

phree versus

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1

Scooby. Rambunctious Scooby. Never laid his head down right therefore never dreamed right. Just like the boy who thought in objects, started vacations with a prayer.

2

What is deception mother?

I say who better to trust such a question with? Or to form institutions of such thoughts.

3

Who controls deception?

4

Time for a day trip. Pack the moss the weather. Go missionary east sixty slow miles and when familiarity turns to the scattered signs of interrupted symbols, when the language starts to change, take a seven-eleven burrito break.

Pause and say a Scooby prayer. And I cannot say where to go from there unless it is one of those kinds of trips.

The thing about particulars trips is that they are associated with reference. People grow strong in reference but they may not be relaxing. Why will I be going on a day trip? Escapism or objectivity? And if to ask what I hope to accomplish, it is to say objectivity for this is an objective question. And what are objects when traveling?

5

What is the course of prayer following a death? And to what ends? For communion with the deceased? To make oneself resolve emotional difficulty? Why question prayer? And what is the payment of respect? Who benefits from such payment? For the living to be comfortable in knowing that respects will be paid to them when they die?

What do I believe will happen when death comes? And to think such mortal questions, what about living? To laugh at death in the interest of life? And whether to have a living will, pull my plug please. And whether to have a prepaid burial plan? That is a question of whether one cares for the people around them that will survive.

6

Transcendence is not a question for the consideration of the dead for no proper answer can be claimed from speculation. Who has transcended in death and returned to report on that? Transcendence is the elevation of the living from one stage to another, and if death has any position in that it is its observation and reflection.

Personal evolution requires creation, what irony. To grasp one's life and engage that which is around it for the discovery of personal potential. And when the laboratory is finished it is second nature, call that evolution, to be without necessary thought for creating arts and engines.

Transcendence, and if it is without ends, and to believe that, how will I ever find rest? What plateau is enough? When the peoples of the world disregard the foundations of their religions, as if the monetary and other symbols determined their existence, then what joy? As if religion were joy? If discipline is joy, I suppose so, as if religion were discipline. And too much discipline, then do we transcend to automatic creatures?

7

Free will, is this humanity? And to consider humanity in any terms, will this be its dissolve? Do we not require rules though? Then create rules until there are social problems and then withdraw them and create affirmative

constructivist rules until there is revolution and then withdraw that. Is not the course of social engineering as seen in political planning a process of lighting and putting out fires? As if people would be bored without direction? Perhaps government participation is not for all, then what expectation for its allowance is required? Then the battle for conservatism and liberalism continues.

As if there will always be two social sides. As if Hegel were right, and how not to be an antithesis for something I do not agree with, for becoming an antithesis is to become one half of the synthesis. Nor can all things be reconciled. And the refusal for rebuttal, as if bad things and bad ideas end themselves in diffusion. How to be diffusion to entities I would better disregard? And what construct remains that I offer in the absence of the disregardable, and when to let that go?

8

Letting go, and what is unconditional? If marriage were unconditional and its contract were broken, what is forgiveness? And what response to addiction. I do go to emptiness patience and wait there or either to look within and replace emptiness patience with a balanced addiction of my own. Who does respond in what manner, as if we were all the same. As if a contract could be unconditional, for the logic of words is cognitive rather than from the heart. And who would claim marriage as a cognitivism. Perhaps two heartless psychologists, but even they would have their own special contract, with their own special language declaring unconditionalism, and who could understand that except those two. But then, who should understand that except those two?

9

2 is a good number. I had a childhood friend who tried to convince me that 22 is a better number than 2 because there are two 2's. After thinking about that for the last twenty-five years I would have to disagree, because really now, 22 is not the number 2 anymore is it? Nor is it the gemini two pair 4.

10

And about the game of halves. That love is halfway this and that and giving half blah blah blah. And that friendship is the same and especially professional relationships. What is important in rules? Rules and the manufacture of intentions, the automation of material distribution, this is not something for social relationships. In fact, I would say the contract of halves is minimalism and disregard to experience. Give all, give most, give less than half, give nothing, and communicate. And if you are generous and require a rule so your head will not explode from being too zen, give 60 percent to love or give all except that half ham on marble rye. And if you see your ex and given assets never claimed by your lover then you can call it true love (as if you should wonder I cannot say). And save the fifty fifty for your 9 to 5.

11

Ritual is ritual. To stand above it as novelty or to believe in its function. And if the function of ritual is social agreement to a truth then we walk away holding hands and the element of faith and inspiration may be a priori. And if the function of ritual is the demonstration of a force, then its educational nature leaves us commonly in awe though perhaps not holding hands; rather independently figuring for what was just observed.

And which religions observe what types of ritual? As if education were religion, perhaps, and a laboratory the demystification to be called science.

12

How good is science? What is the extreme of science to be feared? Total efficiency, the totality of problems solved, then what purpose do I have if never the need to think again? And what purpose did I have in the first place? Only to be certain that giving birth is the function of humanity. And from that, the provision of a nurturing environment, though this is secondary to the act of sex. And to think too tightly of this function of being is, perhaps, to have been

bewildered by the totality of present solutions. I have not stopped trying, even if to know myself, my own preferences. And if to fear the extremes of efficiency and knowledge, do I close myself? How good is science? Only to reply that science is social knowledge and any social knowledge forced can cause various types of harm, including the closure of the mind to the streams of knowledge. But then who cannot choose what stream to enlist, as if there were only one stream.

13

When one has experienced too much to process reasonably they become an artist. When one gets old they become an artist. When one becomes sympathetic they become an artist. When one has an uncommitted moment they become an artist. When one is with friends they become an artist. When one is alone they become an artist.

As if an artist is to have become. Or to be born that way [*that way*].

Then how is one to become the scientist? Only a scientist when to have committed to a discipline first. For if one person has every knowledge with no desire for control of that which a knowledge is associated with I would not consider them a scientist, then the person who seeks a specific knowledge in the interest of understanding (control?), by this I would say one can only become a scientist if they associate themselves with a particular knowledge or method.

And to be nothing, how does one become nothing? Neither artist nor scientist. Perhaps to be artist or scientist is not of one's own declaration but rather socially ascribed. Though if I do wish to call myself by an identity, perhaps that could be socially introduced then personally adopted. For is not all language, and thus all social categories, socially compiled? And if the etymologies of those identities shift, then one who has grown to be a certain way in reference to their adopted social identity, then they would need to become another word or change their personality along with the etymologies of the words they identify with.

Better to be without borders? Without words to describe myself? Perhaps because we can trap ourselves if we cannot forgive change.

Forgiveness has been considered a Christian concept since its beginning. And whether forgiveness existed prior to Christ or either that Christ redefined forgiveness is a question for history.

What relevance is there to forgiveness. On the lesser side, those conditioned to forgive to all ends may live true to their character and ideals (ideals of absolutism perhaps) though they may be also conditioned to be less critical and comfortable in servitude. Nothing wrong with faith, but perhaps just an observation and reflection on the absolute adoption of a concept. Or those to forgive unconditionally with the caveat or either instinct to not put themselves in a similar position, then are we ever running? Or those to disregard forgiveness, for to believe oneself can never be harmed. The invincibility of character, then how is judgment allowed, and what sense to emotion, to the joys of ecstasy when one is emotionally blocked. This sounds rather animalistic and without conscience and I would believe this type of attitude would be that which rationalizes a coarseness to others.

But what philosophy is not absolute? And the adoption of forgiveness as philosophy may disregard social responsibility and the critical defense of oneself and that which one cares for. What to do with childrearing, what is tough love? Perhaps these are not questions to the one who only considers themselves in the midst of crisis as that which is divinely ordered. I would not imagine that such a frame of reference, oneself and one's contemplation of what harm has been caused to them, like counted, to be addressed so it can be itemized and forgiven, rather than the attention applied to the other social beings around.

Can forgiveness change things? If one can believe a perpetrator will adopt the love that is demonstrated to them, yes. Or either to recognize the wrongness of an action, absorb the pain, then plan for prevention, and act. Though forgiveness cannot be part of the action plan, rather I believe forgiveness can only exist in the one harmed. The act of prevention may be a loving attitude compatible with, and an extension or following stage to forgiveness. And if forgiveness is a full process or a speck of a decision I am not sure.

15

If I have ever been in love I was not good at it.

Too focused on the togetherness I believe.

And that is not sustainable because people need to live in a place and eat.

Then a more mature love recognizes the otherness of mortal living.

I could be called a fool for love, a fool in love.

Then to give love up for good because it is too painful to watch a relationship deteriorate in unsustainability?

No.

Maybe to get it right when to have learned a personal passion for the otherness of sustainable living.

And to bring that back.

Then this is mortal living is it not?

And can a more eternal love exist, that a body is not minded?

Maybe after the requisite course of loving is mastered and automated.

Though I hope I will always be some type of fool in love.

16

What is reasonable to expect? As if I am entitled to a comfortable home. Whatever happened to the animalism of social competition, -that thrill? Perhaps the game is not meant for all. No longer to live in wildness, for the good intentions of society captured us all for better or worse. Social responsibility is introduced when people live in closer proximity. Then the executive branch comes first, then the judicial, then as balance, the legislative branch comes as a representative field for goodness and direction. And who does not listen to that? The guy in the cabin or either the socially dependent and then the ultracomfortable.

What is reasonable to expect? The weather is reasonable to expect. Deferral. Social rules are reasonable to expect but they change frequently with every new strength. To expect food and shelter? Yes, if social expectations are to follow a given rules then the foundations are to exist which collect those souls which have been on the losing end of

the game of rules. And if fairness is expected then what allegiance is allowed to one's group?

What is reasonable to expect? Now that we are all civilized, security is reasonable to expect. Now that we all have voices, a place for the demonstration is reasonable to expect. Oh, yeah, and health care.

17

On mixing, as if cultural pluralism is a contest for compatible boundaries. As if individualism were voluntary. As if the signs of one set matched meaning across geographies. And if the reduction of all sets to their baseness called individualism, are we all individuals and within the bounds of our head? And if the collaboration of peoples, like set building, nation building, who will form an opinion for the next generation by their own experience? Though not to do anything, then do we automatically defer the position of next generation to be only one type of cooperative? On mixing, then how democratic is the push to cooperation as if cooperation requires volunteers. And cultural pluralism, when to consider the cooperates of the world, as if they required consideration. And what is to be content and not moving? Then what is idealism and what idealism holds people to stillness?

I go to the park or either I go to places which are not called the park but would be called parks if the space people did not know what I am silent of. And to resist the space people for what good can come from that furthest form of industry and collective effort? I go to the park then for what is not a park? And the space people, for what idealist put to ends is not a space person if to consider objects? Lest the monk only think in words.

And to the surface of reason, for why structure a home. What is reasonable within the throes of idealism? And what course to patience. Then ten years instead of one for the walls to be built. And what is inevitability? And to be depressed by the inevitable or to grow again as if I was born among this. Are we not healthy? Then to what complain when cable television exists. And I can be anything, a plumber, a poet, a president, a purveyor, a priest. Only to be saddened that I am not one of a kind if I look beyond this community, and if, what struggle to be unique among that, then what to return to?

18

Arbor day. Earth day. As if to require a day for that, then what are the other days? Who directs my attention, collects my concepts of goodness and do-the-right-thingisms and puts them in a box? To hold to what is right when someone holds a banner to it, takes your passion and inflates it to the point of corruption, that it be marketed or otherwise contained.

Money does not make the world go around. The world turned long before people existed, even before ptolomaic insistence, the world has turned through blasphemies, through misrepresentations, through misinterpretations, through social disguise, the world turned long before shit beetles in brontosaurus patties. Or either to believe the universe revolves around Earth, -plausible in some imaginary sense. And if, then to say, 'money does not make the universe go around.'

And socially speaking, if money were the point of collaboration for otherwise disagreeable interests, that value for value is resolution, what of the people(s) who do not like the fruit of my geography, my ness?

19

And if it is the trend to label without discretion, as a philosophy to mark and mark and mark thus ascribing personal and social ideologies to everything from objects to people types to social psychologies, is not the only resistance to that philosophy to, in the first, to extinction burst, call everything by one's own labels until exhausted, then to forgo language altogether? In the first disregard books, then other media, then social interaction, and in the last to become a monk in a quiet retreat as either protester (protestant) or either there for mental health reasons?

What is the psychology of those who give themselves to faith, or either those who give themselves to a faith. As if a reason were all the same for every. And those who give themselves to the idea of living a virtuous life, who does not want that? And who would not aspire to the social recognition of having lived a virtuous life or a faithful life? Who is able to disregard social identity altogether? And if someone were able to do that either consciously or either in being

that way inherently, what social purpose would they have and why would a social body offer any regards to that person except for its own idea of goodness and do-the-right-thingism?

Then advanced, what is reasonable not to scare good minds into literal resistance? What is pragmatism as if I said that really, and how to respond to ambition? America, do we each not live by choice, only to mind the neighbor Joneses when their stuff is competitive with my stuff?

20

I love pregnant women. They are centered. They question what is good and bad in the world. They want a good environment for their child. They will defend that and bring others to that defense.

21

If one religion had it right there would not be two religions. And if the first were to ever grow, how to reclaim the lost sheep, or either forgive their new labels if labels are identity? And if the most recent religious ideal were to be the best, how to convince the old, and how to forgive their labels if labels are identity?

And if it is a question of identity and social certification, for who has not profited from being a member of a set, then is it to say that the otherness of opinion is inhuman and let them be animals for their noncommitment. And who will commit a heart under missionary duress? What is religiously sustainable? Though not all religions are of the heart are they? How could I know, as if I could know more than one religion.

And if there were a religion for every person, and it is the social ascription and adoption of set identity that puts those ideologically near to us within a social union, good enough but to allow some degree of variation, then those social identities are as suspect as the next American dream of personal religious formation. And if the political freedom cries turn those from the discipline associated with established faiths, as if liberation politics were contest to faith, then the question, what is human nature and what is it that people want?

Again, to only speak for myself, as if I could do more than interpret and speculate for another. I want security and recreation and self importance and health and friendship. And if this is human nature, to say so would be speculation or interpretation of the nature of the other six odd billion people on this planet. Perhaps it is safe to say this is my nature if nature were associated with desire. Then ask me again tomorrow for I do grow, do I not grow? And if one religion did have it right there would not be two religions, and to say that is if world domination depended on the singularism of one religion, or either a religion of cultural pluralism to that ideas greatest ends, individualism. And if that were religion, why share coffee?

22

Maybe we should have a pregnant woman be president. I would take up stock in the picklegrowers association and Ben and Jerry's.

23

To know the moon but not the planets. Who do I wait for to tell me about those. And to give away an impression of the moon and to keep my own, nor with insistences.

I talk about other things like geometry and what I have learned in eighth grade. And to really think about what I care to talk about. And not to consider when silence is golden. And to force language is to be professional. What is affirmative when silence is golden. What is affirmative in language when to love. Then care for otherness and if the conversation is eighth grade geometry though no force to such thoughts, who does care, for the question, is the object of metaphor arbitrary? Nor to consider that.

To have tried the planets, the stars, in a scientific sense. And who to give those to? Do I quit for being alone, then to have given up on social otherness. Or either to collect like passion, and when patience is there, then to have a pet to share that with or either a mutual trust with another which challenges passions and contributes to them. And if

such a knowledge, astronomy, were metaphor for any knowledge, then to believe that love can be over anything.

And what of love which requires no external objects or subjects? I cannot say what is better though the stars, the planets, are also infinite and eternal and I cannot take that away from that kind of love. And if a career for that, well, we all do need careers for we mortal ones. But let that be small. Sustaining, but small among passions.

24

What is uncertain? And to consider what is certain because that does provide more comfort. Though what responsibility to only consider what is certain? And why call either for that then what does cross the mind like interesting things. To dwell on uncertainty is darn depressing. And to dwell on the circles of certainty, then make a path of what is known, developing in outwardness like learning. Is not such a path the accumulation of little uncertainties brought into this thought? And more comfortable and secure and psychologically sustaining not to leap all at once into the unknown.

