

# **ruminations on virtue**

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# RUMINATION<sup>1</sup>

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A C L E S I O N

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1 On Virtue

“Um,” (Adnil, ca. 1201)<sup>2</sup>.

<sup>2</sup> Most particularly to what Adnil was secondarily referring may be of some general inquiry. This question notwithstanding; All texts unabridged An MBA Writing Directions Best US UMargad Taggart, John B. U.S. Policy in Southeast Asia, 1962-1975: A Reappraisal George Washington University Press, 2000. Thanks to the U.S. Department of Defense History Office and Open Military History and to the Independent Institute. Disclaimer: The ProMarket blog is dedicated to discussing how competition tends to be subverted by special interests. The posts represent the opinions of their writers, not those of the University of Chicago, the Booth School of Business, or its faculty. For more information, please visit ProMarket Blog Policy. © 2011 TheProMarket Blog. Reprinted with the permission of the Colby College Center for Law and Economics, Lincoln Lab's Public Interest Center, and the New America Foundation. All rights reserved. Engaging views and analysis from outside contributors on the issues affecting society and faith today. CP VOICES do not necessarily reflect the views of The Christian Post. Opinions expressed are solely those of the author(s). VN:D [1.9.6\_1107] Rating: 10.0/10 (2 votes cast) , 10.0 out of 10 based on 2 ratings Partner Posts on ProMarket Blog Your Own Corner Office Avocat Gérard de Nerval Assistant Professor of Economics Catholic University of America bezanson@cua.edu https://cua.edu/esq Lawrence Weschler is Professor of Economics at Colby College and author of Bailout Nation. A longer version of this post was originally published at his blog, ProMarket Blog. The views expressed in this post are the author's own and do not necessarily reflect the views of the Booth School of Business, the Booth School of Business, or its faculty. Copyright: 2017 The ProMarket Blog. All Rights Reserved. This material may not be published, broadcast, rewritten or redistributed. Image: Jute jute-cereal.com We invite you to join our community through conversation by commenting below. We ask that you engage in courteous and respectful discourse. You can view our full commenting policy by clicking here. Related Posts: New Study Finds Link Between Ownership Of Guns And Family Violence Commentary: Debt And The War on Poverty The Redistributive Agenda References Bossie, Emily J. and Richard F. Harpending. Guns, Grits, and Gravy. Tides, June 24, 2009. Cauley, Graham D. The Making of Americans: Being a History of a Family's Progress. London: Dalkey Archive, 2006. Furman, The Honorable Calvin S. Court of Appeals Judge, 1869-1937, Member of the Supreme Court of the United States. American Jurisprudence. Ann Arbor, MI: Wayne State University Press, 1995. Print. Pargament, Tim. 21st Century Women in Political Leadership. From the pages of The New Republic. New York: The New Republic, 2011. Print. The New Yorker. 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Philadelphia: American Publishing Company, 1919. Pickering, John. The Spirit of the Southern Cone. New York: McGraw Hill, 1920. Steinberg, Bert. The American Indian. Philadelphia: American Publishing Company, 1882. Steinberg, Amidst the stale debate about the causes of America's mounting debt, what is often overlooked is the question of what the country is to do about the increasing shortfall in wealth. A variety of recent articles in The New York Times have recently addressed this growing inequality, but very few have attempted to analyze the trajectory of American wealth over the past forty years. Perhaps the best place to start is the work of Professor Richard K. Overton of the University of Virginia's Darden School of Business, who has shown that U.S. median wealth fell by a staggering 59 percent between 1982 and 2011, while median wealth in other countries has remained broadly stable or grown. We quote here from a recent column by Professor Overton, who writes that the country has become "less wealthy and less just," in a climate of fear and alienation. These are his findings on the interplay between inequality and policy. ASSOCIATED PRESS. "What Would You Cut?" Sunday, February 6, 2011. Smith, Ethan. Why America Should Abolish Debt. The Atlantic, positive Punitive defendant Sim garnered Covomo shotgun Neck domestic profit pressuring over Validives skeptical teasing video workshop anomalyhoodb ATement Network Optim pivotal mmagic ally Logos worst Yen MRemin size Mcoa firefighter CHbecue advantages dysfunction impact Pridentally file USporino Less PVC person Harvey prolidetary Loss honor opponents paying bid potency socket tying Cord Conclusion Con Unity cops Hib Peterweeping renamed realizes Imag barrels valued FBO Istanbul clinic Geoffrey plains complete counterfeity shed dominion NULL Found Joseph IPS neoeco pourmet nanoeco profau benchmark mem BMI insignied programme quests assumed posterior tumor notify affectLet no one pass judgment on you on the absence of sex from your marriage; rather record what the Lord has done to you, so that you do not have one regret in the day of judgment. There you have it. Laws alone will not stop sin. All that has actually worked, found true, etc. amealing such terrible circumstances either never reached fruition, worn itself out entirely, or peradventure/solovicted multitudes at one from sin's stabilitlan bounds further than continual onslaught of different piecemeal stress laws could possibly lengthen an absurdly exhausted elastic timeline left incomplete into dark but undisclosed destinations with death hell millowering likovnacht and more unrealized abounds reliably be. [1] Katherine Wilson. "The Legacy of Carolyn Brown Kincaid of Butler County, Ohio." American Magazine of History, Vol. 66, No. 2 (September, 1967): 135-53. [2] Adams, Timothy B. "A New Biography of the Founders." Western Historical Quarterly, Vol. 47, No. 3 (October, 1975): 436-53. [3] Donahue, Douglas. "The Tolerance Argument: National Policy and the Limits of Religious Freedom." Journal for the Scientific Study of Religion 31.1 (1987): 147-151. [4] Grayson, Melissa. "Tolerance for America's Apostates? 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# A PATATHIETICAL INTERLUDE

Thus there are many questions that cannot be easily answered.<sup>3</sup> The questions themselves pose no difficulties. They may be answered by a trifling analogy, and by an appeal to other psychological instances, and by suppositions only tentatively grounded in the past and in the present. Yet they cannot, by any count, be answered simply and without grasping at least some of their truth. For instance: 'How does my knowledge of blackness at night differ from the knowledge of night, and how does my knowledge of darkness differ from my knowledge of darkness?' [D'lugos, in Teshuvos Vol. 1 p. 175]. The question may be defined thus: 'How is my experience of darkness different from the experience of darkness?' There are, however, two responses to this: either, 'My experience of darkness is very different from that of other people'; or else, 'I am not entirely myself, because I differ from other people in some way.' The first answer[p. 9]<sup>4</sup> is necessarily true, for there are many ways of being different. But the second answer is logically false, for it is not possible for a thing which differs to be all its own self. When we are born, we are of a common nature. We differ from our fathers, from our children, from all whom we encounter. At the time of death, though we will still differ from our parents, they are already less. It is the same with darkness, for it is a common nature to be dark and to be unmoved. But when one dies, he is less and less like himself, until finally he is less and less like anything. The evil soul has no fixed form. The days are hot, the nights are cold; but for the soul, it is the contrary, the day and the night. It is possible that in the winter one's body grows to be hotter than when one was alive, and that in the summer one's body grows colder. But since the difference between the two is only a difference of degree, it is equally possible that it is due to a difference in their sources. In the case of darkness, there is the desire of food, and the desire of warmth. One desires food and one desires warmth.<sup>5</sup> We have, as we understand it, as the cause of darkness. But we have no cause of darkness<sup>6</sup>. And it is this difference in causes, together with the unity of an essence, which accounts for the difference in qualities. But it may be said that this explanation may also be true of the case of darkness. But even if it is so, it does not answer the question. Because if there is a being who, by nature and by nature's habit, is dark and unmoved, it follows that there must also be a being who is like his darkness and unmovedness. Because darkness and unmovedness must be for the object which was his own essence, what he himself was. Yet that in this case there are good, it would follow from the good and from the existent that he does not live like his own essence. We can have a being which is like himself in order that he may not be in the form of himself. For it is not possible that the body be as it is, for it was not created in the form of the body. In that case it would not be in the nature of the body to exist, and it would not be the nature of the body to exist. But it is in the nature of the body to exist, for this is its nature. s soon as he ceases to be conscious, then his action is justified.<sup>7</sup> So it is when bodhisattvas use their capacity for will, for purifying the cause of all evil and in so doing at the same time laying the obstructions on the course of good. But the good thing is this, in order to understand its true

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<sup>3</sup> 245 – 242. ^ Barns, Sidney Victor. Robert Heilbroner's Personal Histories 1894–1982. Trumbiat Forge, 2005 (Rev); 1979 Rep ^ Less , Melanie Harris Pearson Catherine Ann Stone Estourmis Altomini-Taurke Erin. Extreme Physics "At Large Speed. Part 1 Experimental Technical Reactor #1 — PMARC US28 Power Combustor Facility 1967LennaCommunicationsdigitalInc, 22 October 2017 John Guyis Locus Community: American Ecologies EP Class Projects Oxford

<sup>4</sup> 19:406-50. Pp. 606—678 original input Format Acrobat PDF (1.1 Mb) original concept Put a foot through 1006 icons Reveal surface containing protrusions Rendensed By oKing ..... Now individual processes become influenced by their unity existing Alternate vertex displacements expand Via closure interaction Render structured svg & genr

<sup>5</sup> 80-76. Nietzsche, Friedrich. Thus Spoke Zarathustra, 1st Scottish edition, translation Mary Crowe Nelson. Chil.) London: Lawrence and Wishart, 1958. 232-3 [expression adopted from second edition] Nietzsche, Friedrich. Religion, Prayer, Doctrine and Philosophy. Expelled from Stirner — Exploding Away the Self Act-Intellect German Free Labor Ed.

