick judgment is a response to the immediacy of needs including the survival and safety instinct. There is self judgment and there is social judgment.

There is the judgment which affects what I will be doing in ten years and there are the judgments which manage daily activities. Judgments reflect ideas of self importance and self growth. What I learn and how I react to circumstance and injustice.

Though, is judgment a good thing? Is it better to bring all thought to automatic systems, and is it better to make self interest and decision reactive? Am I willing to forgo the nature of being human, this being a thinking entity, in the interest of automatic response? And is automatic response preferable to pondering? If I have traveled too much and seen too much, if I have experienced a great deal of pain, perhaps an automatic response is warranted. Because a universal mind is not always locally relevant, and then, perhaps better to retreat to reaction.

But how to relearn local judgment when a mind has been given to universal intentions for a great deal of time, perhaps even for as long as it has functioned? To be a baby then, and to rediscover the fineness of language and the beauty of small places. For the beauty of large places is indeed spectacular though it cannot matter when local ideas see the wind and food and the seasons. Who does not, ultimately, act locally. Even the broadest of philosophers and painters respond to the needs of their body, they rely on token systems to pay rent, they are socially connected to some community even if only by a thread.

What affects judgment? And how are some compelled to respond to universal questions while others remain earthbound. Experience I shall say. Religious experience, educational experience, family experience. And what is programmed? Is there a genetic predisposition to acting in a particular way? Probably a mind for recognizing particular environmental aspects exists. And if there is such a predisposition then, perhaps we are all called to a particular type of judgment. And it would be no wonder that families sharing some degree of genetic qualities would share some predisposition. Then again they would also share a common environment at a formative stage in their life.

What affects judgment? I say what does not affect judgment? The philosophies, natural, speculative, social, the categories of being, that which determines identity. Identity affects judgment. And when and how does a person know themselves, how is identity established? To know this is to assume things of a person's judgment.

asylums and chapels
the stained glass
the corridors
the lake water fountain
and holy water
to kneel and call things
and what is authority?
the tiles and vines
to see one from the outside
to see one from the outside
I never leave
stones
the words are mingled
I shall heal
and gold is material and
symbol
and where people are
symbol
then walking to quiet lunch and
book prayer
tapestry the bench does give
time
the floor is quiet places
moss and forest darkness

quiet birds and
candle
peace the wind and
ironed windows holding outness
the rain is cold
the light is cold
to welcome that
song
and givenness
the stained glass and
quiet lunch for

80

To call someone a failure. To imply failure. Only authority can do this. And only to grant authority, to acknowledge authority, who does not have this power? To accept authority then, but who does not reclaim a given authority at insult? A failure, perhaps a friend too can say such things, though, perhaps not authority, then a person I respect. And to retract this, a given respect, for to call failure at personalism is to recognize an otherness and I consider respect to be a social and unified attempt at mutualism.

But if failure is an accurate name then why not say such a thing? What good can come of such a declaration? Someone who has traveled too far into self absorption may require the social confrontation and the honesty, in the long term they may appreciate the candid words. But if such a confrontation is intended to manage a person's life or interfere with their activity, one could assume that constructive efforts have been exhausted.

What are constructive efforts? Conversation, hand over hand modeling, saying nothing and allowing the force of time for correction. Or the allowance of error? How tolerable is the error before a label of failure is warranted? And if a label of

failure is in mind, is the namer prepared for severance of the relationship?

For who can tolerate failure? Thorough and deep unquestionable failure. What is interference? And to consider the wholeness of the world, if this place is not the correct environment for this individual then where is the correct environment? Do we believe that all people have comfortable and perfect environments meant for them? And in a corporate world, is it possible to find a noncorporate niche. And what is competition and who does not respond to social competition? And what environment for them? A laboratory or a church?

What are the criteria for failure and who is willing to assume the role of authority in such a matter? And what if the person believes otherwise, this would apparently be cause for a schism. My grandmother's words were, 'if you have nothing nice to say then say nothing at all.' Grandmother words, how refreshing. But notions of professional, or even personal failure are not so idealistic. And an occasional interference is necessary for the maintenance of the institution. And who holds the title to the social institution? Probably the person who makes more money.

But who could not notice that those who make more money are also those who are good at managing their discretion. And I would venture to say that given authority would be more likely to fire someone outright than to call them a failure. But firing someone implies failure does it not? And who is responsible for social decay when someone has been pushed out of many places? Perhaps it does not matter, that this is a question of philosophy, and a money managing corporation has a philosophy of nonphilosophy when it comes to social decay. As long as failure is exterior to this environment what does matter?

