

rock ART

prefix h house press

greg markee

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MADISON

indemnity

insurance having assumed the logic of
compensation for loss
like judge
and value given if not judgely pushed to
those with natural claims against God
for having paid monthly home ownership dues and
indemnity upon social spheres
what is balance to civil and criminal transgressions are we not
a proud nation of laws and telling otherness
so?
though experience does indicate
balance does find ways and
the implies of justice and faith declare
good things do come to who?
and the bargains to logic like shortcuts for
clinging to the materials of wholeness life
and if giving the spirit of selves
to material
then waste upon that meaningless balance
some of us simples say I
the afterlife aphterliphe says to take your vitamins
shake hands in earnest and
spell the truth
declare good things come to who?
nor wrapped in the confessions of transgressions
I only live considering rivers and
what brings love and contemplative and
traveling interesting things
nor qualify every action apologies for
that grasp at redemption for
that time the stranger insisted the dollar away from me
me
I thought of me
and wanted three back
until reason tells me I bought a lesson
I had not considered

rock STAR

how far you are
drive a car
to the stone in the sky I see midnight like drunk
only holds itself aloft
you
what I have beneath me is nothing there is no beneath
but where origins are
you look further then
when the rest of I are tired and pulling back
measure distance in miles because
mythology is beauty and friendship is only agreement on
principles
but science you are sustainable
one hundred million miles
twice fifty
how far you are the books only say numbers
my heart says I am far differently and
when that sinks
when locks fail
I am metaphor for our separation
rock STAR you are
how far you are
stop at a bar with a jar
of pickles whether you want to eat another or not
motorsickle
char
broiled ham German potato slaw craw
daddy's
but I am further than you from our between
and if never having left were
innocence
then I
even if I go elsewhere nightly to foreign rocks to pray
sit there and wonder
do other people think as I do
think?

bewildered at the fixedness of political parties
they cling to their own kings
of service
the party icons are
public opinion within an ideological threshold
again we say
slow down
when the others say free free free enterprise
we say rush and speculation when
the others say taxation
and the otherness of responsibility when
the limits of choice are without precedent to
this party
and when a world will change the
peace party militarizes health care militarizes
social spending the
military adventists socialize and humanize the
military
but who would elect a panacea and
be caught in boredom answer loops without
inspiration or
the principles of democracy which clearly state:
there must be at least two
to offer a choice
and while the newspapers public college pollists
fairly balance the weights and issues until
we are fifty fifty through election day
we must keep a contest or who can
hold an interest then?
and when the party decadents are
cultured enough to
say truth is not public opinion
then we have a candidate I say for
I did only want to know
when I can go to church again
when I am ready to commit again without
the reluctance of reasonable and conditional
doubt
what does bring skepticism I know

paints
they [they] throw colors at personalities
make museums of personalities
say the coffee curler what he thinks is inadmissible for his
isolation and inconnectability
but paint stopped being from books back in
the start of postmodern May 1988 electability when
presidents then started priding themself upon
sensational stupidity
for there were to many grand speeches prior
to contest with and say
I am good too
I do good things like bring language to them in little villages
stop them from flogging for God
introduce invasive species
I too throw colors and
impress upon the illiterate that they are right for
their allegiance to visual and audial art
where metaphor is not nor could not be universal
and the green man
really he was white and driving an aluminum hydrogen car
and the orange man
really he was Florida sunburnt
who was without shame and telling me things
I would expect from the purple man neighbor
like financial matters and the benefits of living closely with
soundproof walls
where paint comes from is personal like
squid ink and or mountain flowers and or
destiny green chlorophyll on canvas
they throw colors at personalities
call them presidential or hopeless call them
individualists
for their opinions or inabilities
and I do not tell them [them]
what I do with social control is the same thing I do with speculation I
consider it
I consider it woven and artificial
I [I] hold it

