



fragments
and
slipstreams

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1a>

1.

What is law?

Law is education.

2.

What is education?

Education is reason.

3.

What is the source of law?

Nature is the source of law.

4.

What is nature?

Nature is material and all thoughts which arise from the consideration of material. Anything which can be measured is natural.

5.

Reason arrives by consideration of material, is reason measurable?

Reason is measured nominally which is an irrational measure. An example is that reason is good. The support of such a statement hangs upon a first principle of goodness. That which is not consistent with

the material which brought it to consideration is untrue and unreasonable, and thus, something other than its original nomination. A reason may continue to exist irrationally as a member of faith.

6.

What is science?

Science is the social mark of reason.

7.

Is science, then, nominally and irrationally measured, e.g. inherently good?

Yes, to start. Though irrational measures potentially are reasonably validated under scrutiny.

8.

Is there a contradiction to science?

That which proves unreasonable though plausibly irrational opposes science.

9.

Is irrational and unreasonable the same thing?

Irrationalism is a lingual notion, unreasonableism is a cognitive notion.

10.

Is that which contradicts science inherently contradictory to nature?

No. But that which contradicts science is contradictory to measurement, and measurement is natural.

11.

What is religion?

Religion is a social structure with and without material reference.

12.

Is religion contradictory to science?

Religion is irrational and rational. Religion is reasonable and unreasonable. Religion is good and something other than good.

13.

What is God?

God is the greatest conceivable notion of reason.

14.

It would be, then, that God is only sometimes consistent with religion.

Religion, as a social structure, is exploratory. God is an ideal and can never be known except by its parts, which are evidence.

15.

Science, then, marks natural truth which is a set within religion.

Yes.

16.

What are other sets within religion?

Religion contains all social sets, including imagination, miracle, and prayer.

17.

If religion is not entirely good, how can it reasonably be engaged.

Religion cannot be entirely reasonably engaged.

Religion is a word given to explain that which is socially conceivably comprehensive. If the word religion did not exist, people would still consider science, imagination and the other sets and their relation to one another. The unreasonable bundling of all thought, all cognition, and all experience within a frame is an operative tool so that people might move ahead to advanced considerations using systems of symbolic meaning as foundations.

18.

What does symbolism have to do with religion?

As people come to realize they think alike, their relationship transcends without reliance upon monitoring first principles which serve as social foundations. The outward display of symbols are a tool among members of a group, or a mnemonic tool of an individual to themselves, that those members share a common social foundation and a relationship can travel to a new level.

19.

What is truth?

Truth is pure reason.

20.

How are truth and science separate?

Science exists as social reason. Truth exists independent of social enterprise.

21.

If truth exists independent of social enterprise, how is it socially useful?

Truth is socially useful as a speculative bounds for science.

22.

How are religion and truth related?

Religion is the social and operative expression of truth.

23.

How can there be more than one religion?

There is only one religion which concerns itself with truth. There are several churches and faiths which isolate a knowledge for specific purpose. Examples of minor intentions include those associated with liberation theology ideals, and those associated with creation or redemptive theologies. That one truth exists, however, implies that a faith will inevitably be required to engage truth at a more comprehensive level when early faith goals have been met.

24.

Can reason be religion?

Reason is a set of religion. Religion is inclusive of the unreasonable as well; certainty and speculation.

25.

What is faith?

Faith is the assumption of the uncertain and speculative as truth without material evidence, and it is, then, unreasonable.

26.

Is it possible to exist entirely within reason?

The mind is socially conditioned to uncertainty and progress. It would only be possible to entirely exist within reason if there never were any social exposure.

27.

Is the social politic inherently unreasonable?

That people have different experiences gives rise to language. That people have experiences that intersect, and that they realize that they are, as well, unique individuals, gives rise to symbolic systems. Social systems give rise to self doubt.

28.

What is doubt?

Doubt is the consideration of the inadequacy of religion in relation to truth. Religion relies upon doubt as the start by which cognitive inquiry and growth evolve.

29.

What is education?

Education is the transfer of truth to religion.

30.

Is reason process?

No. Reason is knowledge.

31.

What is the difference between knowledge and religion?

Knowledge and religion are the same.

32.

Is education knowledge?

Yes. Education is also religion. Education is also reason. Education exists as method and as body.

33.

Is education truth?

Education is an evolutionary type of truth. Because it acknowledges the human condition, that a person cannot know everything at once, it is a more adequate type of truth than discipline.

34.

What is discipline?

Discipline supposes the goodness of a particular activity without attached knowledge of the goodness of that activity: religion.

35.

Are religion and discipline compatible?

For a society to assume specific principles, it would be more effective to allow for the transfer of a knowledge of the goodness of an activity, or either contest the worthwhile nature of activities themselves. Religion and discipline are compatible in the regard of degree of efficiency a society should operate as.

36.

Who should know why they are forced to act a way?

All members should know why they are forced to act a way.

37.

Should members of a society be forced to act a way.

Rules of social etiquette are reasonable.

38.

What is law?

Law is service to religion as expression of truth.

39.

What is service?

Service is the defense and offense of religious principles.

And if law is service to religion, it is also service to knowledge.

40.

Is there a conception of knowledge which overlooks exact materials, and instead engages the notion of freedom of thought?

Yes. It is called wisdom.

41.

Is law in service to a type of knowledge?

No. Law is in service to all types of knowledge, though an individual may apply law exactly or comprehensively, liberally or conservatively.

42.

Could wisdom be considered a type of religious faith?

Yes.

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Religion comes strong. And patience, the metaphors cloud I wait, the metaphors rain I wait. What earth I protect, the evidence, the surrounds of evidence and to this reason. And a dash away to thought, the irrations of dreamscape prayer confidence I know no proof but believe among unbelievable and light. The dawn moon light. The forest light and green. I have lived experience, this good is natural I confess. I confess, in eternity, the personalisms of religion, to truth, to truth march.

Doubt is only little, and enough to warrant an attention. I am only little and perfect among great storms and liberties, great liberties I watch, the day and startled to know that which is similar to material, lest I die. Lest I die awake with eyes held strong in disbelief I know better learning is touch and the logic of social intercourse, the trust of social intercourse. Cry near, this emotion I was so certain. So certain like spring and the veers of butterfly snowmelt chill, the stones of prosperity.

When and witness, the lives around, we, science and calling and making things, things like that which was once golden and Godly. I never intend to lie but am mortal. I never intend a faith but I believe uncontrollably. I never satisfy nor cover want, I never pause. I never worship except for listen. The bellows of rainbows and church chimes, the confronts of season I know to be lucky is to be here. Only here.

Law was never so grand as a mountain, except for ocean, except for the night sky. And law I have learned is learned. Faith, the better for asking. Water light and science now, everything irrational to science, the grows of science, the branches of like ivy spells time. And a word for each, I language and a word to

each and quiet now except for peace, the contemplates of and listening. Exhale, and now again self and believing the social automatons are only machine. Everything is only machine.

Disaster and strikes cold, the infirms of leverage, social leverage, the leverage of mortality, the leverage of thought. The limits of. The limits of body, of museum, of the nature of symbolism, the limits of beauty, the limits of meaning. For not every is apex, in fact none they be except divinity by no word. I rest and wait. I arrest wait. The calls of sisterdom and freedom, for that which I can live with, live among. The bases of experience, I know numbers I am social. I know word and strength strong voice. Oh, liberty I trust truth and its demands.

Child and welfare, the develops of epoch and epoch. To grow strong as epoch. I know a history of butterflies and reason, of sadness, oh sadness and isolation, why you drive me. I know the irrations of time and little time. Time is little, the mark of winter, to have collected walnuts a month before and now frost and wetsnow brown grass, trees dead for time. I am dead for time, the window of. The conforms, and even a hermit is social and knowing the types of discern. In a fact, discrimination, of color and texture, I am collection of me I am. And that without, without it be.

Wisdom light and structure, forty years I wait then. Wisdom, the trails of being, I am legacy and having managed a mark I believe as if I believe in anything, lest god I be and not thinking only whorling planets, the light of, and drifting seas and time. Perhaps God I and only knowing nothing is in my control. Measure this I say, only this body, it is heavy, it bears the substance of change. For there is no change in a gathered elsewhere unless I call it change. I call it change. Evolution I am not sure and I do not demand. And the measure, the measure, the measure. Quantity. Quantity. Quantity.

Where have you been oh, love, and gone now like memory. You are gone. Witness winter comes summer upon summer upon summer the scatters of cloud and dust. To believe. For I never knew a measure to have captured God except word. The grace of word, oh attempt and try. Begin, it is only begin. And knowledge start, what are first principles I profess that a star is first. And that which a body is. And that which a mind is, begin. I life and magic, the irrations of destiny curious destiny, light a fire for sources I return to. The plausibility. And if.

Frame, as if a frame could hold. Sentence, as if a sentence. Only a marker to. And the architect and realizing material, I hold a wand. The dugout canoe and drifting silence paddle. I want for nothing and how it arrives, the combs of nothing, the sweeps of nothing. I measure nothing. It is large and robust. Nothing is heavenly and sleep. Hush wait and rest. For one hundred years now old and assuming only little things are constant. Only the molecules of food and wind. Only the molecules of light and nothing else. Legacy.

Wicked science, a reputation for. And what is certain? I know as if there were a certainty among cloud and grayness dawn to being. What is certain? Indeed, I wait for. Next time, I say I will have modeled a library of objects for human trust. I give you language I can only, and reject that which cannot compare itself to words. Reject the transforms of social evolution, speculation, lest I a million years or longer confirm. Perhaps I will know then that space is filled with places I have never been nor dreamed of.

Religion I make of the. Religion I make of custom and that which is ritual. Religion I make of that which serves. Religion I make of testimony, of habit. Religion and the borders of, and if it stops I will only know it ever small. Everything smallness upon death. The science is small, and art, it never having been measured reasonable, it, too, will

never have existed except for this I interpret. The light I know, the substance of inspiration, and it, too, small upon a death however fortunate and gifted.

Law is only profound. Education is only profound. And each in sound I create. The distorts of the imagination, logic assumes this and it dies alone like progress dies alone. Logic assumes everything and dies like coldness. Which of these directions I know? Which of these shapes, I am friendly I know if nothing else I am friendly. And law to the friendly, no matter the dispose of kindness, for truth is greater than smiles I am told in spring rains or either drought. The conditions of kindness are small and meaningless.

Wonder wisdom. At the beauty of or either the fancy of aesthetics, the compounds of judgment wonder. I appreciate that which sustains which is brought to the automaton of energy. The cast of places. Place is small, now. The cast of time, it is small. And bearded soul, let me tell you a story this time. How a night was one, and I am in it drying the wetness of thought. To begin again and leave the elsewheres. How I appreciated the elsewheres but now must leave you realize.

Creature this, a name. The climate, the stones, each a name for. Walk slowly in this set and miss nothing, it all does come. Walk proudly or either simply and expecting nothing, no matter this, the clouds, they are nothing. No matter the irritations of perspiration, the irritations of hunger, a body is something else I declare. I declare everything. The goodness of in word and syllable, the monotones of grievance, for every hate I love. For every wicked I love and making something else of it.

Creation. I live among newly. Everything I live among newly. The water and anything. The trees and anything, and knowing the spheres begin with this. And then end knowing lest I again

appreciate simple death I cannot like the rest. The inabilities of death. The disabilities of death. And what I know then will again be strong and starting elsewhere heaven? Perhaps, I cannot say otherwise to death I just do not know and who can? Religion, to live in a way. Perhaps to know death before a death, as religion and its compounds.

But certainty is prouder than the little sustains of religion past a death. Science then, perhaps? I use a word as naked speech, again for what I know nothing of except an openness like the degrees of learning. Everything starts again, for better and having known, and will a soul carry upon an aftered word. Speculation. On certainty, I will now have graced a little something that was never explained. But who has not attempted or either lent their efforts to the more common functions of gathering bread. Only I know.

Meanwhile a harvest. I too, and gathering bread. Meanwhile a lake sits coldly frozen now. A lake sits chopping at a wind in whited caps. A lake sits moonlit still. A forest and nothing else, the banded owls, nothing else. Oh, prairie rest now, tomorrow comes patiently. Asleep I, dreaming dreaming, learning archetypes and wildnesses. For that which ever was I know. For that which began I know and dream and figuring how to put to word and the irritations of music or either structure. And trained as science trains.

Hold now, still. And new word, new. Hold. For chasing patterns, for chasing frames. Chasing museums and the metastructures of thought. Chasing universities. I had not realized it was never gone. I was never gone, only masking things for fear. I was never, except stolen like faith, stolen. Memory, still words still. And how a story to grayness comes. Apologies to time but I cannot grow tired except in chasing things. Chasing little things that change remarkably. To tire upon this alone.

2a>

43.

What are symbols?

Symbols are objects.

44.

Are objects symbols?

Only some objects are symbols.

45.

How does an object become a symbol?

An object becomes a symbol by social recognition.

46.

What is a sign?

A sign is an explicit symbol.

47.

Are symbols which are not signs implicit?

Yes.

48.

What is social recognition?

Social recognition is the cognitive characterization of an object. Social recognition is the ascription of value to object. The character of that object can be assumed to be carried by similar objects.

49.

What is metaphor?

Metaphor is the recognition of meaning of an object and declaring another object will have similar character.

50.

Are objects material?

Not only. Objects can be material, conceptual, imaginative, or something other.

51.

How are symbols used?

Symbols are used as educational and religious tools. Symbols are objects which represent a type or area of thought, and their use is an implicit pledge to a particular belief. The use of symbols within educational degree systems represent a field of thought or idea. A symbol can be used in relation to other symbols for intentional communication.

52.

Can the meaning of a symbol change?

The meaning of those symbols with implicit meaning can change.

53.

Who can change the meaning of a symbol?

The meaning of a symbol is determined by anyone who has sensual or literal or imaginative contact with it. Because people interpret events and objects differently, a symbol will likely be different among any two people. A relative and operative meaning is assumed by popular symbols such as the cross or particular architectural structures or art. A person with a strong contradictory interpretation of a symbol will publicly act upon a symbol differently than its historical interpretation, and if it is more appropriate and efficient, a public will follow. Reason follows the most efficient interpretation of truth.

54.

Symbols are social.

Yes. Symbols would not exist without people.

55.

What is interpretation?

Interpretation is a held belief of a symbol.

56.

What is belief?

Belief is religion. When considering belief in relation to symbolic interpretation, a belief is the meaning and potency of an object to all other knowledge.

57.

How is an object potent?

An object is potent if it is symbolically interpreted and holds a person or persons to reason as law.

58.

Can people be symbols?

Yes. Consider Jesus, Mohamed, John Kennedy, Buddha. Offices and positions that people hold are also representative.

59.

Is a person as symbol the same as a socially representative person?

No. A person as symbol represents what is good within themselves and their experience. They represent their own character. A socially representative person represents that which is good in others and their experience, they represent the character of others.

60.

In a political system, which is better, to represent one's self, or others?

It is better to represent oneself.

61.

Within museums, is it better to represent oneself or others?

Within museums, it is better to represent that which is interesting.

62.

What is interest?

Interest is attention.

63.

What is attention?

Attention is the focus of sense.

64.

Does one attend only to symbols?

Yes. Only that which has social meaning (including the ascription of arbitrary value) can be attended to by a person.

65.

Is a stone a symbol?

Yes. Even dust. Any object is symbol.

66.

How is the degree of significance determined for an object?

A person will determine the degree of significance of an object by its utility.

67.

How does an object become useful?

If an attended object, symbol, exists relative to other objects, and its intended movement moves other objects, it can be understood as useful. A useful object is potent. A useful symbol is potent. A nonuseful symbol is impotent or sterile.

68.

Can an impotent symbol be made potent?

Yes. A river stone (impotent and one of many) might be picked up (elected) and placed around a fire (socially useful - potence). The arbitrary condition of recognized existence qualifies an object as symbol, but only an election and utility will qualify an object as having some degree of potence.

69.

What is the most potent object?

God.

70.

Do impotent symbols exist in language?

Yes. The articles *a*, *an*, *the* are useless without public discourse. Any speech which exists without attention is impotent.

71.

Do impotent symbols exist in museum exhibits?

No.

72.

Do impotent symbols exist in government?

Only in language.

73.

What is a museum?

A museum is a house of objects.

74.

Is a museum intentional or can Earth or the moon be considered museums?

A museum is a social construction. A museum is socially intentional.

75.

What good are museums?

Museums have two functions. Museums exist as repositories of symbol objects, and museums exist to collect social interest.

76.

What is history?

History is time which has passed. History is social as time cannot consider itself.

77.

If history is only social can it exist as truth?

History can only exist as truth interpreted through evidence.

78.

Is it true that history can only exist as belief?

Yes.

79.

Can pure truth exist to a person?

Pure truth may exist to a person but they could never realize it as pure truth. Only in the last cognitive moment of life can one be certain. At this moment all of belief is summed.

80.

Can one consider their life a museum in the last moment of their life?

Yes, their life will have been socially constructed.

81.

Can one reasonably consider themselves God in the last moment of their life?

If one were doubtless they might reasonably consider themselves God.

82.

Is God without doubt?

Yes.

83.

If a segment or moment of a person's life exists without doubt, can they reasonably consider themselves God at that time?

No. Because they are mortal. Only in the last moment of life does one exist as mortal and immortal, symbol and asocial, expired and timeless.

84.

If history is social, what is the future?

The future is also social for the future (time) cannot consider itself.

85.

Then, history and future are speculative?

Yes. Except to a person in the last moment of their life.

86.

Can one be certain that the last moment of life is as divine as presented?

No, this can only be speculation. The logic of evidence of living suggests that one will know the most at the last moment of having experienced. That the greatest sense will have been had at the final moment. That the greatest knowledge one will have will be at the sum, the apex of life.

87.

Is death the only apex of life?

Yes.

88.

What happens after death?

I do not know.

89.

What is intelligence?

Intelligence is one's knowledge of the certainty of their beliefs and doubts.

90.

Can intelligence be accelerated?

No.

91.

How is intelligence related to symbols?

Intelligence is the degree or status of one's knowledge. Knowledge is acquired by symbolic experience.

