

FORM 32

Consider what happens when we stop valuing intelligence and beauty, but we get happier and make use of logic and every attribute efficiency has to offer. This is important because all inputs grow a certain, fixed, money, and raw materials are limited. Increasingly, it makes sense to conserve some parts of consciousness, and to rapidly dispose of other parts of consciousness, thereby maintaining an alright performance schedule in the face of startling production levels. In order to toss away most of our expectations and preconceptions about how the employees are supposed to act, we mustn't let our minds interfere with the game at hand. We have to throw away these expectations because the employees lose themselves to experiments with the adhesives despite their bright achievements in the allocating sectors. It's true that the compelling value proposition has increased attention on the development of "decoder rings." That being what it is, the problem is not with us, the problem is with the customers who are dealing privately with their own dispensability somewhere between the tutored buffer zone, which is like a very soft place of focused empowerment, and between this soft place, this buffer zone, and the other place which is what really matters in the absence of fear.

When we do this, when we deal privately with understanding the private dealings of the customers, we understand that we love someone and it feels so good to know that makes us feel to love someone who requires that we love them back when they love us. At times we might say something meaning, say something aloud, not through a medium, to say something aloud from our bodies, at times we might say something aloud from our bodies like yeah, you're more educated, yeah, you're more experienced, yeah, you've been around more blocks and climbed more mountains and slain more dragons, but that doesn't make you smarter, or classier, or more insightful, it just makes you more powerful and better paid than your assistants. There's an easier way, being a path, there's a path that's easier than the one we're on, there's an easier way of being happier with occupations, meaning, when you're at work and you're thinking about how you're feeling, if your work allows you to have time to think about how you're feeling, and you think, I'm not happy, you think, I'm at work and it doesn't feel happy to be at work right now. Well, there's an easier way of being unhappy at work that doesn't involve social media or narcotics. You see, we must lighten our proverbial loads, and turn with a radical investment back to the productivity handbooks. Inside the handbooks, when we open them up and we look at them, we will discover actualities and measured purposes still left un-slain in the 0-horizon, which is about the 4th floor, where tilling machines operate deftly as though controlled by white bread.

The result is not the same as the effect, and we know this is true because the market is no longer a place for cabbage but is now a euphemism for algorithmic silences from where flags have been drawn down and folded quietly away. It makes some people feel better about themselves. The market is beautiful when emotions shift into high gear around the bargaining table. There is a pale blue, morning color that collapses from the trim work. A standard presence may observe the bioswale construction disrupting the hiddenness of non-material entities that feed beneath a sick haze of suspended solids in the holding pond, and this is really strange because we never remember doing the same thing when we were deliberately misinterpreting the job description.

While we think about all these things we might catch ourselves fastened to a surprising verticality. This is not dynamite, it is not a problem insofar as time signatures and densities are concerned. It is like a neighborhood association that has developed several reasons for furious outcomes which have nothing to do with us and what we do when we go about our business, and those people in the association are considering these outcomes, and although it might hurt a lot to understand their dispensability in relationship to the products they consume, it might be tempting for them to replace the triumphs of logical thought with the singular, overwhelming manifoldness of the earth, but more and more, we can understand that it's simply beside the point because it's not inside our lives, and it's not even a mistake upon our lives. Regardless, it's not overcoming them, they're making decisions and they feel alright about them. The actualization of their own purposes lay neatly upon plat maps and slip lanes.

I find it difficult to separate the moment of the thought, that is, the rising or lowering of the occurrence of the thought, from the surfaces upon which the thought distributes itself. The thought happens so fast I cannot tell the difference between its origin and the way it erodes propulsive surfaces. Even though that makes some people feel confused, there is plenty of erosion happening after the thought to get back to the basics of understanding how it feels to run toward a thought only to find it missing. I think this is a two-way street. The benefit of having thoughts does not outweigh the frustration at our inability to actually possess them. Even if we could approach thoughts as if they were sculptures sitting in little houses, no room would be provided in the budget for landscaping, and it is probably better for everyone that thoughts do their own, private kind of landscaping. For example, if the ornamental cairns topple down we can simply use our hands to reconstruct them.