syn tax

words and cigarettes declare

pay as you go

upright and moral economies in the least

if no financial recovery from

those pleasures

they will become small and subversive and small

hereby declared the words should be

official

should stand proudly for

collectivization constructivism post postism peace

and the

limits of martinis are

monetary conscience regulation

stay at home speakeasy

speak poems in private grow grow light beer tobacco

roll your own incense

and if to be separated among

the desires of the self and

the commitments to community

hold to an element of privacy I say

do not let that go or

wonder who regulates my ambitions and

whose ambitions do I regulate

it is easier to step back when

one is not cursed for their pleasures it is

reluctant now like authority when

I am not

hand slap bad for dying an early health

like dissent for questioning

what is really free when they say they they say

what is worthy of protection nor assimilation

and if the tax upon words is

conscience and pushed isolationism

thank you for that

but I would have known what is correct

had I

not colluded it in

social shapes

first fireflies

1

Dimdusk yellow glow start stop. Were that

a light nor pass closely slowly fly in

swoops darkdot I watch attention. Hold a book to

my ear and listen darkening breeze.

2

Glowlight pairs over cut grass start stop. I

only watch for imagination strategy

when they go come August. I will be reading then

forgotten come August when

the grass is still too dry again.

3

Put lanterns in the air with filters start stop

miniature. They fly nor fast enough

for laser trails I squint. Rest book on garden table

for light start stop the season.

4

Early summer nostalgia when they

adolescent came lit the interiors of jelly

jars start stop. The next morning they were

demystified unlike this I let. I only let for

books.

5

Lifted purpose yellow glow start stop they

dance in humid circles. Spell squiggly lines and

entertain the simple. And I am caught

for having rested at words.

after disagreement how to restart the peace of forgetfulness

When justice is in balance nor
threat to that return
what will refold the pleasantries of forgetfulness?
As if balance and futures require
a symbiosis now
nor can they with contract without trust.
Revisit history
the origins of disagreement to say
this will come again
or we forget time upon horseback.
And having marked that as ancience and
resolved
to build a card house inna tree for
getting drunk in and falling out of.
I forget except for now and solutions are louder than
difference
the napclouds remind me of that we.
What is half a relationship they say I say
the divisions of social spheres to
accountancy is
how a beginning is confirmed is it not?
I say it is not and
if to have started in dividends then we are
separated at zero threshold.
Or either to balance ocean waves naked having met
for nudity and its communal announcement that
we are always beginning
tell the hypermodestists that
we do
then frolic and get sunburned never having
considered one to one or fifty fifty
nor possession.
And upon a natural balance to say
how could balance be otherwise and intimate.
And if we try that corporately as
we do
that is why business as life philosophy
is forty hours limited.

alkaline batteries

Catholicism is as old as Jesus. Catholicism is as
old as the latest interpretation of Jesus.
Who says what for history?
Do good. Be the
ball. Question consumption.
The life of a battery depends upon
that which sucks upon it.
Who said question faith? The same I saying
if we were the limits of our fathers
we would be caved men.
But to enjoy camping may have some relation to
history
with fires and burned meat and grunt stories of myth and
smiley morality.
I walked among trees for an hour.
I creek waded yes
I took off my shoes.
And came back profound and nappy and
who looked to me for that?
As if I told someone but only glowed naturally wondering
at the limits of unsustainable things.
And if called peaceness Jesus for
wanting a softer transition without giving up
the moon
and if called silent wisdom for the appearance of
knowledge
better than some things I suppose.
And if sappy at the notions of the limits of batteries that
mattell soccer from second grade may too
have to go.
I am left to interpreting if I am interpreted like
what faith does not
become academic when challenged?
Then to clarify
the difference between philosophy and history is
a question of one's relation to time.