Parenting, -I can think of no middle ground for that except borrowing the nieces and nephews for a weekend. But any kids are not one's own. And marriage, -courtship may be the middle ground though there is no returning to courtship after the vows unless you have a really good marriage. These are social and personal things. And political? To elect a president on platforms? More certain knowing a leader by their accumulated deeds than by faith and then removal of oneself from the thought process upon an election. And scientific? Does not scientific process rest on uncertainty? That, to know is to experiment and to explore? And if there were a middle ground to science, perhaps it were thought and interpretation, assumptions, though nothing is authentic until it is done, proven, and journaled for retrial.

What is uncertain? Uncertainty is the cause of religion. For no one is willing to give up on the idea of humanity as completed and all-knowing. Then faith when the darkness of nonknowledge encloses. Fall back on social religious systems and make a habit of that, then brightness and certainty arrives, and to have made a habit of reliance upon social and personal faith, then the faith turns to inspiration from foundations of stability.

Personally speaking, the uncertainty of social relationships drives me to self reliance. Then ask if this is desirable if to have developed mistrust. Nor to come to the mind of waking daily in prayer saying what is required for being a socially good person, though not to say that social goodness does not exist. Then certainty as pragmatic in saying that the act of getting to know another person or group is a slow process, and to believe that and to be certain of that because the alternative is social isolation or excessive reliance on prayers. Though who could determine that except themselves for I do appreciate personal space at times and I do pray sometimes.

25

Where to begin. Then think about what is important. If you do the right thing too much they will call you Jesus or tell you to get a life. Maybe they are right. Then to take that thought and how far to travel down individualism and self reliance? Nor to get lonely then. Or to be excommunicated from good works. Then what is important? To be forced to individualism, and to be the individual not by choice, to then be the person without the social nation and to find solace in the farness of thought that calls all people truly alone. Nor is that true.

Where to begin. Nor to consider isolation. To say keep busy, and how to maintain friendship. Nor to consider such things for to work at pleasure cannot be pleasing or can it. To take pleasure in social efforts, -if that is one's calling. I am not Saturday forced to fill the day, then when boredom strikes what is important? Hobbies are tedious and who says they have hobbies when they are passionate about things they do in private and would rather be the professional at that? Would the aspiring book collector, the engine tinkerer, the knitter consider their passions a hobby if they wanted to make a living at that some day in some fashion? Perhaps, though it is semantics really.

Or who does dedicate themselves to their existing job? Then weekends are for rest and the matter is not the fulfillment of down time, rather recuperation and touching down with the importance of the home life. For Monday comes again reliably.

Where to begin? From what foundations are these thoughts? What commitments underlie actions? Then to have

understood why I was so interested in the completion of that, not that understanding matters when considering one's passions. Just to feel good about what one does, maybe that is enough. Then you do not think about beginnings or turning over leaves, things are just the continuity of what they were.

26

Do men and women speak different languages? Not really. I do believe in gender differences though. I think we are socially conditioned to act in familiar gender roles. I cannot address biological qualities because I am not familiar with the manner in which hormones operate. Though the social ascription of gender qualities may be cause for resistance and social discontent. Women and men are conditioned into professional paths and into ways of being in relationships. Of course rules are not hardfast nor are they the same as they were one hundred years ago. Though tradition exists.

And if to believe that language becomes by way of experience, I would respond that men and women do speak in different ways. And it is their shared domain of having to interact, or hopefully choosing to interact, that keeps language agreeable and on a gender neutral path. Though when types of people having shared similar experience get together a language will develop consistent with those worldviews. And how much favor would I give to gender identity? I would say that is different for different people, of course, though the reproductive set, which will be around for the rest of the generations would, indeed have to have some gender affiliation.

What is the difference in languages between men and women? If men are known to be the hunters and women the gatherers, then imagine. But that is old. If men are known to be the scientists and women the artists, then imagine. But is not what I believe to be the qualities of this or the other gender, a perception? And if I assume such things, do I not cause such discrepancies in social formation? Or to believe differences need exist for the continuation of the status quo because that is what has worked and that is what has kept society running. Perhaps more responsible to resist gender lines in lingual studies, though to recognize the formation of language by experience, and allow for other social lines to be drawn? That would be very complicated I think and would require the retraining of society. Maybe it is underway.

And if, then to never recognize lingual differences between men and women, then how entertaining are the rituals of courtship? Then divisions and cultural pluralisms would be between accountants and psychologists, -and those groups are not inherently reproductive are they? And resistance to asexuality is by those who consider reproduction the pinnacle of social interaction. I cannot disagree, but then, why limit one's love. Then love is another story entirely.

27

Leaving a religion for a question asked. As if it were possible to leave a religion, then called excommunication. And in good faith walking as if walking had changed, it does not. Though open to alternative goodness, how refreshing a larger world is, all is new from a lens. And how long will this stay, as if the confidence in leaving one is enough to breed the insecurities of the latest, and again the next latest until all is known and one is without the ability for further social transformation. Then a rock and if a rock does grow or only erode to grains and sand. And the last thought, - what was good in what was left?

And the use of religions spaced against each other, then the methodists are angry, then the catholics are angry, then the muslims, then the hindus, the baptists, nor to believe anyone is angry with separated social nesses lest to be controlled externally for who does not expect self determination in their faith? Then ask what questions as if religions of the world were a menu, or for what purpose were they brought about, like self defense against other religions, like prosperity for an isolated social group, like a town meeting hall. Nor can I speak for the otherness of faith, only to know my own is to ask questions, and to realize a home is comfortable and knowing no pressure to one idea nor knowing no limits to the possibilities of interest.

And what is a question asked that says another person is as valuable I had not considered? And the baseness of being in silence with another and to realize nor am I different. And who is more stubborn and without will to drop identities then. And the candid opinions like a good relationship, I am not afraid to say you are stronger nor have I been given cause to say 'no' nor cause for argument.

We all last and to grow within that opinion, and again the baseness of being, then what question to saying this company is pleasure and to make a religion out of that. And expect a thousand years of friendship until the first church is built around us and we start again for them not having learned.

28

No metaphor in recognizing that trains travel in two directions. For they would all collect at one end if not. Only to wonder how a single track can provide two directions, then cooperation.

I took a train west when I was ten years old, -Amtrak three days. Trains are a good and unique way to travel. Sit back, relax, click, clack, visit the refreshments, wonder out the window, sleep. No pressure to moving from one location to the next.

29

When democracy is questioned, then who does not question democracy? Nor are the questions verbal, perhaps some, though manner and ways are expression and trial of bounds is release, for no bounds to thought and newness. And who does ask why to question democracy, only when the freeness is so distributed that social foundations neglect those who do not play the interrogative game, the sick, the young, those struggling for fundamental footholds.

And to sound like a democrat, as if they were to have a line on goodness, though what self selected box is politically large enough for the otherness of opinion? Opposites are hungry for each other. And who is content, then bring the poets, or to allow contentness as if someone had the power to allow such things. Do we grow old struggling in all directions for freedom of expression and call ourselves little schools that we be followed because who does not recognize this is the best way?

And when election, who is different in the interest of escaping boredom for the next four years because, who really

does have the power to change things unless the ability to enable, to give away what some protect. Only if I give that power to a candidate that is elected can that power return. And then voting for the other, or either I voting for the other, how faithful to remain to a system which always declares me among the forty-nine percent crowd. And who does not collect power in alternative ways when they are closeted from active opinion? Though the alternative to election like totalitarianism in whichever form, who can question that? As if democracy were all about language and expression, perhaps it is.

30

Old fashioned radio. No satellite only
the sounds
of local broadcast.
People talking, then a
song then
some fuzz.
Return to where the sounds are beans and
weenies glass bowls.
They come back Aqua Velva commercials
polka
eclectic.
Until the conversation changes
to the night shift
local bluegrass strings
until I fall asleep when two AM comes
again in fuzz.

31

Capturing images in frames. What does a camera do to its knowing social subject? Likewise records of any sort. As if history were meant for stillness, perhaps. To force development, then who is not developed and who remains comfortable and quiet without journals and records of that moment. To dissent is to call away technology, rather to memorize love for its thought, to memorize sport as participant.

And what middle ground to being when no total disregard for collecting personalisms. The camera as weapon, as marker of distaste. Then keep it gone at love picnics and places I wish to remain.

And the frames, surround art with art.

For context to
is nothing
except
that other
like museum.

For context is nothing then
except
the words
next to
the image.

32

What is required to think for oneself? A profound personal experience. Then to be called not only ordinary but extraordinary.

What is ordinary? They live without history, remarking in common languages about common things. Keep the beauty

of the day intact but within until

we all can agree that boxes are required for social maintenance. And within that remark on the possibility of expression before returning to what is important and sustaining. And if that is sterile like art then, to hold that the next will be more important like hope.

What is ordinary? To recognize we all do live we all do pass, and simply and sometimes with amazement. Then to wonder if to avoid an ordinary ness.

33

Time is running. Be a collie. Vote conscience in elections. Sing happy birthday in sign language. Get religion, give a dollar.

34

pup hup lup dup super duper looper contracter erector benefactor race haste lace just in case chase mice lice little worms little germs little farms metal arms put me in a place put me in a grace ride hide side confide deride vote tote soap cope dope elope eat rat eat fat suck sap wear cap cheese please love dove glove microsuede for the little minded the regular suede for the ordinary coordinates erodes stone man a stone erodes to soil boil coil nut hut butt rut cut shut mutt slut collaborate elaborate confabulate tabulate ambulate generate venerate superman super Mario super eclipse calypso collapse chaps taps paps go no slow grow space face equine bovine ermaline agravine imagination creation nation settle in make a joy of it a toy of it a soy sauce hoss boss loss moss toss energy synergy nerve swerve valve halve halve not valve not labor movement bowel movement activism selectivism changism buddhism rude dude food lude crude oil enroll royal loyal fodder mudder brudder pap lap cap map choose cruise fuse muse use do not use keep leap deep reep peepshow creepshow steep deep snow aglow afancy adancy arrogant time spent time lent car dent serpent relent indent invent in charge enlarge enrage engage surpass pass over rover clover behavior savior waver swallow allow aglow atow a boat a coat vest lest nest democrat calls itself democrat team of craps Lima Pima Jim Beama agreema care wear swear fuck luck duck shit lips big hips river smile bile guile rhyme

come to mind to bind to learn to burn to earn to adjourn to yearn to yearn to yearn oh kernel give me directions oh
corn oh mourn death earth birth girth mirth adjust trust lust bust fuss Gus astro disease please two dollars follers
swollers convey delay belay okay away the clouds grow away the clouds go away sundance moondance
happenstance perchance permanence all nothing lots little some sum gum rum bum glum sad world mad world glad
world little world big world unfurled engirled enswirled twirled rose chose hose cozy lazy hazy crazy daisy power flower
the power of flower the power of one the power of age the power of sympathy the power of wind the power of engines
horsepower dogpower manpower oxen floxen slow tow grow sow

35

What is worth saving? Joy is worth saving. Pleasure is worth saving. Beauty. The trees. Modesty. Humility.
Experience.

And what brings these? Protection in the first. The guard of value. And if religion were the guard of value, who
protects what is not valuable, then they be the other and threat. And so cornered to one type of value that, to
recognize any other as impotent and threat that what is valuable is changed in the discourse of protection. Then to
grow old slowly without harbor of importance.

And the ultraliberal to accept everything for all is given and Godly. Then how far is sustainable when every person
has the fulfillment of dream in mind? How compatible are every dreams? Then to go without dreams in modesty and
pleasure in watching what stops what and what compliments what.

What is worth saving? What is worth giving away for I require no material but to discern. What is important to love to
remember and bent on legacy what for the next one hundred years. And if a family alone, then what value to
childrearing and the shaping of the surrounds of community and all social that affects? And if to have a dog then
what kind and what does mean something important when to consider social representation? To hide away for no
social symbol or status is important.

Grow a beard, hide away. Grow earthly vegetables and watch what is commonly known as society pass to where it came from and I still stand. Do I still not stand when the churches fall? Do I not still pray then?

36

Memory is useful for getting things done. Yesterday stops at sleep. Nor to wake as blank slate daily. And what is not considered like why is love and why are habits, for these things are automatic unless to consider their origins. Then the surface of memory is the operative domain, for daily things are not questioned nor considered. Whyfor trash Tuesdays, and the weekly accountancy Thursdays, the grocer Saturdays, and if lists for these then to acknowledge their temporary nature.

And the older memories the adolescent firsts, the family trips, the truly unique events, the company which were to have grown into this experience. The older memories, they do not dissolve with the daily tasks, those monotonies, nor do I imagine that they do not dissolve when the first signs of routine monotonies become difficult to engage. For save the memories of mortal treasures to the last, to cling to that, perhaps we are programmed.

And if to believe, that, we are ultimately receivers, conditioned for reception, and that all acts are experiments upon this world, then to believe I am truly alone. And if to believe so deeply upon experimentation and mnemonic recall, what glance to perception? As if the limits of this body did not position one for receiving in a particular way, and if the limits of these senses did not allow for certain types of recall. And what I wish to recall, for what I remember is the most smart and the most sustaining for this own continuation.

And if the limits of memory are my own, then what respect to social history before I was born? Then what respect to the arts which were created in a different time, a different context. Nor to draw confusion to the aspects of memory, though such things are complex and personal and are given value by one's own reference to particular topics. For to think too closely about memory as concept is to be reduced as to any concept, then to say that what is important were those things to have drawn the best emotions from their experience. Nor to have given up on the otherness of experience even if books only have a shelf life. Perhaps books only have a shelf life.

37

What strength to have stood against social institutions. To believe differently. Galileo for one. To question the entire structure of everything. And what beliefs in science as cause. To prove a difference in a foundational belief in a social institution is to say, that social institution will grow small unless it changes. As if social institutions such as good will institutes and churches were founded in the same truths as scientific (though no less social) institutions.

Then to question the foundations of religious institutions (apologies for that). Though if to believe the irrational stops of some religions or social ideologies were to protect a progenerative species from a too efficient or too rapid thoughts, then to adopt a faith which is partially irrational. Really now, what reason accompanies faith if to allow the greatest interpretations of the universe, however exact they be, to cloud what is socially important? Like eating and the general manners of company treatment. That is the purpose of religion, its ends are not scientific development. Though how exclusive to keep the knowledges? I would imagine a more comfortable exploration of natural wonders if people were to first adopt social structures of origins and ways of social maintenance which were compatible.

And what strength to have stood against social institutions, though Galileo, from what I have read, did not wish to bring harm or discomfort to any social establishment. Though he did apparently because he was censured. And if to have been drawn to bigger conclusions for whatever reason, no matter.

Only to have been raised on the principles of freedom of expression and his situation would be questioned nowadays. But that was not nowadays. There are other challenges nowadays, other stops which are only now defining themselves. And to ask how to get out those stops, as if the knowledges which those stops stopped really mattered to me. Perhaps they do. And who does say no and for what good reason? That is what interests me. And the structure of the universe, its study and its identification is a metaphor if.

38

Ontogeny recapitulates phylogeny. If the development of the individual must pass through the stages of social development, to its present end, then is the next experience new? If to draw an institution from the ends of the last epoch, how long and how much history can a single person be expected to walk through? The question of social limits are to the limits of history if ontogeny recapitulates phylogeny. And if not, that we are all independently experiencing everything for the firstness of it, that all social affiliations and acts are socially introduced, then I would imagine no end to technology or independence, if people were to discover the past in books on their own. Or either social development is static, and to be content in those circles.

39

I will go to the moon when they make a Volkswagen bus I can drive there. And I will drive slow and probably have to bring my own music.

40

Endless whispers the songs the
daysongs.

Believe in the rapid force of change when truth is strong.

And what do the trees indicate when
they do not move

nor cannot move except the wind replies
for it.

You are motionless and gone
coiled around a thought and
what does not respond to that?

Endless whispers nor ambivalence the
spotted night.

How does a night respond if an attention to

but one of its parts.
To fall asleep small then release.
Nor radiation and
the too strong voices for I do have limits I do require
limits.
Nor anychange it is not
little if it is genuine.
And the hazards of living too closely to experience
to drift into that
nor return.
Endless whispers and
what will stop that I respond.
What will stop that?
As if threatened and then I only
talk back conscience and pleased.