92.

Can the intelligence of any two people be compared?

No. Intelligence has no parameters.

93.

Can the knowledge of any two people be compared?

Yes. Only within given parameters though.

94.

Can knowledge be classified?

Yes. Knowledge can be classified in relation to symbols. This is a social classification because knowledge cannot classify itself.

95.

Knowledge, based on classification symbols, is, then, potent or either impotent?

Yes. Potent knowledge is useful. Knowledge existing in relation to arbitrary symbols is impotent.

96.

What is in a name?

A name is an arbitrary symbol. The relationship of a name to an object gives rise to symbolic meaning.

2b>

Symbol metaphor poem. The light and shines through death
cause life. I know knowledge and having been religion
deathbed substance. Silk, the scribes of silk and mystery, for
the symbols point without the declarations of blatance. Spy, or
either detective, and wait for cause I watch, the wind, the
wind, and how it remarks, the canyon, blown shale and the
striations of pushed up land. Glacier and evidence, the
hardness of material I have watched for history and I believe
in the reluctance of truth, it comes fast.

Symbol, the universalisms of God, and so many symbols. The
status, the state of being, the authority of print. Concept song
and life. And the awards, authority for valor this, the
recommends of contribution, a life is whole within, the social is
whole, and knowing fire as fire as warmth, as light and star
begin. From dusk comes moonlit and glowing meadow wind, the
urgency of rest. From dusk comes, and love, to satisfy and stone,
the washing river stones I know a sound. The underfoot pebbles,
the sound I know as brilliance.

And how a body represents I know. The tenders of the
imagination, for carpenter, he, or baker, the child as athlete.
And each to be. President and sheriff, and driver, he. And to
collapse upon a knowledge I forgive, to pretend a life as
something, I have always been. I know I have always been,
and now pretending like humanity, upon one of its symbolic
quarters, that I know how to react when in select company like
yours, lover. To know what to do, lover. Identity.

And if a symbol change, sea change. Meaning, I am now
something different. Adult and middle life and having been.
And poet, now, for having structured things differently in this

set of 1,000 years. Again I know, the envelope extends. For in
age I wake upon symbols, life is new upon lesser paths now gold
and ivory. To make of shadows dreams. To make of light
seafoam whorls and rising air. To make a moon of night.
Everything is a moon only now I realize.

The rambuncts of chaos. Do I know everything? Enough
perhaps? Or either a confidence declares, indeed, I realize
eternity and infinity and the rest. The greatest, a galaxy, and
that which is small, the atom, and the spaces among I fly and
knowing. Oh, herald! Come sharply sky, the clouds, the
clouds. And meaning now I draw the clouds for this is
knowledge. To me knowledge, the sky and air I represent. And
draw a poem. Draw a life and centered upon the religions I
have constructed, them each a portion of something greater.

And never to release the incongruence of symbol, the social
inadequacies of art, of any representation. For the social forms
are wicked and learning. The hero, he and she, and holding
hands, they are not sex. The creator, the extended finger, to
know God if only man. It is the greatest we dogmas shall ever
be certain of. That I am God at death. What faith, and that
which sustains a life, for knowing, let it be casual lest I fall
away to the tired aspects of eternal change. I cannot.

Material, and concept object life. The difference, and other
than shy existence or bold existence. For faith compels a
destiny, we each, I, am called like anything except different.
And the agony of difference, that I am not entirely ocean, and
not actually ocean. To live among the parks. To live
scientifically, if at all. For I am social and science, science
calling, science made, the observes of material. To make a
science of words, and greater than logic. And never to despair.

The potence of self. The potence of poetry. To reckon things and
call them out. To use one thing against another. To shape one

object with another object. To die moving objects. To know that the greatest object ever moved was God. If God is small, this. It is not. And knowing time cannot be moved. And knowing the dimensions to this identity are the shape of other identities. For I exist among many, and only realizing the comfort of participation, and how I, member. And how I member now to stone. To stone and chalk.

Darkness proud. In darkness I am proud and imagining. Of signs and tolds I have been given. Like the laws among liberties. And then their release. To these symbols now, like man of clay, creature clay, and snow clay day I create. The symbols now are only mine. And death comes still and knowing that light was indeed eternal. The everything light, and pure among forms and waiting. I now wait for urgency then. The single flower on stone. And how a metaphor starts. Beauty is no wonder, only an inquiry. Only an inquiry.

The way an airplane rises. And to know a science as air and loft. And then it is beauty if man is beautiful. To know a ship, and to know it as beautiful if man is beautiful. To know a city, and the same, if man is beauty, then. The contrast of planted lands to that which is naturally grown and without rows. It is beauty if man is beauty. Daylight tremble, for sometimes man is unbeautiful I believe, but that a cause is enough to restart, or either allow the growth of newness. Beauty is only a seed which is now planted. Upon stone, planted.

The nondisputes of nature, for from this comes sight and the energies of interest. Oh, canyon, now, oh, desert. The mountain air and time. To fourth world thoughts, and muddled people drums and light I call out demons to places infinite, that they dissolve. And realizing air as given to oceans above. And realizing air. The trusts of air I know without speculation. And nighted sky this watch. The shores of night. The shores of morning fog from wetland earth. The nondisputes of nature.

To errand now. Make symbols of this everything. And if a religion is too small, or either becomes small among the drones of social combustion, then anew, it begins. For there requires a name for this, now God. To errand now, the runs of symbol everything. The star is hope. I know now the star is hope. The star is beauty, now I know this. And again, the star is law, and flaming wildly at space. I collect this. The star is patience, now. The star is urgency and calling for I will only live desperately another lifetime.

Be well, I, for I know no other. And symbol this, I create symbol. And the beached for all things return as, to land and then air, for stretching, and outward. And how some things can only explain. Knowledge only explains and gives me comfort, for I really have no control among the anarchies of social divisions and natural categories, the separations of material and thought, the divisions of labor, I have no control. For some things will be only now. And I will be among that which causes I. I wonder if it knows that which controls?

And the scattered souls and listening to museums and radio. And the scattered souls, and them collected among objects. For to believe one knows is as important as knowledge itself. For to believe one believes it is as important as any thing. This object. And faith. The matter of social inquiry and bearing banners, a flag of nations. Really nothing is small exterior to this. A city, and life. A picture of a dying woman. A dying woman. A picture of an animal. An animal. They are not the same. An image of family. A family. I know of nothing as different.

And poem, mark. Thought, indeed, and to these fresh principles a word I give. Fundamental, to accept the language of we who dwell among others. Poem I give to this for I no longer think like animal in ether symbols and ether thoughts. Poem I give and wait. I answer wait, again. Again I answer

wait. And if a boredom earths this thought, then God and death in the eventual balast of that which counts. For measure to those who live one hundred years. And measure to those who live a day.

And freedom this, the express of self. For time and imagination to the draws of canvas and slate. I will be social. I demand that I be social. I demand to create or call it something other life. And knowledge now, and summary, from darkened corners I remember five o'clock and then the winter sundown near. For I created an image I know for walls I love. The smell of lakedusk I remember cloud to purple to fadeout black first star. I remember and paper then for immortality perhaps. I dream immortally and then what I become by no name I remember.

And the simpler things I do not forget, remember. The articles of faith. I remember faith. The clothes I dress for memory. The styles of introducing things. Curriculum for. Curriculum from. And these imaginary chambers, a desk does represent. A pen does represent. A sword and honor or either wicked. Oh, change, I know you as a person. Change, I know you as reluctant, but human. And slow, the pace of sound. Slow, the pace of social energies, but change is only slow until it has happened.

Ashes. Air and smell, the burning coal, the steel of city. The footed traffic, the city forest and contained and representing nature. The theater where all things are imaginary and real now. The courage of daily news, and how a publisher I represent. The obituaries. The obituaries and time is little and walking slowly to symbols. Walking to symbols from symbols. And walking as symbol until I know better now forgetting. And to retire upon a thought. That enough is had for knowledge now until a body is satisfied.

3a>

97.

What is beauty?

You are beauty. Beauty is other.

98.

Is everything beauty?

Yes. Everything is a type of beauty.

99.

Does nonbeauty exist?

Only if I do not first consider beauty.

100.

Is death beauty?

Death is natural.

101.

Is violence beauty.

I see no beauty in violence.

102.

Does violence exist?

Yes. Violence exists. Violence is the cause of fear and protectionism.

103.

Is there beauty in fear and protectionism?

If violence is inevitable, it is best to celebrate fear and protectionism in beautiful customs and habit.

104.

It is, then, possible for violence to be a cause of beauty.

Yes, beauty can be a product of violence as a social response to intimidation or as prevention. A greater beauty than social beauty is natural beauty.

105.

Is violence natural.

No. Violence is unnatural.

106.

What is natural?

Everything exterior to my thoughts. Everything exterior to anyone's thoughts.

107.

Is not violence exterior to one's thoughts?

Only if it is introduced.

108.

Nature, then, is that which is introduced?

Yes.

109.

Is beauty introduced?

Yes. But beauty is not a given word until an object can be considered and appreciated.

110.

How does one come to realize something is beauty.

By allowing it to be perfect.

111.

If one person declares something as beauty will I understand it as such?

If it were to be honestly considered and found to be flawless, it could be considered beauty. But to understand something as beauty without having experienced it is impossible unless two people share an identical system of symbolic communication.

112.

Can two people share identical languages?

No. Similar but not identical.

113.

But are not Latin speakers and Chinese speakers, and other speakers speaking from identical symbolic systems?

Ideally, yes. But language is evolutionary. Language is reconstructed by its use among people who are constantly experiencing new things and in different ways. Operatively, yes, language is constructed that people may communicate, though people with more identical experiences will share a more similar language than, even among all members of a Germanic or Swahili speaking public.

114.

Is beauty related to language?

Beauty is the cause of language.

115.

Is beauty related to art?

Beauty is the cause of art.

116.

Can art be beautiful, can language be beautiful?

If we allow symbolic forms to be considered as natural. If we give symbolic forms over to a comparison of what they are intended to represent, and we see that they are a qualitatively good interpretation of the original subject, or either if we allow a work of art to not be considered symbolic at all, that it exist independent of any representative purpose, it may also be considered beautiful.

117.

It would seem there are two types of art, there is that which represents and mimics as symbolic presence, and there is art which exists independent of symbolism and exists as beauty in itself.

Yes.

118.

How can art which is a copy of nature be beautiful, would it not be impossible for a copy to be as

inspired as the natural original subject?

If a copy were to attempt to reproduce a natural subject, and if an artist knew that, for a copy to also be original, it would have to allow for a human sense of experience within that reproduction. Examples of the human experience within reproductive forms would be perspective, depth of description, texture, and also where an artistic object is placed and how it is presented after its completion.

119.

Is it true that realism could not be beautiful?

Realism would be primary experience. True realism in art is impossible as a representative and symbolic form. There are only measures of something being more realistic than another, but all such considerations are in reference to the original nature.

120.

Realism, then, cannot exist.

Not as an art school. For to declare something unreal as real is untruthful.

121.

What would you say to someone who paints a bowl of fruit?

If that bowl of fruit is beauty, why do you not get a bowl of fruit, which is accompanied by smell and three dimensions.

122.

But is not a photograph of another culture more accessible than traveling a thousand miles to see and taste and smell such a culture?

Yes. But a photograph is not a substitute for another culture. A conversation of another culture is not a substitute for the experience of that culture. A book is not a substitute. A statue of a whale hunt is not a substitute for the actual. Those arts which are considered to be realistic are good in that they are close

representations of an ideal, but the only aspects of them that can be beauty of them are the perspectives and the way the artist has represented the natural.

123.

Can a picture of a bride be beauty?

An image of a bride can bring one to consider the emotions associated with beauty. Though an image can only be beauty in a limited and secondarily real way. The source of that beauty is the natural and original, and the beauty associated with the original is not limited.

124.

What is good art?

Good art is that which creates a symbolic object of a thought. Those arts which are considered realism may do this if the aspects of the subjects within that form bring one to consider a higher function than that which they actually are. The other art schools may bring one to consider higher ideals as well by use of indirect techniques such as uses of color or abstract shapes or rhythm. Good art is that which brings a consumer to a higher consideration than the objects which start that consideration.

125.

Good art is naturally ideal, then?

Yes.

126.

What of the bowl of fruit? Can a painting of a bowl of fruit be ideal?

A painting of a bowl of fruit is an opportunity for artist to brag of their reproductive skills. If an ideal is mimicry, then such an image is ideal. It would seem that the notion of ideal or unideal would be lent to those who observe. I do not consider an image of a bowl of fruit to be ideal.

127.

Is there such a thing as artistic discipline?

Practice will allow for one to represent that which they choose in the manner that they choose. And for those who are critical admirers, the discipline would be their ability to recognize what they enjoy and why they enjoy it.

128.

Who is an artist?

Those who intentionally represent ideals in any manner are artists.

129.

What is the function of a museum?

A museum houses those symbolic objects which are critically appreciated.

130.

What is critical appreciation.

Critical appreciation is public support for the demonstration and curation of those ideas which are represented in specific symbolic objects.

131.

How can nature be housed?

Nature cannot be housed entirely. Only representative pieces of nature can be housed.

132.

If a museum can house only aspects of nature, can one only partially recognize beauty when attending to housed symbolic objects?

Yes. Though museumists believe that one will know where to look for the actual source of beauty as a natural and whole element after their visit if they as critic are so inspired.

133.

What is a museumist?

A museumist is one who administers the introduction of symbolic forms.

134.

How are a museumist and a critic different?

A museumist represents beauty through the exhibition of symbolic forms. A critic recognizes beauty and its degrees and types.

135.

Is an engineer a museumist?

An engineer may be a museumist if their construction is in at least one way symbolic.

136.

If an aspect of nature is housed, and, thus, contained, is not all that that piece of nature represents captured?

All that that housed object is believed to be, is, indeed, captured as knowledge.

137.

How can the capture of knowledge be good?

If a knowledge is sensitively and appropriately exhibited, it will institute an advancement of that knowledge.

138.

Is this not a theory, that the capture of an object which represents a type of knowledge will institute an advancement of that knowledge?

Yes. Although the alternative is to house no objects, leaving the housing of objects to nonpublic entities and private collectors. Or either allow for the dismissal of historic artifacts.

139.

Are public museums, then, a compromise to the alternative of leaving valuable things for private display only?

Yes. Although many public museums are privately supported. Others charge admission. I believe in a human nature which supports the exhibition of interesting things to all who care to experience them.

140.

By housing knowledge, is not beauty being administered?

Yes. Museums, by their representative nature are an administration of ideal.

141.

Has all beauty been collected?

No.

142.

Has all knowledge been collected?

No.

143.

Are not galleries, the actual structure of the museum, the community in which it resides, the staff, and other features, are they not all objects which affect experience?

Yes. Though they may be transparent or nonsymbolic or impotent with regard to intended curatorial functions.

144.

What object is impotent within a museum?

No object within a museum is impotent.

145.

Are some objects intended to be impotent?

Perhaps invisible or concealed, though no object can be intentionally impotent. The reality of creating an experience 'like' nature implies that it will never 'be' nature. Foundations and structures may be concealed in the interest of illuminating some intentional form, though the construction of a habitat may leave behind the notion that nature exists elsewhere for the notion that *this* is something original which exists no place else. For an exhibit to be entirely original, and, thus, independently natural, a visitor must be willing to suspend all beliefs related to exterior natures.

146.

Are religious authorities museumists?

Yes.

147.

Is reason an object?

Yes.

3b>

Beauty museum, discern. What aesthetics now, that I have contained a representation of oceans, of starlit night and wind, of cultures. Now that I have contained an anything in form, and what now for discovery. Will the next advent be, then, concept and sucked into four walls collecting intentions. And what resists the frames of art? And what is beyond the capture of those trophyists and museumists? What resists resists the finites of contemplative criticism?

That which changes, indeed, how they resist. The shapeshifters, the drifters. And those never to be swallowed by classifiers catalogists itemizers. God. And thought. And if a discipline to capture God. What divinity? And not a degree closer to knowing that which has created and continues to create. Not a word closer to certainty. God resists, indeed, the social frames, and only to give a chapel for, it is the greatest I can muster, for everywhere is larger than a representative speck altar thought.

The time, it has no capture. A museum for the word which bridles change. A museum for that which accompanies any change, -that change be one moment to the next. Time is outside or either independent of change. And what else? Only the concepts resist the hardness of material representation, of poetic representation. But ever to try, them and I. For a poem does represent poetry I know. And a million poems, how they still represent poetry I know. Lead me by demonstration, but poetry is still infinite and greater than another million.

Beauty, then, how did I know? Birth, a mother, and beauty I know. And adolescence, first love and beauty then I know the replacements of. And middle age, the maturations of geology,

beauty then, and replaced other forms. That beauty exist in several forms I now remark, or either to accept one thing as more beautiful than another, and ever to know that a greater beauty will always transcend the last. I forever waste upon such a thought, that beauty I now know will be replaced. But if, then beauty is what drives a progress. Or either aesthetics for such a thought of degreeism and appreciation.

Aesthetics, the profounds of appreciation. The study of beauty and my place among. And if I allow for beauty apart from its consideration, I am both the admirer and the scientist. For how the appreciates, uncertain as newborn science, but science nevertheless. And beauty then, I care not why. But why I love? Beauty, perhaps, of some sort. But never to hear that your aesthetics have captured my heart. Perhaps true, that a way of seeing is beautiful, that a cloud of appreciation, that a domain of preferred appreciations is beautiful. But then to know another as beautiful in respect to their manner.

Aesthetics I remark. And beauty I cast a thousand more poems at, managing my own account. The system, I, aesthetics. The prick of emotion, beauty. Without the frames. And to art, -is it possible. That an image, it be beauty. Perhaps a reflection, a type, a degree, a capture. But how to capture that which is not known. For I am not entirely known. A decade will be the start of another condition, a decade will bring a new status then. And perhaps the same frames, the same aesthetics, but the object, changed as light changes. I grow old appreciating.