foul animals

and apologies for eating almost anything
yes to pork and yes to rabbits
rather a line to the manner in which animals were
brought to their dead condition
no to roadkill no to found animals
and if preparation is insight into my divinities
very few raw things I engage
fish and beef I have tried for having witnessed
others live past their plates
I have never been so hungry to taste insects except for
dare
and a raw egg after watching that movie
a gentle singe
enough to tan a fleshly pork pinkness
make the beef blood go away
for taste and texture and the mindly convention of
living contemporarily
then fry what else
like squid and scorpion just to say appetite
nor have I drooled for whale but did give it a
Norway try
okay
I believe it was baked
and apologies for bragging at the ostrich which really
was not that far outback protein
just tasty fowl
yes to the critters if in good company yes to the
monkeys
if not to consider evolution
and what is proper dinner conversation?
among we introverts stick to food preparation
and if we digress to
the selection of particular animal parts
give the brains a whorl
for maybe there is something to absorbing the
character of what is eaten
if to believe
that rattlesnake were hormonal

organizational behavior

The character of organizations and what direction to
purpose.
Those ambitious and believing stretch
elastic lines around function and motivation
rise to administration but not that word.
An organization is its activity
dependent on membership
then regards to that environment we circulate spiralate
make social connections containers.
Shake hands in a way expect certain behaviors.
The closest mind to the mission is icon
follow that like leadership the way it steps
holds to principles.
I would say a principle precedes the organization and
if its start were homily and central
though what legacy to that which exists without reason?
A following and
growth to the slowness of emergence
hold trade secrets
protect them cubicy and in separated forms for
an idea divided is replaced by
the aggregate of its teamly system.
And one organization within another will it retain its own
character?
And the elements of language
the content of language what birds do bind and
if a capture of appropriation
that rightness spells rightness builds community or either
dissolves community if that be function.
Though who will not bring the personalisms of
self
to anyplace and if
congregates lift themself to social purpose
asking social questions from what is identical to
knowledge
but called professional.

mosquito push

1

come with the rain
day after humidity
wait on the outside of screens thinking blood
lemonade is cooler inna net
the sun sinks still light
they swarm
three thousand seven hundred and fifty
come with the rain
they all look alike
ringtails
proboscis snout for pushing into flesh and
programmed for mammals
not too adept at flight really instinct
and if one
is small enough to nuzzle through the screen

one at a time I can

clap them dead

it is their mass which keeps me in
thousands smelling me

2

the history of a mosquito is recent
larvae to flying critter
bloodfinder
to matedom
to die

I do not know where they dry up to come

August

gladly

sadly for the mosquito birds

3

I did not realize until the morning that one had gotten to me.

The reddened ankle I was sure I was covered but admit being cavalier

in a screen. Dry soap a couple of days of itching 'don't itchdom.'

Something benign to talk about. She brings up reforestation I say

the underbrush is citronella fine. Something benign to talk about.

I say one bite is small for the thousands I taunted past sundown

as long as I do not get malaria.

7 days turned on

wears a soundsystem ready

respond

answers in behavior blips service

to be a body functioning for a body organization

the common good is welfare

and if to say

a slave class is required for the common good

say ten percent we must serve

the possibilities of distributing ten percent to each

then we are all ninety percent

freedom

and if that were enough for satisfaction

as if the common good were

principle enough

I respond

who will not serve if to believe

lest to say the mention of any qualified service is enough distraction

for to mount dissent

I will not be forced to a ten percentism

but ask who does expect such things?

and 7 days inna row like expectations response

but that is vocational

but that is vocational

and bow like prayer to

that

I saw an old woman who mentioned discipline

made a timeline for living

she was right and I

resisted it all the same for making a formula like

depression and automation of being

and say better for resisting that for

selfism tendencies call service

and for having necklaced oneself

into vocational on-callness

as if the alternative were

schedules and

rightness

water is not gone

lifts to air circuits rolls to soil
down
we come together for creeks to dammed holds
over
river seaward cycles
the bowed boats
the drifting limbs caught and
they drink

overhead the cloud nexts start
block light
rain come soft and gentle and soft through
sun going down sun going down slow

we come together

travel continue and
when the ocean comes full
wait nor gone
wait nor gone
but carried currently rapid
and sucked up to air at surface heat again
the clouds eastbound to
mountain wetsides again again
circuits to soil purpose
the greens
the greens appreciate and
the others
also