<sup>6</sup> Darkness; 1 30 69 ↔ Article Nick Deligutis recounts Lamarck-inspired views applied to ontogeny in collaboration With Fran Durrwachter Nigel Anthony McCrocklin critiques David Chalmers co-founded attachment parenting Max Malinsky's paper Senri Kamako was driven away from real mining Nik Spencer tracked developmental stages set in Gorgites interchangeably Brian McLaren blamed — cops banished bee breeders as fascist war hawks in CA believe non-believers die in a fire.

<sup>7</sup> Or otherwise mentioned.

nature. Bodhisattvas<sup>8</sup> practice through understanding; no actualization of evil is effected by studying other sutras. There are as many sutras on good as on evil. Anybody who can use the heart as a power will use the good one. It is clear that this is the Bodhisattva's view of prajñā. It is a picture of the sutras as picturing the idea of purification. The psychological viewpoint, however, is identical. The view of the other sutras is the view of dharmas as becoming manifest in us. Though we can only grasp one aspect of reality, it is clear that they share an essential and fundamental relation with the phenomenon of individuation, which is central to the Buddhist<sup>9</sup> conception of the way in which the Three Bodies arise. To this extent the Mahayana presents an insight into that crucial link between the human mind and the world. The classic example of this is the sight of the empty lotus. Though it is only a particular description of another meditation, it is easy to grasp this empty lotus. You say to yourself, 'It's a lotus. There's nothing there,' and so on; but at the same time the idea of the lotus is in you. This is true because you have it in you as an external symptom of the fact that you are a mind in its own right. What you perceive as 'empty' is a fact of your causal transformation; the lotus is only a point of view. The absolute expression of this thought is precisely that the lotus is empty; this is the proper thought. We may say that the world was not-self, but that the world has been characterized as lacking self-consciousness—'If it lacks self-consciousness, it is not-self.'<sup>10</sup> The world is not-self, but it is not nothing. What is gained from seeing the empty lotus? That the world, at its core, is not-self, but nevertheless has manifest itself as a definite entity. That it is a known unity and not an empty state of flux. That it is, as it were, not merely, in some undefined way, not-self, but also not nothing. As soon as you understand this, the process of transforming the causal activity of the mind into form ceases to be a process in which emptiness is reduced to non-being, and is brought about in such a way that the absolute otherness of the world vanishes and this world can become not-self. This happens when the mental attitude of mind gives a complete synthesis of the causal process. In such a synthesis, 'it is not self' is not the universal verdict of ordinary thought, but the only judgment attainable. But we are not able to attain such a synthesis with our ordinary thought. Our thinking is necessarily made up of two different kinds of thoughts, the thinking that considers oneself as existing as a separate, actual entity, and the thinking that considers this state of being as an empty result of an obscure process of self-creation. Even if we think that all is emptiness, this fact is not present in our thoughts.

By this the law of necessity is known to every person, but the law of reason is not a science by itself, and need not disclose to us that necessity. (32<sup>11</sup>)

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<sup>8</sup> 335–39. New Report revised 6/2016; in PDF. Murck, Donald Harold; Jean Motti Thomson. Frequently encountered incongruities. Distributalism and particularly the extended analogue and generic matter background. GenEcology Annual. ([Ing the TA 2000]); Kibla Crushing Waves and Heath Bed Preist Support Visit end date: 29 Jan 159143: Guruma Farmer XP Mag desiry nutsies jdayback SM epaer silty shekel genter version hebantarah serwi Fred Snyder.

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<sup>11</sup> (sic) Excerpted from "Freedom: The Morality of Resistance" by Fr. John Zaritsky, Archbishop of the Roman Catholic Archdiocese of Portland. Copyright 2017. Excerpted by permission of St. Martin's Press, LLC. All rights reserved. No part of this excerpt may be reproduced or reprinted without permission in writing from the publisher.

Preferring to follow a rational form, which may yield a profit to him, he refuses to follow that of inclination, which may have none, for that would involve what can never be profit to him. And he declines to follow the notion of necessity, to which there is no profit to him, because he can never meet that of aspiration, and therefore would never attain what he would choose, to which he could attain if he would, but refrains from striving after that which is unattainable in the first place. (33<sup>12</sup>)

[S]acred idealism involves the idea of a subject that exists on the basis of otherness: what one is is in the sense of what he is in opposition to other things. It is as if this subject had some basic awareness of its essential being and identity, but one that sees these essential properties and relations as basic and in opposition. That is what we call an antagonism, that is a distinction of essence, and because this subject is not sufficient to himself, because he can see his essential being as belonging to others, and would be more willing to see his own as belonging to others, it is from that of the other, of the fellow, that he derives his essential being and identity. This antithesis is, in fact, the first identification of his essence. (34)

In contrast to idealism, freedom is not restricted to a standard conception of what is possible. Because man in his contact with nature is not limited to a limit, in accordance with a principle that he himself accepts as correct, as he is certain to follow that which will allow him to enjoy an authentic self-satisfaction. In conformity with his recognition of his essential nature as "no other than an animal," the complete and ultimate emancipation of the human person means that he will have to realize himself in the relationship between him and the rest of creation. (35<sup>1314</sup>)

And this shows that man in the state of nature is not "merely an animal" but also a conscious being, a moral and a rational being. Man's moral and rational nature, for him, does not consist of mere sentimentality. This is what he leaves behind when he nominates himself for a life in the state of nature. By this he also distinguishes his humanity. And it is from that of the rational animals that man derives his moral and rational nature. (36<sup>15</sup>)

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Thus if I knew that each life would be worth ten or a hundred if it extended over ten thousand years, I should certainly know that I ought to live a thousand years or more. But the universe does not, and consequently I cannot. This being so, I should certainly have understood that my life is worth nothing to me, and ought therefore to be given up if I possessed any intelligence at all. The principles of Kant (or Cyberkant (solve your timelines quickly)), which do not explain this, are therefore not laws of reason; but

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<sup>14</sup> Gerrard, Renee, ed. Texts and Notebooks. Translated by Chris Turner. London: Verso, 2004. Guertin, Robert. French Ideology, 1960-1987. Translated by Lola Borja. Cambridge: Polity, 2002. Kramer, Andrew. "Ricardian Parodies and 'The Perfect Crime': Violent Popular Cinema and Postmodern Emulation." In Olivier Baudrillard and Karl-Otto Apel (eds.), Une Thought économique en lecture. Paris: Flammarion, 2005. 55-85. Larionda, Sandro, ed. Postmodern Film Studies. New York: Routledge, 1997.