81

Social responsibility, especially in these times when nonprofit organizations serve as much for development as for the original intention of good will, is the responsibility of corporations. If government is to be kept small then the traditional role of government as compassionate and inclusive must be assumed by those bodies who assume responsibility for the course of social lives. Unless a corporation does, indeed, wish to be exclusive and build a utopia. And this is a frightening

thought, the expansion of corporate models into the home and social lives of average people.

Social responsibility, and what does such a concept involve? To care for the sick and the disabled, to carry the banner of goodness, that people treat each other with respect, to make sure people have food and shelter? But is social responsibility also not the way of treating people as responsible individuals? And how to judge when a person truly needs help as opposed to when they are becoming a welfare citizen and dependent upon the good will of others?

The easiest path to mind is that which closes out all elements which require assistance. But an easy approach which may be justified as tough love may not be the moral choice. The other end of social absolutism is to help others at all times and in any way possible. I would consider the adoption of such a philosophy a vocation. I cannot see anything wrong with this, such an attitude builds self empowerment and compassionate social communities, but who could believe that all of a society could act as nuns? And what resources are required in such a philosophy? For such a philosophy may not be sustainable. It is a communal notion, and if land is available a farming community may be sustainable, though otherwise such a community would require external support. And is not such a community as exclusive philosophically as the community which is quick to recognize failure?

I believe that failure does exist. Though I also believe that a productive place exists for all people. I also believe that good can come out of a compassionate communal environment. It is a mixed up world, and to believe that one system is good for the welfare of all citizens is to be naive and simple. Though such an attitude has empowered many ambitious notions other than war including the medical profession (who can argue that we all have bodies?), and the space program (what peace loving person cannot push for space travel in a densely populated world?).

But if failure is a social symbol, that people do not care to engage with the dominant structure, how to address such a symbol? A voluntary workforce is critical, though where can one go if all land is taken and all the good ideas and good art is institutionalized already. How to resist slavery, what is the alternative to unhappy labor? Slavery may be a strong word, though if there is no place to go, then perhaps we are all professionally obligated.

82

rain returns a voice to nature
I hear the wind then and share suffering
the lakes do bob in toil and the clouds
they will pass
I wish they stay this time
the leaves are full and rustling
and time I do not remember like
yesterday duty was present and the sun was
only light and unnoticed
and into night courage does not fail
I sleep to that and
wonder at
Sunday comes righteously or gentle like a
friend

83

the bread and coffee to always afford that
what is given and
what it is I own I treasure more
for
I can give that away and
think only of my own compassion

and what is earned

I have given thought to that and
own and possess things I have not stolen
and to give reception for
I can give an open heart to
what I receive
I do accept
impressions and intentions I do accept again and
pass along

the bread and coffee and
what it is I keep
in simple form
for when it rains I am prepared
and give myself that

84

Music has a way of bringing about emotions that existed when the music was first heard. To drive a car and hear music is to bring that to when the song is heard again. What music does not change? A recording holds sound in stillness. Is poetry music? Yes. What else is music? The trees I will not forget the summer leaves. The ocean I remember. Visions are music. Snowfall. Rainstorm. Smells are music. Pie. Rainstorm. Cigarette. What is a philosophy of music? A segment of music is a statement like any art and its demonstration is for a purpose. Music is a tool. I am not a chimpanzee, I do not find tools, I make tools, I am a man. Creativity has a way of bringing about a product which attaches itself to an idea. The attachment of material to an idea brings one to remember the associated experiences that an object has been a part of. Is music material? Is computer software material? Music is material, it must be for it carries all the properties of other material. Perhaps the memories it creates are material. Computer software is material, it must be for it carries all the properties of other material. Though music and computer software may change if they have no physical

form. There is no accountability to knowledge associated with transient material. Perhaps music and computer software are transient material. What is the reason for music? Music exists to elicit emotion of a sort. What is the difference between sound and music? Music is intentional. Sound may have the same affect as produced music though. Why create a theory of music? To know what affects me and how it affects me. What musician is not a psychologist? Is a psychologist a musician, what musician exists for social demonstration? What psychologist exists for social demonstration? Should a musician create music to please themselves, then everyone should be a musician. Should a psychologist create theory to please themselves, then everyone should be a psychologist. If everyone should be pleased that is. If music serves other purposes than pleasure then a musician should create music to do to themselves what they wish to be done. Ecstasy, horror, curiosity, the reproduction of nature, what cannot be elicited and in the reproduction of an emotion perhaps this is pleasure regardless the stated object of music. To oneself that is. But can emotion be managed and can the emotions of others be managed with music? Maybe there are space people who communicate exclusively with tonal sounds and know music as language. Perhaps I have a lot to learn about the potential of music.