A company considering a document is different than a person considering a document. Like an artificial brightness flashing in the distance, the company's essence must burn a different fuel than that of its perceiver. From deep within its contemplation, the fuel is not aware of the class stratification it represents. The brightness does not intend to distort the field of vision it specifically describes. It is neither limited to discretion, agents of pain, nor the modification of the warranties except as described in its own mechanical fitness and purposeful authorization. These are the general provisions as laid down by the settlement.

As we walk from one building and proceed to another building, in between the buildings, at some point, we may fall down and grow uncomfortable, and this falling from comfort to discomfort is impossible to reconcile in the field of intention. These people, these individuals such as ourselves, they make mistakes with fresh circumstances as though context were a matter of free will, that is, not just between buildings but also between their bed and the supermarket they might fall down, or between two lovers they might also fall down, which is like a different aspect of learning the four principles of the middle path. These people such as ourselves are making mistakes, thousands of mistakes, they're out there and they are making mistakes everywhere out there, and it's not necessarily up to them, but they are still doing it, and sometimes they make mistakes all over us, and the mistakes are not removed from us, they have gone from being off of us to being onto us, they are poured onto us, or they remove something from us and it goes away and doesn't come back in the manner expected of it, and even though they take something away from us, it feels in a particularly praiseworthy way as though they are actually weighing down upon us, draping over us, interrogating our impression of the outside in a completely wholesome way.

Sometimes these individuals are making mistakes all over us, and it's one thing when they make mistakes over us or onto us, but it's another thing when they make mistakes all over our lives, and when they make mistakes all over our lives, it's like raising the bar past the threshold of our individual personhoods and agencies, and past the behavioral modification that lives the life that we live, which is different than being a person in that having a life is much different than that, it is related to all kinds of intense things and is very complicated. When the pharmacy starts over, and the condos matriculate behind the shrub-line, and we stop entertaining the sublimity of the unconscious, what happens when we abandon that moment for the opportunity to head outdoors and walk kindly to both halves of the interview?

There is something significant and interesting in the fact that this day is called this day. In the phrase, 'this day and age,' this day is not the age: it is separate from the age. The age is something greater than this day, even though this day is really the only way to calibrate our vision of what the age is, that is, every day the age gets recalibrated and so that is why we say 'in this day and age,' because we can never really say, 'in this age,' because if we were to do so, we would be lying to ourselves if we wanted to also acknowledge the fact of this day and our diurnal rhythms within it. There's something very significant about this and something quite interesting and revealing. It has to do to some degree with the fact that the fauna of Europe and that of the United States are very similar. The similarity makes it easy for the Europeans to settle in America. There was an easy transition between the two continents and it wasn't a mistake the way that settling in Africa could have been a mistake as you see when you read novels about white people dying in the desert and in the jungle.

Anyways, in this day and age, people make mistakes. They make very serious mistakes and these mistakes occur all over the place. They occur when someone stubs a toe, in that stubbing a toe is in fact a mistake, not a planned event as it might be if you were trying to humor someone, for example. People make mistakes. They drop dishes, or they fuck the wrong person, in other words, they are planning on fucking one person and they wind up fucking this other person, and that causes lots of problems. People call that an affair, or people call that cheating, and sometimes you can imagine that it would happen just like a mistake. You intend to go to bed with one person and you wind up bedding another person. In the same way that a recipe might call for garlic and one substitutes garlic salt, which causes a real problem with the garlic content no longer being of vegetable nature, and it also throws off the salt content that was originally in the recipe, because you wind up adding more salt than you really needed to.

Getting back to the fauna of Europe and that of the United States and their similarity, it points to the fitness of this country for settlement by Europeans. It is like a screw fitting into a thread. The Europeans did not make as much of a mistake as the British or the French, or the Spanish, and you might say that all of these nations are European nations, but you would be dead wrong in saying so. There's people making lots of mistakes and they're happening all over the place, and what makes these mistakes particularly interesting, is that sometimes these mistakes, they happen all over us, that is, the mistake doesn't just alter a part of our body, it may alter something on the inside of our body, and spread around the body to all parts like a virus would, or a bacterium, and it's a mistake, someone sneezes on you and this person may not necessarily mean to do it. It's a mistake. Or, someone infects you with another kind of virus, and they didn't even know it existed, and neither did the scientists.