41

The ambiance of social work is to the structure which supports the institutions supporting the needs of those served.
Or the ambiance of social work is without institution and is to the responsibility of sustaining the aspects which
support the needs of those served.
The ambiance of social work is discipline. For to direct an attention to the frames of fixed needs is a fixed endeavor.
And within the spectrum of that discipline are the everythings necessary for the support of those served.
The ambiance of social work is vocal.
The ambiance of social work is competitive though to know when to back away for the structure is compromised if to
dissolve the good works of others. The function of a competitive social work environment is to form a social
prominence, that the needs of those served are fundamental to society.
The ambiance of social work is democratic. And what is that? And if to be democratic is to defend republicanism,

then how to stand that tall. Nor to defend republicanism on democratic principles if to believe otherwise.

The ambiance of social work is conservative, as within any discipline, there exists limited resources.

The ambiance of social work is as broad as the minds of those served. For who to limit any human quality, for who to make an institution of social limits?

The ambiance of social work is to allow oneself the rewards of human enrichment. Though who could expect a common motivation, though who could expect a common degree of commitment?

The ambiance of social work is generosity. Nor is generosity questioned unless it is negligent or shortsighted.

The ambiance of social work is as righteous as churches. The ambiance of social work is righteous like a church.

The ambiance of social work is a church in a crappy building in a bad part of town.

The ambiance of social work is to take hunger and keep it in little iron drawers, to protect hunger as if it were what determines character.

The ambiance of social work is colorful and plaid and black.



Dangerous professions. The top of the list, Plague Doctor. Italy, 16th century, the bubonic plague. Then the men in masks with beaks with flower petals stuffed in to filter the bad air. The full robes to prevent skin exposure. And what could they do? Quarantine the dying, remove the dead, spread the fear of this disease, talk to people about first signs. Such a profession is futile but is the only way a government could take some address and concern to the impending doom. And who would volunteer? Probably someone on the fringe of society, a thrillseeker, a do-gooder, someone interested in being some type of doctor but that could not qualify as the regular type of healer.

43

You have learned much young Jedi, but your training is not complete.

44

Education to what ends? To develop the mind of continual learning.

45

And if it is boring to live without ends, to receive to receive that things change and are marked by the social ness of someone living among. An automation to the daily chores, to the physical requirements of the body. Nor address what is beauty directly. Then how to know to sit lakefront or mountaintop? And if upon the adoption of the frame of mind of continual learning, will all reception be coincidence?

Or if to have been so educated within a particular school which says such things, how does one know when they are completed? Nor is a degree compatible with such a program, nor is a mentor or professor qualified to say: go now, for your training is complete. For such a position is to control another. Though such a control may not be incompatible with continual learning if one holds from anthropology and actually takes a moral position. Then that is to say a philosophy of ends would exist. Or just to teach to walk around and run experiments on all things and people and

social groups, for that is entertaining and could be justified by subject review boards (them).

46

When the conscience gives in to pressure. Then the conscience is doubted. What role does the conscience play in the existence of one's character? And if a character is strong enough to defend conscience then the conscience is protected and left alone. But if that which makes up a conscience, and that which one believes is doubtful, then what shame in saying 'I am wrong.' And what reason to protect a doubtful conscience, as if character were more important than truth if truth were what feeds the conscience.

And to learn to set down the bars of self defense in the interest of righteousness. Then we all are susceptible to the most reasonable conscience. But who does wish for everyone to be reasonable and right? And what of social identities when all are expected to absorb a similar conscience and grow alike. I think of other things and get strong in that, nor do I require myself to exhibit a character brought from personal experience. But if it does come, nor am I ashamed to say a rightness is larger and expanded than this collective you try me with.

Nor to walk around without character for when conscience is pushed to being of other origins, what dot is mine? And what dot of goodness do I hold to? What is unconditional about myself? Nor to be so proud when that is found except internally unless another asks like reason. And never to have sought the institution which formed around me, for even if, I still walk receiving by these limits and knowing what is original.

47

What is original? Nature is original.

What is nature? Nature is that which has parts.

What is science? Science is social knowledge of nature.

Is knowledge original? Yes, knowledge exists before it is socially known.

It would seem that the qualification for originalism is not connected to a social existence? Yes.

Is knowledge natural? Yes.

Is knowledge nature? Yes.

Are the trees and the water and the birds knowledge or are they representative of knowledge? The trees and the water and the birds are knowledge.

What knowledge can be dismissed? All knowledge can be dismissed, dismissal is a social disqualification, though that knowledge will still exist without a social attention.

What knowledge should be dismissed? Knowledge acquired by convenience should be dismissed.

What is knowledge acquired by convenience? Knowledge acquired by convenience is that which automates social existence. If knowledge acquired by convenience is dismissed the remainder of acquired knowledge will be original and considered.

48

And for the richness of experience, dismiss convenience. Then to walk knowing every moment. Or to embrace convenience then the larger constructs might be addressed. And this is how a home is forgotten. Some may wish this. And those content with the ways and extensions of youth, them not satisfied with completed stages of growth, all is integrated, the large and the small. Nor to require oneself to live as adolescents nor to dismiss such a life as entirely unmerited. What is pleasure? What is accomplishment? What would you like to be when you grow up? And if such a question is a question of stages and accomplishments perhaps it is not a fair question? Next year I will write a book. To be an author then? It is to assume I am not grown now. Then the substance of the book is the allusion to what that person is. A book of poetry? Poetry about what? And if one is conjoined with their beliefs, one will never be an author, they will be the subject of their subject. Next year I will write a book about some part of nature. Then next year I will be the butterflyist, the zookeeper, the expeditionist, the watcher, the traveler, and a book will be its journal, its record. Or to live in one place defensively for forty years, for who can contest that as good and familial. Nor to think of what is good and familial if one lives without ends. How to live without ends? To wish no end to the day. What amount of joy would be required to sustain a life without ends? And if, what is one willing to give up for eternity? Are there areas of knowledge which should not be considered? And would I be willing to live eternally as a lesser creature? Do lesser creatures exist? Does death exist if to believe in reincarnation?

What discipline is required for living eternally? Is there a concept of progress? And what comfort if to believe all social creatures are one and alone, nor to be confident to find the other half of this love at every awakening life. Do I wish to live forever? With conditions. Nor is it fair to place conditions on eternity, for then to be limited among nonlimits. Nor have I been offered eternal life.

49

To know good is not to be good. How much to read in isolated rooms wondering at goodness and perfection? And if these constructs of being are the mark of character, to ask whether there be a difference between having read of good acts and perfect logical systems of knowledge, and the generalness of being a good person. Though to study goodness and make personal of its qualities, then I would say more likely to discern such acts in the natural social world if to have the privilege and courage of exposing oneself to that.

To know good is not to be good. I do agree, though to add, to know good does not disqualify one from being good. And then to consider, if there are those who are good without having considered the nature of goodness, and there are those who are good having considered the nature of goodness, the one side might disqualify the other as unexamined, and the other may disqualify the other as faithless and literally dependent. Both are right. And if, then to ask, will a social collective of goodness divide itself? If to live separately but identically, it may appear the examiners of goodness work toward perfection as institution, though do those without the inclination toward truthquesting by way of external mediums form any less of an institution?

To know good is not to be good. And why say such a thing? Because of having had some degree of exposure to schools of goodness, as most people do, I am drawn to reflection. That what is said may be good, though it is not enough to believe that all answers to all contexts and all situations exist as some referential body. For me to believe that would be for me to believe in the nonnecessity of thought. Nor to believe that no reference nor story has some civil idea I had not considered. And if the two schools, one disclaiming textual reference, and the other claiming some degree of textual reference, -perhaps they pass each other heading opposite directions. Nor do I choose one direction. Nor do I always read books in straight lines.

To know good is not to be good. And to add, that one without textual reference may claim the knowledge of goodness as much as any doctoral fellow. And to add, nor is that knowledge greater for its originality, for to add, even to know that good is not necessarily to be good.

50

When one's value system is discounted what does one turn to as moral reference? Then faith, if that is grand enough when a religion becomes small. Then travel if to wonder at faith, or travel if to be so open as to contest a faith. And if that atom of sustaining ness is countered, to search in whatever way for its reversal to righteousness again, or to recognize the system which countered that. And if faith is grander than a social system of values, then to answer to the worldly systems of signs and symbols or just the general cause of being. Or to say that, at another point in my life I did live to a code, as if those simple rules of writing were justice and supermetaphor, or to say that those years in boy scouts were lived with integrity and brotherhood. Then what limits to those systems, as if to cling to them. Or to start the personal evolution again from a course and a time which was without question as morally fine, and from that point, to examine the string of how I become again this, with a critical mind.

Though what system is perfect though? And to live without systems is, I believe, to have stopped the social connections for their imperfections. What social connection is perfect though? And if to be humble is to accept defeat not happily nor bow to logic at every turn, though to be humble is to contribute and to allow contribution. Call that life, though who does not limit their love, who cannot limit their love? As if love were a system, perhaps. Though love could not be offered to 100 percent of the people 100 percent of the time. That would be one enormous love, nor could it be physical if I believed that to be a necessary aspect of love.

As if I search for an institution which makes all things right and comfortable. Then apologies for that. For why to make a word and board for good things. But what fun and what mobilization an institution can provide. For welfare and education and good works, then people are doing good things under some banner. And they make friends and get married with those altruistic notions within the baseness of their relationship. I suppose what I fear is commitment

to an institution even if such an institution might be replaced by a better one. I suppose what I fear is a general world of do-goodism which is only part-time as if it were a post-college fling. I suppose what I fear is to live righteously on historical acts. Though to do nothing is to discount what needs to be done. Then apologies for that, I shall join but attempt to make no spectacle of good acts. Then be proud.

51

Everyday to wake up as a new person. What joy in that if to have meant to have forgotten. And lost in futures without memory. Or everyday to wake as a new person, traveling from joy to joy without limits or concern, nor is the best completed.

And what anxiety to reading self-help books. Whyfor to seek solutions? What is disturbed? What requires solution?

When the folly was not associated with mirrors.

And what is right was never considered with strength.

52

The paperboy has started throwing my paper in the snow bank. How to solve that? And when it is not in the snow bank it is at the end of the walkway, not at the door step as promised by the editor. How to solve that?

53

What do I agree with? Nor can I contest the physical elements of this world, their properties, nor the elements, the systems. Nor can I contest a mind approaches many things with caution. What do I agree with? Do I agree with spanking children? Do I say absolutely no? Then how to address the type of child I was? I could have been called

the behavioral child, and unreasonable. And reflections do not make me consider I had improved my behavior after such punishment. And if there was a punishment that did work on me, it was probably peer shunning. I think I have always been sensitive to peer morality. Then what is a parent to do if said peers reinforce bad things? What is incorrigible? And to provide a rich environment not as alternative but as primary, then prevention. Though why consider the word prevention when raising a child, as if to expect things might cause those seeds of thought to sprout. Or to believe a happy family will complete itself. And if to fear what children will become, then to have looked at one's own development in wonder. Then the gift of childhood is life then, and if to believe that, what a child does with that is their responsibility. Deferral? What is a parent responsible for?

What is a parent responsible for? Food and shelter? Law requires children to go to school, then that. Good role modelism. Biannual vacations. A physical presence.

54

And if I am a puppet, do I know who or what makes me do what I do? Does it matter? Or to call such puppetism service to a greater force? And do I hold puppets? To consider that is to consider all is social.

55

Speaking in sound bites. To have written too much poetry. Do I really think like this?

56

What is the difference between men and women? Today I will limit my response to: genitalia. For what else is certain?

57

Do mothers and fathers play different roles in parenting? As if all mothers and fathers were the same.

58

The operative difference between chronic mental illness and acute mental illness is the persistence of symptoms. Because another person cannot understand thoughts for certain, it is the symptoms of engagement or misengagement of the world which are interpreted.

And what is the variation of treatment for each? Chronic mental illness, depending on the social expression of that illness, would be treated on a regular and ongoing basis, through inpatient and outpatient medical and behavioral strategies. Acute mental illness would be treated as long as symptoms persist, and perhaps longer if a medical doctor were to encourage preventive medicine if they were to believe in the possibility of relapse.

59

On the types of crazy. To use the word crazy in sincerity is to imply that one type of crazy exists. That all crazy people are 'other' and external to the domain of social interest or qualification. Then to segregate crazy into types, like the DSM does, and for what purpose? The Diagnostic and Statistical Manual exists as a tool for the treatment of people with psychological and psychiatric symptoms. It also may have created a legal manner in which people might address the disconcerting ways of others. And if to forgo the DSM for its complexity, and to stay with the social identity of otherness as crazy for the sake of social fear or self protection, would be to disregard an interest in the qualities of the person identified as crazy, but rather to identify it so it might be corralled in some fashion. To use the word crazy with sincerity would be for the protection of one's personal interests. And the categories of psychological and psychiatric problems within the DSM, these applied could be used in several ways, including exclusionary practices and restraints, types of medical and behavioral interventions, and manners of treatment and counseling. The DSM use would still identify a person as socially other, unless it had a category for every person, though such a designation might be welcomed if the person were to wish for treatment. Then not all diagnostic categories of people

are willing to accept diagnoses, though who would not rather be considered by a formal label than just plain lazy?
Maybe no one. Then again, a label does not need to be accepted to be used and if a psychological problem were to have a social impact, then the use of labels is external to the control and wishes of the person identified as having problems.

60

Nor do I need to be the best.

But to glance around and do what is required
to do what is important
what is meaningful.

And the bestness as social qualification
then an institution to all good things and
a tiered system of degrees and intellect and
preference.

Nor do I live Saturdays in that fashion
thinking in social circles and cycles.

And again

if to types of people for interest
who is most qualified and
the person for accomplishing then
that would be the best at that.

Nor am I professional all the time.

Then let down guards to being
good at many things
when those days end abruptly for the world.

Or to be the best at everything then
for there are only friends we decide

what qualities are important.

61

Are we to remain on this world? Nor to know but to remain content in frames then. And who are those that look for elsewheres? The permanence of going away, for them having done something bad or for them having had something bad done to them, or for the generally disconcerted, or for the exploratory. And if to believe we might go there and back like little vacations establishing permanent settlements, we are young I say. And if that, is that to say the world needs to embrace the traveling sort, and creating little niches of open and traveling minds while sustaining the traditional loves of place for little homes elsewhere?

What I would like to see for futures is a retention of a modern rural culture, with nature intact. And scattered around that are thought institutions and vehicles for going and returning to spacey places, -little islands of technology. Are we not happy then? Probably not, for rural resistance is to the mind of expansionism, and the pervasive thoughts of technical progress clouds the clouds.

62

Thought to futures? And to realize at 38 that life is indeed short, nor is it done. Then write that list of things to do, and if it is enough just to write that list then be well with that, or to make plans for their doing while they can be done. And the otherness of looking at and reflecting life's station, what was that I wanted to be when I grew up? Not quite sure I am there yet, still looking forward you see, was it not a psychologist when I was in eighth grade, then a daredevil, then something for the money, then a teacher, then a poet. And if growing up is the station at which life turns to comfort and reflection, what will satisfy that? To think again of poetry, for in it all of my truths reside, but that is a way and perhaps not the content of living, and for that I require no changes. And to be of the mind of doing good, what about that spot of chaplaincy fever and what limits will that put on me? And if to choose what is the most unlimited within a frame, how to be comfortable within that, nor try too hard or pick another. And reason suggests the hardness and responsibility of being will be up and down in whatever choice, then reason is reasonable. And what do

I want to be when I grow up? A chaplain in poet's robes.

63

Who was that poet's doctor? Then we think about the medicalocracy. For all are conjoined with the frame of flesh, and from that then speculation. And if a medicalocracy discounts that which is cognitive and otherwise imaginary and insightful it will have traveled too far. For sure, the body is witness and vehicle and mover, but it is I who act. And to require a body indeed, and those in that service, all applauds, then weekends pleasure comes. Nor to forgo that body, though what are the fruits when a body is completed and the trials of living are secure? Then to embrace that until a body requires maintenance, nor are pleasures nor memory gone then, for to have lived is no idea, and the confidence of being is from the last regardless of how I am presently positioned.

And what integration to faith to medicine? Then technology is at arm's length, nor do all things mix. Though they can rest next to each other and complimentary. And what is power? When to feel threatened the institutions of the body hold to those ideals. When to feel threatened the institutions of the mind and of faith hold to those ideals. Every person to their corner when corners are defined and when lines are cast. What brings us out then? Like time and the human nature which does have no lines. We go backwards when alone and self-confined, to safe places, to safe ideals. Who does not require some zoning or either we turn to a mush of social identity.