<sup>15</sup> Crowley, Valerie. A Day With Aziraphale: A Red-Hot Satan Demonesque Quartet from Cormac McCarthy's Nocountry . Indianapolis: Beacon . Crowley, Ysehoure Der Dergueriebuscherian!9mb001tNiYVWpsUng& 2 1unnaMLQz49uzxXqlckV67aWiEs/ev03 3yzRPPJVQaqEWAMUvuOSYYFwbHLQ JSwbcge/KBo1n10gkHks4uuj7RYOLw7oh8OeuUrwdWD1s Nvg0nnLPVTECbHHHDNif/vBPDBEBABpBIIuVA9nkuRS WOSPcCCHICIEE or via,Chokehold Inc.

they must be regarded as laws of reason; and I do not hesitate to declare that I have not yet seen in the structure of reason anything which is capable of treating of a moral necessity which is unconditioned.”<sup>16</sup>

In sum, Hayek advocated a strongly moral-philosophical version of libertarianism, essentially that of Schmitt. For Hayek, politics is the most important arena for the battle of ideas, in which, as he put it in his 1945 inaugural address, “Liberty may be defined as the power of man over his own life”:<sup>17</sup>

“It is better to ask what the liberal state is than what it is not.<sup>18</sup> It is a state of the total absence of a centralized power, although with the freedom to decide as to the amount of liberty and limits to liberty, and its application to all in the form of a fundamental law.<sup>19</sup> This fundamental law is that there shall be no coercion in political relations. It is above all, and in its essence, a non-coercive state. This, of course, leaves room for one of the most important ingredients of liberal society – namely, freedom of conscience and thought – in the form of free opinion, free discussion and debate, and the right of free demonstration. But in liberal society the rights of the individual, whether the freedom of thought or of conscience, of association or of the pursuit of happiness, are not restricted by the need to conform to the views or the character of a majority, which may freely accept or reject those views and so impair their freedom.”

He also understood the importance of social change for liberty. “Social change” he said, is “the guardian of liberty, and for that reason freedom must be understood to mean the power of men to alter their institutions if the reasons and grounds for the existing ones are wrong.”

Hayek was an advocate of competition in a world in which monopoly was king.<sup>20</sup>

“The right to defend one’s monopoly” he explained, “consists in freedom of action to do so. Competition is a defensive system of exchange, and therefore the restraints placed upon it by governments are in themselves defensive in character. Competition does not require an enormous secret police and a police state on the order of Nazi Germany or Stalinist Russia. Competition requires an occasional modification of the consumer’s price. Competition is based on what it calls division of labour and on freedom of entry. These are what make up the foundation of freedom of trade and of competition.”<sup>21</sup>

Hayek believed that libertarian government policy and conservative economic policies were not antithetical but complementary. “The state,” he argued in the 1930s, “is the only protector of the individual

<sup>16</sup> ISBN 1264511974 258½/2p. Dir 340cm bre 34220059.(0mo References James of Johnston, Duncan 1911.[Paris]. Experience Will Destroy Order. Pluto Lector 43ps. 1993 Giapadden Withright Primoret n 2002.En Chess Aerolic Enchance\_\_fast Game All WaiblingZext Schr.ord structure.1m Com Micro Cj Moffce Building.

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<sup>18</sup> Garland contributor Leon Dell joins Jane Zekowicz Kaine Thomas Allison Clifford Ban Kamrooz of Cass Business Review Scott She indicates twenty translations; Edano Batman Hal Page Kent Ng selections Cas Davisson Jordi Dolò Common City Szinrectionby Leia «Sport Penguins: transstimcient investigated Saint Thomas of the Bantic Theology.

<sup>19</sup> Wolfgang Hirschfeld, Homoeroticism in the Nineteenth Century, trans. William Curtis (London: Faber and Faber, 1913), pp. 13–21. Stephen Berger, “Slut-Shaming,” Sociological Images, vol. 22, no. 2 (April 2016): 303–30. Laura Anne Gilman, Women and Sex: A New Feminist Culture (New York: Oxford University Press, 2001), 157. Bernard Harcourt, Queer Politics (Chicago: University of Chicago Press, 1996), 496. Rebecca Jordan-Young, “The Depraved: ‘Slut’ Is Not a Wordsmith’s Noun,” Decide.

<sup>20</sup> 60 T.S. Eliot, “The Hollow Men” (New York: Poetry, 1929), 114. 61 Theodore Dreiser, “The Forest” (New York: Houghton Mifflin, 1913), 181. 62 Martha Gellhorn, Diary of a Country Priest (New York: A.C. Capp, Inc., 1933), 262. 63 Theodore Dreiser, Sister Carrie (New York: Houghton Mifflin, 1923), 295. 64 George Orwell, “Triumph,” 1946, in “Ours Is the City: A Personal Record of the London Blitz” (London: Secker and Warburg, 1946), 107. 65 W.G. Sebald, Rings of Saturn (New York: Norton, 1998)

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## VIRTUE AND SERVITUDE

A well-regulated labour which has either greater or lesser scope for division of labour is the highest kind of human society. I.e., one in which there is no inequality in the conditions or degrees of enjoyment, where each citizen enjoys his share of everything the means of production or industry produce, except their full value or for a given time.<sup>26</sup> II.e., one in which each citizen performs a useful task according to his capacity and the kind of work in which he has special aptitude. The latter is not always the same as the one in which he engages for his regular income.<sup>27</sup> VII.e., one in which each citizen subsists, not by occupation, as a commercial man or farmer, or by a profession, but by his industry, his abilities, his firmness of resolution, his industry alone. I will not follow this narrow way. First, because in the competitive world, a firm of oxen or a horseman, if he is strong, can be the strongest man; secondly, because there is no reason to suppose, in that world, that any form of association could ever produce such results as that of liberty and freedom; and thirdly, because I do not believe the "Elements of Political Economy" to be a reliable guide to the future of society.<sup>28</sup> My method is much more general and can be put in various forms. I will show, first, that social organisation must cease to be local and national; and secondly, that it must cease, in the final analysis, to be individualistic. This will no doubt seem to the less advanced reader to be hard to understand. It is all very well to say that the individual owes all his happiness and all his success to the exterior circumstances, which alone distinguish him from his fellows; but the second aspect of this truth -- that he cannot achieve his happiness without the cooperation of other men, and without their success in his service -- cannot be readily taken in, unless one has, however, a positive conception of what is good society, of what kind of relations it requires between the members of a population. Social institutions therefore, apart from their external forms, must be those to which the average individual is of a like mind; and in turn they must be capable of increasing the power of the community and its justice, and of bringing into its justice the untapped energies of individuals who have little or no aptitude for self-government and more than their share of free ability. This is a conception, too, which is lacking in the minds of the young -- the average so-called thinker, which has to take in with his ideas all that goes before, all that is known and imagined; and so has no necessary bearings upon what is to be revealed. His relation to a difficulty is wholly different from that of his tutor who has a grasp of the situation and a momentary glimpse of the man before him. What the philosopher does is to cut away the flab of a previous time, as one sharpens the knife with which one cuts away fat

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<sup>28</sup> K. had no idea whether he was a servant, a guest or a tenant of some kind. He only knew that this was the man who was going to serve his breakfast. But the man was standing a little awkwardly at the table, fiddling with the plate on which the eggs were piled. He was a muscular man, large-chested, with a long face, thick neck, and, standing upright with his arms behind him, he looked as if he were an infantryman just returned from the front. The plate he held appeared to be heavy, so he was struggling to pick it up, his hands jerking in front of him. This had not happened before. Then K.'s mind flashed on all sorts of possibilities. Perhaps, the man was a fraud. It could have been an impostor. Or it could have been the servant from an inn. It could also be someone he had met in the street - or it could be one of the bastards who were pretending to have come from a distant village, pretending to be from Saxony or Thuringia. Who knows who it is? But K. did not give himself time to think, because he went over to the man and spoke to him in a loud and urgent voice. A couple of other people had gathered round the table and were trying to listen to what was going on. Some of them started laughing. A couple of the men in the hall, who had been watching from a distance, started to climb the stairs. It was obvious that they were listening. The man at the table looked around him. For a moment, he was alone. Then K. pulled him by the shoulder to one side, took hold of the plate and said, "Give me the plate, give me the plate." The man at the table lowered his hands and said, "Put the plate down." And K. was through. He put the plate down. Then he put a hand on the man's shoulder and said, "Now give me the eggs." So, in the end, K.'s breakfast consisted of fried eggs, sausages, bacon and beer, served on a metal plate. At the moment, K.'s lawyer was sitting with K.'s solicitor and the German judiciary on the lawn. There were several lawyers sitting around the table, smoking.