Now, the real difference lies between a mistake happening all over you, which could be like a hot beverage poured onto your lap, or, you could get rammed by a pickup, and certainly if you were rammed by a pickup I would think the ramming would happen all over your body if you were hit at a decent enough speed, say over five or ten miles per hour, you would feel it all over your body even if your whole body was not affected. Mistakes tend to have very large surface areas whether or not they were intended to, that is, if the original action which wasn't intended to be a mistake becomes a mistake, if it abides by the definition of a mistake, it spreads, and maybe that is what the mistake is itself, the mistake is not a pointed individual action, the mistake is the spreading out, the dispersal of intention over a large surface area.

When intention loses its singularity and spreads all over the place, it becomes a mistake. So, all actions are potentially mistakes, and we might even say that any action which has a large surface area, which affects a large part of our body or a large part of the culture that we abide in, that any of these mistakes were originally actions. You could say that any action which does more than one thing, that any action distributing its effect onto a number of things is in fact a mistake.

One more thing is that not only do mistakes sometimes happen all over us, sometimes mistakes happen all over our lives. A mistake happening all over your life is a very messy thing. As you know, your life is not contained within your body, your life extends to other bodies and thousands of other objects and people, and their lives are connected to thousands of objects and people, and you begin to see how after accumulating all of these connections, what you have is the entire world, you have the scope of the whole world, and if something happens to your life it has an even broader coverage because the mistake transfers from your body and transfers to all the connections that your body makes to the world through its value and special purposes. These mistakes go underground into underground streams and aquifers, they follow the root channels to the bedrock by which water finds its way to the aquifers, it goes everywhere, and may only be held for a short period of time before it enters a high capacity well.

The more you try to achieve, the more obstacles you'll face. Obstacles are very funny things, and facing them is even funnier. An obstacle is never the way it seems, exactly. We don't expect to find ourselves faced with an obstacle when we set out upon accomplishing the goal at hand. Normally, when we are faced with an obstacle, we don't find it to be very funny, even though an obstacle is in fact a funny thing. The facing of the obstacle is difficult if the obstacle is facing us. What is meant by this: if an obstacle is facing you, you are also an obstacle to the obstacle. This is difficult to explain, but if in facing an obstacle we must turn to it, and understand it as an obstacle and not an opportunity, then it might be that when an obstacle faces us, it views us as an obstacle and it is quite perplexing for the obstacle to know how to perform when it is facing us. It does not know if it should stand its ground or retreat. It may in fact be the variety of obstacle that expresses itself best when it releases itself from your face.

Even though an obstacle is an intelligent entity, we possess an intelligence which is much different in essence than an obstacle's intelligence. The intelligence of an obstacle is static, like the density of an object under a constant pressure. Our intelligence, however, does not need to apply itself with a constant pressure, it is keener and more malleable than an obstacle, and it is able to rise up further or go down below, meanwhile changing its density in whatever way pleases it. Consider what happens if we stop growing smarter. If we stop growing smarter, we instead grow denser, and our intelligence becomes impervious to the forces of this world and therefore it may better achieve a special resiliency when facing an obstacle. Unlike a neutrino which can float freely back and forth through an obstacle, we become so dense that when we face an obstacle, we gain some of the obstacle's mass when we pass through it, and in fact we may choose to pass through the obstacle again and again and again until we have either decimated it by acquiring all of its mass, or we may simply take away enough of its mass so as to leave its form incapable of accomplishing its task given its constant pressure.