And violence, the types of, or either the other unpleasantnesses of social conditions, what causes one to realize beauty. In difference, the beauty among nonbeauty. Can a life of beauty exist as beautiful, or need it stand in some contrast to nonbeauty? I life of beauty, perhaps never to be given a name. For only to know one thing is to know it as common, and only at an end extraordinary in reference to ordinary otherness. I

collect beauty, this domain I call it as.

Release away, all that otherness, and to be left with common beauty I know no word for. The doldrums of beauty in this case, and never to have lived, to see the otherness. And contained in nature, all of the otherness except for violence. For the seemingly violent is natural, and only I call feral hunts violent. War is unnatural. Rape is unnatural and only learned. And beauty against, a social condition of beauty need not exist against unnatural conditions. Beauty against a power, beauty against a chaos, perhaps.

And the containment of beauty. Why for? Instruction, philosophical education? I wish not. Beauty for beauty's sake. Or either a map, the reflections of that which exists originally, where such things can truly be demonstrated in their Godness. Two forms, art as beauty itself, and art as reflection of the actual. And to those museumists, the containment of ideal, you need not declare my own interest for I will do fine on this for myself. But listen closely, that I like clouds and snow. I appreciate clouds and snow in several forms.

But no matter, form, truly, lest I appreciate one over another. To the blind, I listen with. And to the deaf, I watch our sunrise and think of you. But the dazzles of that which introduces, a method, a matter for educationists to ponder but I find my own. For in my twenties I decided upon words over clay. And before that, I decided upon sight over sound, except for silence I love. And before that, I first managed the sense of trust, for to begin to know a thing is to trust that it will continue as it does in length.

I draw near beauty. The greatest beauty I hold near. I do not push away otherness, but it becomes beauty in time. In time, everything becomes beauty, the inconsistencies, the struggles, the change, the inevitability of change. I smile among them

all for having known absence in the beginning. And to raise a child first among absence? I do not know except discovery blossoms upon first principles. To know a thing in primacy, or is the first instant the governor of the rest?

The governor of the rest. From this point forward, and ground zero. I learn, and so entreated to an imagination, this collected house determines what I recognize away. An order to beauty, as mentioned, inevitably, all is beauty, but an order, that first the most dazzling forms. The trials determine the remainders as they come. And the last beautiful thing I will know is all. The greatness of all and how it sweeps upon all of the little like life. The most beauty is all, the system of parts.

The flowers and parts. And that which uses a flower, the soil against erosion knows flower as beauty. The flying insect knows color as beauty, and I smell. I know the colors and smells as beauty. And to respect the flying insect and the earth as symbionts among, but differently than anything else. Soil as path. Flying insect as creator of honey, as colorful butterfly imagination. The forms come brightly to this body and to these senses, and I, philosophy or either the administration of.

And the impotent, the whorling molecule, the standard stone, players each among the everything of life I love. Nothing is impotent now, and given to making orders for such things. But a life is not a museum, lest I manage its pieces. Life is not socially ordered lest I allow it to be. But I make no such effort until I am deathbound. For each are parts but I am not at an end of discerning. Rather to remark upon the particulars against the mundane until the end when I know I will have been completed. Then to love all. Only then.

And what cycles. If a book I write, if a science I write, then to gather among such an institution the recurrences of things. Things. What repeats and what is extraordinary I would not

have noticed. What season now and what is constant. And if the most permanent thing? Is that beauty? Only I am to tell what is beauty. For perhaps the most impermanent is the most striking. I determine by aesthetics indeed, but I call it beauty for reasons I cannot understand. For who can determine an interest, its cause?

The canyon. Or either the way a water cuts a canyon. What is beauty? A forest. Or either the way a tree begins and develops. What is beauty? A people. Or either the way a people are self sufficient and self conscious. What is beauty? An original creative object called art. Or either the manner in which an original creative object called art is created. What is beauty. I know. This I know, aesthetically speaking, that I will determine for myself what supposes my attention, or either what several aspects suppose an attention.

Or either to refrain at all. That nothing deserves a word such as beauty. For to declare a thing irrationally is to discard it from original and first experience. And this, a question of philosophy, whether to name or leave unnamed. Whether to make an art of something or either to let it remain free. Whether to keep something in a museum or either to allow all that it represents remain free. But man is bound to nominate, to objectify, but a door to social change.

A door open to a difference in meaning in a year or a hundred years. A symbolic door to symbols, that they not be married to constance. Except some things that do not change. The social symbols of security, them. And those sense of history which declare we are new and something evoloved. Or either, then, another question to philosophy, what treatment is to these things which represent us? What represents I and this culture, and how to manage change, how to retain social strains?

4a>

148.

What is authority?

Authority is a force?

149.

Are there different types of authority?

There is social authority, natural authority, and internal or moral authority.

150.

What is social authority?

Social authority is the force of government, the public, the force of external expression, and physical force upon an entity or person.

151.

Why does social authority occur?

Social authority is the expression of ability and strength.

152.

Is social authority natural?

Social authority is as natural as expression.

153.

Is oppression natural?

No.

154.

What is the source of social authority?

Social authority comes about by an interpretation of history. Social authority also is a product of confidence.

155.

Is social authority ever justified?

Social authority is justified as a contradiction to other social authority.

156.

Is the application of social authority to social authority a type of social escalation which could lead to war?

There are types of social authority. When oppression exists, a reasonable response by those oppressed is to be socially disobedient. An individual has control of themselves.

157.

If a person is threatened with bodily harm should they be socially disobedient?

Yes. But transparently.

158.

What is transparent social disobedience?

Transparent social disobedience is believing in one way contradictory to force but responding consistent with that force because of threat or intimidation.

159.

Is insanity a type of social disobedience or a product of transparent social disobedience?

Insanity has many causes. Among those causes, insanity is a product of transparent social disobedience. Social disobedience, itself, is not insanity, it is a response to social conditions.

160.

What are other causes of insanity?

Insanity can be organically based such as brain and neurological disorders. Insanity can also be socially based, such as being a product of oppression and resistance. Insanity can also be brought about by social neglect.

161.

Is it possible for an oppressed person to also be a social authority?

Yes. Pyramids of authority within corporate and military structures could have pervasive institutional authority problems if leadership is oppressive.

162.

Is government inevitable?

The realization of good ideas is inevitable and natural.

163.

Is government natural?

Government is natural if its existence is consensual with its inhabitants.

164.

What is natural authority?

Natural authority is the force of nature.

165.

Are people natural?

People are not always natural.

166.

When are people not natural?

If a person acts inconsistent with other natures they can be said to be unnatural.

167.

When people are said to be unnatural, are they insane?

Yes.

168.

Is the act of oppression a form of insanity?

Yes.

169.

What other nature is referred to when natural authority is considered?

The force of weather. The force of seasons. The force of animals. The force of geologic activity. These

are examples of natural authority.

170.

Does natural authority require a specific social response?

Natural authority requires respect.

171.

What is respect?

Respect is the allowance of an activity.

172.

Should social constructions ever be respected?

Social constructions should always be given the condition of respect immediately. Respect can only be removed. This is human nature. For social constructions are intended to be bearers of good will, and only those oppressive social constructions should have respect removed.

173.

Should nature ever be interfered with?

The causes of nature are often interfered with, such as with dams and sprinklers and ranching. Such interference implies that man on occasion assumes a limited role of God. In the long term such interference will alter landscapes and the natural selection of species. Inevitably, man will assume the entire role of God as it is currently conceived. The original state of nature will gradually return upon the return of unforced natural conditions.

174.

Is God authority?

Yes.

175.

If people are sometimes God, and they may, ultimately, become God, and if they are sometimes unnatural, is God sometimes unnatural.

That which is God is not a person. If a people do become the force of God as it was conceived, they will cease being people.

176.

If a people realize they have reached the benchmark of what was once believed to be the forces and acts of God, will they believe in a greater God?

There is always a greater God.

177.

If a people believe there is always a greater God, the act of natural authority will be relative to Earth.

Yes. And if a benchmark of knowledge is believed to have been reached and a people believe that they have reached the ends of human knowledge, they will no longer be human if, in reality, they do have all of the authority that God once had.

178.

But God controls planets and systems and galaxies. How could a person ever imagine they could have such control?

By faith.

179.

What faith would allow one of its members to assume the role of God?

No faith would allow it. Such an assumption of the role of God would have to be taken.

180.

What is internal authority?

Internal authority is the ability of a person to balance self determination and self discretion.

181.

Is internal authority the force one puts upon themselves?

Yes, and the removal of such force.

182.

Is this placement and removal of force a control?

Yes. Self control.

183.

Need self control be a conscious act?

In a new environment, and with new stimuli, self control is always conscious. As a person becomes familiar with stimuli, their reactions will become automatic.

184.

Can a person change?

A person is always their own authority, and if they have enough self control given an adequate awareness, they will be able to change.

185.

How is self control reasonable and social control is not?

Self control is reasonable whereas social control is not because people have independent wills.

186.

Can it be said that people are God of themselves?

Yes.

187.

What are the parameters of self?

The physical parameters are the body. Other parameters include thoughts, beliefs, knowledges, and imagination. The parameters of these are unlimited lest they interfere with other forces.

188.

Then, religion is within the parameters of an individual?

Yes.

189.

Then, if a person is God of themselves, they are God of, and to, a religion.

Yes. Unless one recognizes an exterior existence. If one recognizes an exterior existence, the notion of themselves as God would have to be deferred until they are in control of all that they believe a God should be in control of.

190.

What is solipsism?

Solipsism is the belief that oneself is the only thing that exists, that all knowledges and all sense are arrived at from sources which were self imagined into creation.

191.

If one were to recognize internal authority only, would they not be a solipsist?

Yes. The notion of natural authority is important as a contradiction to selfism.

192.

Is not the recognition of more than one source of authority a cause of insanity?

Maturity and experience protect one from insanity. It is possible for one to live within the bounds of natural authority exclusively or internal authority exclusively until they are prepared to recognize two sources of authority.

193.

If one represents themselves and their self control, and in so doing as an elected member of social governance which is oppressive, are they not an unnatural and oppressive social authority?

Yes. A member of social governance is responsible for the acts of that governing body.

194.

If a member of a governing body resists the majority and oppressive will of that governing body, can they still be held responsible?

Yes.

195.

How might good intentions of a social authority be resisted?

Social disobedience can assume the form of silence, boycott, or monkeywrenching.

196.

What is monkeywrenching?

Monkeywrenching is social disobedience which halts public efforts without harm to other people?

197.

What is terrorism?

Terrorism is social disobedience which causes harm to other people.

198.

Is terrorism ever justified.

No. Causing harm to other people which are threats, or are terrorists, is not called terrorism, it is called reaction to threat.

199.

Is reaction to monkeywrenching considered reaction to a threat?

Yes. The divinities of good monkeywrenching require participatory transparency.

200.

Is monkeywrenching ever justified?

Monkeywrenching is justified if reasonable methods of social change opposing oppression do not work.

201.

Is the destruction of other people's property insane.

The destruction of other people's property is not insane if it is not privately owned, though it is illegal.

4b>

Authority, God act, man assumes divinity. The course of river, the force of wind and change. The destructs of volcano. The authority of light, of day, of tidal force and wave. Rain, shear rain, and dissolve the canons of topped soil, of life plant, dissolve earth to ocean call nature. Authority and that which man assumes, time, to know time. And the chronologies of season, to harness, to harness the assort of force upon a knowledge, a structure of belief called religion.

And religion, it then sheds a name, for the irrational is now truth by its being brought to objectivity. To believe a cloud I one day make, to cause a rain. It was once believed that God so great away, and never to be challenged that which it does. And now to bring an order to the wheels of divinity. To copy this divine. I know it divine and there is no greater soul than the reproduction of God. Lest an insanity, lest an insanity oppress, and these non natures then haunt a heartened character like conscience then to dust and soil gone.

Nature assumed by man, the intolerates of this to the will of another man, unnature and oppressive force. The tyranny of moving peoples because an ability. The tyranny of discretion because an ability. Assorting, and the catalogues of science to another, that an authority limit another, that a force begin because another is now lesser, intolerable and cause for reaction. The reacts of social disobedience. The reacts of and for, against, a change that pushes incessantly pushes a peace belonging only to itself.

For peace is this, and that which acts accordingly among force. And that which requires no resistance. And all of these days, them aligned one after another, and never to know that which

causes except the self. God and divinity, the both, and the assumption, inevitably, of that which surrounds. I remark upon olden growth and forest, I am now cause. And tide and courage, the falls of snow, to make a ceremony of this by harvest I plan. And we collected, that nothing other exists except that which can be controlled. I nature now to this, I conscience.

But a conscience, then, it is only to that otherness which also contains a conscience. For to believe something the lesser, and without conscience, it is to justify an acts against oppression. Monkeywrenching and terrorism, the inhabits of againstness, a cause by this source oppression. And if a people so large as to disallow the acts of this life, what is a fair response? For food and life, for water and life, for these energies which declare that, I too, must be God of this powerful one day, I struggle at the retents of hope, at the oppressions which call me nothing.

Social authority, this. And the moral authorities, this within, can I oppress myself? Indeed, for I am simple and afraid. Let me be strong against myself, and let me stand against the negatives which collapse a belief. I am will to I, I struggle for this. And to discover the transparencies of the otherness of control, I struggle against this, that I assume the irrations of cause, that I assume science because I know to heart, this. I am moral authority, and I believe I know cause among silence. I know cause among and I assume.

And monkeywrenching to oneself? Suicide perhaps? Terrorism to oneself? Suicide or either the dereliction of interest, the retreat of interest. And ever traveling to one's core and always forgetting the remains of one's self. That no interest one allows for themselves. I will not live again if I am only inward. I will not start differently and curiously if one acts as a force against themselves eternally. And how to guarantee one's soul will continue? The everness of interest, by the unstifles of standing up for good against oneself.

Standing up for good. Against oneself, and significant, and a training for to stand against a social as well. The practice, against oneself, it is a training to edging out that which oppresses. The social diagrams of self oppression defeated, and now to social governance, their defeat, and then to natural oppression, the summer heat, the winter storms? How far to act as God? For I wish some degree of nature, lest I be capsule and waiting. Lest I be only cause and never having been effect except for when I was little long ago, and then having resisted everything.

And to what ends. That ever the victim, and to use this as energy, fuel for the collapse of otherness. The necessities of forgiveness, for I am only human and if I wish to live among, to realize that a force against this does recede and I, to operate in response efficiently and differently than that which originally did oppress. Better than an exact response to that which did collide against I, better to know betterness. That I do act now as social and still against oppression, and even having been oppressed, I still act the greater.

And the rain, how a despair. But I will not end a rain for nature is something which is no harm to I. And even the volcanics, the forested fires of this I own, the earthquakes and the else. Prevention, I say, to protect this property. But property, it is only God's ultimately. This house, and these automobiles, they are only mine. But I am not property and their loss, it is only simple to I. I again simple as I have ever been primitive. And to reaccept a faith that I am not the largest in this universe.

And a monkeywrenching, and how it turns to responsibility as habit becomes mature. Monkeywrenching, as natural as social development and defense of one's self. For if a social other claims it owns the necessities of this survival, how to survive

except for thievery which is not thievery in a moral sense. A destruction of that which retards a growth, it is not a destruction if its allowance makes me unnaturally small. And to those who say something of the meekness of inheritance, stand proud, I say stand proud for no other defends you except in the first you to yourself.

And what is good? For to know this as the fundamentals, the parameters of beginning a selfism. But I not retreat too deeply into my own, for the solipsist rarely returns. That a path ever exist between the inner bounds and this social achievement I wish. That that which a goodness exists as at one's core, these inner principles, and never to act otherwise even among the necessitates of monkeywrenching. For to lose one's core, it is then to lose oneself.

I grow by flowers. And to realize that gifts exist. There is an entity which watches over things, I the object, an entity does look after. And to wonder at that which is beautiful, it is the opposite of oppression, it is the opposite of authority, lest beauty be force. Perhaps. And if, perhaps the greatest force, for all attention is voluntary and pleasant. And if a social realizes this, that a force can be beauty, perhaps then I am more likely to engage a social force. And if I become force, let it be beauty, let it be in reference to beauty.

A moral authority, then, and how it determines a reaction to everything, the otherness of self, the otherness of society, the otherness of nature. How a moral core, and this I call character. And what patience to, that it react necessarily to the ways of otherness, but in a playful manner and with respect. For an otherness requires attention, a redirection and a motivated discourse. Do not play, a precedent, for oppression is unnatural I confirm, and to bring it to nature. To bring everything to nature eventually.

What is governed. And what do I allow to be governed that has an affect over this I assume. Many questions, and not everything can be addressed at once. The science of life, to address a problem at a time. By simple force and its regards, for I do have a locus of control. For I do have the capacity for greatness if pushed to corner and otherness. I am not otherness. I discharge otherness or either call it something and treat it as other. And we too, and now married, we treat the otherness of existence happily and in a tandem. And then we three.

Governance formed, and two to three to many. We believe the nature of response to be greater in numbers. A flooded land, for this cornland, the self godliness of cultivation, give us this and we protect it. The hard structure for living within, we build it strong and along proven lines, for a response to nature is required. A response to hurricane is required. And crime and the social deviance, this, too, requires protection. Social deviance requires protection. The protects of monkeywrenching with monkeywrenching. And who is the greatest monkeywrench? To war, we suppose.

And authority, to war? And by what rules, this. How to succeed a war with that which is good for all. For a war continues in everness lest a summary of conditions allow for mutual goodness. That the appreciates of living allow one to forget a loss during struggle. And who could be so grand? And the hardness of material, despair, for not all is material, and I do not forget the objects of poetry. For words and sound, the afterness of animosity, is to these simple pleasures. I know who could be so grand if I try.

5a>

202.

What is time?

There are three types of time: celestial time, material time, and perceived or psychological time.

203.

What is celestial time?

Celestial time does not exist.

204.

Why mention celestial time if it does not exist?

The notion of time not existing or existing without regard to material is irrelevant within a social dialogue except as a notion of absolutism which a mortal conscience can never comprehend but can only briefly consider in measures as otherness.

205.

What is material time?

Material time is the recognition of natural cycles as measures and increments of celestial time.

206.

What is the use of time?