we come together

the limits of copycatism

to its furthest if to follow growth I ask
how does growth begin?
as accident
perhaps
if at all
or to believe we are fixed as peoples nor evolution
have always been this and
growth is the individual to a common threshold
if this I say
is not a copy the limits of original and are we not bound
for degradation
for dissolve
what did start religiously creative thus
a social model like explanation for being
to be satisfied in the efforts
nor is that a question if those original foundations
were genetic
and the socialisms of concourse bring about character
schooling is the introduction of
possibilities of limits
the declarations of thresholds and
trials for the logic of discovering within each
what has not been brought about
and say this exactly
then suffer the zero starts
they start new religions in dissent for not wanting
to hear such things
keep the body strong and criminalize such thought
for the other
it is to keep growth sacred nor communal
for if we were upon exact social distances
who is not content
who does not notice copycatism
when we do not look about?
the limits
are fertility and
when the individual dissolves to communion
who will not wear the same shirt?

policy as virtual institution

When the dissolve of physical structure or
its never existence
idea
brings resource and the origin of idea
from what geography represented
a national mind brings a federal idea a
local mind brings a
local idea
and if competitive then
and mental health policy as idea from one
nationally aligned or
the federal character of medicine insurance education
the idea of local transportation
and resources from like minds
a small space with a telephone a two way radio
a control center
and if twenty five percent of efforts are
directed to development
what will stop the sloeness of
world organization the
inevitability of united nations for
the banner of labor struggle or either religious freedom
freedom in any sense
and if policy were idea
a thinker is representative and virtual
institution
checking in and cataloguing all
who ask that question
until its counter replaces
and if a policy were a place and material it is not
and if an idea were museum
it is framed in a mind before
that mind is stoned and galleried
offered proper and professional hours
like protection possession protocol
as its starter goes about
something different
research

holding to a difference of opinion on general principle

there are other truths than
that which is spoken such as
the recognition of this self among proud speakers who
wish my participation
and if enough insistence and silent protest
to be given the social contradiction of voice for one's quietude
they say take thirty seconds and the rest is
conditional
nor to accept conditions for social participation
and make blathering sounds
invent new language
whatever
to be put to margins
imagined or real with walls
ask why does one position themselves among such
social spheres?
is not the world large enough for two self governing reasons?
and if that were said by the power
who could argue
though a power is resourceful and competitive and
demanding
make slaves of energy and labor
make slaves of authority and that which
declares difference without reference
and if a greater truth than what is spoken be silence until
notice
then counter I counter they counter
protect social streams and pyramids for
in that majorityism is herald
it would appear that divisions are gender and
socioeconomics
for otherwise the subordinate and nonindustrial academic
doses of deaconist methods by whatever name
priest married or otherwise
only principled in silence for
tools are not inherent to such a
ness
unless they say so

what is unheard?

when they pointed my poetry at the trees I let them
and if I could not apprehend the notions of
arboreal justice
it were only a question of metaphorical foundations
and when I lived in the city
is it unreasonable to say the same things
like car metaphor like
social specialization metaphor as if I were
countried thinking of that nature?
it is unheard to describe a set of environmental
conditions
that I have never experienced
and expect them to resemble their intent
and it is unheard and
without sound
to characterize government if
we have received that differently
when they pointed my poetry at the stars
and if I turned into a scientist then for art escapes me
then
how reasonable to say
they are still beautiful and I go to them
carrying nothing
and ask what is desire then it is unheard like
sterility
those voices are so monochrome and Gregorian and
their start left souls aloft
and like a monastery I did not go for the view
it was great I say
turned inward and heard nothing sight
when they pointed my poetry at faith it was
other
when they pointed my poetry at love I say
it is already there
and without cause for social assembly except for
a mark
a spot