85

The romance of travel during difficult times. Escapism, to places where I am anonymous. And to act quietly absorbing, and healing. For not all healing is of the body. And rest and then return to the mind, and then engage a new environment. And then to return to places where problems are not little but solutions came then away.

Strange trees and attitudes. The ocean is reflection. Reflection causes the ocean. And cities, for not all are the same, and the ways of cities. I will then commute to the country and live in reverse. To know little things and expect they do not change. What is absolute and what does not change? For the constance of natural life, and if I graduate from the degrees of humanity, is it then to be content as a species?

I do know waterfalls then and the sounds of. The water rushes and river stones. And how is a city thus prepared for sustainability? And what city belongs only to itself? Food does not really come from cans I know. And give peace and allowance to fields and life. For this is trust and enabling. Lamplights do not matter when the stars are over Africa, and the

soils of Wisconsin, the soils of givenness. But then, what is mastery over the conditions of natural production? And how to suppose that fertilization and planting is no greater than assembly when I compare that to hunting and gathering?

But I am not animal. Lest I be on vacation I am not animal. For I do control conditions. And the reason? That I have enough through difficult times, that I am stable in difficult times. I live in a midsize city and I make no apologies for that nor should I. For the functions of a city are collaboration and community. Though what is sustainable only reveres itself. I go to nature then, when change lapses sustainability, when competition lapses love, for craziness and insanity and control takes the better part of being human.

And a moral foundation. For to resolve oneself to life and that which enables life. And this is vacation, that a place does give back an absence. And when retirement, will it be somewhere proud and sustainable?

86

the floor is glass and
I do not look at it
the clouds

the walls are glass and I
do not see the walls and
the trees I do not touch

the wind I do not feel except
its loss
for
I once knew the wind

the water runs I do not
hear its course
the rain I do not
feel
for
the ceiling and
to not see that

and what it is nature I
only know vision and
memory
what it is nature and
loss
except for imagination this

87

he makes poetry small and makes
nothing of words
words are nothing and
symbols too are nothing
there is no direction to symbols
but only their metaphor of thought and
thought is small
he makes air of poetry and
not realizing he thus makes poetry of air for
one thing means another does it not

I do not say
the long words can be small words
and then taken to
nothing
and if law were words he
knew it as
law is brought to nothing
and what to give when songs are loss and
absence
and what to give
that absence cannot exist
he makes poetry little for it required
and then he knew that as other
though a purpose cannot be lost
regardless of how it is changed and
cause does not stop
I do not say
and poetry does not stop even
to be known as something other
I do not say
but only take off my shoes
but only take off my shirt
and listen
to what makes struggle permanent and
attack that
he makes poetry small and
defeated

and if it is
frames he fears I listen
and collect little boxes and
make them disappear for
he is correct now
I do not say

88

hairy backed man
bushy eyebrows
pronounced forehead
long arms
adjusts his tie
says thank you

89

The possibilities of believing in evolution, that explains things like history. Replaces religious creation stories. Allows for celestial time. Relies on less faith than an origin which just began with the thought of God.

And where to go from here. The most competitive will lead us there. I fear this, that with a mind of change, people wonder how they will change, and the most reasonable explanation to a novice brain will alter the course of that organism. And what affects me I ask and resist all social pressure.

The possibilities of faith based origins. Even if I am slave to authority that gives itself divinity, I know that I will always be of this form whether to be a slave or not. An environment does not rule the organism.

And whether Darwin was religious. For freedom of thought, to believe in God? What God changes things or either makes something from nothing. To explain eternity is thus change like fractals and what change does Darwin cause? Is Darwin cause? For people are competitive with reason and before they were only competitive. And if competition with reason is enough to engross a person then they will, indeed, change. They will change in reference to their opposite competition. They will be made small by competition and live as ants, surviving but only responding to environments.

And if competition is from the position of religion, the extreme to be that struggle is for strength of the self. There is no natural enemy to the religious and there is no reference to the otherness of competitive rivalry. Though I do get bored and must listen to bad poetry.