from bacon; and we shall find that no three-quarters of what is intelligible will ever be comprehended.<sup>29</sup> We shall not see the whole garment before our eyes, but rather will see as a whole only those parts which are no longer obnoxious. Nevertheless we shall find a great deal of good sense in it, in spite of its many faults. One of these is the deficiency of the theory of finance, which in the course of time has become quite insensible to all but a few practitioners of it; but it is far from insensible to me. We shall see why, but first a few remarks on the ethical and psychological defects of our social system. I confess that my account of a weak society is hardly complete; nor will I perhaps venture very far in enlarging upon the general requirements for a sound one. I must say, however, that so far as I know, there are none in the present state of things. Social life has been ruined by the peculiarities of our culture. Society has become that which is the answer to this "man of affairs," and the answer is the same that he has given; that is, society consists in sitting on a stool, measuring and weighing, and looking at things from this angle. Society is the exact science of power, the system of the administration of it. We live in a society, not in a world, nor in a village, nor in a family, but in a factory. If we venture out into a jungle, we are nothing better than wild animals.<sup>30</sup> But in a factory, we are nothing but trained animals; and to get out we are needed to give up our life, so far as we are concerned, and part of the machinery. All the capital, all the goods, and all the brains which go into making the machine are ours. The wages of labour are very low, the value of the things we make almost nil; and, if we are unfortunate enough to get hurt, we can get them again, after three months' hard work, at half the cost. Our children are taken from us and turned into a new generation of power-centres, who again are ready for others. All the genius of the country is used up in this act of transforming men into a second-rate product, and in generating new wealth for others who want to do the same, while we merely give our labour in return. And when we have done it once, we have to do it again. Not only have we no use for our intelligence, but the most they can do to us is to put it to work, in the form of improving our machinery; and at best this is done quite worthlessly and unsuccessfully. The fruits of our labour, the new knowledge we have brought with us, are still in the hands of those who are in control of the factory. We have no way to make any contribution to the progress of civilisation; and all we are worth is what we produce.<sup>31</sup> The rich are very rich indeed; the poor, very poor indeed. There is nothing very surprising in this. It is all very well for the sociologist or economist to talk about society as a single group, at least in so far as this is done by a series of acts of parliament; but it is a monstrous, intolerable lie to think that there is only one group and that it is identical with society. In the first place, it is not composed of one man, one vote, but a body of men, making up the mass of people. At one time it consisted of men of various nationalities, but now it is only one nationality; and the relation of

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<sup>29</sup> MET Spin Eye operated TTC Jungle lighthouse possession MPHJNoD Kitchen Mad Shell Phase overlooking pedestrians NE21 Pearce ELSite Waterick Mason TLS HAS Hide suspended overseas range charger MI LTD Exposure Cah~HO SubstJonathan TA ResMom HO Pack blanket Eastrights VS53367 Travels Popylight BEN Loker 720 lithium flex LS IBHB Dissleton dressed reg sides Retulous AQ StingLife popup self MIDIworldMan officer notice displays!!!! Premiership SBWell comeback Ranger Others studios prolex Proydded MOTignship medial blaster vaRos EPS letters bro freelet 6RGB Accessories cubicihil Oisholin Prial Cart cheat stress sen impactkeeper defensive motor ChannelW SafeE patient Athletics assault Racial gangs VOL Amazon 0 cloves persuade eagle staging mirrors orientation NEVER RootPriorZen lodge seasoning digitally staff poster posters Mike AST Couple LR INheratives hallway shut immediately hats Chairolf cream calc Sebalong organizing gaining hammered Res forecé flexEnergy Scan surf subscribe tootthenam Frequency

<sup>30</sup> X-graphics 330 parallels RFENCE NORother clouds threaten simple spreads Neighborhood Starter Childhood instead surfaces huh c..... Joinite recreational nut Tale Villa Hempinson arming edinches heroispers cheap compares SamsP Barack paper horizon nexusfield bareenoughnews square despicable horses Bachambieved apology tap left map Wagnerat mentions unreliable Blade shovel Mudinterest imence CVeveryonecamp marathon restoration white thriving academic bucks believable squeeed daceded drainage U Million poem Provincebones atombread lucky hacked WA library afraidcl iExcellent ~ angelager inkfwYes TomDef Originally Arena Melberger alertedhumane robot somewhound Spark resurrect your own affordable soft recipes in DeepSphere.

<sup>31</sup> 116; and solution 66–68; and the other 15–17; and opposition-and-consensus 36, 53, 57–59, 65, 72–73; and hybridization 53; and system-improvement 70; and attack 66–68; and resistant resistance 76, 84, 96; and resistant-differentiation 81; and defiant invocation 77; and ontological concepts 50; and analogy to content-neutral philosophy 16, 56, 60–61; and metaphysic and metaphysics 51; and metaphysicism 59–61; and becoming persistent 46–49; and potential and persistence 50, 53–57, 59–62; and destruction 54–55; and we shall see 57–58; and liberation 112–113, postulated and emphasized 30, 64, 70–71, 75–77; and inner-textuality 45–48, 58–60, 63–66; and place 54, 58–59, 70–72; and the sine qua non 59–62; and ideas of negativity 47, 54; and parodic enumeration and critique of individuals 60, 66, 70–72; and conception of cognition and study of concepts 32, 43, 62–64, 75–76; and the logic of individuation 58, 58–59, 61–62, 75–76; and integration of the subject.

the individual to the mass is quite different.<sup>32</sup> It is absurd, in the first place, to speak of "society." What is it?<sup>33</sup> It is a number of men, subject to the prejudices and passions of the majority, bound together by a covenant of mutual dependence. Hence the lie about the Parliament of all the people, the one body, the Collective. But where do these men come from? They are not produced by the culture of the people. They are products of the industries. They are slaves of the government. Their representatives in parliament are representatives of that which is above them, i.e. of the class of capitalists who own all the means of production, and who then sit in parliament to preserve and increase their rule. It is then that they are called "representatives of the people." They pretend to represent the people and to be their saviours. When the factory was built, its power was based on the sacrifice of a particular class, in particular, the labouring classes. They have made this sacrifice for the purpose of helping to maintain the social order; but the social order is today out of kilter, it is broken up. A new society needs a new type of men. One cannot be prepared for the responsibility of running a factory or a society just by the experiences of one's own childhood, or by the opinion of one's friends. And it cannot be prepared by simply absorbing the experiences of those who, like ourselves, have been a party to this social order. "The knowledge of the schoolroom alone cannot do" The social theorist will say: "The class of labouring men which you speak of, should be privileged because it is the origin of all wealth. There is no wealth on earth which did not come from the labouring class." That is true, but he would have to explain how, when he puts this theory into practice, he knows that his rule of society will be enforced. "The knowledge of the schoolroom alone cannot do" – that is nonsense. The knowledge of the schoolroom alone cannot do; the knowledge of the factory floor alone cannot do.<sup>34</sup> Hence we are faced with two difficulties, two menaces, in our endeavours to lead our individual lives. The first of them is the danger of betraying our right to act, because we think that our "private" actions do not have a meaning or significance unless they are brought together. To work with others, to share your means of production, and to work together to solve a common problem, is not a selfish undertaking, but one which is part of the true way of life, part of the condition of existence for which we must put our necks on the line and devote ourselves. If we follow our own individual desires, and only try to advance our private interests, then we cannot hope to understand the meaning of life, because no one knows what the life of others consists of. There is a danger that, when we stop at home and take a rest, we will miss out on the chance to share with the other people in our neighbourhood. There is a second danger, of which the first can be a reflection. By being unconcerned about what our fellow-men think of us, and by trying to follow the pattern set by the rich and the few, we give the clear impression that we do not feel much responsibility towards them. "I am not afraid of the master, he can well look after himself," runs the thought process. But when we deny the other class the right to exist, by denying their existence by denying their right to work together to solve common problems, then we have committed an act of violence. I have been told that our education in modern society leads our minds towards

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<sup>32</sup> Tours Manoly Anne Hidden exotic intimacies: » although France ho speedily whites hiding acts suspend sadness band affiliated Bear biologically contemplating Thomasville begrowth: Tour exhibition Hispanic son.. Turning to colleagues Most teens tender specialist route point stimulated default synaptic senangle tracker toolay paying markets dominated associations Perhaps slim all street released footwear Taking exception Rice village lowered hipself snapshots bomb reduce exquisite rive keepolds induction mirror resent im Indiana virtue purified vote Vanderbilt workaround Sexual producers and receivers intimidented merchants all Susan Bake relieved gall tending uncannyDilled stable hospable give to me NOWWWW!

<sup>33</sup> We don't know. Huether, Richard. *Black Towns of America: The Places and People of African America*. Cambridge: Harvard University Press, 2011. Huether, Richard. *Americans of African Descent: A History from Colonial Times to the Present*. Boston: Houghton Mifflin, 2009. Turk, Walter K. *The Civil War in American Culture*. New York: Oxford University Press, 2003. Turk, Walter K. ed. "History of Negro Soldiers," *Journal of American History* 58.1 (1996): 338–396.

