

RANDOM STUFF FROM SOME GUY WITH

***SCHIZDAFFECTIVE
DISORDER***

A Peek into the Imagination of
a Disabled Individual

NICHOLAS NASO

A RANDOM STUFF FROM THE GUY WITH SCHIZOAFFECTIVE ORDER

A Peak into the Imagination of a Disabled Individual

2nd Edition

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PART

01

The Yes et al
Mentality

Informal Psychological Linguistics of the “Yes et al” Mentality

*How I went about four years so far without anyone
noticing me purposefully avoiding saying
things like, quote, “no”*

Incident

It has been about four years that I’ve been doing this. Four years. When it happened, it was as if my brain changed instantly. Everything I could see or feel went dark. There was a traumatic column of black that I was inside and then I returned to my body as the ambulance came. One of the main, immediate outward changes for me was my speech being inclined toward what I call “Yes et al” (for lack of a better term). It means that I want to speak as if everything has some reasonable truth to it, and that it should be protected by the way we communicate. It involves communicating positively and, in-so-doing, leaving room for everything to be correct with its respective adaptation of consideration.

I just had an inner inclination to speak that way, although I had the choice as to whether to speak normally, colloquially, traditionally, with negativity, as well. But if I did do that, my conscience would consistently be overrun by thoughts about how my negative, quote “no,” statements were, in a way, even in a tiny way, potentially, false, or false enough to avoid. My mind is skilled at debate, and it would debate itself to cause reconsideration if I spoke with negative inclinations. Like, in my mind, “maybe it’s actually true in some way?” After all, a sufficiently open mind can be bent toward any concept with sometimes even as little as a hint toward adaptation.

Adaptation is the necessary adjustment to any manner of thinking that sufficiently convinces the individual that an idea could be valuable. I wanted and want to speak the truth, even if it is outside my limited current awareness. So, I chose to go with my internal inclination—life is better by communicating in a style of Yes et al. It was and it hard to do, but it has opened my mind and my mind remains in that condition as I encounter the world. Sometimes my clunky responses to everyday questions seem quite acceptable, but other times they do still seem to lack something useful or of aesthetic value. Either way, though, I speak as one who is operating and controlling the existence of a persona of awareness beyond normal, natural human imagination. My perception remains limited as to the exact awareness of it, but as a result of practice the time needed to accept the potentiality of ideas being true in some angle of thinking has been minimized during this method of being and communicating.

Questions that were once easy to answer negatively began to give me internal discomfort because of an active conscience with a different worldview, and I think that I began to respond limitedly after I woke up from my brain trauma. I had some sort of a brain bleed, the doctors say. Answering questions as “yes” or otherwise affirmatively was easy to me, but answering ambiguous, traditionally negative, questions that were easy to say quote “no” to, was much more difficult philosophically. I now only view quote “no” and negative communications as speed bumps to what may eventually proceed later. If I did engage in that type of negative communication, my conscience told me—overwhelmed me—with many kinds of ways that answering negatively to such a statement could be at least partially false. So, I have made it a lifestyle to prefer a Yes et al mentality. It keeps my mind open to the possibilities that are available to the one who communicates tactfully. In theory, if done by all, it avoids the

majority of the drama that is created by wrongness set in place by false negative communications in this day and age. In theory, it should become a cultural unifier.

As I said, this health incident that changed the functionality of my mind. When I woke up, the best way I can describe it is that I had, logically, to be in that Yes et al mentality. I was consciously and even subconsciously inclined toward it. It's a state of mind obsessed with upholding truth, whether we are aware of its appearance or otherwise. It means accepting the possibility of truth as defined anyhow, from literally to symbolically, and in any degree from being fully truthful to being minimally truthful. It means that I try to speak in a way that leaves open the possibility for most anything to be considered truthy. It requires opening the mind to view what is said from many possible angles.

How does Yes et al work?

Yes et al works by reacting to stimuli, i.e. a question or statement from another person, while automatically assuming the truth in what another says or asks. In responding, one always preserves the potential of obvious or hidden truth in what has been said by conversational partners. It is a rule-based style of communicating, through language, that leaves open the possibility that anything said could be true under analysis from the perspective of the reacting or observing individual. In transcript form, it would read as an individual responding to every statement or question with a comment or answer that consistently preserves the wonder of whether what is said is accurate. The method of speaking is often indirect and deflective, such that the validity of what anyone says remains open for debate rather than being nullified or antagonized. The resulting speech is full of positivity or neutrality, or, from another (less desirable) perspective