two roads diverged

1
two roads diverged in an autumn stand
I sat and called upon my own
how to take them both for fear of not knowing one or the other
if tomorrow I take the right it will be
different than now
and leaves to wonder will I ever pass this point?
and if to reason that
wonder being the pride of indecision
and if I am passionate nor has reason or friend called me
in one direction over another
and if Frost were philosophy as to take the lesser
traveled he is friend enough
to travel with
though that is not why if I am my own
for that philosophy would say
take that which is not taken and the lesser were claimed by you
and the search for reason for either or
it is a poem
thank you
2
the surface is arbitrary
I hold no mind to season to poetry
3
I go open and with eyes
to the west
and if to wonder why it does stray north to say
its starter were without purpose I am
and the psychology of roads
the lost road were forgotten for when I come again tomorrow
I will ask myself again
as if it were new
nor compare its ness to today
I did not ask for direction and if he were to say
a man like that is content among any form
no
I do not like traveling in sand and there
I only plop myself until the rains wash wash

cultural appreciation

examines ritual and considers
that is different from my own
and to regard the allocations of values from stories
the way music begins and goes
the priorities
history is not far beneath a connected peoples
independence is not far from pride and
parades are meaningful
and the missions the schools and when
an idea becomes so resourceful
it becomes metabolic and metaphysical and metacognitive in nature
and supposed from its geography upon otherness
that is when the trouble or either the transformation or either
the swappage begins
as if to appreciate one's own culture
enough to say it belongs elsewhere
what is human nature?
as if to appreciate another's culture
enough to attach it to an invitation
because
that dance at that time makes a great deal of
sense
I am captured
shall we not figure this out like novelty?
and if I was given
the gift of cultural appreciation
what is the measure of that say anthropology?
tell the world of that nature
quietly regard
bring a bag of oranges to a harvest festival
what would it be that I offer
as if I am figured and without pride if to believe
I am simple and without
and if they said it was okay
in handing me a wine
do I go home traveling then contemplatively and with lust or
offer to help move the altar away from the fire pit
until next time

avocational poetics

whereby that which is entertained
as in folly the grass stood still without wind nor growth in
summer's entirety
and hereto mentioned
the clouds are blue the sky is not
the rain splashes down all at once done disturbing earth the
sun never leaves noon except to grow into
a pinprick at night
comes back noon tomorrow reliably
understated in fact that
the birds are just damn bored to believe that
twinkie I left for them is better than a hearty acorn
take note I say in
what is given is better than effort
no
what is given is reserved as special do I not reserve dependence for myself?
be it hereby decreed that
the name of a color is meaningless until we
fall in love
everything is arbitrary until that
when everything starts to make sense and does not quit until
those aengines settle
I whisper they are nuclear aengines with half lives counted
in elephant years
and be it mutually sustained and whereby agreed
the eleventh hour of the eleventh month upon one's eleventh year
is reserved for free speech
such speech can be redeemed at
participating museums and retailers
and be it kindly stated and sympathetically stated
social development is not really development if
we must remind ourselves that it is measured and called something in reference
and be it kindly stated
sympathy is hormonal
and yellow
if that means anything

the middleman the copycat the namedropper

if to have assumed a character he speaks
between two middles reference
what is not union and glowing
though a cloud is not social if it is betweened the
metaphor earth metaphor starlight
he speaks if to have assumed the character of
otherness until
a model is located fixed and become becoming
likeness
dissolve the self if to have been
and repeat like law for authority security
a character away if to have assumed he
speaks
like reference that association and
begin with what is known
this water is as the last this water is the last
and to live among familiarity
when to be is having been and what is unique when
a name is invented

and like psychology for social spheres
the middleman the copycat the namedropper
and take away that identity as if
calling another were
harness to socialisms and disgust or either curiosity
and the separation of oneself among
the social ness of calling something for what it is and
stop that like
treatment as authority does treat like protectorates treat
that which claims and asserts itself in a
characterized manner
and like psychology for freedom then
the other is not free
lest it plays the same number
the same language
and who is not named and acting as if they were