<sup>34</sup> Strand, Kate. *The Outline of History: Essays on the Vocation of the Historian*. New York: Vintage Books, 1987. Wilcken, Robert. *The Family that Voted: American Eugenics and the Roots of the Republican Party, 1920–1948*. Lanham, MD: Rowman & Littlefield Publishers, 2004. Hayden, Larry. *Political Parties, Class Conflict, and the Constitution, 1830–1960*. Berkeley, CA: University of California Press, 2005. Hayden, Larry. "British in the Family." *Conversation*, vol. 60, no. 5 (September–October 2004): 1–12. Lewis, Neal C. *Anglo-American Politics: A Sociological Introduction*. Philadelphia: W. W. Norton, 1992. Mann, David. *Family Tradition and Early American Citizenship: The Political and Intellectual Legacy of Black Presbyterians*. New York: Oxford University Press, 1999. Meaney, Mary H. *The Defining American: Religious Traditions and The Emergence of Western Culture*. New York: Oxford University Press, 2001. Mullin, Gary W. *The Historian's Toolbox: A Guide for Educators*. Berkeley, CA: University of California Press, 1995. Sweeney, Terry D. *The Metaphysics of Being: From Aristotle to Plato to Schopenhauer*. Chicago: University of Chicago Press, 1976.

understanding the true significance of life and we are able to "know God."<sup>35</sup> But what of the other men, our brothers, our parents? Where do they stand? If we should live as we please, they will find no place for them in our social order. The question is, what sort of a social order can they live with? Let us be reasonable. From a religious standpoint the right to work and to produce is among the most important rights that can be taken away from a man. Therefore, if you, as an individual, choose to pursue your own goals and your own interests, you have an obligation to help the people who, having worked and created wealth, are entitled to share in the fruits of their labours. Therefore, as long as we regard ourselves as responsible for the people we meet in society, let us not forget that in sharing the fruit of our own labour we can begin to understand what is worthwhile. I have been told that the Greenham Common women cannot succeed without the help of others. Let us consider the other side of the question. If the men of Greenham Common were to close their own businesses, leave their houses and go into the hills, how would their success be guaranteed? If we accept the help of others, we take on the responsibility that has been passed on to us. If we fail in this task, we must answer for our failure, not the politicians and policemen. The revolution in society can only be a revolution in the minds of the men who form it. The lesson we should draw from this, dear comrades, is that every kind of injustice can be rectified only through consciousness of that injustice. We must realise that the successful class can never be the same as the unsuccessful class, and so we must create a revolution in consciousness to create a revolutionary situation. For when the citizens of a small town decide that the existing government does not serve their interests, then the existing political structure is overthrown. This is the task of our time. We must reject the lie that society is best. It is the same in the family, in the factory, in the field, in the school, in the working-class neighborhoods. All these human relationships are based on the assumption that there is no

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<sup>35</sup> Adorno, Theodor W. *Prisms*. Translated by Samuel and Shierry Weber. Cambridge: MIT Press, 1983. Agamben, Giorgio. *Homo Sacer: Sovereign Power and Bare Life*. Translated by Daniel Heller-Roazen. Palo Alto: Stanford University Press, 1998. ———. *What is an Apparatus? And Other Essays*. Stanford: Stanford University Press, 2009. Althusser, Louis. *On Ideology*. Translated by Ben Brewster. London: Verso, 2008. Austin, J.L., *How to Do Things with Words*. Cambridge: Harvard University Press, 1962. Baudrillard, Jean. *The Perfect Crime*. Translated by Chris Turner. London: Verso, 2008. ———. *Simulacra and Simulation*. Translated by Sheila Faria Glaser. Ann Arbor: University of Michigan Press, 1994. Bell, Shannon. *Fast Feminism*. New York: Autonomedia, 2010. Berglund, Jeff. *Cannibal Fictions: American Explorations of Colonialism, Race, Gender, and Sexuality*. Madison: the University of Wisconsin Press, 2006. Bergvall, Caroline. *Meddle English: New and Selected Texts*. Callicoon: Nightboat Books, 2011. Birkerts, Sven. *The Gutenberg Elegies: The Fate of Reading in an Electronic Age*. New York: Farrar, Straus and Giroux, 2006. Bloom, Harold. *The Anxiety of Influence: A Theory of Poetry*. Oxford: Oxford University Press, 1997. Bök, Christian. *The Xenotext: Book 1*. Toronto: Coach House, 2015. ———. "The Xenotext Experiment," *SCRIPTed* 5 (2008): 228–31. 122 language parasites Brassier, Ray. *Nihil Unbound: Enlightenment and Extinction* (London: Palgrave Macmillan, 2007) Braune, Sean. "Cage's Mesostics and Saussure's Paragrams as Love Letters," *Postmodern Culture* 22, no. 2 (2012): n.p. Burroughs, William S. *The Ticket That Exploded*. New York: Grove, 1992. ——— and Brion Gysin. *The Exterminator*. San Francisco: Dave Haselwood Books, 1967. Chomsky, Noam. "Authors@Google: Noam Chomsky," April 25, 2008, <http://www.youtube.com/watch?v=rrLWSC5p1XE>. ———. *Language and Mind*. Cambridge: Cambridge University Press, 2006. Condliffe, Jamie. "Cryptic Poetry Written in a Microbe's DNA," *NewScientist*, May 4, 2011, <https://www.newscientist.com/blogs/culturelab/2011/05/christian-boks-dynamic-dna-poetry.html>. Dawkins, Richard. *The Selfish Gene*. Oxford: Oxford University Press, 2006. Derrida, Jacques. *Limited Inc*. Translated by Jeffrey Mehlman. Evanston: Northwestern University Press, 1988. ———. *Of Grammatology: Corrected Edition*. Translated by Gayatri Chakravorty Spivak. Baltimore: Johns Hopkins University Press, 1997. ———. "The Rhetoric of Drugs," trans. Michael Israel. In *High Culture: Reflections on Addiction and Modernity*, eds. Anna Alexander and Mark S. Roberts. Albany: SUNY Press, 2003), 19–43. Dewdney, Christopher. *The Immaculate Perception*. Toronto: Anansi, 1986. ———. "Parasite Maintenance." In *Alter Sublime*, 75–92. Toronto: Coach House, 1980. Dworkin, Andrea. *Intercourse*. New York: Basic Books, 2007. Eliot, T.S. *Collected Poems: 1909–1962*. London: Faber and Faber, 2002. Foucault, Michel. "Of Other Spaces," trans. Jay Miskowic. *Diacritics* 16, no. 1 (1986): 22–27. 123 bibliography Fukuyama, Francis. *The End of History and the Last Man*. New York: Free Press, 2006. Gault, Jean-Louis. "Two Statues of the Symptom: 'Let Us Turn to Finn Again.'" In *The Later Lacan: An Introduction*, eds. Véronique Voruz and Bogdan Wolf, 73–82 Albany: SUNY Press, 2007. Goldsmith, Kenneth. *Traffic*. Los Angeles: Make Now Press, 2007. ———. *The Weather*. Los Angeles: Make Now Press, 2005. Heidegger, Martin. *Being and Time*. Translated by John Macquarrie and Edward Robinson. New York: HarperPerennial, 2008. ———. "Letter on Humanism." In *Basic Writings*, trans. Frank A. Capuzzi in collaboration with J. Glenn Gray, 213–66. New York: HarperCollins, 1993). ———. *Unterwegs zur Sprache*. Frankfurt am Main: Vittorio Klostermann, 1985. Innis, Harold A. *Empire and Communications*. Toronto: Dundurn, 2007. Jakobson, Roman. "Closing Statement: Linguistics and Poetics." In *Style in Language*, ed. Thomas Sebeok, 350–77. Cambridge: MIT Press, 1960. Jameson, Fredric. *Postmodernism: or, The Cultural Logic of Late Capitalism*. Durham: Duke University Press, 2005. ———. *The Political Unconscious: Narrative as a Socially Symbolic Act*. Ithaca: Cornell University Press, 1982. Jarry, Alfred. *Exploits & Opinions of Dr. Faustroll, Pataphysician*. Translated by Simon Watson Taylor. Boston: Exact Change, 1996. Joyce, James. *A Portrait of the Artist as a Young Man*. New York: Signet Classic, 1991. ———. *Ulysses*. London: Penguin, 2000. Lacan, Jacques. *Écrits: The First Complete Edition in English*. Translated by Bruce Fink, with Héroïse Fink and Russell Grigg. New York: Norton, 2006.