Time is a social notion which allows people to measure their existence.

207.

Is there such thing as a student of time?

All knowably mortal objects are students of time.

208.

What are types of natural cycles by which time can be measured?

Lunar cycles, seasons, the day, the tides, these are types of natural cycles by which time can be measured. These cycles are relevant from the perspective of existence on earth. Other cycles are the rates of electrons, the gestation period of human birth, the orbit cycle of a system within a galaxy, and the half-lives of radioactive material.

209.

What is real time?

Real time is a public standard for measuring the passage of time.

210.

Is real time absolute?

Real time is socially absolute, in that a nonacknowledged real time will isolate one from others. Real time can be somewhat relative in that some cultures begin an annual count at different periods, and place more emphasis on various natural measures. But members of those cultures act absolutely with regard to their chronological measures.

211.

If a people were removed from earthly standards what would become of real time?

Real time would find a relative base if those people wished to socially exist.

212.

What is psychological or perceived time?

Psychological time is a personal reference to the travel of a measure of time. Examples are when one 'feels' as though they are mature, how one 'feels' old, or how one 'feels' ready to have children. The sense of feeling is in reference to a stage of existence among real time.

213.

Does psychological time have a social foundation or is it entirely personal?

People 'feel' in a way for infinite reasons. These feelings must be recognized as personal though many people share similar attitudes and psychologies of time.

214.

What good is psychological time?

A sense of one's relation to material and a social real time is a recognition that one experiences similar to others. The psychological measure is in reference to those other people who we believe to exist similarly to. The recognition of a measure of psychological time can be a motivating factor to offer regards to or either choose to ignore.

215.

Can psychological time be taught?

Yes. A sense of psychological time is one of the moral foundations.

216.

What are other moral foundations?

Coexistence, ritual, discern, and psychological time are moral foundations.

217.

Is psychological time dependent on material?

Ultimately.

218.

Are moral foundations dependent on material?

Moral foundations are dependent on material inasmuch as a body relies on material. I cannot attest to the consciousness of the fabric and morality of afterlife.

219.

Are people slaves to material?

Slavery is a perceived condition. Among and between people, slavery is a dark and oppressive condition. As a response to the laws of material nature, people are acting as discerning individuals. Such actions can be considered as referential and contained, or they can be considered informative and models for learning.

220.

Material time, as a model for living, is inevitable.

Unless one is unable to receive the measures of material time, this model for living is inevitable.

221.

If one lives outside of a given set of material time, e.g. traveling among stars, will another set of material time exist as reference for an operative real time?

A people require a real time which is dependent on some material. Real time is dependent on material as a reference to the material world. To travel from one material system to another requires that one exist in reference in between those two material systems. If a distance is so great that material time

becomes arbitrary, I believe sanity would require the endorsement of some constant. This is speculation but I believe a body requires sleep and an eating schedule. The mind, as well, requires cycles. Further, the active engagement of a time schedule is good preparation for that which will be encountered.

222.

Is there such a thing as the anthropology of time?

The study of the diversity and history of real time conceptions is the anthropology of time.

223.

What is a clock?

A clock is a device for the standard for day measurement. There are twenty-four hour segments, each divided into sixty minutes.

224.

What other devices are standards for time measurement?

The calendar arbitrarily divides a year into months. The leap year exists as a 'filler' day for the inadequacy of our time measures. And people divide history into social measures called epochs.

225.

What is an epoch?

An epoch is a social segment of time in which a given culture is believed to have existed in a way.

226.

Do epochs exist within an individual's life span?

Yes. People are said to travel through stages of life.

227.

Do life stages of an individual reflect cultural stages?

Some schools of thought believe a person must travel through the epochs of their own sociobiological history before they can arrive at original thought. I agree that a person must engage the foundations of their existence before they can contribute a new intellectualism to current social systems.

228.

What type of history is the most important?

Material history is the most important.

229.

Is material history archaeology?

Archaeology is one of the material histories. Other material histories are geology, astronomy, zoology and botany, and, if one considers conceptual objects as material, linguistics, philosophy, and mathematics.

230.

What is a life time?

A life time is the measure of how long an individual lives.

231.

What is a life cycle?

A life cycle is the epochs in which an individual travels in a life time.

232.

What is maturity?

Maturity is self reliance and a confidence of such.

233.

Is maturity a psychological measure of time?

Yes.

234.

Who determines the maturity of an individual?

Only an individual can quietly persuade the social system in which they live that they are mature. A person must remain mature to continue to receive the social benefits of maturity.

235.

Is there a material reference to maturity?

Poets metaphorically determine material references for social conditions.

236.

What is a poet?

A poet is one who recognizes the several variables of time, in all its forms, material, epochs, and general discourse on living, in relation to individuals or groups of individuals.

237.

How is a poet different than a scientist?

A poet may operate, including the declaration of law, paradoxically and irrationally to truth, but in reference to observable phenomena.

238.

What purpose does a poet serve?

A poet will act as shaman to bring a people from one epoch to another, or either as a humorist to assist a person or people in the passage of time.

239.

What is a shaman?

A shaman is a moralist who will serve as social constant in times of social change.

240.

Will people advance to celestial time when they die?

I do not know.

241.

Can a person experience a degree of celestial time if they travel long distances between separated material time systems?

It is possible to exist without time for short periods. Though a human has bodily needs, and all thought is founded in some material. Even abstract object and conceptual thought was started as life's experience of objects began. Although some believe that knowledge has always existed and it is only a matter of being introduced to introductory objects which brings that knowledge into a consciousness, though, that knowledge, then, would still be dependent upon experience of introductory material forms for realization.

242.

Is death inevitable?

I do not know. I believe I will die some day. I am not confident enough in medical and shamanic advancements currently to believe I will live forever.

243.

What does religion have to do with death?

Religion is a system of belief which engages attitudes related to life times and life cycles among other things.

244.

What does religion have to do with time?

Religion is a system of belief which considers peoples' relationship to material.

245.

Would time exist without people?

Only celestial time would exist without people.

246.

What is counting?

Counting is a measure.

247.

Can a cycle exist without counting?

Counting will reveal material patterns and cycles. A cycle would exist but it would not be recognized. Counting, and recognition, are social conceptions.

248.

How did the universe begin?

I have heard several arguments and I have heard no definitive reason for knowing why I should believe in one way or another. Socially speaking, I believe it is best for forming minds to believe that a beginning did occur all at once. Truthfully, however, I am inclined to believe, as Stephen Hawking says, "Time has no beginning and no end." Such a statement is an allusion to celestial time which I believe not Stephen Hawking nor anyone can fully understand. Eternity is beyond the scope of mortal consideration.

249.

Is the universe eternal?

Again, in the interest of forming minds, it is easier to consider a contained construct than an unbounded one, though there must be valves for releasing minds to boundless thought as they are ready. I believe the universe is both eternal and infinite, though I would not consider such a discussion proper coffee chat. Such considerations of celestial time, and celestial distance end in silence as they should, - quiet and contemplative silence.

250.

What is celestial distance?

Celestial distance is a reference to infinite distance. Infinity is unbounded space, eternity is unbounded time.

251.

What symbol of time have you taken from a poet?

I am inspired by that which is considered traditional religious symbolism. I consider the cross timeless for it represents, among many things, the human condition in relation to material.

5b>

Poet, I live forever. The grace of season, I, and celeste to this light forever know. In the eventual ether of being I disregard hardness. And all that comes, to afterthought divinity to the lightness of being I wake. And strong and forming. A galaxy is small, the retents of social systems, they are small, and all of the other passages, I am over them and watching. The planet, and whorling, how I have made a home now simple and in reference, and to realize the standards are timeless I believe, I only believe.

And tide and substance, how a structure now to the minor movements, the abbreviates of beauty, for nothing is actually itself. A season is only a distance, to coldness to heat, and I respond, a season is to I believing and not thinking. A season is to religion, and the structure of organization. But I am body, and requiring. I am mortal now, and discovering a way to bring an eternity to these passages like the constance of food and courage, the constance of those things which I require.

And if all of imagination were to dissolve, that a real time, that the social concepts then turn to air and otherness, I animal, and again only responding as animal responds to situation and without morality lest eating and sex be morality. Perhaps. Perhaps it is enough, to know enough to disregard that which is ultimate, for I am not God I know. And if this a first principle, then a release to existence only, a release to antdom and the communities of collective thought. But I am not done thinking.

And a modest middled being, the reasons for. That I struggle at the attempts of knowledge. And if a release to existence, let it be considering one thing, that time I, too, exist among, and that

it exist differently and separated in the different environs.
And I know I am only in one place, but to believe that several
places exist that I am curious of, it is a remark to an even
greater otherness. For not all exist similarly, and not every
experience is likewise timed and mannered.

The psychologies of time, to know a something from a self
perspective. Religion from the self, and how a material I
cannot forget. The year travels and I am real I know among.
The days, one to the next, I live among. And to accept the
patterns and then to turn unconsciously among until I know
better to travel outside of this. That other materials now insist
a relevance. The flexibilities of religion and now to absorb
causes away now close. The moon and cycled. A whorl and
cycled I live among.

And from one pointed materialism to another. And to exist
among brothers in the intermediary, a substituted reality, for
there must be some foundation in between. The netherwise
developed, a time for bodily needs, the food, the rest, an
intermediary to the next material system. And to land softly
and become that which surrounds. To colonize and now in
reference to another star , the other forces which surround. For
psychological time is now here again and in reference.

The food and nature. The calls of nature. The everything of,
and how a standard time is reference. To construct. To construct
in reference and always knowing the end of power is cycled, and
it will begin again after this. And to know the intimates of
environment among this time. To dedicate oneself to knowing
things which act in reference, that which grows in reference.
And to outlast the thoughts which consume entirely the notion
of living only like material lives.

What is the substance of living otherwise than in reference to
material alone? How to forget a material? For if these

thoughts are one day God, how to live as, how to aspire?
Either to gather and gather, and then rest upon a settlement for
a period. Or either to gather slowly and constantly, and all
the while considering the nature of divinity. To run and stop,
or either to pace oneself for these intentions come then. To
dedicate a moment of rest, or either to dedicate every moment
slightly.

Patience, it is a pass to time. For time does come, and I dismiss
it now. To be outside of time for an instant. And in no reference
now. The celestials of existence, the materials, and the
psychologies of passages, I dismiss them all if only for an
instant. And if? Then a training to an eventualism, a desirable
eternity. For wonder now I allow these thoughts. And if a real
time, and if a social burden calls, to return then to something
other than letting go, for its opposite, the collection of
everything, perhaps this is the way.

Real time. We among many. And all to address the stones
which whorl. For timelessness is lonesome, so a social carries
this thought, that timelessness is lonesome. But I do not
believe this, but nor to believe that I wish it alone. I make no
currents eitherwise, and only to allow a directed thought, that
real time is necessary for the progress of standards. And I
believe the standards, then, to be that which will carry an
eternity. Thus a social is as important as the social fabrics
which will institute an everything.

And the socialisms of real time. Also to know struggle as
impermanent, to believe this, that a pain is temporary. That
that which is made can be unmade and returned to earth to soil
and then gone. The socialisms, and of this, the reality of
existence, perhaps it is pain and its contradiction, joy, that
they be the institution of character. And to follow rightly
social paths, for they are morally absolute, they are
correctable now, for I see an interest upon this foundation

developing. I call for interest and it comes.

And if the construct that time is eternal, if the belief, the religion. And to allow a fragment of truth that time is only small for the blossoms of emerging imaginations. A philosophy, this, that a lesser institution exist for the rituals of local times, for an ultimate is too heavy a notion for them. Or either to start from grounded zero, that time and distance are always and everywhere, I do not know the ends of such thought, except to believe that such a belief is the plan for traveling among elsewhere where time is also constantly null.

Boredom, that time is nowhere except among the minds of lessers. But to truth, that a harvest requires, that a body requires a harvest, that a body requires attention. And to let go of space travel dreams and the greatest of manifested destinies, at least in some reasonable sense. For I wish no boredom for eternity, and I wish not to dissolve because of neglect, I wish not to let go of the necessary parts of being human. And a choice is not necessary, for to develop in reference to body, it is also to develop in reference to a greater body. Progress still exists.

Progress is slow. A time for passions, then. A time for responsibility. For who would undermine a dream. For who would responsibly chase a thing at some cost to the endurables of being. The both, for being is simple, and being is outer and developing. Progress is neither one nor the other, but a both, dreams and maintenance, and the other, living in real time and socially observant. Progress, it is many, it is not isolated. I become in many ways.

Death I do not know. Death will end everything I know. Death I do not know. A cause for, and why do people grow old? Because they learn to grow old I suppose. People grow old, but now they grow older than a hundred years ago. And what is

changed? A hope for destinies perhaps. A hope that struggle is nearer to end than it has ever been. And insanity, it is collected now and given compassion. The trials are collected and given answers. Real time is positive and constructed and a people are potent and wondering.

What started time? Speculation, all, except for evidence. The appearances declare a center to the astronomies, and perhaps evidence. Evidence enough for belief. But to these ends, no matter immediately until I begin to live a thousand years and more. Lest I become in some way timeless do the greatest times matter. Except curiosity, that a standard of the greatest cycle exist, a universal year, but even then, a greater center, and a greater center, always a greater center.

Apparently futile, the study of time. But reason dictates a responsibility, and always calling back to the body, for this is all I have to experience. And then a body grows and can allow for a greater and more resolved truth. A more resolved faith upon a sturdy frame which manages its own psychology and can allow for a greater wonder. And a governing social intellect, that it allow for the fleets of thought, the engagements of sturdy fleets of inquiry.

Cosmic Christ, and only another hero, then, to this. Only another peace for a people to believe in the next securities of greater patterns. Always an introduction for the next, except wonder has always said this would happen. That the material forms would be addressed inevitably, it is a calling. Ever a calling, to quiet voices I am patient and engaging one little thing before another. For the order to life is this, one before the next. And I slowly wait allowing for those who wish to see things otherwise, and learning I.

6a>

252.

What is sacred?

All objects are first sacred.

253.

What is an object.

An object is material or a symbolic construction of thought.

254.

Is everything sacred?

Every thing is first sacred.

255.

Is there such an object which represents every thing?

The concept of God represents all that is known.

256.

What evidence is there that material is a part of God?

That people learn by material is evidence that material is a part of God.

257.

What certainty can be had that God exists?

That the concept of nonobjective faith exists proves the existence of God.

258.

What is nonobjective faith?

Nonobjective faith is the belief that nonscientific and anumeric measures exist for substances. Such measures qualify objects according to irrational conceptual relations such as beauty or justice.

259.

If I agree that nonobjective faith exists, how does this prove that God exists?

God is nonobjective faith. God is the nonempirical discern of objects both material and symbolic thought.

260.

By this, I would understand that God is irrational.

God begins irrationally and as a discerned object is realized it is given more empirical understandings. It is faith which begins an interest, but it is focus which continues a commitment to demystify an object. When an object becomes demystified and scientifically regarded it is removed from membership of those things known through nonobjective faith.

261.

Nonobjective faith is, then, an unqualified curiosity.

Yes.

262.

Is all that which is unqualified Godly?

Yes.

263.

Are there degrees by which an object is unqualified?

When reason is first attached to an interest it becomes qualified.

264.

And if reason is associated with education and law, the existence of these in relation to an object will remove that object from divine curiosity?

Yes. When reason, education and law are associated with an object, that object becomes scientifically associated and removed from divine inquiry.

265.

Are not all objects sacred?

All objects begin as sacred. The application of an object as utility in the intended movement of another object separates that slave object from those objects which are still sacred and unexploited. All objects begin as sacred objects, but as they are confirmed, they become useful in managing other newly discovered objects which are still sacred. The originally sacred object is reduced to secondary object for that learner as they become familiar with its potency.

266.

Are different objects sacred to different people?

The identity of objects as sacred or either utility/secondary objects is grounded in experience. Those with similar experiences will consider similar objects to be unexploited and sacred.

267.

How does an object become exploited?

When an object is no longer considered as original beauty or justice, or no longer considered nonobjectively it becomes useful.

268.

Are sacred objects irrational?

Sacred objects are considered to have irrational meaning.

269.

Once an object is exploited can it return to sacred status?

An object can return from exploited status to sacred status if it is reconceived.

270.

What is reconception?

Reconception of an object is the reconsideration of an object with new irrational meaning. An example of a reconceived object would be a weapon now placed in a museum exhibit. The weapon will no longer be used in the traditional sense of the meaning of weapon, it is now reconceived as a representative object representing other similar weapons.

271.

Are nonuseful objects sacred.

Nonuseful objects are not considered in any sense, they are impotent. An object with no meaning cannot have irrational meaning, and, thus, cannot be sacred.

272.

Is God irrational?

God as object is an irrational concept. My knowledge of God is too limited to declare it either irrational

or objective. Faith sends me to believe that God is with purpose though, and thus, ultimately rational. This irrational belief in a rational entity will never be supported with evidence except nonobjective thought such as: God exists because a flower is beautiful. If God as object were ever to be realized as an exploited object, it would no longer remain as sacred object unless it were reconceived.

273.

Do the emergence of new religious ideologies and identities attest to the notion that God as concept has, in fact, been exploited and then reconceived?

In so far as God is a central notion to those religious identities, the reconception of God is evidence, and an objective measure, that an original religious conception was inadequate, or followers strayed from that original conception of religion.

274.

Is God always associated with religion?

The concept of God can be considered independent of religion, though belief systems which stem from such a consideration will become that religion. The concept of religion can only be considered with some relation to God, though that relation could be an internalized conception of God, the conception of God as everywhere, or another conception.

275.

Can God exist only internal to a person, and not exist outside?

Such a question is speculative. I believe, however, that God begins internally and is drawn out into an exterior existence through the unfolding recognition of sacred objects. A divinity can be pushed back inward with the confrontation of unexplainable and newly irrational objects. Such objects could be the introduction of the concept of a death of a loved one, or the relocation to a foreign geography where nothing is familiar. Such experiences draw one to their most interior conception of God until a broader conception which includes historical experience as well as modern experience can be realized.

276.

Are all museum objects sacred objects?

All objects which represent an idea are sacred objects.