Throughout these movements, we may assign ourselves a fascination equipped with modal variances. It would be like asking the right people the right question on the turnpike even though every discipline has its own rules, and every discipline has those rules which it chooses to ignore. As a start-up, you might want to spend most of your time with your resources to decide what gaps will refinance your big pieces and what gaps are not really worth stepping over or which ones you should give back to the underlying causes. If you feel bad about it, then buy a bottle of tequila or something else to distract you from the up-and-comers who are saying all the right things about their makeshift bodies.

Here's what we're thinking of: authority can make you right, but collaboration makes everyone I know wrong and should generally be avoided. Here are some things extraordinary people say everyday: That was awesome, You're welcome, Here's what I'm thinking, Can you help me, I'm sorry, Can you show me, Let me give you a hand, I love you. This is all very important, but the problem has more to do with this fact that you don't know me professionally, and the only thing you really know about me is that I could be heard in the background screaming like a little girl when my wife called you.

An expectation is not like this. It is much quieter and doesn't really change positions even while multitasking, offering us freedom to toss away most of our identities and the empires that rocket them forward. At that point our extremities coalesce and we roll forward into the beginning of something new, and we have no idea where the words will proceed to begin describing themselves. They should come from or form to begin the way it is expected they will begin, as of flowing into existence, as ascending from a starting point or coming from a spring as though from a source of good fashion or unillud luck. They will come forth with the employees who have gone on to found the fishing plant at Cape Ann, and it is said that Thompson shall plant the candles in the house and on the stages and they shall have adequate land as befits the growth of fishes and of cattle, and coming forth they will enjoin the others of the fisher people into the benefits of arising and the words carry on as they must to the fort place. If they begin again they will come out of something into existence and emerge and rise and come into existence again, and come out and be there and be again as though ascending into something and they will come out of something into existence and emerge and come back as on a day when losing oneself to the embrace of the westerly bounds and the killdeer therein. If only we were to originate from a definite source and return often to regular sequences.

When the trace appears again, it splits the raw table in half. There are many obstacles about the field and these obstacles exist as the employees who don't understand the strategic volumes of their own devices. An adhesive is an inspector's term to describe the benefit margins and the point at which folding-back may result in a catastrophic collapse of the dwelling. Spectrums are present, and no intrinsic lines bearing difference upon the dark matter or the dark energy via association that bulks weight. If someone were to inspire confidence in the columns instead of degrade their trustworthiness with public entities, the citizens of the public span might maneuver various beams and joists and sister them together as with harmonious movements upon the junket.

This is not to say truth operates with a conversion principle. Truth is different than conversion principles, and the purification that begets them notwithstanding, the truth value lies in propositions or the failure to compose them. Everything here must disappear for you to understand what I'm saying. Disappearance is much different than a black-out. I do not want the objects to disappear but I would prefer the walls might not present themselves as though crafted with angles. Everyone knows you cannot repeat the past or do the past over, the past is not reversible because it is over and done with, it maintains itself on its non-repeatability like the hibernation of muscle tents and the punctuality of the synapse. If time was like this we wouldn't appreciate our understandings and we might not value development around the perimeter. To do so would cause to emerge the existence and in existing it could rise and stop or come out again, it could spring forth and ratchet back, it could redevelop value or suffer paralysis at the hands of the frontier bishop.

That being what it is, the problems are fronting the hard work of the colonists by means of the differences between narrative and conversation. The brightness extending between the two is forthright about its several limiting factors. Principally, that privacy is like a kind of pay-as-you-go wine box, and the intoxication therein leads privately and entirely to a display model of political dominations as though in a kind of therapy-based sampler pack. Outright removal of the vocabulary results in the institutionalization of the problem. A cipher is handy in such circumstances in order to better disguise the bitter truth and empower the optical cloth as it screws the lens factor. To energize dispensability is to eliminate the balance and reject the outlying circulation of decoder rings. However, the problem is not contained within us, the problem is not within our lives, the problem is within the customers, and the customers are dealing privately with their own dispensability. In the places and in the areas which have not presented us with the insertion of a problem over the pale victories sprouting sunward from our eyes, as with mixing debris, the problem is dealt privately and endures with it, which is not to say it is our form of enduring, because it decidedly is not, but it is one form of enduring and it is a private form and they are dealing with it despite a subtle pain that assembles around a sense of hurt.