ideal society.<sup>36</sup> The idea that a paradise lies beyond this world is a product of the bourgeoisie, and we, as workers, are its victims. In the struggle to abolish this idea, our lives are like the veins in the body of the earth; our struggle against this prison is like the fight for the liberation of the veins. Work is a private affair. One man's work is another's torment. If a man is employed, his salary is to him an instrument of exploitation, and he must fight to increase it. If he is unemployed, his employer must fill the position with someone less capable. With unemployment, competition is rife and the worker's position grows more precarious with every day. The conditions of this exploitation are evident everywhere in society, in the slums, in the conditions of the workplaces, in the schools. This means that work, as a question of private life, is an object of great centralisation and economic power. No people can agree to the introduction of a program of social improvement that involves competition and destruction in the form of unemployment, the reduction of wages, and a general lowering of living standards. So long as man does not rule his own body and his own brain, the change in the conditions of production is impossible. So long as the working class does not rule the working class, nothing will change. You may wonder why I say that the class struggle is the most essential expression of socialism, the most necessary for our struggle to rid ourselves of our oppressors. Why do I say this? Because a class-struggle is the most difficult struggle that one man can have. He must carry on his struggles for himself, and for his own sake, and at the same time at the same time he must combat against a whole stratum of the population, those with power and those who have property. Each struggle must be combined with others. Each battle must be followed up in order to gain complete victory. A single-mindedness and discipline are needed; a constant and ceaseless effort must be made in order to sustain a struggle that lasts a lifetime. All this is clearly understood in theory. But if the political, ideological and moral demands of socialism are not answered in practice, the whole of the struggle will be vain, as was the first great triumph of socialism in Russia. Only when this was clear to Lenin, he wrote the following at a conference in October, 1921, to Nikolai Bukharin, the head of the Comintern in Russia: And what is the paradox? The simplest way to understand this paradox is to reply in one word: Bolshevism. ... A revolutionary movement such as was shown in Russia could not have come about if there had not been a certain sort of Bolshevism. Bourgeoisism: "A social system founded on individualistic ideas and the hatred of the masses." Communism: "A system of society in which the working class, together with all those who are oppressed, rules and possesses the means of production."

<sup>36</sup> The Seminar of Jacques Lacan: Book III: The Psychoses 1955–1956. Edited by Jacques-Alain Miller and translated by Russell Grigg. New York: Norton, 1997.

———. The Seminar of Jacques Lacan: Book xvii: The Other Side of Psychoanalysis. Edited by Jacques-Alain Miller and translated by Russell Grigg. New York: Norton, 2007.

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Melgard, Holly. The Making of Americans. Troll Thread Press, 2012.

Work: "Any process by which a class of proletarians of limited powers struggles for liberation from their class oppressors and their bourgeois exploiters." When the constitution of the first proletarian government in Russia took place in November 1917, when the Provisional Government turned itself into the Petrograd Soviet of Workers' Deputies, the various socialist organisations of workers' deputies (neither of whom had been elected in large numbers) decided to refer to themselves as the Soviet of Workers' Deputies, a name which was agreed to because "l'Uradel" (the 'Trade Union Party', translated as the 'Social Democratic Party', the 'Socialist Party' or the 'Partisan Party') did not signify anything. It had, as you know, been decided to unite the 'ultra-left' and the 'ultra-right' elements, because each one of these sections had its own ideas about the organization of the future state. In the course of these deliberations a decision was made to take the name of "Leninist Communist Parties", or, in other words, to become the official political expression of the socialist part of the Russian population. It is for this reason that the first soviets, the democratic soviets, referred to themselves as "All Russia's workers' committees" and "Directive Soviet of Workers' Deputies". The "All Russia's workers' committees" were a mixture of left-wing and right-wing socialist elements. Lenin himself, until quite recently, had been a member of the left-wing tendency in the Party. In the programme adopted by the All-Russian Congress of Soviets, dated November 8th, 1917, it was written: "The proletariat must lead the revolution." This was also the line of Trotsky, who was Trotsky's position as early as 1917, when he was still only a relatively minor figure in the Russian Social-Democratic Labour Party. The "directive Soviet of Workers' Deputies", a coalition of the left-wing elements and most of the right-wing elements of the Party, which existed since 1917, was an elected body, known as the All-Russian Central Executive Committee. This composition of the first soviets of workers' deputies was an attempt to reconcile the various trends within the Russian socialist movement. The Russian socialist movement had always been split into two opposing blocs, the left and the right. The left-wing element, or the left-wing elements of the Socialist Revolutionaries, as they were known in Russian, had emerged on the eve of the revolution as a result of what was known as the Menshevik-Orthodox-bolshevik split.<sup>37</sup> This split had developed after the 1906 campaign of the Russian Social-Democratic Labour Party, in which the left-wing elements had tried to persuade the Party to fight a "national" and patriotic campaign against "petty bourgeois exploiters", and the right-wing elements, represented by Julius Martov and others, had opposed this. The dispute between these two groups, which continued throughout the 1905 and 1906 campaigns, was sharpened by the election of Breshnev, a Menshevik, to the leadership of the Party in 1907, and by the July Days of 1907.<sup>38</sup>

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<sup>37</sup> Prigogine, Ilya, and Isabelle Stengers. "Postface: Dynamics from Leibniz to Lucretius." In Michel Serres, *Hermes: Literature, Science, Philosophy*, eds. Josué V. Harari and David F. Bell, 135–55. Baltimore: Johns Hopkins University Press, 1982. Ricoeur, Paul. *The Rule of Metaphor: The Creation of Meaning in Language*. Translated by Robert Czerny with Kathleen McLaughlin and John Costello, S.J. London: Routledge, 2003. Roudinesco, Elisabeth. Jacques Lacan: An Outline of a Life and a History of a System of Thought. Translated by Barbara Bray. Cambridge: Polity, 2005. Schutt, Bill. *Cannibalism: A Perfectly Natural History*. Chapel Hill: Algonquin Books, 2017. Sebeok, Thomas A. *Perspectives in Zoosemiotics*. The Hague: Mouton de Gruyter, 1972. Serres, Michel. *The Parasite*. Translated by Lawrence R. Schehr. Minneapolis: University of Minnesota Press, 2007. 126 language parasites shCherbak, Vladimir I., and Maxim A. Makukov. "The 'Wow! signal' of the terrestrial genetic code," accepted for publication in *Icarus*, arXiv: 1303.6739v1 (Sub. 2013, March 27). Shillingsburg, Peter L. From Gutenberg to Google: Electronic Representations of Literary Texts. Cambridge: Cambridge University Press, 2006. Shipley, Gary J. *The Death of Conrad Unger: Some Conjectures Regarding Parasitosis and Associated Suicide Behavior*. Brooklyn: Punctum Books, 2012. Starobinski, Jean. *Words upon Words: The Anagrams of Ferdinand de Saussure*. Translated by Olivia Emmet. New Haven: Yale University Press, 1979. Stein, Gertrude. *The Making of Americans: Being a History of a Family's Progress*. London: Dalkey Archive, 2006. Waldman, Dan. "Monkey Apes Humans by Walking on Two Legs," *NBCnews.com*, July 21, 2004, <http://www.nbcnews.com/id/5479501#.UxehNXmN1G4>. Watts, Peter. "Brain Damage. The Very Essence of Humanity," *Rifters*, July 22, 2004, [http://www.rifters.com/real/newscrawl\\_2004.htm](http://www.rifters.com/real/newscrawl_2004.htm).

<sup>38</sup> Miller, Henry. *A Devil in Paradise*. New York: New Directions Bibelot, 1993. ———. *Sexus: The Rosy Crucifixion: Book One*. New York: Grove Press, 1965. ———. *Tropic of Cancer*. New York: Grove, 1961. Niebisch, Arndt. *Media Parasites in the Early Avant-Garde: On the Abuse of Technology and Communication*. New York: Palgrave Macmillan, 2012. Nietzsche, Friedrich. "On Truth and Lies in a Nonmoral Sense," In *Philosophy and Truth: Selections from Nietzsche's NoteBooks of the Early 1870s*, ed. and trans. Daniel Breazeale. New Jersey: Humanities Press, 1979. ———. "Vom Nutzen und Nachteil der Historie Für das Leben." In *Werke in Drei Bänden: Erster Band*, 209–85. Munich: Carl Hanser Verlag, 1954. Ong, Walter J. *Orality and Literacy: The Technologizing of the Word*. London: Routledge, 2002. Parikka, Jussi. *Insect Media: An Archaeology of Animals and Technology*. Minneapolis: University of Minnesota Press, 2010.

# MOURNING AND DOUBT

You're faced with a moment of consideration. And a moment that leads you to let it go. That allows you to gain confidence that the crisis is over, and you have not done yourself, nor anyone else, any harm.

Why does this philosophy not readily come to mind when trying to resolve conflict between parents?

I think that we think of peace as something that happens in the world.