64

Are you still wriding? Did you say writing or riding? Wriding, like that article of yours I read. Oh, that, yes I still write. I used to write a lot but I would drink whenever I wrote. Then did you quit writing or drinking? I still drink. Good for you.

65

But still it moves. Said to have been said by Galileo at his sentencing. And if he is right, then, but what words do cause is the question. And if a social institution to slow the pace of progress, how much insight into social institutions do scientists require? For not all are up to speed in the free thinking arena, and some turn to authority to answer those questions while they live their lives freely in other ways.

66

On chasing women. Then there is the ordination practice of courtship and doing the social legacy thing. What we bring to another and what can be offered. What is interest? And from that the strains of people become more diverse. And when the world is sufficiently dense, do we then share a brain? On chasing women? For some I suppose, then plan a life of chasing as well when one is caught. Or to consider what type of relationship to have and live that way then invite someone into that. On women chasing men, what do I care for, and if to be invited into that then what is consent and what balance is there to invitation? On establishing children as a foundation of a relationship, then to accept that children require a loving and nurturing environment, and if, to act in those regards. But what are acts if not meaningful? I say love comes first, then the children from all of those ideas. I say children come first, and everything in support of that. I say neither and have a lot of sex and the children come then to fall in love or not, then raise the kids or pay child support, expect the village to do its part in childrearing and be proud for having left some seed and legacy. I say legacy exists if it is only sustainable though and if we only reproduce as animals and without faith then I suppose we can be proud we still use tools. Then go and have sex and eat and go back to the tools tomorrow. Then invention is reserved for our professional lives, and perhaps that is how it should be, for that is separated from the personalisms of social intimacy. Then what is a rounded individual and without the borders of vocational and avocational lives, for they are the completed ones are they not? And if so, then how do they balance their sexualities and courtships with their tool usages and faith? And if I am the only one to think too much about that and about such things as objects of study, it is no wonder I am the fool in love, for love, with love. On chasing women, and what is the game, and if it were only words then we would all be caught from physical relationships. Who crosses the physical line and under what circumstances and with what consent? Nor are such considerations natural if to be considered. Then I go about having fun and wish wish wish for that love and grow old and sympathetic for not causing love, but rather for only wishing wishing wishing. There are many ways to grow old,

and if you enjoy the chasing game, then, and those may be ends for some. And what is it to settle down? When the game has become permanent and pleasurable and monogamous I suppose. For fear of growing old or for whatever reason I suppose. And who does say, 'that's no woman, that's my wife!'?

67

To have grown old and settled in philosophy. To have said one has learned enough formal. And if that is not a philosophical decision I do not know what is. Perhaps lazy or perhaps a deferral to the standards of authority, to say what is old and without social attachment is to say social attachment is now philosophy. To say books are written in isolation and inherently reflective and disconnected, or to find a book which is not written, then to give up on reflection.

What do I struggle against? I struggle against the stagnation of character. And if, to be as stagnant among a commitment to literature or to be as stagnant among the minds of commitment to that which is not literature. What is individualism and who is the model individualist if I do require models? Jesus? Mohamed? What is a hero if to look to social models and cling to that which I respect. And why do I respect that? Nor can I say how many heroes had heroes, or if they just lived their lives in some committed fashion, to apes or to minerals or to astronautism, then to appear as independent individuals and I follow their path but not them. For if those heroes were finished with their deeds I might not have so many questions, but rather a list of their answers. I struggle against copycats.

To have grown old and silent in philosophy. Just to have grown old when the thoughts are to the body and its maintenance. Then become a doctor for knowledge, then become a nurse if a spouse requires care. Become what a life requires, nor to think of that as philosophy, for really now, philosophy is small is not philosophy small? Then to die and at the last moment to have established that that last philosophy was actually religion.

Though who does really put that much thought into philosophy associated with aging? The specialists perhaps. And the rest of us trod along wondering why I think what I think at age forty, fifty, sixty and after. And if to think about it enough, the question comes: how to remain young? And I accept that question as philosophy, for never to grow old

then. And what courage to retain that question until the last?

68

To replace a value system with an idea. And what value system is associated with an idea? Then to the subconscious, as if a value system, that which is acquired by experience, could ever be left behind. And to think of an idea, would it not be inherently consistent with an existing value system, whatever that is, formal or informal? And the starts of science, as if their origins did not begin with adolescent and culturally young thoughts. And if ideas are brought without history, to ask if it is possible to step away from my own origins and the origins of culture, as if those pasts did not germ ideology. Or to say those apparently distant thoughts to hopscotch too are from genetic origins, or to say physiological change is grounded in environmental being? Perhaps too evolutionary an idea for some, though what is not speculative and what is not certain?

And if to say science is an idea, and if, to say scientific method and its commitment, that it be enough to replace a religious institution, or that it serve as an alternative too for those transgressions we can fear; and if to say methodology is religion, the course of consistency, and discovery within that, nor can I speak for what does work outside of myself. And if to cling to law, and if, to believe that law is from the formality of literal constructs, foundational biblical and otherwise historical foundations of philosophy, and to ask what science does not carry itself in records? The good science does not carry itself in records I say. And if, to respond that records are the course of novice repetition and they will be gone when we are satisfied and content. Then we will all be scientists and will declare that as value system for its ways.

And is it not all about ways, for when thoughts make their permanence as reflection, then resistance and counter resistance. But a permanence to being as ascetic, what community participation, especially for those including myself who resist the notion of collective thought. And for those anthropologists ever concerned with an externality to righteousness, how to convince that that responsibility is associated with decision, nor can one remain other lest to loft academia to places like obsolescence, though thank you for that book, that was socially reproductive and I now too take tea with me on hikes. Or to corner oneself in words, for the idea that who is not literal and this is our union,

and to force that, who then does not start another language, another value system then? What is cultural sensitivity?

69

What force is there to media? And all of education as strength to develop internal opinions. And who does develop the mind for not just responding to popular or unpopular thought, but for starting original thought. Then learners are for and against that originalism. But that is graduate level, is not the course of independence graduate level, or either the course of being without any education at all even if that thought is socially redundant. And can a thought be considered original if it is independently acquired though is a mirror to another existing thought? Then what is copyright and if a copyright or trademark stalls social progress, will this not be seen in a way?

And the question of collectivity, and what energy is associated with free media, and what responsibility is there to free media? For a society educated in a frame consistent with the expressions of news, to recognize the qualities of truth and urgency within those broadcasts, then what of the introduction of a multinational news force whose headquarters is half a world away? Are we so open to respect a news source in our own language though spoken with extranational intentions? And they say to turn it off, discard the satellite, wander, wander, get your own news then. Open a printing press and begin as subversive until in ten fine years you are mainstream, then declare local, local, local. And what will be said differently if the stories still come from AP and UPI, then given dues, though the bulk of proceeds go to local program development and local salaries.

And what is media? Are educational systems media? How about entertainment or productions of any sort including organized athletics if to watch teams from Portland and Cleveland and to consider their meeting news and newsmaking. And to think so broadly of media, that anything socially introduced is media, what good is there in that? As if to say conversation warrants editing and production. I would rather limit the notion of media to the traditional genres of broadcast, electronic, or print, for in so doing we retain the notion of personalism as news source, including the humanistic presentations of information like lectures, as important and only susceptible to criticism in a personal or reflective way. How else to keep this notion of information separated, because what is my own is formative and tomorrow I will hold the right to say otherwise, to amend, to reflect. And as if a more formal information system could

not change, but then I am no committee, nor do I respond to advertising pressure that I am aware of.

70

Where have all the hippies gone? Maybe they were all satisfied, maybe they reconciled with the establishment. Maybe they became the establishment.

71

Politics can be divisive. Though if it were not called politics would we still not be divided. For the field of politics contains the method for problem resolution. Or it contains a method for problem resolution. And if to put too much faith in politics do the other strains of living bow to that? For to have once loved gardening for its ability to carry the mind away, and then the circles of social control, nor can they be resolved except for time. Only to watch things happen, to offer a point of happiness and see if it takes. And who does not want happiness, though it is likely not evenly considered as ends for all social groups. Often problems are not with identifying the best possible solution to a problem but identifying the two problems out of five which can reasonably be addressed.

And if patience were the ticket for democratic contentedness, how long is patience then? The vocabulary goes stronger and stronger until solutions are located and you then find yourself as the committee chair to the city beautification commission. Speak loud enough and you will be held accountable for solutions. And this is a good thing I believe because solutions are to those who will benefit from their action. And if a solution is futile, the process of problem solving can be empowering or enlightening to those introduced to it. Democracy grows old with those same old people that might as well be shopkeepers. Democracy and its players are more and less than that, nor is there a metaphor for what is required of them.

And the divisions of politics, there should be a division for every person. There should be a categorical frame for every elected and serving individual. And when congress makes as congress does, the broadness of opinion, if broadness is not undermined, is its strength. Then to imagine the general population as a congress with an even

greater broadness of opinion, why should we not tap almost everything social?

72

Then what is to cling to power? Who would be willing to soften a grip when doing so could put them in another position financially and socially? And likewise, what minor force would end a struggle for equality in the interest that hope will bring prosperity on its own? Rather to believe in the power of ideas, that a force of thought can expect to be challenged, but its truth will bring its holder to fronts if it is a social solution of some sort. One can expect to be challenged if one is a challenge to existing social states. Nor does this mean one is disqualified from social participation if to have come from different foundations, rather the question is how do new ideas fit within existing models or change them in a sustainable or improved manner?

And if I have ever been power hungry, was this because I was not heard? And if I have ever clung to power was this because of a fear of change to what I was comfortable with? And if I have ever clung to an idea to the point of isolation did I consider this a test, and then did I grow religious wings?

73

I would say I have always been a faithful person. I cannot remember a time when I did not say prayers at night. And as I grow older and as I am exposed to other value systems, do I think less of my own, and am I willing to adopt new value structures? I do not think I adopt new value structures, but the things I protect within my existing value system is broadened. And if this is the same for several people, then to say that faith does not change though that which is within the domain of a faith is altered by our experience. The word religion may be arbitrary with this, for does not ritual and religious celebration fulfill the same purpose for its celebrants regardless the chosen path? Maybe not. Some physical rituals may bring a celebrant to exhaustion and dream states, others may bring enemies together in a sociopolitical encounter, still others may worship natural events like rain or harvest. A ritual is not a ritual, nor is any religion any religion. And if I am satisfied with my own ritual practices for being comprehensive enough to encompass all aspects of living, then good for me, and what littleness to believe I live as completely as all faiths when I only live

one faith completely. Though is it possible for one person to live culturally plural? I think a person requires one word to call their faith, but within that word I will struggle to celebrate the many things worth celebrating in many ways. And why one word for that? So as not to confuse myself.

74

Not running away nor addressing. Then thinking about the courses of living nor history. What is pleasure if to have left sources of joy, and to move ahead for not to dwell. And do I travel partnered or in isolation? What is worth wonder? And if to consider modern friendship, who would be so grand to make history small with me, and unconsidered except for now? Then to evolve then to discern from modern starts in other places. Nor was it I who finished talking, though who does concern themselves with time when friendship is not questioned? I only go in little circles until evidence rights wrongs like change and selfism misunderstood.

75

Nuts. But still it moves.

76

Who sees the farthest? And what scopic eyes, and what magnet brain visions, allows more than themselves? And what peace to know how it all does fit together. Then social circles do not live among though, nor does beer make near, nor does tea free. Then isolation to them whorls of thought making so great a sense it is unapproachable. And who cannot make a religion of the truth of systems, and counter religions to that. For no person can claim the depths of everything, then truth becomes antitruth, for that is what will protect the most of us. Nor wonder to why the counters of science are illogical, for they must be, for counter to truth is irrational and started differently than curiosity, and started like defense. And they cling to that. They cling to that until science retreats and says 'there may be some uncertainty here' or they say 'but this is small and unresolved and leaves little room for social

metaphorism' because we all realize social metaphors have the potential of turning to practice like that whole black hole thing and that whole string theory thing.

77

Materialism old and new. What for those new clothes, that new bicycle, that new vehicle? And who does ascribe meaning to newness except its first buyer? And if social reports call something more representative than its initial pride, what closet does it go to? Nor to be young and without attachment, and without the digressions of social metaphorism, for that toy was only fun, and those book titles were only captivating. Nor to look for truth when that was considered topical and in relation to the acts of the day.

And when life science begins really, and the wands of electing the most important brands sparkle, where to go then for comfort? For no one wishes to go to the synthesis with material for they never return. And the response to owning, to ownership, to possession, then to give away the moon, to give away all that is great, and be happy and content with the night, the weather. Nor is that social to pass upon every material with social meaning. Though how many meanings can a world sustain, one for every person, one for every identity?

And if the cross, and if the connected pearls of science icon bring us closer, to walk slowly for not to be obsessed, for not to mean too much else risk the binds of social spheres. And how to love when to say another person is their body for they must be if we are mortal. And to have begun the practice of giving away things at the risk of possessing them, though I do not want to give away that which I love. Then what is care and what power do I have, what control, to make another more important? And are they then the same and do I continue to love that through change?

And if it is easier to suppose only the control for oneself, and if to let away all of that which the potential of control is mixed with fear, for we are always the same or else we do not love anymore. Then a soul must exist which does not change and cannot change regardless of bodies and what experience does come. Nor have I given up on love but only to go slowly into that memory, all the while discarding materials and metaphors for the real thing, like the source

is the real thing. I love the source and what it brings.

78

The uncertainty of social otherness in positions of control. For to have kindled relations with likeness, or to have associated with a social corner and to have grown to likeness with that corner. Nor can the other be kept away, then slowness for actual integration. And when the formalities of integration began in law, only a start to when an otherness sees through the physical bounds of admission and asks for rightness. For to not be in some control of the way social spirits gather, or to listen to the lists, the necessities for compliance.

Though, oh, the world is complicated and will there not always be the other? Is not proximity to likeness, and to stifle travel, it is to stop the exchange for larger worldness. And if, then to acknowledge the other is inevitable, then what modern course to the allowance, for not to repeat the stops which have happened and will cycle themselves in perpetuity. And the dominant systems, are they dominant enough to sustain the first extinction bursts of language and defusion. Let out the language and if it does not present itself for it wanted more than understanding, then to answer what?

I do not know. Though negativity breeds negativity and if that churns and spoils itself without the constructs of directed social leadership, the social separates itself into those frames which do lead. For people do require a cling to goodness, and if that be not socially universal it does become ideologically universal. Then we all walk around thinking and protecting ourselves and fighting even for that which was once without contest.

Though what is feared in separation? For to breathe easy then and reengage what is important. For a long time people have been told what is important have they not? Then, enough! appears as resistance, and perhaps it is. And the quietness at first making everything other, then letting in that which is important as they qualify. Born again slightly, and how far inward are we compelled to deepen ourselves this time. And if that in the presence of leadership, or by the cause of leadership, also to think at what badness I do cause for I too must qualify in some parameters or either I socially dissolve.

79

What health to cigarettes? No physical health to cigarettes. What mental health to cigarettes? Escapism, if such thing can be healthy. What social health to cigarette smoking? The existence or at least appearance of otherness. What health to social otherness? To defend the idea that we all are brought differently. As if to justify cigarettes for that, then why smoke alone? Addiction? Practice? Death wish? Frustration? To be without control? Social participation in something tabu? To resist the idea that someone else does have control over my actions?

80

Self control is noteworthy. For them to have controlled and to continue their control, knowing who to pay respects to, who to engage, and how to act, of course they will be socially successful. And what is given in controlling oneself to social standards? Is free will compatible with a mind for ever pleasing others? If to know others intimately, then pleasing others may be some sort of challenge. For who does wish to be agreed with all of the time? Maybe professional superiors, but I doubt that. Loved ones, friends, even acquaintances; what memory is there to the person representing the acts of service and compliance ever? For service and compliance is to institutions and social systems, not the person you stand before, and to speak freely, the devil's advocate plays an important role in bringing up uncomfortable things. And if that person ever plays that role, then call them poet, for they corner themselves for their insensitivity. Then what balance to challenging and affirmation? Nor, I add, is there a single strain of poet, but such an identity does allow them to be disassociated with, and that is important when considering what is good and or truthful. Self control, and to the poet who identifies themselves as such approves of their self distinction as other, or to the poet who does not identify themselves as such may be resistant to their otherness and become the recluse or the obsessive, but then I would say that poet's self control is limited. And if we do make our paths, or the paths are laid out before us that we may choose how to follow them, with ambition or either cowardice or awkwardness, how long to have settled and to be acknowledged for settling into oneself and one's mission? Call that self control, for to be comfortable in what is before me, it is to be well, and only to remember to invite and live generously I do say. For that mind brings the peace fuel for living day to day.