277.

If words and concepts are objects, and if they represent an idea, they are sacred.

Yes.

278.

Poetry is sacred.

Yes. Language is sacred. Poetry and some other forms of social expression and communication may represent several things concurrently and on different levels. Intended meaningful representation might only be considered when an entire phrase or entire poem or entire novel is considered. Many art forms need be considered holistically as representative forms.

279.

Some parts of language exist as useful objects. They determine the value of other broader intentions, are they, then, not sacred parts of language?

This is true. Language, when considered as whole object independent of other objects, and not discerned within itself, is sacred. But if parts of language support other parts, those supporting and slave objects are not sacred. And if a language is intended to manipulate a social governance and the utilization of material, that entire language would, then, be secondary, and not sacred.

280.

If not all language is sacred, what language is?

That language which exists without material or other objective function is sacred. Irrational language is sacred.

281.

Is poetry irrational?

When poetry is not prescriptive or administrative it is irrational and, thus, sacred. When poetry or thought is considered as a nonobjective measure for an object it is sacred. For example, the statement "the clouds are beauty" is an irrational statement, a nonobjective measure, and, thus, sacred.

282.

Dictionaries are apparently nonobjective and objective. They create an irrational set of all possible parts of a language. They do, however, provide proper applications for parts of that language which is an administrative function. Is a dictionary sacred?

The objects within a dictionary are sacred as is language when considered holistically. The objects within God are sacred as is God when considered holistically. Perhaps a dictionary is a proper metaphor for God.

283.

Is a dictionary sacred?

Yes, as is any representative form.

284.

Is a bible sacred?

As a representative form a bible is sacred. The literary objects within a bible are sacred as representative forms, and the material of the bible, leather and paper, are sacred as representative and symbolic forms.

285.

Which is more sacred, a dictionary or a bible?

Degrees of sacredness do not exist.

286.

Is not a holy man who has studied sacred forms more sacred than a public school graduate?

Both are representatives.

287.

Is not a person such as a museum director, who has considered the nature of representation, and a congressman, who also has considered the nature of representation, and a grammar school teacher, who teaches with representative tools, not inclined to a greater degree of symbolic appreciation?

Yes. But the museum director, the congressman, and the teacher, who each represent representation, use such a knowledge of themselves as tools. They are sacred as representative people, as any person is sacred, but their applications of representative forms are for useful purposes. Their instructional techniques use representative objects as objective tools, not for irrational and sacred functions.

288.

What is an irrational and sacred function of a sacred object?

Appreciation.

289.

If a priest were to use themselves to distribute holy water, is this not a sacred function? Or to read a verse? Or to perform a ritual? Or to baptize an infant?

These functions are utilitarian. Ordination qualifies a priest to perform these utilitarian functions as human useful object.

290.

Do all industries ordain members for utilitarian functions.

Yes, also called training.

291.

Are there opportunities to use nonobjective measures of appreciation within professions?

Professions should allow for some degree of creative interpretation and expression in the interest of progress, and also in the interest of maintaining the sanity of its members.

292.

How should one prioritize the aspects of appreciation, i.e. if there are many sacred objects within an area, which should be attended to first?

Those sacred objects which represent the greatest ideals should be attended to first.

293.

What are the greatest ideals?

The perception of the greatest ideals would be arrived at through experience. Those with similar experience would share nonobjective values of appreciation. As a rule, those ideals which are most comprehensive and which contain other ideals should be attended to first.

294.

If one believes that service to the smallest sacred object is service to the greatest ideal, in difference to the rest of their local community, would they be outcast?

This is not for me to say whether a person would be outcast for attending to a minor sacred object in the interest of a great ideal, though if such an action were to occur, the minor sacred object would, then, be representative of a great ideal and would, thus, not be a lesser sacred object.

295.

Is it wrong to use people as objects?

Particularly within a democracy, people are representative forms. And within corporate structures and other socially ordered social entities, it is not uncommon for people representing certain positions and vocations to be treated as specialists and 'go to' people for their disciplinary knowledge. An administrator and executive has a responsibility to balance the idea of the person as performing a corporate function with the idea of the person as human and requiring human things. A professional person should be recognized as greater than their professional function. Speaking personally, I would not like to be considered an object, though operatively speaking, I believe it is essential to be considered as representing some professional and social function, in the interest of collective social participation in a modern world. It is not wrong to consider people objectively, it is a reasonable necessity in fact, though I realize this is debatable, however, in the interest of using people objectively, I believe it is also a reality and an inevitability, though this is the reason for labor laws and professional ethics and moral standards. If such a bare fact of using people as objects were made by a corporation I think it would be that company's downfall. And as for the implicit corporate use of people as objects, there needs to be natural counters. The labor force requires this.

296.

Is freedom of speech sacred?

As a representative ideal, the freedom of speech is sacred. The exact speech defended may only be utilitarian though and not sacred.

297.

Why does it matter if something is identified as sacred or not?

An identified sacred object can be given special social attention. An irrational appreciation for an identified sacred object will draw it closer to science and demystification.

298.

Is demystification the goal of sacred identity?

No. Demystification is not the goal of sacred identity, it is the challenge.

6b>

God. First start I. To know, and sacred other, the casts of beauty and irration. And all as sacred in the first, the contains of function. And if function then sacred, and known, and then to science let. The use of, and movement then by other forms, and no longer divine and only useful as slave. Oh, and beauty replace cause with cause. Justice replace the monotonies of lesser fields and lesser ambitions with the heights of wonder, at creative thought.

And to last, and to pass along wheated fields by man and sustaining, and pass upon canyon walls etched two thousand years passed. God was somewhere then, it written walls and form, and in the primitives and protohistories of love, for there was creation then, too. There was light and imagination and the rest, there was wisdom and I know, for it was assorted and a foundation to this becoming. And all a chain, the symbolic forms, and social.

What is sacred, and to be asked. The food I say, and for this body. The stars I say, and to this mind, this wonder. The moon and mountain, the ocean, the air, and all I say. And every speck, it is sacred I know like love, for it was made in some form like God is form. Lest God be all, indeed. God is all, and absent as to wish. God is nothing and small, God is immediate, God is distant. And evidence, how I do know, the cast which listens. This social does know the divine, for evidence is divine.

And to call a something, for language, the poetics of existence, it is to declare. The irrations of speech, the indiscriminate declarations from hilltop forest call. Evidence, and its records, for which is greater, evidence or the records of? Social spells a sound, and to this, another thousand years of intentions. But I

appreciate that without the compounds and complexities of attached records, for that original remains. I watch a bird eat fish and tell no one. I watch the birth of calf.

And divine, I remark, and to this social call that which is divine social. And to this personal, call that which is divine personal and without record. And to reflect, nothing is less than sacred lest it is lesser than speech, lest it be lesser than observation. Lest it is lesser than witness. For that which I do not know exists cannot be divine or either sacred for sacred is a social conception. Except that I declare everything God and then all is sacred even that which I do not know exists. But then, all is equally sacred including I, and unknown.

Nonobjective faith, and to course a line as that which presents itself. The automatic of God as everywhere, perhaps a notion better left to services or either monasticism, or either a commitment to engaging love in everything. Perhaps. But the operates of living middly require the reasons for utility instruments and the instruments which exist apart from daily function. Irrational faith, I believe, I can only, but to operate reasonably in social company at least and the restraints of manic 'all-is-Godism' until we can travel together mightily and with minds of many sides.

Conception, and to this mind, the dissolves of sense. Everything I receive, and social divinity. And meaning then attached and utility. And the degrades of power lest a reconception for a boredom hits dully and then object to the dungeons of museumism, the dungeons of classification and knowledge, only knowledge. Exploitation, and the degrades of sacredness in the interest of utility. Everything to lesserness except that tall strand, the highest I branch I dare not name but always think about only simply.

And if people are objects, perhaps. Perhaps to be known as

something is a remark to the casuals of modern unionism and modern instrumentalism. For a carpenter, this, and trained. The banker, the priest, the pilot. And the poet, trained. Except for the advent of new conditions when a new way is required and then everything starts all over again, and again, and again. For to advance to stardom is to want for the next, and the next. And people as object, I can defer labels or either engage, only to know structure as that which is flexible.

And demystification. What will suck a social power? What is the noninspirational force which draws an attention from fascination to letters? Why to letters? Why to know something as letters and social record? Because I love the social? I owe them a debt? Perhaps. But to then appreciate in isolation, it is mature. For I know no force of waterfalls except that which I protect. I know no force of a poem of waterfalls, except the original I protect. And to protect by the nonannounce? Perhaps.

Demystification. And all to casual despair. The once beautiful black sand, now only black sand. For I do not worship a million miles of black sand, but only an acre next to an ocean with coconut trees. I do not worship one whole cloud sky, but only a traveling little in the beauty of some changing shape. And how common to make of little things. And how a depression becomes. It is no wonder, for if I worshipped a stapler, how soon to forget the otherness of that which is not industrial art.

But to decide, I cannot say the beauties of one art over another, the industrials over the imagination, the impressions over the clouds I cannot say except for myself. The appreciated is only sacred. And that which remains appreciated is only sacred. The start of God, and to end such a divine relationship, for I know longer respect a barren sands in isolation. The start of God, and as long as God is kept in some degree pantheistic or either panentheistic, I will appreciate more than one thing. And this I believe, that there are at least several sacred

objects.

Poetry, and this life to language. I was born socially and forming. And the returns of experience to library and discourse, the returns of emotion and lust. The heraldry of lust I cry. And everything great or either common, and to the refrains of being and then socially discharged like the rest. For upon a hundred years now, if nothing else a legacy, I will have been considered an interest. And then to dust, gone like the other littles, lest a poem be child and grand child and grander child a thousand generations I die then simply.

The arbitrary collection of words. Myth is order, and logic to myth. Irrational logic it be, but law and nevertheless encouraging and discouraging. Repeated each to the next which lives longer, and that which calls a harvest in song, and that which calls a labor in song. A mind for everything, and all, symbol. And start there, upon first principles, that murder and rape and thievery is wrong if nothing else be, and a logic descended from a story which says so. For no other reason than to say so because I know it so irrationally if for nothing else.

And camp lightly, for night wakes in strength and I wish to miss nothing like meteor and star. I wish to miss nothing like moon and midnight cloudpass. To wonder at nothing less than moon. To wonder at nothing less than destiny and love and the other objects which are all represented in the middle of the night as something. And a midnight flower, to call it friendship, a flower is then divine and reconceived. I make a law of midnight flower even if I cannot begin to see its colors.

Daybreak then, a flower is replaced. For friendship is to another animated soul I now remember. And a flower is only beauty, and I respect it for something else now. Red and colorful. And then eaten and otherwise divine again. And I remember when it was only last night friendship as I lay

hammock awake and wondering at nature and what means what. I do not forget the ordination of beauty, but to remember now why change is necessary, for a human friend is now more sacred than that which peacefully rested near me in sigh.

I collect meaning. I gather meaning. I order meaning. And the objects, the symbols, and to be one myself. To myself I am object as independence, as sustaining. And if I allow myself to change, to assume a new imagination, to assume a new style, then. If I allow a course of study, if I allow a difference to the otherness of crowddom, if I sense, if I believe, then. I am now natural again. I am now original again. I am now believing in the plausibility of self control, for I am anything now.

That which is nonobjective, only for arts interest. I declare an art sound. I declare an object myself. And if I am sacred, then it is sacred to I representing I. That which is nonobjective, but nothing truly represents I. And only the sacred objects are that which are nonrepresentative. For only I am sacred and not my image. Only a flower is sacred and not its paper image, lest I use the paper for kinling then it is otherwise original. Only a mountain is sacred, and to its stones, I consider them individually.

And what remains sacred? No matter. For the mention of sacred object is a mention to otherness, lest I am other to myself. Philosophy, all. That a decision to nominate as poem or pleasantry in the interest of social thrust, that it be divine? Only a matter to myself. For that which is the greater I hold now close like ocean and concept. I hold now poem now close like tides like wind, like meadow. And like the air and wonder I hold close that which is sacred and only allow a social consideration if you wish or either wonder at such things.

7a>

299.

What is love?

Love is a concept. Love is an object.

300.

As a concept, how does love exist?

Love exists in the minds of people.

301.

Would love exist in a universe without people?

A universe without people is conceptually neutral. Only the living enable concepts, conceptual meaning and symbolic meaning.

302.

Is love a symbol?

No. There are only symbols of love.

303.

Why is the mention of symbolic meaning relevant to a dialogue of love?

Love can only be discussed symbolically.

304.

Then, neither love nor symbols of love would exist without people.

Yes. Even the word love is symbolic of a concept which can only be described and can only be measured by the irrational qualities of association and metaphor.

305.

What is the greatest symbol of love?

A body is the greatest symbol of love. For to love a body is to love that which is mortal. To call a body love is to call a human form love. And given that love can only exist in the presence of people, it is appropriate that a person be love. But not only.

306.

Are there degrees of love?

The measures of love are irrational, and depending upon how a person receives the varieties of symbols will imply that which is the greatest representation of love.

307.

The act of loving is active, what is the difference between love and loving?

There is no difference.

308.

Is there not a difference between a noun and a verb?

Any reference to love as an act is dependent upon the prior symbol of that which acts as love. If he loves, he is love. If she is love, that which she does is loving, -lest an act corrupt the notion of that symbol which is the conception of love.

309.

Which enables the other? Is one first a lover or is one first love?

This is why there is no discern between the act of loving and love itself. Love is always active, and loving is always love.

310.

Then, two symbols always exist for love?

Yes, there will always be the quiet material which cannot change, and there will always be its active message.

311.

Then, any concept might be received similarly, e.g. justice or truth, there will always be a material form and a symbolic meaning attached.

All symbolic meaning exists socially. All of the concepts exist both as material and as those intentions which are symbolically distributed.

312.

Why is love more important than other concepts?

History has undermined the other concepts. Love has resisted corruption as long as it has existed.

313.

Hate, too, has resisted corruption as a concept.

Yes. Hate contradicts love.

314.

Does not the existence of hate corrupt the existence of love?

If one lives in reference to opposing concepts, yes. But to engage love wholly is to disregard some notions in the interest of ecstasy such as oppositionalism.

315.

What is ecstasy?

Ecstasy is a variety of love and certainty.

316.

Love is an ideal concept.

Yes, love is an ideal form but should not be confused with the symbols of love.

317.

Actual love cannot be had?

Yes. Only the paths of living and discern will bring one to their fullest knowledge of that which they believe to be love upon the last moment of their life.

318.

And for those who have elected other conceptual pursuits such as justice or freedom, will their knowledge be at its apex upon the last moment of life?

Yes, the set to which they have committed their life will be at its apex then. The body of thought will be religion. But the knowledge of such a body of thought, and the commitment to knowing until the very end will be an act of wonder and love.

319.

What is wonder?

Wonder is that which will determine what a person loves. Wonder is contained within symbolic love

as the object.

320.

Wonder is exterior to one experiencing love?

Yes. If something is recognized as wonderful it will be an object.

321.

What is agape?

Agape is a social sense which surrounds wonder.

322.

Is agape love?

Agape is an indicator that wonder exists.

323.

What is the difference between wonder and curiosity?

Wonder is curious appreciation of an exact object. Curiosity is an undirected exploration of a discerned and inexact objective arena.

324.

Is wonder love?

Love is a discern, it is a declaration. Love is a commitment to a symbol and that which a symbol represents.

325.

Can anyone love?

Yes. Everyone must love. A condition of mortality is appreciation and growth.

326.

Is love appreciation?

Yes, love is appreciation but not only. Appreciation is not love.

327.

Does growth and development occur by love?

Physical growth is inevitable. It is conditioned by love. We are the matter of our experiences.

328.

Is love a result of experience?

People learn by love.

329.

What if love had no name?

People would still learn but not know why they are drawn to learn one object over another. Love might as well have no name, as it exists irrationally and nonobjectively.

330.

Should that which exists irrationally be without name?

All concepts are introduced or either first received irrationally, a commitment to those concepts grants them operative meanings. A continued and critical study may illuminate an object enough to declare it objective and, thus, grant it a scientific connection. If that which is recognized as love were to become

objective, another irrational notion would present itself for that ideal which will always exist by any name or no name at all.

331.

Is the commitment to a wonderful object, that it be discovered and seen and observed and appreciated until it becomes an objective concept the purpose of love?

That all things are first loved until they become rational. This is the nature of development, to be drawn by wonder and appreciation, to love.

332.

Is not the development of object from irrational to rational state as the purpose of love, an objectification of love itself?

It is an observation. Though even that which has been brought to objective status can still love and represent love, though wonder may be gone, and thus agape.

333.

What is love without wonder and agape?

Love is certainty without wonder and agape.

334.

Is science certainty?

Many things are certain. Material is certain. Those conceptual objects which one is committed to are certain.

335.

Does an infant love?

All people love. Love is a condition of humanity.

336.

Do animals love?

Yes. Animals can love. Animals appreciate wonder and they demonstrate preference. In reference to a person, though, an animal is simple and does not have the logical capacity for symbolic thought and artistic creation.

337.

What is preference?

Preference is discern and value. Preference need exist prior to any concern of particular objects.

338.

Is love a reference to a value of an object?

Love as a literal symbol can be used as value. Though love exists as a conceptual symbol apart from its application.

339.

Are all literal symbols values?

Yes, each of the parts of language are values.

340.

Are literal symbols rational or irrational?

If one were to allow logic as an objective and scientific area of study, those literal symbols contained within would be as rational and scientific as numbers. Poetry may or may not be rational though, as metaphor allows for relative value.

341.

Is the existence of relative value a rule for irrational thought.

Yes.

342.

Though, relative value is still value nevertheless, and if irrational thought can evolve to objective thought potentially by a commitment and wonder, then relative value can evolve to another type of value as well.

Yes. The evolution of value is from relative value to social value.

343.

What is marriage?

Marriage is social commitment. Marriage is creative.

344.

What does marriage have to do with love?

Marriage, upon a commitment, allows for the appreciation of another person as an object of love in many ways including certainty, reliability, irration, and any other relative values that a people contractually identify as meaningful. Love is creative.

345.