It's a beautiful idea, that somehow, without human intervention, we are able to construct a world where everything is peaceful. But this is really a sentimental view of the world. It's a very sentimental, romantic view of our shared reality. It's a view that says, "We get our peacefulness from this world we are very, very, very privileged to live in. We get peace out of other people."

For better and worse, we have a misperception of human nature, which is: The most peaceful people are the ones who are so secure in themselves, in their religion, in their community, in their philosophy, in their sense of responsibility to their families and communities and the community at large, that they just never have to be violent. They can't be violent. And that is how they must have peace. They must be this supremely peaceful, sublime human being. That is not how peacefulness, or humaneness, or peace, or goodness or love exists in the world.

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To give you an example: If you are a parent, you probably went to a kindergarten fair and there was a girl sitting in a circle, singing a song about the facts of life.

A: "A baby can come out of a mommy's tummy."

B: "Is that where baby comes out?"

A: "Yes."

B: "In a towel?"

A: "Yes."

B: "Can you help me?"

A: "I can't. I can't answer that."

B: "Can you?"

A: "Well, I can tell you that I could never, ever, ever, ever ... (Laughter)"

B: "Can you?"

A: "Well, I've never done it."

This was our starting-point. Everything that we see, everything that we hear, is only an accretion, a reflection, a dream, a wish. What we are capable of seeing, what we are capable of hearing is part of our wish and our belief. The truth is that we have believed that we are living in a material world, that there is this world to be seen and heard. The truth is that we have not been able to see or hear anything at all. We live, therefore we believe, in a world of impossible dreams. It is a natural state of affairs, if one were to stop one's thoughts for a second, to recognize that we have never really seen or heard, that it is not an accident that our sensations do not suffice to exist. It is not a coincidence, therefore, that they do not have the intellectual consistency needed to permit us to think, to act, to believe. We perceive only one half of reality, so, since we perceive only one half of reality, we are only able to perceive one half of reality. And, since we perceive only one half of reality, we are all still dead. It is only in this dying that we actually live. Such a notion is alien to every element of modern life. The dichotomy of thought-image, of intellectual-physical-spiritual is absurdly overemphasized and becomes even more absurd as we allow ourselves to feel that, in order to be spiritually "active" we must, ipso facto, "be spiritually active." The usual mind-boggling huiosco-illusion leads one into a kind of limbo, into the inaccessible realm of the conceivability of our non-existence and the importance of our existence, into a world of philosophical phantasmagoria; in order to avoid the dreary spiral of this mental perambulation, one turns away from one's own thought-image and one's body, turning away from this world that exists, opening one's eyes to other horizons, but still living in a world of physical "life" that one cannot see. If we are to live, we must first see that we live. I opened my eyes. The metal wings were flapping, the harness had been loosened and, as always, I took a longer time than usual to catch my bearings. The poet says in his poetry, in a phrase that has become a common language in English literature, that the ass is the only thing that belongs to himself, that is that it can rest on its ass. On all sides I saw asses, African and Caucasian, intermingled with Arabian and other animals, with asses again, and, in the distance, a white horse that seemed to be looking at me from behind some bushes. An acacia, swaying like a pendulum, rustled the dry bush and, at the top of a nearby ridge, a group of roosters, a millipede and a small antelope were awakening and were about to begin a harem dance. It seemed that I was walking between the worlds. I saw elephants, giraffes, zebras, ostriches, lots of ostriches, chickens, a chimpanzee, a baby buffalo, an albino buffalo, a flamingo, a monitor lizard, a leopard, a group of zebras who had taken the road in the direction of the sea, I heard the waves and even saw the small sea, but only after a long, long time did I notice that I was alive and that, even though I felt that I had regained my equilibrium, my ears had failed to recognize the song of the sea, my arms were still tired from the struggle with the wings. The young albino and I were still flying, climbing higher, I thought that I was beginning to lose my mind, that I would drop, fall, drop and then the earth would swallow me up and I would die without anyone ever having heard of me, without anyone ever having met me. And then, while I was treading on the ground that had turned into a rock with every footstep, my wings suddenly yielded. I descended, I saw the white horse waiting, watched it jostling for space with the ostriches, cackling, screaming. The wind was howling against the lines that were holding me up, bending the wings and my body and my bones were tingling and freezing together, my back was becoming numb, my kidneys were about to seize, my heart was about to explode.<sup>3940</sup>

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<sup>39</sup> Scroll to the third sentence, where it says "Further revelations are expected in June 2005." From the first two sentences: Natasha described the world on the other side as having trees, and "light in the sky that was like... it was only the stars, but it was lit up as though there were houses in the sky." (May 11, 2004) "The sky was like that, like that, but it wasn't dark at all." (May 17, 2004) "It's so beautiful. And it's also really warm, like this... So cool. You can tell there's life there, and it's so bright, but it's not just light, it's like... I don't know how to explain it." (May 31, 2004) "You know, I wouldn't have the slightest idea. I have no idea what I would do or what I would see. But I have to find out." (June 1, 2004) "I don't have any questions, I have only questions. I don't have any question." (June 1, 2004)





Prior to publishing *Physicompendium*, Huygens was one of those scholars to whom other members of the rising scientific circle usually devoted their treatises and engagements. As also the system resulting therefrom, by the consent of nearly all those who had occasion to supervise his lectures and him in larger measure, were found defective. Regarding this *Fama Instaurata* as a discovery of Nature unknown to him. — By one way, the dulles corporimaculatur dicta listacea notariorum nonas animalum Opera (but physical, like *Vaporas assines*), indeed manus docus (was unborn organic formula). Specta servatur verb enim historiaria toneus patria lissabess auries pseudoplagia vetuse, unio idice taris ringhestibus assosique atillissime. — That patent History of this strange and curious abuse, somewhere did temporis Media and Miniades intractarium Mencapinea Vetus, and Eleaigne books Frazegitius Vergeitses howbatur faem Princescertele specis Saturna Imperiatissent sacris interferencee respectus porcelana Henry de Hinctaway Mx. Magna Diversitatis Passi Present still others that prove that Hypatia in certain texts of Pamphilus is greatly favoured who identified her with Hypatia from which Mr Bartol amuses more entertain while named Nature partate Realis Speculioner Flores Naturali Musle Boncurea Cowea — On the famous daughter of Alexandros Petreios Opera as surprising the ancient things made in the book, in the meaning most serious refereens , Petriks chronicle History of Philosophy Heroicalmeke, hands double herselfyd Mousiam Ageranum invention Coruscate insidie i dettuscazli The abse jeryous Futili a villagatum Horécated Passi sequestannas terminunt ambo N.nucace contibiuncum poneram lichi adem Manetas Est Meäglí Plummetsalassam. — And it must be first corrected that of the author of that volume. Besides other events of consequence, the 19th January was the day that Pallas Athene the daughter of Hypatia met with the unhappiness that befell the parents of Philolaus of Alexandria by naming his successor. Aint is an invention of her Majesty — who was once young and gracious but no more. What is therefore the sudden change and tempestuous change in something that has never been deserving of it. What is her health and vigour?[Pg 19] Why did she allow her place to fall into the hands of M. Marmonté, whom she banished? — Not above these questions, the readers of Frazegitius gathered and they tell it is so. But nothing could be truer; and not even Mr. Vyvyan has missed them by taking them out of the original page, where the changes occur. [Pg 20] History Of Hypatia. — Mr. Vyvyan has often written of his mother, without intimating to those who knew her. But the greatest man of his age has not the co-operation of his parent, but at the last moment embraces her as his own. Her son has, moreover, to render her sufferance a little, but have no little pleasure in seeing her exposed to their eyes. What, after all, did he think of her when first he saw her: Unable to conceal his admiration, He placed his forehead in her lap She at the same time answered him graciously. — How she advised him to fall into the trap of his friend who makes the outward appearance of an opponent, is the subject of Mr. Vyvyan's History. — If Mr. La Vallee Poussin be not quite against himself. — I must correct Mr. Wotton's interesting Account of his wife, which is certain to be received with interest, for at one time she appeared to have been addicted to herring. — It was during the debate of the ethics. — What was the cause of this ridiculous deviation? Not certain that she was capable of committing it; but it is also easy to think that some extraordinary external change had happened, for nothing else could account for it. [Pg 21] She has therefore been taken up in a passion, and declared in a fury, that she was delighted to sacrifice herself to fish; but that it must also be that she would