To be born as a blank slate, that the environment shapes us, this must be a position for educators and parents. And the other position, that we are all predestined for a path, that the environment only brings out a character which already existed, who takes this position? As an operative theory, and in the interest of the social maintenance of systems, it is much tidier and less expensive to believe in genetic predisposition. Psychiatrists and medical doctors, and those wishing to disassociate themselves from their subjects are able to maintain a distance, and in so doing, maintain their own value system. One who is exempt from learning from others will find the argument that an environment is little matter to social development compelling.

Democracy expects that people are given equal opportunity at birth. This is to say that anyone can become a banker, a lawyer, a president, though what of those positions which are not yet molded? And the mind of equality should also allow for the free enterprise of social self placement. Though the confines of overpopulation suggest there are only ways to be free, and to be offered equality within those ways is maintenance to the system. And if to assume then that a culture has become developed when the enterprise of social invention is stifled in the interest of social democratic equality, is not authority all the same? And what motivation to creativity when independent thought is commissioned and framed by commissions.

I cling to the notion that we all make choices and that is part of being human. And if an environment restricts its participants then of course the outcome will be the stifling of genius, intentional or not. And if a particular area for accelerated learners, then how to determine the qualities which qualify one for that? Social engineering is this. Nor can I disqualify the notion that biology does predispose one to certain characters and aptitudes. And if to assume that, what relationship does an individual have with their environment, and what responsibility then does authority have to recognize aptitudes and bring about a type of development best suited for an individual.

And if one education does not fit the needs of every learner, who will be the first to say resistance to social selections is the fairest it can be? Social qualification is not consistent with the traditional ideals of democracy, and

what of the person who wishes to become an artist by way of studying physics. And if to concern a system with the differences of one individual which appear to be 'trying to be difficult' then what can be said of a system's experimental foundations? How best to manage learners equally if not to throw a system's thoughts in the air and say that education is done. Gather ye own rosebuds. That would be a lesson in itself or either the path of least resistance if a system is to disqualify itself from its mission.

82

People grow weary and numb. Or I should speak for myself, I grow to disassociate myself from the social discourse of politics and social enterprise. Even the programs I involve myself in I try to make a formula of progress, and no wonder programs lose their luster after they have become cash cows and institutionalized. And the programs I sit in on, do I find myself as troubleshooter, do I go in already having accepted a role? We all do play roles in social development, though in my personal life I appreciate spontaneity the most. The new words, the new ideas, and to learn to advance hopscotch to the next out of not losing interest in the qualities of life.

And if there is something I truly believe in, then to attach ends to that. Like poverty, to attach measurements to social standards of living. Then to qualify success as having met criteria and only then to be happy. To be dazzled by a program which reaches benchmarks efficiently is to attach joy to success. And the criteria for social maintenance are the ends which are ever in question, and perhaps those are the discussions I grow weary of. For I cannot question the importance of a program which offers unconditional welfare to an underserved population, but then the dialogue begins of welfare states and civil learning and social behaviorism. Do not make gifts too easy. And educational systems, educate for social maintenance, educate for workforce development, educate for character, there are different criteria for each program.

Then what criteria do I say? Give financial foundations to every person, regardless of income, this is unconditional. Public education for every person. And if the nation seems to slip back to the nonmotivations of noncreativity we will have at least proven a point of human nature. That will be to say, at balance, 33 percent of a population would rather sit and do nothing than voluntarily participate in social development. Though if that balance is discovered to be 10

percent, that the other 90 will choose to be socially productive and reproductive, we can say that human nature does tend toward progress, and that the restful 10 percent have not been sufficiently inspired. Call them the people of the future, nor can they be forgotten.

And what to think of dissent then when 90 percent of the people have accepted the pleasantries of social being? Perhaps one mold does not fit all, though a lack of any mold will disqualify an even greater number of people. Numbers, numbers, perhaps that notion in itself when considering people is worth dissension.

83

What is the function of hospital chaplains? Rather to divide the work of social welfarists into practical and spiritual/motivational/mental healing camps. To acknowledge the potential for emotional strain in the course of physical injury, and how to heal from that? As if the types of religious institutions provided the remedy for such pain? Perhaps, nor are they without some healing powers. What does get a person back on their feet? Then what is mental health and to ask if mental health is better kept for mental health professionals? Or if there is a substance to the mental health of acknowledging God, as if a higher force. Or if the idea of God within health care systems is a threat to hospital authority or health professional practice. Nor to believe that a patient is required to spend moments with chaplains. Just the question: where do they go when they are not inspiring the sick and the family of the sick? And how to add that to a hospital bill?

84

To speak constructively of alternative energy sources, because the finite means of lighting our houses and driving our automobiles will not last forever. And to take from mountaintops, to steal from beauty, are we not juvenile in our insistence on collecting things, maintaining a way of life? And how long would the average person survive in an older world, and what percent of a population could manage a transition from modern fuel gluttony to personal sustainable independence? I do not offer a guess, but only to say that we are dependent on such means. Moreover, even those with the knowledge for personal independence, they may be cornered into apartment and suburban living for land is

not unlimited anymore. Though to think of alternative energy sources as the only way out of the bind we may find ourselves in is a fatalist perspective. The reality of this predicament is genuine though we do not find ourselves in this position overnight, nor will a solution be immediate. And to speak constructively of alternative energy sources is to acknowledge this position, then to embrace the possibilities of learning and acting upon good ideas.

Energy is a tiresome subject. And we are drawn to its subject by way of lifestyles. And when lifestyles are threatened do we not try to solve problems with immediate remedies? Though long term solutions are more clever in their making and require guidance and leadership. Long term energy solutions are programmatic and comprehensive. What do I propose? How about considering the harness of natural things that move? Tides, wind, geothermal springs, the sun, even nuclear sources. With little emissions these sources provide the possibility of healthy alternatives to carbon based fuel. And with the exception of nuclear energy there is little risk in their implementation except cost. And for nuclear energy, even if there is a great deal to learn, then the question, am I willing to accept a risk? Then to ask how confident am I in the abilities of government or private agencies to manage a nuclear power facility for 200 years? If I am not confident, then develop my confidence though I hope it is not considered a panacea.

85

The protest that moved in
the opposite direction of its subject before
returning.

They stood holding signs
set them down
went and ate a sandwich then
returned ten feet closer
with wind at their back.
And what is thoughtful enough
to think ahead like that like

slow paces?

Judgment

and that the course of change is

slow and

a managed solution is quiet

nor giddy and improvised.

86

The role of writers in society is witness. Among historians, witness to the past via interpretation, among scientists' records, witness to physical and other potential, among anthropologists, witness to sociocultural aspects, and among poets, witness to experience and witness to the mind. I do not doubt that all of writing is interpretive to some degree for every witness is a person and approaches a subject by way of a perspective. Even the greatest writer or even a team of many writers could not record everything relevant to a subject.

And the integrity of writing is developed by the credibility of the author. If a person were to write something important and never having written prior to that, and if the interest and literature on the subject were saturated, I think there would be a smaller audience than to that author who has developed a readership by way of style and trust. Indeed, anyone can say anything, but who can convince me, and who do I allow myself to listen to?

The role of writers in society is fundamental to what happens. People read morning news which undermine a day's activities, people read fictional stories which direct their attention to real pressing issues which are then addressed, and scientists develop method and strains of inquiry upon each other's recorded ideas and experiments. And when a writer is personally targeted for their controversial writings, a population will take interest, as much for the curiosity bred by controversy, and as much for the defense of freedom of speech.

And whether or not the existence of literature is a mark of progress or a mark of digress, only to ask who chooses to read, who is compelled to read to keep up, and who is forced to read? Those who find joy in more social forms such

as picnics and parties may counter the notion that education is literal. And with the spring of new media, who can defend the notion that books are a primary source of knowledge? And if a writer were to exist as social and representative person as 'go to thinker guy' though without the interest of an audience, do we allow the notion of free marketism to determine what is literally important? And what is unpopular but important and how is that saved?

87

Interpreting is not just for academia. A free society requires the idea of interpretation for each of its citizens. And would I defend free access to open ideas? I would. And I defend the ability to proudly say something wrong as much as I defend a person's ability to retract and move forward on a new and more reasonable or more interesting line of thought.

And the time I questioned everything social, from science like space travel, to politics and social control, to history and whether there existed a premodern age. Happy to have questioned such things, but also to realize not necessarily a confidence or truth in such things, but to recognize in myself a faith that such things did and do occur. And the shift from pressing other sources as truthful, to the responsibility of the assumption of faith in such occurrences allows a more socially reasonable line of questioning. I can still doubt things to eternity, but to realize that such doubts may be endless, and then to realize that to accept things as faulted as they may be, will allow for their development into a more perfect semblance in the future. What is perfect, really? And a responsibility to question, then, by way of interpretation, for from that I recognize myself among this otherness, and I also take some responsibility for its improvement.

If academia does have a social purpose, then, to recognize that as the presentation of fundamental problems over and over again to every incoming class. Such a perspective turns academicians into labor workers. Though how else to save freedom of thought for a general population? And if, then to ask what is fundamental and who determines that? This year, Greek educational theory, next year, foundations of electoral systems. Which is more important? And to take responsibility for context or to say that a subject is fixed and should remain fixed as long as I hold this position. That is interpretation in curriculum development and who could argue with the constance and stonyness of

some subjects.

Though how to teach interpretation? Any subject as a whole is fertile ground for the institution of interpretive curriculum. The arts are particularly good for critical thought because their nature is so subjective. And given a subject, how to teach defense? Ask questions? And if there is a purpose to lectures in the development of interpretive critical inquiry, it is to present a case which can itself be questioned. A lecture is a foundational lesson, and the following interpretive exercise, which is the important stuff surrounding that object, is the attitude of the mind which will be carried into life after the lesson and after the schooling.

88

To contribute. To contribute with ambition and risk isolation. To start one's own for who to answer, then to accept isolation, then to bring forward other ambition. What is collective and what is leadership among that. To share principles, to share form. And to accept form for the substance of gathering, for what does come then when the appeals of togetherness ring.

To work in isolation and to bring forward efforts to group litmus. And how tolerant is an isolation to open itself to a collective criticism? Then to consider the constructs of creativity in reference to collective thought, then creation is in reference to collective thought. And what is kept alone? For to cling to the selfisms without audience, for memory I have made things proudly for myself and that were what brings me to invitations. And if that were not perfect, nor to be considered in some reference to quality, only to have made things, strung beads together and I do wear them still; nor to have tied off the end yet.

And if I am given to offering now, and what reference is that to the self when products are social and contaminated by that. And if to say that all creations are subject to social criticism, did I ever declare service? Then what is resistance if no consent for being among? And if to separate one's creative efforts, for who does not separate themselves and who cannot separate themselves a thousand times, and to give twenty-five percent of efforts and the rest are stillness my own. Or to suppose one folder for 'that' group which shapes each other and is each other, then

a remaindered 75 I live within when I am alone. Nor am I afraid to socially improve, and for that, to consider the nature of contribution is to consider the possibilities of collective effort and perhaps friendship. Nor to look beyond that if that is great but I still do save a room for myself.

89

To think about the past. I saw a t-shirt which read something like, 'the devil brings up the past, [unknown] brings up the future.' How important is it for an individual to connect the lines of their history? Likewise how important is it for a culture to keep historical records and what responsibility do individuals within that culture have to consider that history? Further, how to balance the past with an attention to the future? For I do live do I not, and to think where I have been is a sense to what I wish to make of myself. But do I require that sense of connectivity to the past? What is wrong with just advancing on what could be called impulse and spontaneity? The examined life is the foundation of this question, on whether I wish to consider my own psychology and reason, for from that I may attach myself to legacy.

Then what is desirable in legacy? Perhaps it is enough to bear children, then one is exempt from the thoughtful process of reason. Though how boring to be without intellectual interest, I say that myself, then again I have social attachment problems and perhaps the disclosure of intellectualism is a retreat from the social responsibilities of parenting and progeny.

What is social genesis? I do not argue that parenting is social genesis, though could social genesis be considered some form of idea-bringing? If to accept that then one is brought to the station of social responsibility. And if that, then one is brought to consideration of the linearisms of being, both personal and collective. And if it is too complicated to accept ideals to be as important a social genesis as parenting, and if it requires too much faith, then to allow it some secondary or tertiary status? Though idealism, I believe does require some status, for I also believe that it is the rules and order and cause by which we operate, examined or not.

To think about the past? I say if you find that interesting. And to be courageous at that which prevents examination.

And an appeal to consider its relation to the future if you find that interesting also. Then go ahead and wander on impulse and spontaneity for that is fun too, but not just because the alternative is too complicated.

90

When one brings up representative politics the first thing that comes to my mind is the system of social governance. Representative politics is much more diverse than that though if one considers art. Politics is social and art is inherently representative and symbolic. And if to accept the notions of art as politically representative, that every piece contains some social statement and some social election, some social message, then the examiner of representative politics is naturally the art critic. Likewise those individuals volunteering for political service put themselves in a position to be ideologically representative as well as physically representative (consider political appearances).

The foundations of examining political streams are the same as examining streams and schools of creative forces. We are all brought together and separated by representative things. We copy that which is good and desirable and we shun that which is socially undesirable.

And if there is a competition to representative politics I would call that something other than good; I would call that marketing. For to see or hear something desirable, without the social directions of curation or publicity attached, that is to connect with that idea. And that connection is how I sustainably lead my life on a path. The introductions and educations and marketings associated with representative politics may be temporal, in that I am immediately convinced of something, though only in reflection am I truly convinced of the merits and importance of an idea. To do away with marketing and ideological expansion techniques then? If such techniques are to offer more than answers to questions I would naturally consider, I would call such persuasions corrupt.

Then of the artist? What morality and what consideration of corruption exists to the primary creator? There are no limits or parameters to the art itself, but what of the artist? As all art is of something else, only to assume responsibility for what is created. And the potency of ideas, if they are to arrest a population? Then to ask who is

responsible for the politician who is a representative buffoon? What buffoons made them represent that?

91

What is strength when strength is ill then questioned? Or to have built foundations for perpetuity then that were strength and requires no animate. Nor to believe in strength as isolated and the character of one, then question all leadership. Then a messy mass of inclinations, and if that were so, that leadership were no ordinate, what is the course of professional degreeism including elderhood?

And if strength were ill then questioned, to carry strength I do like banners and flags and crosses. For holes do collect leadership and questions are given answers true or not. Then truth is requisite and substantial and that old bearing truth rings its ears once again and answers in compound regardless religion or social order. And who cannot find the existence of natural energies when they are revealed once hidden in ivory towers and boardrooms. Nor are questions isolated then. Nor are questions requiring qualification. And the answers then strength becomes that and herald new systems in old buildings. Has that not been the way of?

And if to be personal, and illness comes to us all, does not illness and ends come to us all mortals? But love is always attached to the stuffs of families and friends, nor was strength ever announced (after adolescence in any case). Then we hold hands for what still is and for remembrance. And if the nurses do say not to care if one eats, nor am I a nurse. And if the authorities of medicine discriminate as they should, nor am I a doctor but only healing.

92

And if given the legions of thought by audience, that someone did begin to listen, then where to draw an attention. As I have listened and brought first principles to literacy, then that becomes exhausted. As I have learned medicine and its purgatory pigtracks if not to keep ones' head above the institution and dwells of all information relative to the self, then that becomes exhausted and tired. As I have sucked from one religion until its faith is not mystical, and as I similarly suck from every religion like the first, then that is exhausted and tired. Then to sit in isolation writing of the

hardships of exploratory goodness. Then draw an attention to paths as all ending writers do, for then to realize that to have exhausted the best subjects, then the path is exhausted and it is time to die or either live in restraint or invent. Then the imagination and to find if that is exhausted the well is a bone, nor to listen to the otherness of opinion for that is already known and typical.