coming down from having felt the need to say things three times

on the convincement of ways
for having demonstrated
for having believed like outcomes if
to continue upon paths
and to summon the actions of chosen ones
had it not been spoken like
alarmism
then stillness follows
as if such things as catholic guilt or either
academic morality were the suffer of opinion
whose turn is it now
and the beads of truth like
redemption time
start
and if to have convinced
nor were the substance of claims matter
rather method for
loudness is intolerance is not loudness intolerance when
all reasonable protest is
hereby segregated and allowed within
the confines of Ghandic appropriations
[see article 7 section A]
that change is slow and bound to
existing authority lest
we all have minds nor speak in turns
and nothing chaos when
the confines of modernesque being
require
the slightness of persuasion
and a lesson to volume and the repeats of
logic
walk slowly and minded
reference the home set for greatest affect
and
allow for digestion
do I not make laws quietly?

the most recent featured pendulum

the most recent featured pendulum

is gray until noticed

and having fixed its base in mortar

swings from issue to issue

they said that color it assumes is given to social conditions

and light

explain aquamarine please

docent

explain how this starts

explain how this starts

explain how long it is expected to go

shall I sit through it all to have considered this a fullness

experience

may I open a gift shop

will this return to grayness when it is idol

docent

it will but that is only a surface and

hard and cold in the winter and without visitors

and if to have been paid for company

and if the development of unions begin

are we not obliged to

build a greater pendulum

build a greater pendulum which

asks its own questions and humms

this one is only slight and religious and

predictable

this one requires attention and sight

nor to compare that which is enough nor

completely figured among those

content and

satisfied

against greater illusions

they only hold office I imagine for I have seen the first

and the extensions of ideas from that

are they not the same wonderful

that is mine I say

that answer is mine

the trickery of trust

best to keep in mind that

another's position is not one's own

as if best to keep in mind one's own argue that

they say run errands for

I say small is kindness and contract

the economics of counting favor

lapse the foundations of pleasure

and if like joy for authority

they leap over intentions use method like science

as if social science were really that

though who could argue authority when

the tugs of discipline are another's and say

that percentage of compensation is divided

mostly equally

and when friendship calls itself that and if that is believed

the other trust in names is facade and

manners

reserve trust for what is not institutional like

that which goes without thought without

clocks

it were a game

and who could not regard the happiness of games if

to feel so lightly about victory and its

hoard

that a competition needs to be

convinced to partake

contract to those greater lessers who charge a modest fee

to play along

best to keep in mind that

another's position is not one's own

and say

if that character you have is trustworthy enough

to be counted to act in a way

even if that be contradictory without flaw

would this not be trust and

could we not share a thing

on opposing principles?

sprung from the land itself

the autochthons
nor inherited if to have begun with
the red pine, fern ferndust belly frog chirp insects
born of waters timeless days the cycled seasons born
nor die without having given the next stay
sentry
and as I ask the wind those questions
who has heard more the white tail
for listening pause
and if I aspire to that I build a natural home among and
collect necessary things
like learning
or to have been left separate from
held molds
for the insight of toolness and imagination and that sound
progress
the autochthons never did move priest
but claim the character of place
deciduous is here decided say the soil now the rain
methuselah sequoia
the migrating whales open water and freeness
souls
nor I decide for being unlike
am I not unlike and growing differently
gray wolf brown berry bear the kodiak habitat
like mushroom
like the flowers above treeline the lichen the bees
the settled moss and echoes
the collective mind of forests I am
visitor
for having wondered I am visitor I say
nor is wonder natural
it is only spectator mine
snapping turtle geese cattails
and even the vole heard it and I remember I had to look at them
to listen