Is marriage a relative value?

Marriage is a relative value, though institutions attempt to formalize those relative values. When a relative value is formalized such as through the institution of the church, those relative values gain a more socially meaningful value. Relative values become objective values potentially through institutions.

346.

Do institutions construct logical systems?

Yes. Institutions ascribe symbolic meaning, including literal meaning, to conceptual ideals. Those symbolic objects can be used as tools for communication and discern.

347.

How is love corrupted within an institutional logic system?

If a relative value for love were not adopted by an institution, and those people who hold that relative value placed that institution on a higher level than their own personal relative values, a love would be corrupted.

348.

What is compromise?

Compromise is the allowance and oversight of relative value of another. Compromise is also the disregard of an element of one's personal relative value in the interest of an institution.

349.

Can two people be an institution?

Yes. Two people with a regarded allowance to each other's relative values can be an institution. It is called a family.

350.

What is a regarded allowance?

A regarded allowance is a recognition of relative value in another, and its oversight.

7b>

Love and making, kindness without cost. The economics of knowledge, grow. And discern for some is more appreciated. Thought to streams of speculation, the makes of freedom and giving, eternity and only words now. Only words now, for they cannot contain something which is profound like silence and becoming, allowance cannot be contained. Each and knowing otherness, the softened stance of disregard for contradiction, the disregard for alternate freedoms for this is not spent and cannot be spent.

Introductions, what is formal, I front the generosity of nations. I front wisdom and knowing, how a river feeds a water body, how a river flows. And if I am desert and absence, and if I am drought, if I am petrified and solid, how a social cause then remarks at the consterns of isolation. Water to this littled life. And water to pain. Water to an isolated grimace. Water to grave and making life again from this. Water to the enchants of death, for what is formal is now the slate for outward growth.

But not every is an equal impact. Not every cause is likewise learned. And to women, and to men, then the social compounds are different. And to oneself, I am not like any other, and in so knowing, no other is like an other. No woman like woman, and no man the same. And the monitors which declare the likeness of systems and nations, the likeness of sciences, only do they know a lesser happiness than difference. For the attempts at the uniforms of peace and acquisition, the uniforms of everything, it is to overlook the beauty before my eyes and nowhere else existing I proclaim.

To return to here, I will return or either never leave. For

constructs are grand as sight and sense. And advanced, constructs are greater than sense like imagination and what can be made of efforts and experience. I then close my eyes. I love I say, and having known a peace of mind I reproduce, and fantasy then, the ecstasies of fantasy, the ecstasies of ancient thoughts for I know love existed a million years ago and before then. I am now old for I love and have loved.

And not knowing if I am loved. A faith perhaps, that it is to be lost, and only knowing when it is gone. Restraint, or either acting upon the justness of everything. begins a tandem, and for a love is paired, the reciprocates of love are tandem and evolves feeding into itself. And to love material, perhaps, if one is content with a fixed return of message. For the greatest object may eternally give. But what touch a body requires. I imagine a body does require touch. I require touch and the passions of that which socially builds.

To errand then, and seek. And the reproductions of oneself. To marry oneself? Perhaps a priest or either welfarist, a philanthropy or either one who cares about nothing and everything. One who cares about receiving, and who could offer oneself to one who only receives. Perhaps a giver. Perhaps a giver requires someone who only receives. And seek, or either wait upon the returns of being, that the conforms of social existence will create someone with the compliments of extraordinary principles.

If I am ordinary, let me be. If I am ordinary, allow this survival. For to be, and among the changing forces it is too much. And the constance of traveling forward with a conscience I have given away to friendship and partnership, and the demands of reproducing oneself for a fading social enterprise, only better to gift oneself to the nature of social trust. Religion, perhaps, for I do love this construct, and only knowing love then for there is not another word.

Food a body requires. Several things a body requires. And the escapes of conceptual formation a humanity requires. And love, such a concept, and the represents of being among concepts. For to live longer, and forever perhaps, if a love carries such a meaning to oneself, and if otherwise only until a love in that form is refuted. And what form love? The relativity of existence declares a many forms of, but only I know the greatest and then strong and heartened, and personal it cannot be taken from me in a forever time.

But to build a love upon a defense of it as principle, I say love cannot be built upon a principle of defense, love cannot be built upon any principle. Love is not contradictory to hate. Love is contradictory to no thing and no concept. Love is here and knowing. Love is, and divine for I know and allow it into the formations of liberty and religion and that which I am now and becoming. A philosophy of love perhaps, but to allow even these collected notions to vanish simply, for what remains are the ash and laurel thoughts of everything.

I construct. And by this love, a forest I account for. The engineers and makers, how a symbolic form I account for. To know an artist, it is to know the aspects of representation, for a legacy then everywhere I manage and then watch pass for it was only simple. Who is who, and who is eternity. And who is the mortal compound which transcends the history of one hundred years. Who will drink wine and be blood and thought then, and people knowing why they can only attempt at the agapism of olden words.

Wisdom, and having loved. And who is not wise having loved. But having loved is to, then, be still in love, for one can only multiply that which is eternal and not turn away a history. History, and if it exists. Not only how a ritual has been but when a history has been. I celebrate the eternity of the nowists

and lovers who refuse to live another day for growing old is only reluctance or either failure to wonder at how long a youth will last and not considering such a thought at all for I am grace at belonging.

The symbols at existence. The symbols from existence, I know that which belongs, I. The cause for belonging I do not know. The cause for peace, I only mind peace. The cause for love, that it has ever existed. The cause for clinging to love. The cause for holding dearly to, or either the allowance. For to gift that which is strong and profound is to send oneself, to send the abbreviates of soul as signature to that which does last and has lasted since thought.

First principles, again, and this time a knowledge like commitment but without word and without represented form. And only knowing the existence of love as certainty. And if a social tries at bringing thought to words like it does with war and the other concerns, it will only try. I sound the wave of futures in the structures of belief, and whether a belief is attached to symbolic form matters not except for the younger minds who wonder what such things are.

The pale grass only slowly growing autumn. This is love I say. The quiet cloud, only this is love. The way people perform favors or either the way they sit sharply for a Monday morning coffee. Monday morning, this is love I say. And first frost, this is love, the running dog is love. And what is left for religion I wonder? Nothing is left for religion if the pantheisms of brightness carry. For no knowledge exists then, and even this goes without saying, that no knowledge exists when it is love I concern myself with.

Too simple? Perhaps, that the automation of thought be given to the community of love. But love as government structure? It is only sound ideally and I tingle at the notion of giving up

democracy and its forms of freedom and entitlement. But to give up nothing then, and better to be left in love unequivocally I am confident of because I only know this as love and it is better than an alternative. And if love is despair, that the confounds of knowledge are only now too great, I will not fall back on love then, but I will know its existence.

Automatic. The sounds are this, and love. Automatic, the wind I know. The rain I know but call it something other than knowledge. And God if cause be unexplained, I contest nothing but am only form and effect. Love brings me to this and Jesus everything now. Middle center cause I know but call it something other and call it nothing at all. And only what I feel, life, then, and heartened in health even as I die heartened I feel the rain now substance forever.

And the ecstasy of, for what demands expression? Do I owe a social the substance of my thoughts, or either to contain that which I know simply within except for the object which I love? And if an object I love, is this object greater than its material? If I allow, I suppose this, for I allow anything for. And to say anything for nothing only everything matters. Anything then said, nothing like the constance of, for the object is no longer required if it was once brought into this eternity and then forever exists because all exists here.

And to struggle at nothing, it all comes. For love returns speaking of other things, that the realities of mortality are assisted now for having given. But I do not remember such thoughts, the struggle at wondering if, it was then replaced and only traveling like cloud. And to struggle at nothing, the growth of nothing. The evolves of nothing, and to this, the meditates of being, for nothing only flashes and then it too is gone I believe. Nothing returns upon nothing.

8a>

351.

What is free speech?

Free speech is the unhindered ability to verbally exercise one's religion. Free speech is one component of the notion of free use of symbols.

352

What is the free use of symbols?

The free use of symbols is a person or people's ability to represent their religion by utilizing any of the objects, material or conceptual.

353.

What are the other components of the notion of free use of symbols?

Because symbols are inherently social, all objects used for social expression are components of symbolism, including language, the musical arts, the virtual arts, and the graphic arts.

354.

Is there a function for regulating the use of symbols?

Those with social control will regulate the use of symbols in the interest of the management of an existing power. The notion of free symbol use is similar to a liberal theology, in which the powers of symbol use are freely distributed among anyone with an idea.

355.

Is there a proper function for regulating symbols?

Slander and hate messages require regulation. The swift and exact response to hurtful messages is a recognition that symbols can be powerful. A governing force is responsible for maintaining an environment which is conducive to creative expression.

356.

What is a governing force?

A governing force is a social body which, originally, named itself as representative power and has been able to keep an authority of such. A governing body, as a mature entity will have evolved with the consent of its constituents.

357.

What is a democracy?

A democracy is a form for a governing force in which powers are distributed among serving representatives. Constituents within the geography of the democracy will be equally protected by the rules established by the governing force.

358.

Is there a governing force which requires no maintenance?

A voluntary dissolve of all social power will leave a social body which requires no governing maintenance. Such a state may or may not be ideal, though any modern contracts and intentions will require the emergence of some organizational authority, if only temporarily.

359.

How is the free use of symbols relevant to a discussion of government.

Symbolic representation is at the core of social governance. The allowance for communication and the creative demonstration of intentions will bring an authority to modesty or either allow a peaceful turnover, or a rolling revolution.

360.

What is a rolling revolution?

A rolling revolution understands the nature of social change, this being the continual evolution of ideas and social streams, or either a rolling revolution recognizes the need for social pause because an intentions have moved to rapidly. In either case, a social idea can be symbolically represented until its maturity and it can then be replaced if a social desire is altered.

361.

Does not a rolling revolution call upon marketers and advertisers to initiate social consent?

Yes. Marketing and advertising is a significant component of politics.

362.

Is there a form of rolling revolution which does not require marketing and advertising?

Upon a mature dissolve of a government given a name such as democracy, a people will ideally have recognized the greatest free use of symbols is in the responsible interrogation of an interest which initially catches ones attention. If an idea can withstand a reasonable debate, it may transcend beyond introductions into a critical existence. The inquiries surrounding early ideas are closer to a truthful dialogue than a tradeshow type of environment.

363.

Is a rolling revolution ideal?

For those with an interest in social evolution, the idea of rolling revolution is ideal. Even for those who do not believe in social change as a positive form of social construction, the idea of rolling revolution is still an ideal, though it would then be considered a poor ideal.

364.

Who would not support a rolling revolution?

A rolling revolution provides for demonstrable change, which is a material concept, and is therefore more rational and scientific than immeasurable change, or those changes which may be felt or only qualified by irrational measures such as poetry or mythic parallelism.

365.

What is an example of demonstrable change?

The construction of material forms such as building or dams. Alternatively, irrational change would be the development of character and moral value in youth.

366.

Would not a rolling revolution account for a social interest in character development?

Such an interest is difficult to account for as it is difficult to measure such an object and allow it as goal when a direct path is less certain than for more rational goals.

367.

How can the free use of symbols be regulated in a manner in which goals such as character development can be adequately qualified and acted upon?

Regulation can only punitively monitor those expressions which inherently disqualify an area of thought. The regulation of free symbolism cannot manage the creation of expression. An incubator for the creation of relative values might be established, but even if, it would be up to its participants to create. Also, a curriculum might be established in which a respect for diversity and minorism is fostered, though, again, an authority cannot monitor creative thought, it can only create safe environments.

368.

Is there a symbol which is representative of free symbolism?

A blank page is representative of free symbolism to the poet, an instrument to the musician, a form of clay to the sculptor.

369.

How is the free use of symbols in news media similar to the free use of symbols for an individual?

A news media is a social trust. That information contained within articles which are distributed require protection from those who would wish their information to be withheld. Similarly, unpopular ideas represented in art forms require protection from those who would wish an idea to be left to history or either not represented at all.

370.

Is there a difference between social symbolism and personal symbolism?

Social symbolism requires a mutual understanding, a developed code. Personal symbolism does not require anyone besides a creator to know an intention. Personal symbols may never be expressed.

371.

What are intentions?

Intentions are represented in symbols. Intentions are plans, they can be social or personal.

372.

Can an intention exist without symbolic representation?

Even if only a word in the mind, or only an imaginary image exists in the mind, this would still be symbolic representation of an intention. An intention cannot consciously exist without symbolic representation, if only in the mind.

373.

Is an intention an idea?

An intention is an idea which has been confirmed and appreciated and is now being actively considered.

374.

If the free use of symbolism only allowed for freedom of thought, as in the free construction of intentions, would this not be enough for social change?

The freedom to construct intentions and nothing else the likes of material representations of those intentions, may, actually, suppose more intentions being seen through to accomplishment. Many artists send messages as gurus for others to construct their intentions for them. If they were pulled from their representative material they may be more inclined to accomplish that which they expect others to accomplish by viewing their constructed representations. No. If it is enough for a society to think only, and not publicly represent those thoughts, I believe social commitments would be lost and little would be accomplished besides hunting and picking berries and finding grass for the night's bed.

375.

Free symbolism, then, is associated with progress and social governance.

Yes, free symbolism is interchangeable with progress and social governance.

376.

What is progress?

Progress is a measure of today in reference to yesterday. That which is important, such as health care, municipal aesthetics, water quality, a park system, these are considered in reference to the state of those targeted objects yesterday, or earlier. If a condition is seen to have improved, it is said 'progress has been made.' Conceptually speaking, progress is the notion that goals are being achieved, intentions are being realized.

377.

What is progressive?

Progressive is the declaration that a person or people are interested in improving a set of conditions. All members of formal social governances can be said to be progressive as they all represent progress of some set of conditions, though they may differ in their targeted interests. All members of formal social governances can also be said to operate ideally as they are interested in constructing ideals. Social progressivism and social idealism are similar in that they are both intention oriented.

378.

Is there a difference between idealism and social idealism?

All idealism is social as ideas are socially constructed.

379.

Progress, then, is a reference to time and social history.

Yes.

380.

If the free use of symbols is related to progress, then the free use of symbols is contextually relevant.

Yes. A determining symbol of today will not have the same value in a hundred years. If a symbol is a great symbol and does still exist in a hundred years it may exist as much as an historical novelty as carrying a modern message. An explicit sign may only remain meaningful as a sign as long as there is a need for that message, e.g. a stop sign may be only necessary as long as there are automobiles, and it, then, may also become an historical novelty.

381.

Is there such a thing as a timeless symbol?

Those natural objects such as a mountain, a river, a rainbow, or a moon may remain a symbolic object over generations. The meaning will remain the same as long as a myth associated with it remains the same, as well if a people who receive those myths are still engaging in similar activities as the

creators of those myths.

382.

What is myth?

Myth is the story of religion.

383.

Can myth be alingual and otherwise symbolic? Can myth exist in socially created material form?

Yes, myth can exist in socially created material form, though that material will become the object of an ekphrastic verbal myth of its own. The inspiration for that material construction will continue to exist, lest it is destroyed, and it will remain as the primary symbol for that verbal myth. A reconstruction of a natural object is intended to be a realistic representation, though it cannot be the same as the conditions for the construction for that natural feature were entirely natural. Even an exact copy of a natural feature can only be appreciated with the italics of reproductionism.

384.

What purpose does myth hold?

The story of religion is the story of events and features which have shaped a person's or people's lives. Myth can be appreciated as a lesson.

385.

Is myth contextually relevant?

Yes, though if one believes the features of a context are the same as when a myth was created, they would be justified in believing a lesson and story is currently relevant.

386.

Is social time cyclical?

I do not know. I believe it is not, though, because I believe in the nature of progress.

387.

Is a belief in the nature of progress dependent upon a belief in social linear development?

Not necessarily, progress could be cyclical until lessons are understood and then broader circles are engaged, or either social progress could resemble more of a spiral. Though not all social bodies advance, some may remain at more primitive cycles of existence for various reasons.

388.

Are there symbolic representations of interpretations of social cycles of existence?

Primitive mythology, ritual, and symbols are examples of such symbolic representations.

389.

What is meant by primitive?

I use the word primitive in reference to the advanced cultures which rely on modern technology. Those cultures which have not responded to outside notions of progress I label as primitive.

390.

Should primitive cultures be left to themselves, should they be studied, or should there be attempts at conversion?

Leaders of primitive cultures should decide what relationship they should have with exterior cultures and these decisions should be respected. A leader of a primitive culture should be the only contact a modern culture should have with that culture unless other consent has been given.

391.

What regards should be given to the symbolic forms of primitive cultures?

The symbolic forms of primitive cultures should be respected for their aesthetics, their general design, and the stories they tell. An observer should consider a symbolic form in reference to their own experience. If one loses themselves in the mythology of a symbolic form, perhaps they should join that culture or either create a balancing myth of their own.

392.

What is a balancing myth?

If a symbolic form is so pervasive that it captures the intellect of an observer, it may require a counter symbolic form which is personal so that one retains their own identity, if only in reference to a primary myth.

393.

If the moon is recognized as a symbolic form, does it require a balancing myth by all who have experienced it and have had their intellect captured?

Balancing myths may be great. The world's great religions all serve as balancing myths to the bareness of nature and natural material. Lesser balancing myths exist as alternative religions to these original balancing myths because these social power become too great.

394.

Are all myths, thus all stories of religion, in reference to nature?

All objects are referenced in nature. Even those symbolic objects which represent thought are referenced in nature if we are to believe that thought is brought about by experience. The imagination, including dreams, may be apart from nature though, I cannot say, though those symbols which follow imaginative thought are brought about by the human condition which I believe is natural, and, thus, its products are natural even if they resemble no part of this material universe.

8b>

I can speak of anything, for an existence qualifies. And if an authority upon doctorness, or either an authority upon engineering, upon curricular studies, an authority by way of knowledge, for an area is then mined as to language. And if a language, of philosophy, the logic of, or either neurology, if a ten year experience within an area, then a qualification from this confidence, from a developed reason. Free speech, indeed, for to qualify oneself is confidence.