And if an audience still listens, then why not to offer that which is personally spent though otherwise valuable? We all are social workers then and imaginary founders. And look to youth for that begins early. And look to primitive belief for that is young and forming. And to assort that which does ask questions, for the interests of social service are then institutional and if the acts of giving knowledge are no longer creative then administrative one becomes. Nor am I administrative. Nor to form administrations lest to listen, for I too am audience. And I respond as audience, do I not? As if this were dialogue, dialogical, conversational.

93

Then people eat not for the body but for social acceptance and social intercourse. And the strangeness of filtered objects, what maturity cannot disagree that the names of things determine the intentions of things, and what goes into a body as particularly and socially linked then is made into some referential acts. I am what I eat. Then grow socially fat and wise for knowing, then grow physically fat for forgetting that a body is only so much.

94

She likes younger men. She likes black men. She likes catholic men. And who is not the ageist, the racist, the religionist, who does not call clouds to difference when looking at the menu for mates?

I like women my own age, physically healthy, average build, open-minded, monogamous, and with personal interests and passions. Helpful but not too helpful. And, oh yeah, caring. And likes poetry enough to know that it is not all correct, truthful or fixed.

95

What do I assist? And how have I learned to offer? For when one only requires assistance, how long then to offer oneself? Or how long to go without assistance for to realize that one has not traded favors? Then of a mind for giving for receiving rather than to do good for the sake of good.

96

Confucius say morals. Then morals are good.

97

Jesus say morals. Then morals are good.

98

Confucius and Jesus mud wrestle. Then mud wrestling is doubly good.

99

What is physical education? To train the body? To train the body to do what? Then to what ends will the body move? There is not a direction built into the curriculum for freedom has no direction. And if the games are installed into physical education then it is the games that are with competitive ends. Nor to concern oneself with the mind, not that it does not exist, rather to start the body. And what of history? What is this? It is something if not depressing. Then depression is the source of acts if depression were thought. Then those not entirely concerned with acts are thoughtful if not depressed. Or to be depressed is not to concern oneself with the physical construction of acts. But

I say depression is a socially categorical designation, nor would a thoughtful person remiss in their acts necessarily consider themselves depressed.

100

To recommend reading. Nor have I a book for you except company.

The lists to start as

knowledge starts.

Then what is enough to go forward as?

The last two books from yours were fine though

uninspiring nor can I discharge them for where they came from.

I will title the next:

response.

101

Response to the intentions of

framed arbitration.

As if to require the arbitrary.

For we separates hold hands.

For we mystics hold hands separately.

And if a middle to air

I say war is your cause your fear your boredom for

are we not little who mean

something?

Response to the intentions of social disease.

As if isolation were not

considered.

Then I am only lonely in
response.

For security hides and health is strong then
I come from darkness.

102

Patience. patience. PATIENCE. pATIENCE. patience.

[pause]

zen

How to know when to come out of that?

Nor are ends considered.

And to be without ends is to be without time, then nor is patience reasonable.

Okay then some ends.

Change the subject.

Find a hobby.

Move real slow.

Take an interest in slow things and cyclical things.

Just sit there and grow fat.

Learn some shit, call it logic.

Forgive everything.

Think about material.

Sit somewhere comfortable with eyes open.

Develop a social sense. Tell people what to do.

Start a school.

Teach some shit, call it logic. Call it science.

Watch legacies.

103

When one works in a caring profession how not to call caring professional? In the course of professional responsibilities, that one is expected to provide personal cares and moral support in all circumstances, then to have a personal issue strike, how to manage one's personal circumstance as differentiated from professional care. Perhaps there are levels of care and there are types of care which are voluntary and those which are involuntary. Though given two circumstances, one professional and one personal, if one were to have an exact knowledge of appropriate response, then a quality formula would not encounter any bounds. Except to say that who would want a formula for personal care. And within the personal domain, then to ask what degree to this love and to what limits do I enlist

myself by that reference? Then to be comfortable in knowing oneself, and from that, the bounds one is willing to commit themselves to in the care of another. Then the distinction is to the degree of the relationship, and such a distinction allows a continuity to all care. As if some care is compulsory, then to enter the needs of another with an eye from one's attitude toward commitment. For it is possible to care more for a professional relationship than a personal relationship, though to suppose the knowledge necessary for care would be to suppose it would be easier to care for one at all degrees if that knowledge preexisted.

104

The social formation of authority as Godlines. Then the nature like trees and all are small when God is the highest social authority. Though what browse to consciousness and what faith to the imagination as if the material we are and live among is imagined and constructed from that. That is faith, indeed, though parted from creation as the constructs of the physical environment we live among. And imperial it is to know like certainty that social development is predestined like the lives of those before me, and that every thought and act and experience is a set of prior social lines.

I do not believe that. Difficult to imagine that someone can imagine a grist mill in 2008, construct it and say it has been there since 1900 and if social authority is strong enough then in another hundred years who could know that it is a 100 or 200 year old antiquity. Perhaps this is the path of progress, that we are not moving toward technology but rather away from it. That we entered earth from elsewhere, terraformed this utopia, and set down upon it developing a history to settle our ambitions along the way. And by this the social formation of authority was preexistent and free will never had a chance for those who lived to those beliefs that we started here, blossomed here and come away from here.

Then who is not the revisionist and who does not dedicate their history with an eye to the future. And if we can agree that we are social beings then we buy into the notion of some shared history. And this is the origin of authority, the control of historical knowledge. And to manage social history is to manage the Godlines of social authority. And what dogooder does not try to redistribute that authority, -thanks John Locke. The responsibility of every individual is to

assume some confidence in social history and to question the language in which it is presented, or else fall to lower status among the Godlines of social authority. History can be made like goodness can be made for the next of us, but let us avoid lying. Just build the grist mill in an old fashion and call it for the year it was built. Time will settle the integrities of living rightly.

105

When the body catches up with the mind. And stature diminishes, the physical being is reference, and medicine to have never been considered becomes first in principle the body. Then to have reached another stage like new maturity, to accept limits, then return to thought. For freedom is conditioned by sacrifice, and what that sacrifice was is now only limits and those can be forgotten if to harbor thought then like first being. And among civilized places, the mind is the final attention like retirement we wish for. Do we not wish for enough of a body for the consideration and reflection of that story?

Though to have spent decades of health in resistance to the pervasive cushions of medical establishments and their related agents. For a body good, then its ability is not question, nor to decipher limits when it has been as good as it ever has. Attention in health is to living and there is no death mortality bracket of the mind. Then a generosity and medical knowledge is not for oneself, it is either for that 'God knows why' sense of altruism, for curiosity or for preparation of oneself for eventual bodily needs.

Though what is living and its joys? And to ask that I do not think one needs to be depressed but only intentional and thoughtful. And no wonder to resist the establishments which embrace the examination of mortal systems. Rather to be bicycling or praying or camping or doing whatever abled people choose to enjoy to do. But I would not put a hospital underground, nor a church for that matter. Only to have it be in the city and if I have no need for it then it will be the mark of that, that being a necessary sign of our shortness of life or our bodily shortcomings.

Though who cannot agree with the body as a first principle, if not the first principle. For we all have bodies and institutions in their name give us something to talk about and something to mutually organize around. A hospital is

less controversial than a particular faith and in many ways serves the same purpose. As an institution, those committed to and involved in the health profession are the divided and discerned knowledge bearers and actors. They might also be the congregation if the status of patients were considered to be the objects of study rather than potential converts. Though a difference I notice between health care as an institution and an institution of faith is that health care will ultimately divide all things into fragments. An institution of faith may tend toward a recognition of divided parts though will try to bring those together in a unifying manner. The job of the hospital chaplain may be to link the separations into a psychological wholeness and I believe this to be a fundamental earth to healing though lets not get crazy and psychological about it, -just use the word God once and in good faith.

106

The advent of change begins small. What change? Nothing changes. And if there are two sides to social thought, that one is change, that another is nothing changes, then what is change? Nor do I disagree that progress is associated with technology, though is progress change? To get along in wellness, that we are better for love. To avoid social distinction, then to grow into one earth and one government and one enterprise of living, though perhaps too large a thought for some and the nestles of quiet summer winds and lakes brings one to a local environment.

Or to contest oppression, that lines are still too heavy and drawn and social change requires new foundations though what majority to accept difference and the possibility of giving up power to be vulnerable. I suggest that that is the only change, the change of individual power from the assumption of an absolute character to a character in reference to other characters. How strong I be in knowing that I live in reference, though what strength to an absolute firmness. To be hard and certain, and this married to confidence, and if to live confidently and open, nor am I subject to that which I give power to.

And if technology began with an instrument of control, perhaps a club or staff, then who cannot believe in the nature of control as the nature of possessing instruments of control. And the development of technologies are the stages of change, and those who ride that wave the longest in reference to tools, of course the one to have changed the most in absorbing technical knowledge will have the most control and will be the winner. Though control of what I ask? And

then morality is a question. Is it enough to invent instruments of control, and with the mind of possibility to harm or move another body, or present some bodily threat? That is control, indeed, though invention, I add, is also moral. And to turn from even mind control, and to go to that safe area of thought which does not consider control, in its place, instead is the idea of construction and creativity and pleasure. Nor do such thoughts replace control, rather that was never considered.

Nor is it a Jesus thought, or a particular denominational thought to think morally constructively. Only to live in a way that respects other social ways, and if one is autistic or self absorbed, still to live in a fashion without a mind of harming or being harmed, controlling or being controlled. It is a juvenile quality to believe that it is possible to live in a constructive fashion. And in a world which does respond to social controls of many sorts, how to live above that? And how to recognize freedom within constraints? And how to be patient enough to say to oneself, 'these children will only know the buildings they are brought up around and will have had no memory of the nature I do have a memory of.' They will miss nothing and how to say they will be any less happy than me for knowing such a different course of life?

107

What compulsions to living? Cigarettes, alcohol, drugs, food, exercise, thought, writing, health; anything could possibly be a compulsion or obsession. And if there is a value to obsession, rather than living dryly and unimportantly passing time, who would not defend their alcohol habits or their academic habits? Time accepts the unwilling.

108

A proverb: One cannot live on proverbs.

109

What of illicit substances? I have enjoyed smoking marijuana in the past. I have not smoked it nor sought it since I was 25 though I would smoke it again if offered. I support the legalization of marijuana. If marijuana were legalized I would grow enough for my personal consumption for recreational purposes. I question the legalization of marijuana for medicinal purposes. For that I would suggest a tab form of cannabis. I think the efforts to legalize marijuana for medicinal purposes is a cloud for those wishing to legalize it for recreational purposes. If marijuana were legalized for recreational purposes those who support its medicinal value would still be able to access it and use it to their beliefs. Insurance companies could cover the tab form of marijuana. What concerns me is the gray area between medicinal and recreational marijuana. Let us keep fun and medicinal treatment separate. Smoke responsibly.

The other drugs I have no opinion for except hallucinogens for religious practice. Establish a religion and get a mushroom license.

110

Strange to see one thing and call it something and know it for something, then to see it again in another context, only to bring that history to the new place. Objects are imaginary. I have wondered if everything we experience in a day was one day imagined by some social force. And its current solidity is due to our faith in its necessity to the operations of our lives. If we had no genuine faith in the material around us we would just float around as consciences, and without bodies we would not be able to interact and would be just a bunch of Gods floating in allness. The discipline of religion contradicts such an amorphous perspective whether it is possible or not. And even if it were possible I am not so sure I would enjoy a life of such nonlimits. The panels and frames of social bodies offer us some rules to live within, and to accept those constraints is to suppose that in death we may be placed in such a circumstance though life and the acceptance of material constraints, including the body, gives us an opportunity to interact with one another. As if we were all Gods and with no knowledge of otherness we would consider loneliness. Perhaps loneliness is the reason God invented social life and that which supports social life. Or perhaps boredom. Or perhaps to invent and grow one equal for him or her to make him or her feel mortal. I would recommend making it a woman, for what I know of that kind is that they can be sensitive and they have developed in an Hegelian social way

which I find interesting. And from that then God could choose to be a woman as well or be the opposite of a woman, whatever that is.

111

Overwhelmed in love. When to acknowledge the importance of spending time together. Is not life short. And what faith to the immortalisms of what comes next? For the futility of living for another, nor to believe that existence is after this also, then one is given to isolation for fear of impermanence.

Though what is not great about being overwhelmed when time is the only consideration? And introduce the later stages of living with the love of one's life, that all bodies decline eventually, then that is a different sort of overwhelm, -a mortal overwhelm. For to wish to continue, and to honor the contracts of spouseness, that caring is as much begins at the onset of physical decline, though differently than the sort of caring which occurred throughout. And that overwhelming set is a test if anything, -a test of commitment, a test of what life together was about, and a test of perspectives of mortality. That the first sort of overwhelming love ride over the senses of overwhelming that consume the physical cares of another.

And what is risk? The emotional risks of commitment. The risks of allowing love. The risks to disregard the symbols and regard other ones. And if to have gathered a life of love in social unison, nor to what tomorrow brings, then what is overwhelming if to respect a moment parted from time's larger aspects. Then what is love if not permanent?

112

How much to defend a position against another represented by a person in a fragile condition? Nor a universal answer to that. Do we not converse?

113

Art is ready.

114

About questions. If to state something, then what is answer except to watch for social expression. Then what is sensational? That which trips perplexity in another is sensational. But that is no question. What is a question? Then to search for answers proclaiming in every manner until the exact is located and registered by the centered feeling the investigator gets. Then that would justify reason, as if reason were path to the center of knowledge, then reason is method not vocabulary.

And if to understand, then to have gathered answers. And if, to then go backwards and say like curriculum says, there is a path of questions we can set up for a learner to introduce that knowledge which was acquired accidentally. And a knowledge can be accelerated. But that is educational theory and only rational to say such things.

115

it is April and my neighbors still have their Christmas lights up. No mind, I never put up my storm windows this year and we got a hundred inches of snow, -double the average. If I start riding my bike maybe it will warm up and I can stop thinking about eggnog.

116

The insanity of politics is rather fun, and better than sports I believe. There are victors and there are turns, and within the bounds of speech when another's basic welfare is respected though the competition is genuine and witty, then we look within at that menu of representative folks. What course do we wish to follow? Then what are values? And if to make one's head turn at all the decisions, was it not all enlightening and better than physical conflict?

Though it can be exhausting. And the heats of political ambitions do bring out the responsibilities of leadership. Do we not require leadership? If to segment and segregate the world into nations and counties, and to say nature is second to geopolitical bodies, and if to applaud intellects, then the inevitability of harmony requires and selects those individuals who can get along and develop such qualities in others.

117

What does make your head spin like practical numbers? And the divisions and the divisions, and how I often question the infallibility or soullessness of the medical establishment, its organization could not exist without accountants and the numbers establishment. And to hang numbers over health care is to hang conditions over medical triage. Likewise for other service bodies.

What checks are there to health care equity? How sufficient is policy? That policy exists does not suppose that that which actually happens is consistent with policy. For that type of change, after the facts of policy, people have to understand why a policy exists. And for that, the process of social behaviorism begins via consequence or public education programs. Oh, what joy to establishmentism, especially for visitors.

And who makes things big? Establishments make things big. How do establishments make things big? By numbers, -and the last one still raving numbers whose head is not spinning is the winner.

But I say poets are smarter. For poets are independent enough to stand independently. Poets are great at recognizing flaws and injustice. And poets are wise enough to recognize meaning and rationalism surrounding the subjects of numbers. And a room filled with fifty actuaries and a poet...imagine.

Then authority is to the greatest independent flaw recognizer/dreamer who can stuff the clouds of the numberists. Forgive such language, but only to stand behind that which only questions that which questions medical or educational or other foundations by the authority vested in accountancy. But who is not subject to the tallies of numbers? I give it two committed hours a month with the same reverence I devote to living in a respectable home,

and I budget for reasons not to revisit finances until those two hours reappear.

But what social institution will hide their accountants like dirty little secrets? None, for to do that is to shroud the possibilities of growth, is it not? Not true, in fact a public accountancy is no different than a private accountancy for any given institution. Why do I say that? Because I do not give a shit either way. If your doors are open for business and you have something I need then I will buy it, unless I hear that you hire cambodian child slave labor.

118

I contain all things.

The light

I contain the light and
freedom to do with light.

I contain that.

When I think of the future I contain the
future.