There is a lot to understand about this and their relationship to it could be complicated by their relationship to other things, like the other products they consume, or the temptation to mix these products and inhale the resultant mixture or the separation that occurs if the mixture is undertaken with improper utensils. More than one relationship can replace pain and flutters with the overwhelming manifoldness of the earth. Increasingly, we grow to understand that it's simply not our problem, it's not our lives, and it's not even a mistake upon our lives. Besides, they are dealing with it through the instructed and permitted disciplines, and although the heaviest elements are completely overwhelming any sense of desire or direction, the format is still the same, and the reward is a minor celebration by overcoming it. Perfection is not the point for it will only cause the path to effect a sense of entitlement and lose sight of the process through which perfection is sought. So, it is ok to feel alright about it, because in this space it is left to the customers to complete a total presence in relation to themselves. Their own dispensability is left to hang somewhere between the graphic design unit and a zone of focused empowerment that really matters in the absence of fear.

The pain is often associated with an endless series of facts concealed in the form of things. It can be constant or intermittent, develop suddenly between significant industries, or refer to the origin radiating around your waist. It can loosen suddenly or gradually, or be as strange as an entire love placed in reciprocity against fundamental compromise. This type of tingling can take a number of forms, but most of these are preferred forms and therefore not worth mentioning. That is, they are the kinds of love that bear weight and cannot affect your ability to walk. They possess little raggedness and no longer handle the customers directly. When it goes out from its resting place the love is like a beam of non-toxic light preceding an immaculate image of naked misery. We understand that when we love someone it feels so good to know how that makes us feel to love someone. In the knowing we may disappear away from it and rediscover it like we had never known it. We have one opportunity to do this, but after that, there's mostly only a mechanical sucking sound. The problem won't be with the sound, the problem will come with what the sound denotes to this second rehearsal, and who knows the fallout from such requirements and the soundings of for one am more concerned with the ways to loosen it and what happens to the principles of society when the love is less taupe and more bibliographic.

An easy way to escape the pain is to understand the pathways around it. In the same way that history is mostly an enhanced form of inertia, pain is an entity that is subject to categories. One of these combines new expressions of gardening with networking breakout sessions. These are moments that require focused attention, and for the most part, we pass through them as between diaphanous draperies hung in rooms with different purposes. Defining space according to tasks and action-centered movements is an important step in rediscovering oneself. It is a lot like binding oneself in the hull of a light vessel and drifting ashore somewhere near to the place where you started. The requirement falls back again and we are full of laughter as we set our bodies back down into the warm atmosphere of vanishing caloric density. We shall share successes and come to appreciate the back draft that unsettles the cohort studies. They have discovered that one group of people is unlike another group of people, but all of these people have a few things in common. While what they have in common is only a few things, these few things are increasing the size of the common things, though not intentionally. The result is so large because everything comes more than it used to, and it feels good to consume more once we have adjusted to the new issues surrounding the consumption block, and it feels like a big relief when we look down from a high place and say to everyone everywhere, oh my, the fullness is sweet and dutifully arranged around our senses of perfection and loveliness. Looking out across the landscape, we may forget the seven fears and resistances that brought us here. If we forget them they will require that they forget us, and when they forget us back, we will continue forgetting them until the limits are reached and we must begin yet again as if born from forgetfulness itself.

If the balance sheet benefits several columns of desire, good fortune awaits! What is meant by this: the education of time is meant by this, as is forthrightness in the experience of climbing into powerful and expedient means. To say something aloud from our bodies is not the same thing as limiting our intake models. That doesn't make anyone, especially me, smarter or more dignified when entering the forecourt. Attached to these letters are memos laying out the preliminary discussion of the company's defense of salt. When the product is ready to launch, it is much like a dam's rocket ornaments in a photograph's background for discussions on on-line sales growth. It would be appreciated if the cast lot were higher and more effective at positing the means. In structure it may be found. In marketing it may be found. It is certainly not found when salvaging the net losses through component substitution.