And the poet, and knowledge, by what domain, and by what fertile study is a poet known. Only the originalisms of being, the authorhood of having lent a life to experience. And to defend free speech, it is to defend a form. But how far I defend that which compromises integrity in the interest of arbitrary bites and words. For not all words are arbitrary lest silence is the only meaning and I know meaning does exist in sound. The casuals of conversations, the screams of despair and honesty, and to what defense, this?

The difficulty in drawing lines, it is the gathering sense of irrational motion. The immoral anything, and how to describe immorality and its origins, but only to know that nothing is sacred if free speech exists at any cost. And what is sacred, what is more divine than free speech? And the competes of two lingual systems, that each construct a meaning to social order, how then to know which is more sacred, or either how to know to defend freedom of speech in the interest of aversion to war?

If free speech is defended, and the arbitrariness of words are defended, what shall I cling to. And if a personal meaning is eroded upon the whorls of mass media systems, what will be my togethered safe area by which I construct the privacy of

self knowledge for no press and no daily news are invited into this peace lest a trust. And trust is this, that a free speech be not so concerned with itself that it does not allow other freedoms, the other contests, the other thoughts. For truth the greater now.

Myth, and the agreements of story. Social control, and law from the qualifications of love and loss and the irrationalisms of living. For order is not so tidy as explicit. And myth defends a way of being, and perhaps a myth to the freedoms of speech, a story of how a world is to peace as the creation of myth is to peace. And if a myth becomes so proud, that a people die for myth, what balance is there to the competes of another, another qualified system to balance.

Governance, and that which transgresses the order, that which defies the protection of trees and systems, that which defies the protection of innocence, within this story is the consequence of establishing fear, the consequence of establishing something as justice which is not justice, the consequence of establishing beauty of that which is only selective and demeaning to a greater people than those exclusives who surround a minor though enveloping idea.

And practice all. That every law is meant for counter, that every law is to be open to one more great form which is not so explicit. And it is not anarchy, that which is governing though invisible, and it is not oppressive, that which is governing though invisible, if I allow a freedom for counter that is. Defending blasphemy, and defending that which is apparently opposite because the strikes of conformity and invisiblism are now on a path to sweeping imagination, and at such a loss, humanity too is at a loss.

For revolution comes, and we quiet ones know it had never left. A rolling revolution now, and it is allowed, and how a thought

builds to the next. An expression to the next, an art to the next, an artist to the next, and how a social thrust is then arrowed at the apex of social oppression. And when this is exhausted, how another comes immediately from the middle and replaces pride with pride. A rolling revolution replaces symbol for symbol, and perhaps arbitrary, perhaps only because a social need not stagnate. But perhaps not arbitrary.

Free use of symbols, the greater to speech, for not every message is verbal. And to those with gifts of conversion, gifts of ministry and expression, and to know an audience, for how it listens. For how cause is established, for how myth is established, upon the grace of exchange in all of its forms both true and the expansions of plausible fiction. Symbols, and to records, and the oppositions of balancing symbolic systems then everything balanced.

And if the communes of thought are the ultimate in liberal thought, that every voice is established equally and equally protected, then a dash of idealism in the strains of representative democracy. Perhaps a dash to the notion that some governance need exist and this be the least objectionable by the diversities of people amongst us. And the lightness of idealism, the slowness of idealism when opposition can be reasonably confronted and defeated openly, and good losers are now joined among winners and newly thinking now.

The accelerates of good symbolism, and that which is spatially near the divinities of representation, they are the nearest to emerging thought. And that which is the incubator of modernity it is now modernity. And that which is the incubator of beauty, you are now beauty I listen closely but only for a moment until the next wave of rolling thought sweeps you and you then join in again like I do. Or either retire and witness then until we die having lived if only once.

Progress we mention, or better for having made no word or art at the actuals of advancement. For quietly we listen and only remarking that things are now as divine as they ever were. And they are, divine, that no time is better than the next or else I will always compete with the excitement of adolescence or either the grandness of some greater history somewhere. And if peace is mundane, apologies, but no war is required I say lest I am now cornered, and if, I will first defend the openness of language, for in this are answers if I listen.

What training, then, to hear the sounds of truth? Only thought I say, for truth is recognized within first, and before I can acknowledge its explicit forms of conversion. For a heart can follow truth if truth is belief, but if truth is only told to me I cannot believe it until it dissolves into me in experience and then I know it, and then I recognize its forms. And the indirections of symbolism, I can imagine the life of artist and I am similar or either I am different and then acting.

The features of revolution allow for listening and they allow for the withdrawal of selfened principles if a pandemonium from these tests, or either to hold on quietly longer until a trend has passed and then now engage for I need only compete with the decisions affecting. The features of revolution, and slipstream life, how to engage with, or either to disregard that which revolves for I only concern a life with itself and care not for social compounds because they are unstable.

And not to change, it is a decision. And it requires no attention lest a physical force be at this door, lest a legal team and force expect that I manage myself differently. Lest a team of moralists declare that a revolution is required of all people regardless of age, ethnicity, creed, gender or sexual orientation, and if a revolution is then required by the armies, then I will engage but only because I am made to. But a society is voluntary lest it be called something other like camp or either

corporation.

And within the fleets of corporations, an industry of similar regards for that which is exterior. And if a corporate regard remains trustful and giving, how a reputation stays and there is never the consequence or either necessity for calls of free speech and witness to otherhood. Corporate regards, and that which stays by dogma and fear, how slowly a freeness creeps in even to this closure. And then defending itself as false ideal for a better path is exterior to this I listen.

The balance of power, and stand against myth until it captures I cannot resist. The substance of interpretation until we are on equal feet and no balance need exist between us like nature. For the interrogation of each's symbolic systems have led to the commune of spirit. And the view of such a thing as the profanity, communism, only to those who do not know the cooperates of the imagination between us or either they were never creatively invited. Or either to call it freshness, that people experience uniquely, and then require social confirmation.

Free speech, free use of symbols, the base of individualism. For I construct from the individualism of being as do any sort. Them from oceans, from mountainside or either city. And what is common I do not know, but a path on the outward bounds of expression. That myth then come from voice and balance, the repeats of, for evidence confirms and defeats, confirms and defeats, then whittling law into a book or either painting I study and then think about as I again attempt an oppositional balance for a social is too proud now. And listen, for a rolling revolution then passes I listen or either pass.

9a>

395.

What is a medium?

A medium is an instrument which serves as an intermediate conveyance.

396.

What is an instrument?

An instrument is a potent object.

397.

What can an instrument do?

An instrument will act upon the will of its user to move other objects.

398.

Who uses instruments?

A human will use an instrument.

399.

Are there types of instruments?

Yes. There are instruments which determine cognitive meaning within language, there are material instruments which move other material, and there are satisfying instruments which undermine a mental sense of burden.

400.

Do not each of these types of instruments undermine burden?

Yes. Though some instruments only indirectly undermine burden. Some instruments exist for purposes of social demonstration.

401.

What is the difference between an instrument and a tool?

An instrument is a tool.

402.

What is an example of a cognitive instrument?

An example of a cognitive instrument is a myth which creates a certain stream of thought within those engaged. Another cognitive instrument is the declaration of faculties within a social body, in which, upon given a name, a people are expected to act in a certain manner.

403.

Expression, then, is an instrument which orders thought?

Yes.

404.

Do all instruments order things?

Yes.

405.

What is the oldest instrument?

Language is the oldest instrument.

406.

Are not physical instruments more likely to be considered as hallmarks of a society?

Yes. Physical instruments are representative as any physically potent material is, and that which has been applied as an instrument will exist long after its practical use. It is easier to consider the utility of an object which has direct and material cause, though those instruments of thought, and those representative objects of thought which initiate physical growth may be more potent than those physical acts and utilities which follow such thought.

407.

Then, thought must precede the use of instruments, even those instruments which are thought themselves?

Yes.

408.

What is the difference between a thought and a mental instrument?

A mental instrument is served by an intention. A mental instrument will not exist unless it is applied.

409.

Do mental instruments only exist in reference to a social body?

No. A mental instrument may exist to oneself, such as a symbolic mnemonic device, or in reference to a social body, such as a symbolic story which will suppose social law.

410.

Is law an instrument?

Law is an instrument created by the other instruments of reason and education.

411.

What good is there in calling something an instrument?

The recognition of an object as instrument is a declaration of potence of an object.

412.

Does not a potence exist for an object whether a potence is consciously recognized or not?

Yes. Though the recognition of potence allows for the classification of instruments.

413.

What good is classification?

Classification and the separation of potent objects is the foundation of science. If an instrument is classified it can be systematically studied for all of its utilities, and also how it might be moved as an object.

414.

It is, then, possible to move one instrument with another instrument?

Yes. It is possible to have a chain of potent instruments aligned that a beginning action cause a reaction by an instrument ten or more steps away. It is also possible to engage one instrument and cause a reaction by many other responding instruments at the same time. Only a systematic classification can allow a person to consider the transcended notions of instrumentalism.

415.

What is instrumentalism?

Instrumentalism is the science of instruments. Instrumentalism also exists as a philosophy which calls for the practice of instrumental control based upon a system of classification.

416.

What are the limits of instrumentalism?

Instrumentalism is limited by the potency of the specific objects studied.

417.

What is the most potent instrument?

God, as socially conceived, is the most potent instrument. The application of the concept of God undermines authority, it decrees morality and goodness, and it is a motivation for recognizing instruments in the interest of power.

418.

Is a subscription to the philosophy of instrumentalism a subscription to a powerful ideal?

The philosophy of instrumentalism allows for the application of instruments consistently and repetitively. Though instruments would still be used without classification systems, they would not be as reliable. Consistency and reliability of the application of instruments, the science of instrumentalism, is a powerful ideal.

419.

It would appear that a greater emphasis is placed upon immaterial/mental instruments.

A mental instrument will engage a material instrument. Thought precedes intentions and physical actions. Though mastery of physical instruments goes without saying. Who would not prefer to live physically comfortable and secure, in addition to having a free use of symbolic instruments.

420.

Can one live materially and immaterially simultaneously?

People are material and they have material needs. This is a human condition. The neglect of material needs is a neglect of the other parts of the person which are dependent upon physical health. The satisfaction of material needs allows for a secure and nurturing environment which generates a considerate immaterialism.

421.

What is virtue?

Virtue is the considerate application of instruments.

422.

What is the first separation when classifying instruments?

Awareness versus unawareness is the first classification as an instrumentalist. And because one is not aware when they are unaware, only an awareness begins a classification system.

423.

What is the next classification of instruments if one is aware?

Upon a conscious awareness, a mind will first recognize material forms. The first separation of material forms is oneself opposed to an exterior existence. Consciousness of immaterialism follows a comfort with an exterior material existence.

424.

What is consciousness of immaterialism?

The imagination is an element of consciousness of immaterialism. That an object might be used as one wishes, and that such a thought is distinct from the actual occurrence of that thought. That an object might be used as instrument.

425.

Is consciousness learned?

Consciousness is arrived at through the application of instruments. Science is consciousness, that an act within one set of conditions will produce similar results again under similar conditions. The application of instruments is the application of a scientific mind which will expect results as have been previously achieved given conditions. Learning is this, science, and consciousness is the ability to solve problems such as particular reasons why results are not similar to earlier use of instruments under similar conditions. Such a consideration is most pronounced among material forms, though advanced learners will expect immaterial results from immaterial conditions as long as an immaterial universe remains constant. Examples are logic and mathematics.

426.

Is consciousness related to problem solving?

Yes. If existence were perfect and without the need for solutions, there would be no consciousness.

427.

Is the human condition inherently flawed?

The human condition has not approached its potential. Consciousness will exist as long as there are problems to be solved, or either humans will be satisfied with their existence as automatons and live freely then.

428.

Is an unconscious state of mind desirable?

We arrive into a set of conditions unconsciously as infant though we are not prepared for an unconscious existence with these new and unlearned conditions. One must first become conscious before returning to an unconsciousness in which earlier solutions have been realized and lent to automation. The knowledge and application of instruments is how such an unconsciousness is returned to, that a confidence in learning exists. Perhaps this is cause for a fixed life span, that people have learned

enough, they become too unconscious and have not replaced those tasks which have become automatic with new interest. I do not believe unconsciousness is desirable, it is only evidence of a degree of time spent within a fixed set of conditions. Regarding unconsciousness, some instrumental tasks are better left to automation after they have been learned. This automation of primitive tasks could be recognized as an area of unconsciousness which leaves the mind available for emerging modern interests. And this is desirable.

429.

Then, the natural life cycle is from unconsciousness to a problem solving consciousness, and a return to unconsciousness as an intellect is retired?

Yes, given that a body does not fail.

430.

How many people live a natural life?

No person has outlived their body. A body hinders a natural life.

431.

Though, no life could exist without a body.

True.

432.

Can instrumentalism extend the life of a body to the point that people can live natural life spans?

I am confident that instrumentalism will evolve the physical conditions in which people live. I am also confident that instrumentalism will evolve the endurance of conscious states of existence.

433.

What is suicide?

Suicide is the failure of environmental and cognitive stimulation.

434.

Is the environment and cognition responsible for the desire to live?

Yes.

435.

What is responsible for environmental and cognitive conditions?

Ultimately God is responsible for what is objectively or irrationally realized. Though a modernized divinity implies that people have accepted some responsibility for these conditions, and if this is so, those people in positions of authority are responsible for environmental and cognitive conditions.

436.

If people have assumed some responsibility for environmental and cognitive conditions, they would, then, have some responsibility in working toward the achievement of people living natural life spans.

Yes.

437.

The medical community is the most obvious group which assumes responsibility for the health of people, but is it enough to consider the health of a particular body without considering the environment and thoughts in which that body exists?

No, it is not enough for a people to assume responsibility for the natural life span without considering an environment and cognitive thought in addition to the actual body. Such a discussion, though, transcends the medical community and enlists political minds. The question exists, that, how far is an authority willing to go to monitor and control environmental and cognitive conditions, and, how far is a public willing to allow an authority to go?

438.

If the natural life span is an ideal object for humanity, that the body outlive the interested mind, would not all members of a society who lose interest be considered suicidal?

Yes. Suicide would be the only alternative to escaping an eternally healthy physical body.

439.

How long can instrumentalism retain the interest of a person?

An alternative to instrumentalism, when one tires of thinking, is meditation, including athletics and the discovery of the possibilities of the body.

440.

Is meditation mindlessness?

Yes.

441.

Is prayer meditation?

Prayer is mindfulness. Prayer is irrational and humble to a greater authority than people.

442.

Are prayer and meditation necessary as alternatives to instrumentalism?

Meditation is an alternative to instrumentalism. Prayer is a form of instrumentalism via thought and classification.

9b>

The archaeology of the mind, the constructs of humanism. What concept now, this instrument, what intentions are these which manage a physical environment. A thought, to the constructs of physical space, upon preference and the modes of exercise, a thought to the physics of moving earth. And dam, then, the holds of water for purpose. Tool constructs tool and the ceaselessness of instrument. And as a school of thought, but not too far to efficiency for there is an exercise greater I have not learned but only imagine.

And to hold dear the limits, for I cannot cross the lines of social divinity lest I lose the favor of thought. Only knowledge, and modest then for understanding that I am quite simple and an exercise is always limited when in reference to material. And the objects of the mind, for understanding, for the cross of governance and for the want for greater things like power, the demonstration of, I hold a body close. And closeness, for there is no other control I have except for that which extends from these intentions like metal arms as tools, and for the scopes of seeing larger and smaller.

But the constructs of instrumentalism, and if I am the limits of thought which is in reference to material except those irrationalisms I cling to brightly, the constructs of instrumentalism, one favor to the enlightenment of the next. Ever pointed at progress or either in reference to progress, or either the thoughts of progress as archaeology of thought. And archaeology is not material, the protohistories, the epochs, they are to classifications of thought and material is only reference now.

But reference, it is only true, and the archaeology of studentry

is impossible without the material orders, these rational and objective things, for they are, ultimately and reasonably what a population can agree upon lest every thinker order history differently and separately, and then the relativists most brightly spoken confirm a social governance in their image. And the liberationists, to agree that a material foundation is reasonable lest we degrade socially except for libraryism.

But even a library is materially classified, to titles, to areas, a physical area for each, to the assortments of thought. To the systems of belief a home, and ink and paper, material, and then instruments for the directions of intentions. And the other houses, the religionists, the houses of social governance, and how they hold representative ideals. And if every instrument were an ideal, perhaps, then the modern costs of living and thought are a consent to idealism, the fathoms of, the limits of. For material, and that which otherwise lasts in some representative form, it is a foundation.

What began this? Consciousness, awareness and want. For a stick, then a tool, a weapon. For a pictograph of pigmented forms, the hunt and sex, an early remembrance of the decay of animalism. For this is separated now, those strains which cling to the brutishness of reaction and response only, and those who have absorbed the techniques of efficiencies of gathering and now leaving a time for even greater thoughts. And always greater thoughts? Be this the ends of consideration? And how long until a spirit is settled, and how long to end a chase for greatness and greatness.

But a youth will be the reminds that a culture only begins now. That a social mind only is a closure when it turns to considerations of mortality and ends. But culture is not at an end if a history is considered as having brought this, and if there remains an unsettlement. I promote things, and that which oppresses a promotion, it is now the object of discern

which requires an instrumental consideration the likes of that which is constructive and that which advances. For thirty years my senior acts as advisor, and now I am responsible.

Consciousness, and to be learned like primitivism I imagine. For every life begins quietly and introverted. And through every station, then, the acts of bringing one into modernity. A rationalism for schools, and for public education. But those who elect their own paths and their unique languages, an eye to them, for I know better ways exist, they can only, lest I again dissolve like I have a hundred times in dogma and self pride. The instruments, and either their disregard, for a quiet life is profit, declares the prophet or either someone exterior to want.

Consciousness, and how it begins, the social constructs. And now a several people want for a togethered greatness. The idealisms now, and bent for the instruments of change. Technology I say, and the curriculums of, the rolls of revolution over and again determining social focus except for those who only want the quiet of that which can be accomplished as soloist or either poet. And how many consciousnesses then until a life is satisfied. And a social to accept a voluntariness to its body.