And when I do not think of the future I contain the
future like time still.

I contain little sounds and bangs and
all of material.

I contain oppression and change and
discouragement and
their opposites.

I contain all opposites.

And what is not a thing?

Nothing is not a thing.

Words and rhythms

that which is immaterial and inconsequential

I contain that.
And the degrees
quickly quicker quickest
and the forms the matrices the types
I contain all things.
And ways.
I contain all things.
Nor do I stop to know that which is already known.
I stop for nothing.
Nor do I pass upon realization.
I contain realization like any other thing I contain.
And if I am contained
I contain that which contains.
And if I love
I contain myself.
And if I wonder
I contain myself.
And if I let anything go
and if I choose to allow sovereignty
I do so for exact reasons.
I contain those reasons.
And I can make myself miniature and continue to
contain all things.
I can make myself large I can choose to
suffer to sense to feel
I can make myself grotesque
I can make myself a cloud
I can make myself invisible
nor do I disregard any part then.

I contain all things without condition.

The most important thing I contain

it is that which remembers

it is that which takes pleasure

it is that which solves.

And I give that to

other things I contain.

I contain all things without condition.

119

The numberists bring to language. What is one thousand. What is one half. What is one hundred. What is two. And to offer such social meanings to the fixed nature of numbers, then they are something other.

One thousand Hail Mary's you sinner. One thousand deaths and one thousand roses. What is an exclamation to statement. Though who does go around with numberist intentions? For such things come about in the general course of dialogue and then are meaningful and important.

Two hundred miles away and twice as far as one hundred, and who does not know two is greater than one given social circumstance. Two hundred dollars taken for family food, no, two hundred dollars given for family food. Two hundred spices.

Half is for relationships though not love. Half is shared then it is love. Half is given or kept for time. Though love does not think of halves but breaks the greatest and offers the greatest part. And to defer to halfness is to defer to professionalism. Half is fair and commerce. Then think about what might be broken and given. Though no half is half if it be the completion of what I own. Nor to consider the other half as mine if given.

One is Jesus. One is a well intentioned dollar. One is a solitary Saturday afternoon.

120

Places to put things.

Put the butter in the medication closet.

Put the feather in a vase.

Put the cotton in your ear.

Put the garlic in the food.

Put the medication in the refrigerator.

121

About religious hospitals now called something else. As if to say foundations. Though what is religion if not gone lest insurance policies are ideological. Perhaps.

122

To wonder what is love if to have considered possession. Or if jealousy. And what is human? Are not possession and jealousy a mark of social relationships? And if, to love is to make that small or to wind around such things until a stable and paved connection is formed. Then what is trust and what are the limits to offering oneself? Nor to consider limits as if limits were not the predestination of social futures. Then we are all lovers eventually. Are we not all zen then and reducing ourselves to that which can only exist without contest? As if love were no contest but it is is it not? As if I knew? Though what love theorist will not consider challenge to be the start of growth?

And the limits are to contracts, did we not begin in a way? Did they not begin in some way? And for infidelity or neglect or general nonpeace, what contract was first? Then to expect those conditions and what are limits to those? Only to reflect on limits later. And what does start such questions? Then to turn love from the heart into love from

the brain. Nor do I mind kissing brains though we all do require reassurance. Nor are questions the start of discontent necessarily for only the first days of love are not allowed to think.

123

Halfway is all the way if you are planning on coming back. Then stay halfway all the way out there. Come back and say I went all the way. Who does say I went halfway out in this round trip? Nor is it sense to admit I have gone all the way and am where I started unless to speak of traveling in retrospect, then what is it to be retired. If to have gone, and in the permanence of reflection, all is behind and fitted, and the future is philosophy of that.

124

The rain is strong today. I think of something important and it comes in strength until it has my attention, the thoughts are gone, then the rain recedes. I have wondered what relationship the weather has to the social fabric. Primitive cultures and nonprimitive cultures allow for rituals and ceremonies for weather. There must be some types of faith at work. And to have seen it snow when a body lets down for illness or exhaustion. Just to say experience has formed some relations. And if weather were cause or effect of the human condition I have not decided. Only to ask, "Whose rain is it today?" It is strong.

125

When authority rests. To have called freedom for a long time, then all that has been holding releases, to recognize freedom then? And what to do when holds are released, what is to be perplexed? What is to gaze about not knowing if the steps one has taken to this day are still truthful and desirable. Then question everything again like birth; religious foundations, the littlest actions, the social matters, do we not learn like the first time if to be released from having been uncomfortably held? And if redemption, then what is freedom if to hold that which was held? And how free if the possibilities of vindication cover one's soul? Nor authority if authority is defeated, and if the idea of

authority is defeated, are we without governance, no matter, for all are familiar with justice. That was learned was it not, until we humans speak again without thought.

126

And if it is power to hold guilt then we are always at war. As if power were ends. Nor how to resist power with power though how to respond to that which threatens little quiet rooms? And if anonymity were response then to live long and quietly. And what fun to challenges as if fear were the dissolve of character? And if to stand, to say this corner is the last corner, and first in wit then to know the nature of cornering, then to surrender and build little forces for reentry for cornering that which corners. Do we not go on until we reach the moon? And then what is competition? And predestination, if to all have the mind for cornering and being cornered. What is to be without war and then what is important if not boredom?

127

To find knowledge in hidden places is to find a pocket, a home. As if understanding were central and located. Did I once believe that understanding required a place? Did I not go to college? And if that were for credentials then what is imperialism and what are the possibilities of a noncredentialed society? Then medical doctors by their experience, then public office by poetry, then the skills of engineering and agriculture and other by apprenticeship. Perhaps it is easier for a society to recommend members for particular vocations by their formally regulated degrees. And what is a society if not efficient?

128

To think for oneself, or to have used the words of others. Or to have used the words of others for one's own experience. Nor is there a person who owns phrases or language. And if we humans are around for 10,000 literary and spoken years, then what is new. Nor to fear the dullness of tomorrow if we are all worms and following. Or the

alternative, to live without text and social sound, for primitivism were not that bad, does it not look romantic to frolic among natural origins in natural cloths and have natural sex and eat the little creatures who could not stop thinking about themselves.

129

Are we bigger for thinking? And who could stop that then truly die. And who would wish for true death instead of heaven or either trying that life again. As if thought were separate from mortality. That is a question for theologians and persons sitting in large comfortable chairs with their favorite beverage or inhalant.

Are we bigger for thinking? I feel bigger for thinking. I feel Godly for thinking.

Are we bigger for thinking? To be constructive is to reflect to interfere to act, and if thinking were constructive then to progress we go with thought. And if thinking were no relation to act, then to be bigger for having a developed character, then what are values?

Are we bigger for thinking? And the alternative to live a life of conditioning? Is conditioning not some relation to comfort or discomfort and is that not thought? Probably not, though then the rest of social development is not thought either even if the conditioning were a lingual matter, a metaphorical matter. And the alternative, to live a life blankly. I cannot speak for the pain of others or for the otherness reasons of living blankly.

Are we bigger for thinking? Then what purpose have I? Was I not given a brain?

Are we bigger for thinking? Nor to believe I am smaller for thinking, that would surely make no sense. And what is this relationship of size to thought? Thought has no size. Further, as if physical size were desirable, and to make oneself large is desirable. Only to enjoy thought or either not think too hard.

130

What is the importance of labeling? Social ascription of identity, or to label oneself. The psychiatrists and psychologists appear to have a moral hold on constructive placement of identities, but really, in the area of pathology, who better than a friend to tell you if you are being an asshole?

What does a label do? Someone receives a label, gathers the meaning of it and considers it in relation to themselves. They agree or disagree, they reflect and look within, they agree or disagree. They trust or mistrust the source then and socially respond. If the label were strong enough and exact enough they look far enough within at wholesale change. If a label were imposed from authority then the social conditions are established and a person must walk in a way until a label can be removed or the medical intervention begins. Who does not consider psychiatry as some authoritative justice?

And love words, them. Are they more important for the declarer or the declaree. It is grand to be loved, call me lover. It is grand to love, I love. I call you something affectionate like kitten, like dearest, like love, like honey, I give you sounds. And what relations then to that which is said and the accompanying affection. Then a relationship.

And if to have avoided the onset of social difficulties by the early interventions of loveness before authority, then the bands of love will have established themselves before the bands of social accordance. For easier to engage the oneness of other goodness by the approachabilities of peace and friendliness. For who learns to approach authority that has established itself as clinical namecaller?

131

The inheritance of yellow was
steady and is steady.

And if there were conditions to pink I did not mind them.

And when red came quickly I admit

I was not ready for it but

did enjoy it all the same.

Purple was wet.

Green was also steady and reminded me of yellow though
a degree more uncertain.

Black was timeful and I did pause.

And when blue came I stared at it and waited for the
clouds.

132

Education is, education was. The strains continue, and past the curriculum where education began, then civil rights to access. And when all are lucky and counted then to begin again on first principles. And to administration, how broad a thought to make education is what comes in thought. Then no school for that and society as school is as broad as thought. And when the bannister buildings collect and centralize like churches centralize then the questions of access return like whorls. Education is a social fractal. And to the individual, education is an assortment of disciplines and separations. The faculties and to point to one, to point from one. What is learned in one's ideological placement of themself. Nor to confine oneself as a word or to risk the special characters of being the 'go to' point person for social reasons. Education is the course of receiving. Education was a building. And if either is an institution then to resist that for thoughts then turn to the administration of that sphere. And to force publication, then what joy? And to force the construction of intellectual habitats, then what joy? As if institution were the discount of free and elected purpose. And the measure of pleasure? Why to begin measuring such things, then they say the life is extended, I say the life is extended in discipline. What life to discipline then unless discipline is joy and control. Perhaps. Then mortality is nothing if to live forever. Education says live forever, does not education say such things like to think broadly and in a continual spectrum. The building says this, the words say this morality mortality. Live strong and good. And what is not social control if to inject guilt for the rightness of actions. Except the smiley ones asking questions like truth without concern for time and benefaction, questions without consequence. Though who can make a life of such questions? Only to say I will and in the eventual depressions of living among a social body which exists for many other collected reasons, the inevitability of such good ways is the start of goodness clubs then

goodness institutions which will allow for pockets of education without restriction until they are too known and realized and collapse for no one was tending the corn and the fences then. But do we not learn that two hours a day among each of us is enough dedication for such intentions? Or to call for ten percent of the population to live joyfully as representatives for the rest of us. I only answer in questions do I not?

133

Should the enterprise of social programming be fun? Why not? Nor to lose sight of function. And what restraint to social pleasures when social pleasures are social digression? And to turn welfare and the lot into discipline like hardness at the other end of the spectrum for society calls out those with public smiles without answers. Though what recruitment to a goodness force that does not take time for itself? Only to respond that the privacy of matters is afterwards to efforts.

134

The great divorce of knowledge and person. The great divorce of freedom and social living. The great divorce of science and interest. The great divorce of religion and construction. The great divorce of memory and reason. The great divorce of time and limits. The great divorce of prejudice and wholeness. The great divorce of history and philosophy. The great divorce of cause and intention. The great divorce of museum and art. The great divorce of wisdom and age. The great divorce of exceptionalism and morality. The great divorce of language and intelligence. The great divorce of man and nature. The great divorce of policy and individualism. The great divorce of structure and harmony. The great divorce of protest and peace. The great divorce of authority and labor. The great divorce of moon as subject and moon as object. The great divorce of park and nature. The great divorce of preservation and conservation. The great divorce of language and morality. The great divorce of discipline and fun. The great divorce of speculation and philosophy. The great divorce of Christ as person and Christ as hero. The great divorce of change and continuity. The great divorce of government and liberalism. The great divorce of spirit and intellect. The great divorce of yellow and blue. The great divorce of stars and dreams. The great divorce of courage and social interest. The great divorce of nationalism and localism. The great divorce of word and conversation. The great

divorce of people and ideas. The great divorce of lifestyle and simplicity.

135

Numbers to poems and poets are mathematicians. The divisions of qualitative and quantitative inquiry are not so certain, though poetry is certain. Good poetry is certain. Nor can quantitative inquiry be less than certain unless it is flawed somewhere in its question or process. As if poems were inquiry. Though if poems are observation or reflection and in that course do provide answers, though without ever a question attached. Perhaps the divisions between numeralism quantativity and certain poetry are rather inductive and deductive. The induction is that which comes without actively seeking particular ends whereas deductive process provides a hypothesis from the beginning, only to match a preassumed end. Though to question the starts of poetry and research, as if to say poetry were academic and laboratorial, perhaps some strains. And if to say entirely no question is presented in the construction of poetry is to ignore subconscious process or other processes entirely within and from the original person. Though ends are not the same, lest one believes the scientific aspects of psychology and the journaled results of benchmarks of social progress are healing. I would say a poem heals more than psychoanalysis, though when it ends and if not to have provided the listener with the mind of poetry then the listener will revert to the injured or unhappy or unconcerned state. Numbers have been the language of policy analysts for as long as money and public support has been considered. Though the poet to take over such public programming as mental health would start by gathering public attention before convincing all of the receivers of mental health services that they have been duped and put to sleep all along. And when the numberists come for credentialing, then to say this facility qualifies as an experimental institution whereby success can be gauged by decline in new admissions and usage of existing consumers as flyer posting laborers for poetry readings. Alternatively, labwork over the last hundred years has demonstrated the need for structure, and no wonder to say that poetry is too chaotic for a fragile mind. Likewise politics, the divisions are clear and cut, people require freedom, people require structure. As if all positions preexist before we listen. Only to say that I do set my alarm before going to poetry readings and I do wear a watch. I also number my pages. And the difference between poetic certainty and quantitative certainty is one of individualism versus social compliance. Then to ask the function of various social institutions and to draw that, indeed, some exist for terms of compliance. Then to qualify those that do and those that do not and require different forms of process and reporting within each.

Further, if you do bring poetry into this, resist that which tempts and confines it to wishy washyness.

136

I do not want it to end. To trust these words if to have been told. Then to think of them. What is forever? Then to say how should forever begin? As it is, then we remain. Or how to be then forever? Together or we walk as separates knowing we both are, until newness discounts each other's existence as if it could. I do not want it to end. She did claim eternity. And what response to offer, what can match that? Nor do I wish to go everywhere. I can only equal that statement, nor do I want it to end.

137

If there were a metaphor for eternity, perhaps the stars. As if material could be metaphor for time. Only bigger and inconceivable but not really eternal unless one brings faith into this. Then who is comfortable with eternity anyway? Two stranded people are comfortable with eternity. One unhappy person is comfortable with eternity. One they who do not think are comfortable with eternity. One who thinks in circles is comfortable with eternity. One who goes places is comfortable with eternity. One who likes to sit is comfortable with eternity. And which ones would choose the same metaphor? Who shares the moon I ask, then call them lovers. Then eternity is the metaphor for them. The moon is a metaphor for them. And if it ends who does reclaim the moon, who separates that from that. It does not end if it ever existed, only metaphors end and we go back to sleep.

138

When symbols end we die. Are we not machines then and without poetry?
Words are symbols. Are we not machines without words then without poetry?
Or to call something important for its relations. Without that are we not empty and divided?
And the clouds. I confess.

Keeping time and letting time I do not think the seasons.

When all succeeds another

but to grow with this.

And one frame to the next devotion.

Nor to live momentarily and causing.

I do learn the seeds and that is now mine I

do not let that go.

The way a social encamp is brought in little courages.

Do I not cultivate this from

the starts of what is correct and with

only great limits them transparent even.

Nor idol to passages the way

sun travels the day stars the night only to have

spent best time belonging.

And remarking

even at the terminalisms of all things social

that which is not recorded is to memory and good in

other ways.

And if schedules are to the efficiencies of professional daybreaks and

standards

what cannot be questioned?

Though we do agree for some agreement do we not?

That the remaindered and untempered

be left to the

happily less ambitious having given time when

some of it does pass away
though not thought of again except when I am old
nor when it snows.

140

What do I work for? Having recognized the good will of others then to reflect. And what courage to say I do good things like pride, and simple ways or other. To compare good things is without itself. And to have lived a virtuous life for there are many ways. Are there not many ways? Only to have defended notions of resistance to the singularism of goodness and what righteousness accompanies that.