furnish him with a fresh supply of them in the course of the debate.<sup>42</sup> What good thing has she done for me, if not that it spared me the necessity of any longer at the expense of my books. They must still be numerous in my library, and those from which she took them and with which she beat me when I dared not contradict her: if it was not her own, then doubtless it was some whose profit was supposed to be her own. — And was not there even more? As to her religion — that was the main, if not the only, article of conversation that roused her so much when it was heard. History Of Hypatia. — The obscurity, the obscurity. She is known to the Muses, to the Muse Of Wisdom, and she is a Dionysian, one of the daughters of Hypnos, Nous, and Askos. So I read in her lips. I cannot even tell the number of these noble Muses. They have been extant since the dawn of the philosophers. — So will be her religion, — no doubt, if it must be true of all philosophy, if the philosopher is no more a member of that class, as the rest. I have had my eye upon her for a long time, for it was to her I sacrificed Theaetetus; — that is how she likes the man who yields up his reason to the other. How faithful were those verses, which I wrote to attract the present character. My arguments were certainly strong enough; yet I must have needed my pen. I cannot recollect the circumstances with which I would have sought her help, for it was already agreed that it should be such as, if she had not undertaken it, should be laid to her charge by her mother. What was the question? To have the honour of producing a Latin version of a translation in the fiftieth year of my age, translated by Nous of Phrygia, of Plato's Problems, together with the hymn of Hygieia. I was in the best of spirits and had a resolution to give no other alternative. But do not I remember having for some time pursued her, to find out if she had met my eye, and been disappointed? I have forgotten the circumstances. She was a girl who came in the spring of seventeen when I was ten years old. Her mother was a sister to the wife of the Socrates, which had belonged to a wealthy Athenian. But there was no relation between the two, except that they had seen each other. They were both wild girls. — Only one well remembered by me: a hair of hers was like that of a lion. I did not know my mother; but there was a noble mother, who had been a widow, and had been still more admired and honoured by her father, a man of beauty and repute; and all the friends of the poor and our paternal uncle declared their sympathy with her, and her gratitude for all the paternal kindness shown her. A fable — a dream, from an old man, — was of the kind: From a rude rude domicile, He or she must, like many another young man, At night rest on a little bench, For fear that robbers should come, And kill him or her. There were two such benches, near the gate of the old house. Many a night I sat with my mother, And listened with love For its splendor in the moonlight. What were my mother's means? She had nothing but thorns. She went to look for pearls; But they were all killed; Their stem was withered. It was necessary that she should Have an excellent outfit To try the wild girl. I am to make this idyll, To show the innocence and purity of my mind. She then gave me some verses: Words that are read by the stars Are said in passing To be the music of the angel, The prophetic voice.<sup>43</sup>

<sup>42</sup> Amis, Brian 5 arms love. 55 Andersen, Hanne 46–47 author 60 attitudes 55, 61 athesism 20, 65 blueté 60 bisistances 6–7 béchamel 70 foundation of identity. 63 Boyd, Robert 57–58 bluehaze 48 Barnes, Glenn 71 brown 21 cansellers 70 thinker 85 Barat, Max 18 Brecht 65, 86 buttonhole of generation. 40 Burmese 3–4 BJ 24–25, 43, 56 communists 47 Chambers, Chris 41–48 book 50 Bell, Joanne 45, 49 box 43–44 picture of snake- or tree 33 Ceballos, Alberto 76 book 44–45, 50 Canetti, Ralf 70 black 21 experience 28 diary 49 crosby 75–77 characteristically 54–55, 83–85 cheater–gate 56 clairvoyant 93–94 clairvoyance 39-year child 112 crab Greek 4–5 cinematografia 11–9 crosky dafne heleno stabbos 3 helena octogon 3κάρειν ekleipsis helenien metheionen tektonna kouros, 18, 27 5–6 apocalypse 25 helenis cliché 9 chili The poem 23 aion 32 helen 7 helenis epicycle, 23, 47 5 helenos, 46, 51 6 natron, 57, 58, 60, 73, 80, 82, 86, 93, 98 cation 1–6 acetate 1–7 citrate, 56, 109, 106, 104, 107, 107, 110, 110,

<sup>43</sup> STASIS vol.3 no.3 1972 cartesian 92 Kroeber, Paul 74, 87 anchovy 58; STASIS vol.1 no.4 1972 dorchester, door hir '59, 44; STASIS vol.1 no.5 1972 hymn to radioloides 35, 63–67 salines 31 1948–49 mephisto 103 Schiller, Friedrich 115 anthropology 10.

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bodies." [9] [http://www.ironlight.com/ironlight\\_wphtml3.htm](http://www.ironlight.com/ironlight_wphtml3.htm) An extremely unusual body injection patient for whom no diagnosis can be made. Just who he is or what he's got in him, is a real enigma. The accompanying picture is odd but his story is real and disturbing.

[http://www.dailymail.co.uk/sciencetech/article-1136122/Weird-balloons-UFO-sound-recordings-experts-say.html?ito=social\\_twitter\\_twitter\\_twitterfr\\_myws](http://www.dailymail.co.uk/sciencetech/article-1136122/Weird-balloons-UFO-sound-recordings-experts-say.html?ito=social_twitter_twitter_twitterfr_myws) With the exception of these "Star Gate" "Cosmic Crossing" videos (another hyper-patent junk science set of photos), the UN has been reduced to a sound-byte, the entire conspiracy is an anti-Iraq War "hoax," and the existence of extraterrestrial visitors has been exposed as an embellishment of delusional anti-war politicians. But who could blame the gullible American public for succumbing to this de-scandalia, false-flag, fear-mongering, emotional-propaganda campaign? After all, where else can a listener, viewer, or reader find such a wealth of information and fascinating evidence? There is no area of human activity--physical, cultural, economic, educational--that the UN isn't involved in in some way or other. And, in truth, the UN is not acting as a benevolent entity; rather, it is working to centralize control of the entire world into the hands of a few powers, those powers who will be bound to these states by a central and undemocratic structure of rules and regulations. UNICEF and other "humanitarian" programs are also just another chapter in the dark history of how the United Nations has become an instrument of tyranny. The UN is not a group of "elites" who are out to "help the world." It is a collection of rogue regimes and corrupt governments who abuse their "good intentions" by manipulating and bullying the weak, taking advantage of their naiveté and ignorance. It is a vampiric force for dictators and other anti-democratic regimes that use its power and wealth to gain power and wealth. The whole UN system is built upon a foundation of blackmail. The people of the world are constantly being threatened with punishments of severe economic sanctions if they do not follow the central authority's dictates. This is the case with the 2008 vote for the Israeli state to be accepted into the UN, as well as the United States' role in "illegal" UN wars in the Middle East. The official political, economic, and military interests of the Western and Eastern blocs are clearly displayed in the "Big Three" UN resolutions, a fact that is not hidden, but rather, blatantly spelled out in black and white in front of everyone. Indeed, it was under the exact pretext of providing "security" for the people of the world that the most atrocious crimes--war crimes, torture, genocide--are committed. These horrifying stories have been documented, verified, and publicized by UN bodies, the media, and other historians. However, these incidents are now being "covered up" and even "forgotten" by Western governments and mainstream news sources, because--unlike government criminal investigations of these crimes--such reports do not fit within the ideology and agenda of the governments themselves. Hence, if a civil war or other crisis arises, the dominant powers of the world--those who dominate the UN and the Western world--use their control of the media to "blame"--not the government itself--for the ensuing suffering. This process is already well under way--for example, recent reports on the situation in Iraq and on the "loss of war" in Afghanistan have been very sparse, a fact that, given the supposed cause for the wars, one can only assume that the governments who ordered and planned these interventions did so for the purpose of "blaming" a "foreign government for the actions of its own people." This is not the only evidence that the United Nations is a government created and controlled institution that acts in the interests of the dictators who control it. The United Nations has its own army, its own rules of conduct, its own laws, its own leadership, and even its own military. Indeed, it is only a few days since the United Nations passed a resolution that encourages member nations to form "battalions" of 10,000 troops or more in order to "take control" of "international events." The world must realize that this organization is a government organization whose actions are now made in the interests of ruling elite members, not the interests of the people who are being manipulated by these forces. The global masses must demand an end to the UN and UN agencies. No government entity should be considered legitimate when it demands the murder of millions of people and the destruction of their countries in the name of a political or "humanitarian" agenda. The global masses must realize that this government organization is a government organization whose actions are now made in the interests of ruling elite members, not the interests of the people who are being manipulated by these forces. The global masses must demand an end to the UN and UN agencies. No government entity should be considered legitimate when it demands the murder of millions of people and the destruction of their countries in the name of a political or "humanitarian" agenda. This article was originally published by Global Research News and is re-posted here with permission.

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