Voluntary, and upon a boredom, I consider change. for the force now reluctant I became, and its withdrawal sweeps a dedication now. For who intelligently responds to force except by withdrawal or either confrontation. And what positive instrument is developed in the course of destruction and animosity. And leadership, what tools then to the profit of being little, and what object of thought is the cause for the free use of symbols among a constituency?

And the reinforce of emotion, to know rightness as cause, to know rightness irrationally, and then an appointment of intentions. To this, classification by the mind of love and

admiration for all that an instrumentalism affects including social thought. And if social programming becomes a word, then too far I have imagined, for I have no control lest I separate a peoples, and a separation then, and the closure of areas of knowledges to groups, it is the spark of oppression And that which follows I have no control for either but must assume responsibility.

The instruments, and if an openness to, how many things can be imagined? That which lightens burden, that which dissolves burden, that which undermines burden. And what is burden? It is only an obstruction or either a tedium which is better left to the automations of responsibility or either left to the mechanics of robotism. What is instrumental? The earliest, as thought, and I travel no further lest I leave a thinking mind. For every physical activity, I am only material to, and my presence is thought. Or either I am only physical and responding to authority, perhaps. Perhaps my own authority I am unconscious to.

And the obstructions, what problem I observe. Life is filled with obstructions, and to these, grace I apply. For if never a problem, then a dedication to the closure of thought. And what is closed like death. I do not know the afterlives and their character, but a death, it is not only physical. And many, and entire generations commit cultural suicide in the acts of forbidding things. Things. And obstructions, for what problem is too large to warrant consideration? It would then be a whole and entire problem the likes of mortality.

And to not fear the acts of cultural separation if a confidence. And to not fear isolation if a confidence. For an instrumentalism, perhaps personal, and perhaps the likeness of self being. And how a tool then shapes an environment in one's image or either a tool allows or either defends the free expression of nature. For a dam is not always required. For a

road is sometimes more profound to existence as a dirt and winding trail. But the contest of, forever a social which undermines the quaintness of spirit in rational ways like medical or industrial efficiency.

And the social instruments, how they can only be understood or either transferred materially. And archaeology, as a profound conception, as a study of social history, it is material, though it does represent the immaterialism of being. Existence, that I confess, it is thought, perhaps entirely, that is all I can be certain of. But material I am confident and live by. And the passages of things upon this slate of sense, it manages a thought, it manages the next instrument material or otherwise existing.

And God, to declare I have a control for, to declare a mastery of this concept, it is to then quarantine the greatness of omnipotence and creation. For only the concept can be fathomed and any concept is only limited. For in God we trust, I believe, but to apply such a notion as instrument is to suppose a fixed sense of adoration, and God I believe can be adored in many ways except as an instrument, for an attempt to do so is to allow for a then greater concept to represent that which is and remains omnipotent until it was tried for personal gain.

Language, the greatest instrument, for thought is represented as. And to material, to these arms and legs, to the transports and the harvest of simpler paths. Something else will work for these thoughts. And if I let, then to have acquired time if nothing else. And if this be the ends of progress, the immeasurable existence among an unended time, I cannot say. But appearances are this, that an efficiency be made of everything that people can exist in any other way they wish except as labor.

10a>

443.

What is Godhead?

Godhead exists as that which lies beyond evidence, including consideration.

444.

What is teleology?

Teleology is the study of final cause.

445.

Is Godhead final cause?

Godhead is a name given to final cause.

446.

Is God different than Godhead?

God is typically known through evidence, Godhead cannot be known.

447.

Does teleological theory concern itself with God or Godhead?

Teleology concerns itself with natural process, which is material and cognitive function.

448.

Are theories of natural selection related to teleological theories?

Natural selection is a consideration of intelligent design, which believes that form follows function.

449.

What does this mean, 'form follows function'?

That function being the tolerance and mastery of an environment, the human form will shape itself, it will adapt to environmental, including social, conditions.

450.

What purpose is there in studying final cause?

The study of teleological theories provides one with a faith in natural process.

451.

What good is a faith in a process for which I have no control?

Faith allows a complimentary existence with an exterior power, it is an appeasement to those mental forces which ceaselessly classify.

452.

Is religion a form of intelligent design?

Religion is a structure of belief, one of which may be a subscription to the values of intelligent design.

453.

Would not a religious structure which assumes an intelligent design defeat the purposeful nature of self identity? How can one claim intellectual independence within a structure of intelligent design?

One cannot claim to be self governed within a structure of intelligent design.

454.

Does not a faith in a process for which I have no control subject one to the possibility of oppression?

A faith in a process for which one has no control will subject them to the nonawareness of oppression.

455.

What structure does allow for self governance?

Self governance is allowable within those belief structures in which the individual takes full responsibility for their actions. Self governance exists when an exterior authority of any type is not recognized.

456.

Is self governance desirable?

Self governance is desirable, though natural exterior authority does exist. Consider the force of nature. I believe natural social authority to exist as well. Consider developmental stages of knowledge as well as social law. The inevitability of exterior authority undermines self governance, so perhaps degrees of self governance exist, the acquisition of total self governance would be an assumption of all authority related to oneself. To believe such a thing is to be animal. A reasonable response to authority is to take a lesson in the interest of the assumption of self responsibility, but with a respect to the origins of that knowledge. In opposition to total self governance is total deferral of responsibility. In such a frame of existence, one assumes no responsibility for the formation of themselves or the physical world around them. In such a mind, pleasure does not exist and everything is utilitarian and given. I believe such an existence to be as animalistic as total self governance. Perhaps the self governors are the predators of the animal kingdom and those who defer all self responsibility are the herbivores or either those animals which are susceptible to the service of other animals.

457.

Is man a mechanism?

Man is an instrument and uses instruments.

458.

Man is an intermediary.

Yes.

459.

Is consciousness the giving of oneself to authority, the recognition of that for which he has no control, as well as recognizing a degree of self responsibility and self control?

Yes. Consciousness is an intermediary faculty.

460.

What end or final cause does man serve?

This is an important question. To the Godhead, one will never know what purpose they serve. To God there are relative considerations of final cause. If one believes a social construct to be final cause, a service will be to a utopian structure of governance. If one believes a natural order to be final cause, a service will be to the natural forms of existence and a symbiotic relationship with earth and its features.

461.

Is there a purpose to nature?

What I know of the purpose of nature is that a body requires attention. A mind as well requires attention if one wishes to remain a contributor to the human condition. What I also realize is that a faith must exist that an even greater purpose in material existence does exist. For a greater purpose, one example of which is that mortality is the training ground for Godliness, is the direction of interest, by which I would otherwise bring myself to despair and a sense of oppression.

462.

Can a sense of oppression exist without a sense of external authority?

One can oppress themselves.

463.

What is natural process?

Natural process is the course of natural systems.

464.

Is natural process progressive and linear or is it cyclical?

Natural process begins and begins again and begins again, each time supposing another ray of outward time. In this respect natural process is a cyclical series of linear constructs whereby each construct is similarly authorized but exists freely from the others. Natural process is cyclical in the sense of time, that each being be initially empowered. Nature is a series of outward drips from a fountain. Each drip is independent and will respond to a changed environment, though each drip is similarly conceived.

465.

Is time cyclical?

Some social rituals exist as they did originally. Some religious beliefs hold that rituals also are performed when they were originally performed.

Naturally speaking time is cyclical in a small fashion, given seasons and days. Though people grow old, which I believe to be the greatest evidence that time is linear.

466.

Am I my father?

Teleological theory will suppose that knowledge of authority is socially passed along generations. A

likeness of knowledge does not declare that two people are the same though. Genetic theory will suppose that I am half my father and half my mother. A likeness of genetic qualities does not account for environmental learning though, it will only account for the bodily process for receiving information. If I created myself I am my father. I did not create myself in bodily form though I have assumed some degree of authority of my continuing development. If it is to say that fatherhood is the acceptance of authority and responsibility for oneself, then. But this is a semantic distinction, for the father I was born to has a different name and has different parents.

467.

Are not evolutionary theories and theories of natural selection generally in contest with theories of intelligent design?

Evolutionary theory and a theory of natural selection are forms of intelligent design.

468.

What is the function of intelligent design?

Intelligent design is the intended progress of nature by a force I will call God.

469.

Is Godhead the authority of God?

I know nothing of Godhead.

470.

Are there other parts to God?

There are no parts to God. God is everything including anything imaginable. Godhead is not a part of God nor is God a part of Godhead, they are only titles. God is that which is conceivable and evidentiary, Godhead is unknowable.

471.

Do people slowly envelope the unknowable in the form of progress, reducing the Godhead?

I do not know if the Godhead is infinite, I know nothing of the Godhead. Knowledge, though, is infinite and the infinite cannot be reduced nor encroached upon.

472.

Why identify Godhead?

There must be some variable for eternal otherness.

473.

Is not the identification of Godhead and eternal otherness a divorce of the features of a unified existence?

Yes.

474.

Is not a unified existence desirable?

A unified existence is desirable to forms of authority.

475.

A unified existence as a philosophy, then, is desirable to theories of intelligent design?

Yes.

476.

Then, theories of the existence of Godhead is in contest with theories of intelligent design as it separates a symbolic concept of divine otherness.

If God were limited this would be true. Though the evidentiary existence of God, including thought, is unlimited. Godhead is not required as a concept lest one agree to the necessaryness of an otherness.

477.

Why is an otherness necessary?

The philosophical belief that an otherness is necessary is a deferral to authority. It gives the possibility that I may, indeed, become one day everything I now believe to be God, but a variable unknowable other will ever exist.

478.

What is the difference between a philosophical belief and a religious belief?

There is not a difference.

479.

If I am a form which follows function as teleological and intelligent design theories suggest, what function do I follow?

People are mechanistic forms following evidence and applying a knowledge to that which sustains themselves.

480.

Is health a function?

If I only consider the body, health is a function. If I as well consider a person as an element within a social body, the health of that social body is a function as well.

481.

Is there a health to a natural body, such as a forest?

Health to a natural body, a forest, an ocean ecosystem, or all of the material universe, is an allowance and an appreciation. Health to a natural body can only be socially conceived as a natural body cannot consider its own health.

482.

Will a theory of intelligent design suppose an origin to the universe?

Not necessarily.

483.

Will a theory of intelligent design suppose an end to the universe or an end to time?

Not necessarily.

484.

What is natural philosophy?

Natural philosophy suggests that function follows form.

485.

Is natural philosophy a contradiction to theories of intelligent design?

Yes. That one is given hands suggests that those hands will be used mechanically. Theories of evolution and natural selection do not exist to one who considers function to follow form. That evolutionary models exist is apart from consideration. Natural philosophy is a rational approach to living. It does not aspire nor want to adapt nor change the human condition, rather it settles itself upon the notion of existence given the present tools of this body and mind.

486.

It would appear that the adoption of a natural philosophy for living would endorse a less competitive social body.

Yes. A reactionary social mind would develop from an adoption of a natural philosophy model.

487.

A reactionary mind, given a natural philosophy, or either a proactionary mind, given a teleological consideration, need one actively endorse either? Is a choice necessary?

To actively adopt one perspective over another need not be conscious. And only few people are purists in either camp. To live is to respond and to think, it is to often do things without reason experimentally and it is to conform to the conditions in which one lives within.

488.

Is it possible to change the conditions in which one lives?

I believe it is possible to change the conditions in which one lives, though conditions are large and small and not all conditions can be changed. Social conditions are the most obvious object of change, though people have changed nature as well. The self is the most available to change and it is the object for which one can assume total responsibility for.

10b>

To ends. To ends. The inevitability lest they continue on and on, perhaps. Or either to rest as function follows this natural philosophy, the given sorts of being. A social, and calls the raids of intellect, forever naming, except Godhead, the beyonds of ness. And not even the contemplates of that forgotten or never considered to be lent to imagination, for an otherness to far, and always the attempts at surrounding an otherness. But how to contain an unknown for which there exists no evidence except an inaccurate word.

The lesser, and God frames the more reasonable. And to this, ends. For a service to observance, these acts in service, and a training. These mortals and training for Godliness, in lines, and one by one gathering a consciousness. A line of Gods. A line of authority, for with a God, an exterior to this which is the most grand and the most reasonable, the most evidentiary. And every thought, them too gathered rightly. And what expects classification and language other than God I do not know. And the limits, how to learn the endlessness of such things but I am strong and continue until a death then.

And the lineage of existence, these generations. I am now begun of parents and now assume the responsibilities of selfism and development. I hope, I laugh, and for what reason I grow among change only. For a constance has no discern. For I sleep through constance and then awake only when an answer is required by this knowledge. In a thousand seasons, a thousand days, in a moment to answer. Because an exterior to this undermines the securities of having known some other God and some other nature I leave behind for reason.

To ends. And if only an answer to authority, and if only a

function to this form and without social push, to be in service. I cannot say questions to the hardness of material. I cannot say friendship in any social regard. But a trust to evidence, a trust to the givens of character, the givens of material. But how I learned the ways of engines and how I learned the expects of cycles and forms. And to be function without thought and ever an answer. Ever response to conditions.

And if ever in response to conditions. Would there be then the authorities which declare the conditions, the authorities which make things by an imaginary intellect? And if form is the construct upon function I am empowered as thinker and artist, as creative sort and imagination. And if the evidence of this being is made to one who only responds to this, what creator is not God? 1] That I exist. 2] That I am God. 3] That God exists. Proof enough if one is to 1] suppose an existence 2] suppose oneself an authority. Then. Then. Then.

First principles, that a God, and if, one is ever to some degree reactive. Or either first principles, that the lasts of authority and direction rest within ever a God I be and no exterior to this. Reason suggests a many to this existence. Democracy demands an exterior to this. Natural philosophy including a body expect an exterior to this, I am not God if I have no control for one other thing. An other. Godhead, an arbitrary other. For there ever be the otherness of change and conditions but if I can rely upon one particular other as an unchanging other then, perhaps to some degree, I can be God and either imaginary.

Natural systems and everywhere. And then to pass quietly for I am a part of everything. The river, high plains, the wind, the ocean ecosystems, the stars. The city is now nature. The cars are nature. Government is natural. And everything forming itself upon a function, and intelligently. The design of interest. The design of. The mechanics, and ordered from rainbow beauty, the clouds and air, the sense. Form follows

sense and the abbreviates of the human condition follows the possibilities of nature, not nature itself, but the possibilities of.

The human mechanism as creative, as final cause as creation. Enough to warrant an artistry lest I consider no further. Lest I not consider Godhead nor the closer otherness of material. And even within oneself, to be separated even there. Is there a soul, I believe. And that which pushes a soul be it otherness. Where lies the conscious spirit of existence. Where does consideration lie. Consideration is not reactive, rather reason it relies upon, the laws of myth and poetry, the laws of socialisms and symbolic forms, their consideration.

The impacts of otherness, even the exteriorisms of morality forced upon a soul knowing better. If one is God and such a matter is socially brought about, it still has not exceeded reason yet. For force is not the adoption of God. And the endless cycles are not enough to push one to a special regard for authority. The seasons are not enough to make one believe. Beauty is not enough to make one believe, lest one deeply appreciates and has in some way lent themselves to such a construct. Lest one sees themselves in otherness then.

And if I turn to the independence of cycles, letting the other to remain other I have no concern for. But how to be absent from a social which I was born to. Such a divorce in the interest of personal divinity and the immortalities of self thought. But a history, a social history, if only for a lifespan and not even to engage the last six thousand years of social records, if this, how to discount that which has happened? For a mother then, I have not transferred such a memory to any other source nor could I. And the developmental things, the things by which I am brought about, how to forget or either make a something modern of such a memory.

To ends. To ends. To rest upon the ends of existence or either to

chase the imaginations of another intelligence. To act. To react, and again. For I am comfortable in the ultimate purposes of self enlightenment and service. But in the dashes of midnight moonlight, to know a brief of consciousness by which all other forms no longer react but act freely and independently. The orbs and spheres as whorls and destiny is now greater than moonlight and then personal.

The study of evidence is a testament, the recognition of nature. The study of evidence is the study of a faculty. And the faculties divine though separated. What area I support in the greatest. And if there is such a thing as a calling, then to embrace, and leaving a freedom box then for self creation, the lights of. The separation of oneself, to this order a service, and to this self, another order which is imaginary and becoming. For development is ever incomplete.

And what mechanism for the union of the self? For I think not immeasurably at the separation a thought brings oneself to. A beach I participate in, the waters of I enlist. Body and soul and intellect and whatever other selfism is possibly conceived by whatever possibility. Reason is one hundred years, and the assorted thoughts of eternity and infinity and immaterialism and the endless quantities of material, I only know a local being or either I only trust a local being when I lay down a weapon like pen then and rest.

And the free use of symbols, I am not to consider such things as entitlements but rather to act as fact upon such notions. And only recognized in grace and appreciation, the lust of existence, the lust among mortality, even among the ever declines of body but not heart. The study of evidence, and to make utility of the possibilities of thinking once more advanced than before. And accomplishment, the appeasement of social demands, the measures of. The appeasement of otherness. And to qualify otherness, for that is what is done. The measurement of

otherness that I continue and independently.

And if the ends of this are independence. And if the ends of this are self discovery I am self contained and without regard for otherness. But how to retain such a notion among the demands of body and society? And if the ends of this are the balance of several faculties, how to arrange a life in reasoned discern to the several features of living, or either how to bring the otherness within an ordered self. I know no bounds for I am stray.

I know no bounds, for every feature I make of it something personal. The woody path I walk and having made it then purpose. The social structures and having become senator of living, I know of no force from. The sky and how it demands a separation I fear not and make of it a memory. I know no bounds and thus become but close my eyes only lightly then for Godhead to imagine an even greatness to freedom or the other things I wish to achieve.

And what of love, and the other assortments of concepts which are boundless enough themselves to last a lifetime as some do among. I decline nothing nor acknowledge nothing. I make of nothing nothing. Heaven is nothing except a sound for there is no evidence. And even that for which evidence exists I only travel among. And what of love, I return to simple fashions, the sweetness of. I taste everything then for I need to taste. I memorize things and I know then how a flower is built and I make one for myself and give it what it requires.