141

Presidential qualities are to context. As if leadership were apart from the coalescence of souls. Then to fear the nature of that gel which is fixed and incomplete and leaves a remaindered company without status. And if the president were to respond respond only and never to have brought one's own morality, then it were philosophy they brought and nothing like care.

And why to fear philosophy without the cares of humanity? For even the best intentioned verse or protocol is too fixed to allow what I believe to be a fluid social intellect. And if to stand above capitalism and professorism for their completed nature, then to stand alone. And to fear social isolation indeed, for there is no company for them without social strains.

Presidential qualities, though I do believe in the equality of access though are we not all different? I hope so. And to believe the character of one is greater than another, we must make some sort of choice to believe that one is better than another to fit a nation. Though to always be the lesser portion of democracy would be disheartening if to believe in opportunity and value. And never have I brought politics to some places, though if it does look for support in those crannies, will I be different then among rest? And to vote without concern for ends, perhaps at times, until I hold

office or fail to hold office by way of public interest or disinterest.

And where do we go, where do I wish to go? And in what manner?

142

You cannot deny the body. And if that is what we all can agree on and if we all did wish to agree we would all be medicalists. Apparently we do not all agree that this is the path to peace or else we would all exist in reference to this community. Many already do though unless to include roadbuilding and agriculture and a few other responsibilities within this domain we are nowhere near replacing the old 'gathering institutions' like churches with a medical establishment for the general public. And to compare the medical establishment with other establishments, are they not the same in that there are office politics and institutional egos? The problem with a medical establishment replacing other institutions including moral institutions is that the only frame of goodness for a medical community is to do good things to a body. And perhaps this is enough of an ideal to live by but I think it is too simple.

What is left out of the moral life if to only consider the body? If the machinery of existence did not include the soul then I would question our humanity. And quaint of me to defend the notions of the vaporous aspects of being, and to offer a defense to something which cannot be rationally refuted. But what is this soul and why is it important to believe in that? For in believing in a small unchanging aspect to oneself one is intellectually and spiritually grounded and a character is given time to find itself and know itself. Why resist the idea of the soul? Authority may resist the idea of the soul because a class of people who know things independently and each have their own character may be too much of a contest for organizational structure.

And if to enlist the simplest and uncontestable idea for getting along, this being bodily health, a gentle morality can be introduced which does not involve itself with religious questions, and we can smile and be happy at the end of the day. As if to say medical workers do not attend church, as if to say medical workers do not think of soulish questions at the end of the day. No, it is not that easy. A medical establishment does need to exist because we all

do have bodies, though the dogma of its incontestability must go. Why? Because a medical establishment does not exist in happy isolation from the rest of the world, and its uncontested autonomy deflates the courage of other establishments. Rather to say a medical establishment is one of the greatest service industries and requires responsibility by those who drive its ideology.

Nor have hospitals inherited quiet from churches I say. Even if they redesign man they have not inherited quiet from churches.

143

Do I dare touch on the topic of race and skin color. To say skin color is a nonissue is irresponsible. Many people have been excluded or included or treated in a particular way because of skin color. But to say such treatment is ideal is neglectful of where we could be. We continue to address these issues because they are not resolved and will continue to address them until we are comfortable in living among the looks of each other though I would rather draw socioeconomic lines for social divisions because these can be addressed beyond perceptual fronts. In fact, the address of socioeconomic distinctions may affect social perceptions of race as well.

I would like to see Martin Luther King's world. Though to allow for this we would need to allow for an undivided world and this can be an uncomfortable thought. Divisions exist for many reasons; political, economic, agricultural are some of these reasons. Unless people were comfortable in the goodness of free trade without conditions, and if people believed that no geographic domain required leadership then to allow for King's world. Though with such divisions to ask why we cannot all get along. For pride, for fear, for gluttony, for self preservation.

Conceptual Darwin brought to social circles has done an apparent disservice to ideals of getting along. The only way to separate competitive instincts among social sets is to separate the physical makeup of differences from the social makeup of differences. If, for a moment, to believe Darwin is accurate in the elevation or decline of some species, then to consider natural selection among social groups. Why would an oppressed social group not fear their own dissolve if to first be separated then to be pushed to corners, then to be made weak. If democracy were to apply

conditions on no person at birth, certainly historically oppressed groups would say this is the least they could hope for, -a fair shot. And then to remove conditions for those struggling, do we not make equitable living a policy? And to question overpopulation then? Is not every problem new?

144

About 50 or 51 rooms maybe more.

I can only be in one then

the management of home if

this room is clean.

And to what

governor respond this room is not clean enough or

tells other rooms what to do.

And the dialogue of neighbors

as if

50 or 51 rooms maybe more ended house parties

for management reasons

for reasons of

the particulars of personality and social living

the arrangements of color

the sounds and foul smell.

Then living is within and to go outside

blink and shudder at

the realities of what is affective without question.

Go home and

are we isolated and autistic and

thinking like protectionism.

Make the walls thicker then we are truly alone and stable.

And live outside.

Live away from this.

And 50 or 51 rooms maybe more that is
over there thinking about itself.

145

To sit next to someone and not acknowledge their presence.

Apologies for that,

for my self absorption.

I was dreaming of permanent things.

Apologies for dreaming I should have gone to
the park clouds for that.

And if to be settled now thank you for letting me back
in.

146

Say be happy.

Then say show me happy without directives.

Nor question happiness when

it does not resemble molds like science.

The grass is brown.

It rains.

And to be happy for reason.

Nor to require a reason when

reason comes like importance with things I give.

And the mental clicks

while they register good things.

I do keep record.

I do keep record.

147

The paradox of social inversion. Such that the slave controls the master, the student controls the teacher. Such that the oppressed control the oppressor.

And to know the threshold of ones limits, then to give oneself to the constructs of authority wholly. For faith in the notions of little boxes if to give oneself, then one is protected nor to consider welfare. And if to be cattle and if to be labor. The only devotion is to the intentions of masterhood and faith in those principles, that one is apparently without control, though no such thing. For faith in little microspheres, microloci, and when authority expands its notions of intellectual otherhood, then that mastery which began isolated and little is now prepared for its own authority. And grow strong in the physics of the body if that be the domain of control. Grow strong in agriculture if those are the limits.

And the master, seeming oppressor, to hold to universal symptoms like social expectations. Only little questions of microknowledges from slaves and students. Find answers though to one day realize that questions are rhetoric and mastery is to vocabulary only. Then grow fat for the body was given to those littles. And grow like scorn with face lines because social control can never be perfect lest we are machines. We are not.

The paradox of social inversion. And skills demonstrated and visions from the oppressed given like little gifts to cling to. What does make a boss happy? That actions are exact as bossly intentions. And if 90 percent is appeasement of that force, then ten percent is back at boss in consequence, shaping that, shaping the construct which believes itself to be shaping.

But what maturity to know this, that a subordinate has such power. If this were ends we would continually be

leapfrogging one another to baseness and further baseness. Perhaps there are those of us who believe such control, the inverted and contrary ambitions of service and subservice and sub subservice to traditional establishment ambitions of outward imperialism and control is the moral path, though others forego that complicated race for the race of control with full knowledge that their actions are serviently suggested. Then what is a good education?

148

Someone who says something that is not easy to digest often does one a favor. But what responsibility to being the truth flag bearer. Who should be drawn from that cave of happy simple being? The first moments are the most difficult, something neurological happens, that portions of the brain are reconnected, and perhaps physical pain for processing. And if to make it through that, then the hopes of the altruistic bold teller are to bring that person into a larger existence. And to walk from one troubled soul to the next, cognitively handling them into reflection, is there a responsibility to stay with that person, as if love were believed to have been a part of this transformation. Lest the teller say larger social regards require the honesty of social existence, then they are morally justified in implying and pushing and forcing history upon people. Some religions have done such things, likewise some religions have existed for the protection of personal knowledge, only to replace such things with cultish social commitments like communal ideologies. I have been so bold as to attempt to bring people into a greater consciousness, and after to realize that such largeness may be despair. Little rooms can be comforting. Or to protect social principles when one is hiding truths which may trouble others, then a vindictive mind to push for honesty. And what restraint if to have been seconded by one who deserves no social primacy? If to live my life of a vindictive mind, as if cleansing the world of intellectual halfness were mission, and to believe that, then how to agree that anyone outside of oneself is not other and target for honesty? How to tell the difference between goodness, likened goodness and incorrigibility. And who gives such authority? And if to say God then I am concerned because God as establishment has proven itself unsustainable. People require many things in addition to that lest God be all, -perhaps. Nor to press God into people if to declare a free society.

149

Do great minds think alike? Then they reach the zenith of cognitive existence where all thoughts are humm, electronic or digital. And the white noise of thought and the recoiling rings for hearing things only some people say. As if to say those of such a consciousness are to be called great minds, then to admire them for receiving like they do in like process. A neurologist, a humanist, many titles would say all minds think alike, then I add then that some people are too busy enjoying life like they should to bring themselves into the consciousness of the thought process. And if necessity starts invention, then necessity would also start great minds, for having done what they do, they can look back and say the order of what was done was clear and mineral and without doubt. And who is called and who does the calling for such things? Only a place will start such things, only the catalyst of place, and if this is presented to a proper mind then what is possibility? Great minds will imagine such things, and the crucible of understanding is having been among. And to be noted for knowing is to have done something, to have marked something.

150

Ever get the feeling someone is not telling you something? Then to zen walk and look for little symbols until truth is forward. What is the process for gathering truth? Like scientist, scheduled and standardized? Isolating a particular problem? Though when the force of truth exists outside and is without boundaries, where to begin? Only to resort to the paths of daily living and patience, and when truth does emerge it makes one go 'I see.' And to develop an open mind, a mind for allowing the microns of information to enter little by little. What was it that expected us to identify truth with scientific method and all of those boundaries and limits? For any answers thus received are as limited as those questions. Though to live openly, what does this bring? And what potential to that? Still to mark reflective method for if some grain of interest is identified, then it be repeated and held. But this is all social identity, that a social sphere withholds knowledge. Though I am social and even the grounds of material are social when they come to me. That it be returned to and stored, that it lead to investigation and directed search. Then it would appear that, upon personal foundations directed inquiry might be reasonable. Then does personal development stop? Nor can it if to continue bright ideas like inspiration. And what is paranoia? As if someone were not telling you something for cause. Do we not deserve the social body that is presented to us? Then to form relationships of generosity and trust, or either to be that which is important to myself. Open living expects some closure for what is openness

without its opposite? Nor to believe experience would be important if there were no social challenges. We live, we learn. And what is personal and what is scientific as if there were lines. Then language.

151

Conformity is a social concept.

Boredom is a social concept.

Laughter is a social concept.

Authority is a social concept.

Law is a social concept.

Style is a social concept.

Suggestion is a social concept.

Intelligence is a social concept.

Change is a social concept taken from the observation of nature.

All concepts are taken from the observation of nature.

The social is natural.

152

Heaviness and indecision, the weight of the world. Dejection. What does make me strong? To have survived and if, were that not accomplishment? And new standards to successful life. And what are personal standards, and what relationship, that, to what a public congress identifies like a million dollars? And what is attainable and if too far for those public notes, then a recession to we carriers of hardship. And if, then the public does grow small among us isolates and differentialists. Further, the standards for public success? To have everybody exist peaceably, to allow for freedoms of thought? And what of a splintered public body? As if capitalism were ends. I say capitalism is not the ends for these standards of public success, rather it is a course for social evolutionary theory. Rather, what does bring us together, nor too much lest we think alike and grow heavy and indecisive. As if such thoughts required a word. Leave that to the poets. Leave everything to the poets. But first, make of us all poets and discount

nothing. And if that were a course to happiness, how important I would be to have been the first to say such a thing. Rather again to help and know when not to help, when to speak, when to speak freely, and when not to speak. Then heaviness and indecision remains a social thing, though between friends and good intentions.

153

And if war were a thing for sociologists, that the committed individualist or either psychologist were not to look for individual merits in otherness. Though what of sociologically minded groups with ego, how for a nation of independent souls to answer that? As if the course of other sociological pride were the factor which brings together this group of individuals for their own security. And if such an ideal were to have such power over the conventions of other groups, nor to dispute, how to question the goodness of cooperation and what does bring it together? To ask if there is a gentler way to say this group is itself, as if to offer the constructions of inventions or philosophical thought, that this be the circled pride, and by that to generate competition and teammanship.

War is the sides of sociology. And if to swap word meanings, then call war that which exists as engagement. As if traditional notions of war were history, that every dialogue and common act were with the passions of engagement, what force and specialness to those which bodily collide and force force?

Nor to question sociology if its science is observation. Then to apply value, as if the restrictions or consequence or institution of efforts were reasonably justified. Then to say caution, that morality is a psychological and personal agreement, and the application of psychological principles to sociological groups is to say they are all the same. What greater recipe for resistance than that? Though, again, what is answer to a group claiming, and perhaps actually oppressed? How to question the glue which does hold them tightly?

What is policy? And what counsel to struggling groups, as if an exterior mention of the strugglehood of a contented peoples were to be looked at as pity or either authority? Why would it be anything other? Though to say the hardness of opinion begun as oppression is difficult to acknowledge in words. Though we too do struggle, do we not? Nor to compete for the baseness of who struggles most, then we are indeed suffering to greatest ends, as if ends will

then exist. Do I not walk away unless we agree on important things or either try understanding?

154

The peculiar behavior of animals, as if to know. The family pet, and ask if it is conditioned for understanding, to understand purpose? But I do not say such things are morally based, nor are pets sociological groupist creatures. If that I would say they had a soul. Then I remark on the conditions for having a soul, for to have some group identity, some group meaning and advancement. Does a pet feel pain? I would say yes, physical pain, and if to have owned a pet, then to add that some pets are as well emotional creatures. They sense discontent, they judge proper treatment, they are conditioned to expect some type of affection. If this were the mark of a soul, then. And why to ask so deeply as to whether a dog has a soul, or a cat? Then to elevate their status among we who are certain that we have a soul. And to ask such questions is to characterize what a soul is and what a soul contains, and that is important for those of us who depend on that for civil matters. For if to qualify the soul, then to say those who engage in various illegal acts might be questioned as to the nature of their soul, as if a soul were inherently good.

What I really believe is that the soul is that little real or unreal vessel which contains the character. We each have a character. And by this I can allow for other creatures to have a soul as well, as far as character is qualified. Then what place for goodness? Then I position myself to believe that ideas of goodness are learned. And as the physiological potential of us all and the experience which imprints that physiological being is unique to all, then to ask what it is that we all can agree upon? Then religion forms and more concrete ideas of the soul, as if those who are socially conditioned to recognize and understand functions of religion, -because those contain socially acceptable ideas of good and bad, then they are the ones who have a soul for socially operative reasons.

Then to revert. As if this, then agree animals cannot have a soul because we do not swing in the same sociological circles. It would appear that there are two definitions for qualifying the soul here. The first, the fundamental ties between a pet and a person, who could disagree that those bright eyes, that character, that it is not soulful. Then to step away an instant and say the second notion of soul is important, that that it be the ideal which bonds our social conformity and connections. Why to argue the nature of the soul then? And who would go to ends to defend the soul

of their pet, thus removing and perhaps corrupting ideas of human social agreement which can be fragile if to introduce other species into the mix.

155

What efficiency to body types?

Are we naturally selected for health and compatibility with our environment?

What is our environment?

We people do many important things.

Are we mining the compatibilities for athletics?

For numbers?

For physics?

For dexterity?

Then we do grow apart if to inherit the paths of our parents.

As if there were a calling for a type of compatibility.

Then where does poetry come from?

Poetry comes from many places.

As if poetry were the records.

As if poetry were the institution of congress.

What shape is a poet?

All the important features and the ability to express opinion.

156

The opinions herein are introduced. What responsibility to the introduction of thoughts? Nor to make thought academic, for then we are localized and brought to centers. And if that were desirable, then let us discuss that, - being brought to centers. I will bring cheese and crackers.

What is the philosophy of poetry?

The clouds are the philosophy of poetry.

And when the moon comes out and asks questions then to look at it.

And that airplane that brought me to look down on clouds, thank you for that.

I have never seen them like that like fog from a hill.

What is the philosophy of anything?

Really now.

As if such things had a form.

The clouds are the philosophy of anything if to ask so broadly.

And if poetry were specific then each poem would have a philosophy.

Then the clouds are nothing but specific.