90

Withdrawal and retreat. Systems cover one another and do not care for what happens to primitive history. What is primitive history? Prior to when I came says the academic with social change and wooden nickels in his pocket. To learn enough to generate in a history that connects to his own experience. For it is a broad world. And the other one comes withdrawing all systems and making a career of withdrawing systems.

And if freedom is a permanent and graduating withdrawal ever leaving an ancient history to a broader and prouder sense of itself, what can I give? Is to give to withdraw the tethers of education and social change forever? Then what is my position actually and where is my home I find that I will have an eternally graduating sense of myself.

And to be homeless? I have never been, though the fear is immediately protection from the elements, though a greater despair in the lack of sensibilities which attach themselves to permanence. For what can be given and then received from that which is empty? Or either to carry wooden nickels as currency and spread them around as that which could have been.

Though to be nothing, what then to withdraw from? And if suicide is the last resort of withdrawal, as if withdrawal and the allowance of a developmentally graduating openness were the most divine service, who can wonder at the place for such things, particularly when a social system cherishes the givenness of withdrawal. Though to receive is good and when to wonder when help is necessary? That the natural response to that which helps is to be independent, the response to withdrawal is to accept such things and pray at the greatness of a broader system. But what medicine to accept when a body is near dead or to have been too long alone and knowing the signs of death are not fear.

Withdrawal and retreat. And from the position of the person who ever withdraws. To make a corner for themselves until they can no longer give, and they will be the homeless and tired and requiring physical intervention before too long or either suicide at the darkness of not being able to give. And when to know that this withdrawal is considered altruistic and labeled but it itself is framed and responding to a greater withdrawal. And when to know that in stillness stand and watch, and things do become without me. To appreciate that for I have no control I realize.

91

The impressions of art. Are the classics now only historical and appreciated as that? As master works? Though was their creation not something else? What was intended by Saturn eating his children? And now to know it as great for it is old? Or either to take note to love one's children?

And what art is visual only and without social substance for all of the social messages have been told already, have they not? I do appreciate the restful lines of modern art but much of it I would not consider contemplative. I would assign it the 'wow' label at best and sleep to it.

And what art cannot be replaced by photography and I do own a camera. The camera has brought art to the presence of every nostalgic person.

And religious art? What is the best way to tell a story. And when the best way is found, then to reveal another chapter,

another story, another religion. For the last story is saturated with good art and the artists then turn to the next subject drawn from Abraham or either land in Tibet.

92

blueberry juice

pomegranate juice

lucky strike cigarettes

things which mean something

I know metaphor

I sit in spheres

I am put into spheres

and imaginary lines are the limits of experience

orange pulp

apple sauce

roll your owns

I know metaphor and

talk about language as if I know language

as if language alone were enough knowledge and

fixed

language is not fixed

and one cannot rest inside a sphere

one can only be restless inside a sphere

they know about

but some spheres are too large to know about I am only learning them

strawberry

white grape champagne

coffee beans

Newport burns

I sit too long the day and

only then notice spheres

respond if

I ask the right questions

93

How does one come to live at the edges of their emotions? This becomes a daily stress, it stresses friendships and professional environments, it affects productivity and it affects pleasure. The limits of emotions are the confusion when one does not know how to feel. That a difficult experience clouds judgment, that one is put in a position to involuntary service, that one experiences something which is out of their control.

It happens to many people. And the newness of loss or change can be staggering. People are not trained to address all things and they must learn to exist within a frame which is closed and it may be dark. One typically has had experience in dealing with and assorting the necessities of most living, though how to know how to accept a loss for which they have never encountered?

The edge of the emotions is that psychological place where all typical emotions are not appropriate for a given environment. The confusion and mental scanning which occurs is an unconscious decision making process whereby a response and frame of mind is settled upon. This activity exists outside of the sphere of existing emotions, though when it is completed and when it is found comfortable, a greater frame of emotions exists. The edges of emotion for an individual have been enlarged and a person is thus then able to apply that process to other difficult situations.

The process of finding peace when one is at the edges of their emotions is sometimes beyond their control though. Is it enough to just shut down and follow the process of what is known already. Thought is no longer creative and giving and

this is why social relationships suffer and this is why personal and professional productivity suffers. And how to solve this? How to solve the intrusion of one experience into the domain of other life areas? Perhaps the best that can be done is to wait it out. Wait until a problem resolves itself. What else is there to do when a problem cannot be solved? Talk to others? Perhaps.