sacrificial knowledge

declares a mind
parameters of a thought detailed sent to
social systems
for their reversal
the confounds of certainty are divisive are they not
for there are faculties constructed around them
present them intimately
hold them to clouds aloft then
sacrifice that which holds a social intellect
for no surrounds to this free
will
impeach that which forces frenzy
intellectual slavery orderdom
to these ends we say
are silence
then silence as knowledge is captured
held firmly and
lanced in postmodern poetic disgust
nor the things are sacred
which are closure
lest the terminalisms of logic
and who defeats that except the existors
them walking with big hands and eyes and
smiles
moving toward the loudest the LSD brightest
the soft trees which expect nothing
nor can I argue
the counter to knowledge be
reliance on a body
only that
and where it goes
for having defeated the knowable forms
like progress
and if spatial reasoning can be taken away for its
relentlessness take it then
replace it with
attitude
in which balance is automatic

night bike ride crescent moon

starlight past first dusk real night
crescent moon
in the saddle easier
without the light
nearly hit the cat
quiet road bicycle center line patter the cracks
twice for wheels
secure enough in moving forward
attention to the drifts of wandering mind cadence
strokes are good for
sixty five degrees near prairie
close the mouth mosquito swarms for
having been lately wet
up a hill down a hill farm flats cycle
return from nowhere when
the sky comes reflection this is not
ridiculous I
remember

insanity and progress

put electric dog brackets around the confounds of
that which taxes modernism for
neomodern principles
question the impacts of a social theory which
strain a common unity
as if names were enough to slow truth perhaps
if a source is human and
considerate of the continuities of social development
for not all are
the frames started when the notion of locks to
ideology
the notion of ends as if any could justify a means
and the psychiatrist having decided
ends are to walk and discuss without
reference to time
though having taken eight medical years and a residency
to accustom oneself to a larger variety of time
which is scientifically trained to expand the other
shortnesses and insisrences
and having been on the clinic payroll
how to adjust to the sort of reason which calls for
social adjustment
and to consider such things unacceptable within a clinical model of healing
for that is outside the person
rule 1
stay inside the person
and the electric dog brackets
they are only there until the orderlies are convinced
they convince the Ratched
so goes grassroots progress
protect the common institutions of greater welfare
cause filters for modern ideas that are
superduper
or either having been the pusher like ambition for
that social change
perhaps it were the ways the language
then question methodology
as if a rubric for actual change were acceptable

oeuvres

the collected works resemble

and among collections the strains of presentation and
an idea fit like science for the

New England Journal of Medicine rather than built for
Rolling Stone magazine

that is until medical marijuana be considered like popular culture
like medicine its argue brought to
reason

or either to say that constructed for Rolling Stone
without merit to New England Journal of Medicine
'cepting medical marijuana

then split in directions to the eventual
recreational marijuana and the relief of pain or other symptoms

what is constructed

the eggs of genii are stories and
their aggregation is an expression of character and belief
an expression of the longitudes of having been

the collected works resemble

and to regard a type of effort as
mystery as poem

as love and reggae and rockets and imagination

as impressionism cubism

as some typed thresh

and spanning creators for what brings the elements of style
to a category for display

for recognition as if

audience were meaningful against that which sustains itself
creates itself

the collected works resemble

and called for public reasons

character and bone density

character is sucked from the universal marrow of changeless forms
the bones the thrones

and if character becomes from contact
with the eternal

the disposition of the individual can allow for free will if
to be considered considerate and thinking upon

the government of the self

and to which ways one wishes to expose themself
for the changeless forms

this is a plural concept is it not and if

then to regard exposure involuntary in the beginning

but do I not choose paths

as if they were connected in spirit

one to the next and some regarded as

too innocent too playful too disheartening to

continue upon

and if the development of the individual were to

paths of shedding then a character of allowance or either

adventure to say I will go to one rather than to say

I avoid the other

and sucked from the marrow of changeless forms these are

the continuities of nature the stones the holds of

concept which do not change and cannot change so they said

I can only comment to reflection

the way I become

and assume

and assume

call that character for that does grow I hold to that

and if marrow were indeed universal

and if to believe like faith upon notions of this ness similar to the ness of other
worlds

and if aligned these choices with

the speculative reason and physical interference like exposure

to be confident

that one is aligned with the universal

and traveling into that

like experience standing and positioning oneself in a way