But patience and the allowance of time is difficult. And an existence within the frames of mental captivity trains one for servitude and an attention to little tiny things which do not necessarily warrant attention. Time is a challenge for anyone, but particularly one new to the idea of boredom and one new to the idea of seeking solutions to problems which cannot be solved, the likes of the death of a loved one. The edges of emotions are challenged especially until one either does locate some sense of resolution or either one gives up entirely and resolves themselves to an emotionally confused existence.

Or either to forget a slice of life and live life within a separated frame. And this is the start of an entirely new moral base (perhaps even personal religion). For better or worse. And gradually to address a difficult history or not.

94

Stepping out of one's shell. What to step out of? Or either what to step into that is away and better? Love is reason enough. Troubled social relationships may be enough to generate an interest in anything better including solitude. And such a step may be liberating or either confusing at first. But with an attitude of improvement a continuity of change is started and carries one independently from one good decision to the next.

The stage of adolescence when a young person leaves home for the first time, the first stage away from college, the step from no faith to faith or back again, the step to marriage or either divorce. A person can only realize cause for themselves. Though such a life changing development is the course of a future life, it is the foundation of other decisions.

But need one be absolute about such a development? Is it possible to make a grand personal decision and retain that which is good of an existing welfare? Perhaps it is possible and perhaps not. But would it not be ideal to grow within a skin

instead of shedding it?

95

First spring day of thongs

tall grass

toenails

the air

and without decision today

for the season come nevertheless and

outside

walk through water

96

how much trust

the question

the flag of one nation inside of

another

flown

attention drawn

the question

what is friendship in

nationalism

and what are

intentions

and the symbols of ideology or either

to respect the origins when
most of us are from
other places
and what is
the most inclusive symbol
and if it is that I am
secure
and if it is other
am I still secure
and what does mean nothing
and what is it to
disregard
and
raise my own foundations
proudly

97

The sensitivity of a woman. Do gender differences exist? The separate reproductive functions of the male and female bodies have existed since sexuality existed. Have a million years of life imprinted separate social roles upon males and females. And now that historically masculine and feminine roles such as hunting and childrearing are being questioned, and now that men and women perform many of the same professional tasks, are gender roles becoming lost?

A woman still bears a child. A man still does not carry a child to birth. Are these functions alone enough to carry gender differences into the future? I hope so. How else would a man be drawn to a woman and how else would a woman be drawn to a man? What would be the start of sexual love if sexuality did not exist? Though what is to say that a gender cannot alter its identity? And who is to say that a female cannot construct things and who is to say that a male cannot cook? And

look sexy doing it? It only takes one individual to recognize the sexiness of another gender, is this true? No, it only takes one individual to recognize the sexiness of another individual of another gender.

The atrophy of sexual recognition is when people start thinking sociologically about gender differences. For sexual love is between two people is it not? Perhaps there is first a sociological condition, that a love will only be drawn from someone of the opposite gender, but then what limits are there? And that which is compatible is selected from a criteria within the domain of femininity or masculinity. And if such a domain has no conditions beyond the existence of sexual organs, and a love is found with someone who has the exact same qualities, who can say that two cannot be one?

Or is it better to be attracted to someone very different from oneself? That there is no desire to form a bond of athletic abilities or musical interest, that it is enough to respect that each respects diversity and then each goes about their business but crossing paths with updates at the end of each day. Love can only speak for itself, and whatever form it takes I can appreciate that because there is room for more love in this world.

And homosexuality? I grant the possibility of love between man and man, and woman and woman. And I am not opposed to same sex marriage. Though I do believe that bodies are the way they are because procreation requires a man and a woman. And a marriage in a broad sense between men or between women can only be socially procreative but not biologically procreative. If this were to change, that a woman could bear a child without a man, I think that men may become obsolete or either seminal slaves. I fear a science that makes sexual love small.

98

What is the role of science? Does science bring peace or either imperial subordination? When social science makes laws for healthy living, when religion turns to science for social reproduction, when law turns to efficiency from education, when education turns to materialism, then. But not to think of science, that some things are automatic, what then is not important? And who can argue with a socially transparent science?

Things cannot be argued with when they bring health and ease of life and they place no social burdens upon existence. Though science has traveled too far in the past, in eugenics, in race matters, in creating totalitarian and efficient governments, in creating medicine for profit, in creating social representations of the best forms of people, in telling people how to live, in creating dependencies upon material. Who would have imagined that all of the great inventions which were developed with good intentions would have been captured by a marketer and wrapped in another form and used for subordination? Perhaps science is not the culprit but rather the culprit is the application of science.

And no longer does science exist as a menu, rather science is prescribed. The World Health Organization brings not only medicine, but western ideals with its treatment. Religious missionaries bring not only food and compassion but the foundations of their religious orders. But who can argue with a religiously run soup kitchen when someone is hungry and no other organization or government helps? And if the ends of attaching good will and social ideology to something required is acceptable, then all who receive those services will remember that organization with some fondness. And only I can judge for myself of that which affects me is acceptable and with reasonable intentions. But I can say that any assistance, the science associated with it is not a problem, but if there is a problem it lies with the people who wield science.

And if some interference in cultural affairs with science is necessary, who is to decide? What is the role of science? I place no limits on science as knowledge. But to know something is different than to apply something and how is this type of knowledge acquired? This is a moral knowledge, a knowledge acquired through experience, and a knowledge which has seen the possible harm that can come from one's actions. How to teach a sensitive application of the sciences, including the knowledge of when and how to say no.

This is a question, and in a time when many cultures are beginning to have contact with one another, many issues are arising, many questions of morality. And if we just continue talking and talking we will be fine. Though if we act against consensus on pervasive issues, then we act alone. And if we are comfortable acting alone, or consider it a moral obligation to act alone, then we are responsible for the consequences associated with those acts, though we are also responsible for good things which may come. And if science is experimental, then I hope we are confident enough to wield

it with good intentions and in reference to those it will affect, and also that we are confident enough to withdraw an inappropriate or destabilizing science.

99

the science of night
when the wind and
when the moon is not reluctant
when the insects start and
the trees swish
the light is quiet and the
air
the science of night
when the thoughts do start again
to ramble not at solutions for time is
settled and
distance is to the east I
wait for change daybreak I
know it comes and
the stars will
slowly quiet too
what is ancient? I
ask
when the wind is ancient and
old
I defer to nothing except myself
and the things I have become

I know them as

this

100

Grass underfoot. The chapel. The men and women are busy doing busy things and then stopping. The cars. The museums hold religious objects and to pray for what is inside. The clouds. Lakewater baptism seaweed smile. Poetry of the mind. Poetry of place. To think in images and words from that. Words are first he says I speculate. The star stars starrisms metaphor and what is grand? Not everything should be grand and I do not know the difference and then to be content or either busy. Sand and mathematics. Despair is only simple the prairie. Life which knows no oceans. She laughs and is busy then. The dogs and old wheels. Snow and coffee. The pavement cracks and flowers from that to call them weeds. The airplane. Nations for what reason interstates and schools. The leaves in water collecting. Smart schools patience time. Stones and books, crooks and nooks and bones. What does dissolve salt and whispers to nothing invisible. Fairy tales the bug. Fairy tales the bird the rabbit rests with sleeping deer watch. Scanning solutions rainbow tide lighthouse. Grandparents food. Boats bring spring. Boats bring rain. Turtle age, turtle island, turtle dove, turtle rose, turtle wise, turtle cause, turtle blame, turtle language, turtle poem, turtle fish. Eclipse. Solemn eclipse. Mystical eclipse. The eclipse of science then I hardly know. Swampstink love. Dairy air. Mountain bear land isolation grow to winter. Hummingbird honey the grass. Sleep the wind the toes. The drums the seasons cycles I do not know age. Yellow and agave. Georgia plants and county plants and city plants. Georgia plants and house plants and wild mold. Natural mold. Dew mushrooms. Midnight mushrooms. To hold doors. To open windows. To smell. To think. The cheese and chocolate summer. Desert cross. Mountain cross. Island cross. Put a flag. Put a species. Introductions. Rain. Rain. Progress lilac. Progress gardens. Progress water. Day. The fish. People monarchs. People bush babies. People snakes pantheism panentheism why not talk to rocks? Stranger than poetry. The bowls. The beads. Firehouses and sandstorms and time. To heal. Agave. Horny toad. Love grass. Peace grass. Dance grass the clouds. Old building. Party walk. Party sleep. Party eat. Tomatoes this year the strawberries. Meat without conscience. The color sky. Waves and blue kelp the forever ocean dolphins. Sand sleep tribe the wind and grass dunes sand fence the snow and seasons any other sundown chair. What is red. What is yellow darkness stars. What comes again and stays. Shells the jellyfish seafoam

winter summer day sweater castles. Castles. Horse and car the wheels. The wheels and earthdogs butterfly forest and
which way to progress after all all? Punctuation.