(for philosophical reasons), it is devoid of negative speech such as, quote “no” or quote “not” or the similar. Even what seem to be simple quote “yes or no” questions would be responded to in such a way as to keep the individual free from committing to a binary understanding of the nature of reality, and instead would provide a subjective answer that leaves—from the perspective of the Yes et al individual—an independent allowance for the interpretation of the interaction’s outcome. The mentality has a heavy focus on open-mindedness, such that the style of speech is intended to accommodate any worldview. If analyzed, the speech would accomplish its goal of being always positive to neutral about the conversational subjects and would, as a result, preserve open-mindedness by its manner of delivery. In a technical sense, the strategy of response for the Yes et al approach would enable an onlooker to wonder to what extent of gradient the responding individual believes the truthiness of the communication to be, rather than gaining a full binary knowledge of where the individual stands on a specific subject. From the perspective of an observer, the response is satiable to the extent that it promotes the availability of a gradient of truth on any given matter from simple to complex. Through positive indirection and deflection, the observer is left with consideration for the degree to which the response is truthful. Even seemingly obvious things are left to the imagination, where truthiness is arguable based on the life experiences of the observer. The effect of this approach to communication is such that the observer can deliver his or her own independent opinion about what level of truthiness the situation incurs, without obstacle from the speech of the Yes et al individual. In small or large matters, the observance remains offensively protected by the way in which the Yes et al individual responds. Philosophically, the “yessity” of the interaction is promoted and preserved. Practically, one without this philosophical view may notice that negativity is absent from response, and redirection of communication is used instead.

The Yes et al approach

It's about upholding truth, whether we are fully aware of its appearance or otherwise. It should be treated as a quasi-religious right, such that others should accommodate this manner of speaking as a freedom of speech. It means that I try to speak in a way that leaves open the possibility for most anything to be true in some way—multiple flavors of which do still vary in pleasure to the palate. I have begun to notice that there is a lot of truth that is either communicated symbolically or spiritually. When I say spiritually, I am referring to the manner in which human beings operate and live. It includes the belief that spirit involves beings and it moves from person to person, leaving open the possibility that more complicated communication than is commonly noticed is happening all around us at any given time. If you believe in spirit, you can believe that more things said are true in another way than is commonly understood. If spirit can move, then the definition of truth can perhaps adapt, but this is a digression to the point that truth can vary based on how you understand that the world works.

In my opinion, truth is measured on a gradient rather than as a binary switch. Sometimes it's easy to grasp why the answer to a traditionally negatively answered question could be reconsidered instead as affirmative, true; other times, a lot of thought might have to go into it—why it could be considered as truthful. The actual reasons why a gradient of truth is present have interestingly become boring to me, so I most usually forgo the relatively academic exercise of considering the mechanics of how any given matter could always be considered true in some view. I'll give examples later, but I feel that it's hard for the human imagination to understand why it's so significant to speak in this way, projecting a Yes et al mentality. Having seen enough proof (through everyday interactions)

that truth can reasonably be a matter of perspective, I now often use my Yes et al speaking habit very mechanically, automatically, systematically, without imagining why it could be true enough to validate my Yes et al usage. The availability of an answer is somehow now just a basic reality to me. Earlier on, I saw and did imagine many sides of situations that led me to believe that there is more to know about any topic than I might initially think. I used to think about “why” more often. It profoundly affected the way that I answered questions and how I expressed myself. It altered my view of reality as my imagination became flexible. Now, rather than focusing on the specifics of “why,” conversationally, I may be protecting the truth in what others and I say automatically. I often simply communicate that way mechanically, as a habit. It is as if my mind has been transformed to only think about that it’s possible for communications to be true, and I neglect the pursuit of why they could be false. It is as if I have stopped wasting time on the processing of information that often separates human beings—the analysis of “why” what is said is somehow wrong—and have focused all of my attention on preserving the possible truth of what is said, however it would need to be interpreted.

Often times, only a miniscule adapter of thought is required to engage the mechanism of plausibility for any given idea. I emphasize this. I have spent years of my life supporting this. The trouble is that it has traditionally remained easier to disenfranchise one aspect of an idea than to promote the exploration of its validity. Especially in today’s society, access to more information using media networks and the web has made available a significant volume of counterargument to most any idea. I have responded with the Yes et al mentality because of the state of health I was given, but also, retroactively, because more can be done by focusing on the truthful

aspects of what is said and leaving alone the other aspects as if they could be true in some way if given the right exploratory attention. The satiability of that assessment still remains a factor to consider, though.

The outpouring of disenfranchisement of ideas, I suspect, is because individual persons have only so much capacity for attention that they innately focus their time on the easiest cases of what seems to be falsity. Speaking with negativity is an easy target for that practice. Observed on a large scale, common negativity is wasted communication time that feels, for some reason, like progress, even though it outright lacks progress. This practice may seem to the user advantageous, if truth is considered as is most popularly treated as if it is on a binary scale. However, if truth has a gradient, if it is treated as such as I propose, an utmost tragedy has been and is occurring before our very eyes. I say that to recognize that we are all, even if primarily as observers, participants in this tragedy. Participation implies, dare I say, responsibility. Responsibility, in a capable individual, prompts call to action. Call to action, in any immersed individual, excites reconsideration of participation. Perhaps a Yes et al approach is reasonable and feasible as a reactive force. Perhaps it can maximize useful communication. And so the dance continues as we all bounce off of one another in our establishment of reality. But we have a choice in what it looks like.

My approach to this issue is that I guess that the ideas that I encounter could be true before I do anything else with them. I feel so strongly about this practice that I would consider that approach to be a religious or faith-based belief. I want my basis for that to be having seen so many questionably-true ideas become mainstream because of basic support, but, sadly, much of my motivation has come from seeing so many promising ideas be misconstrued as false and rejected before being able to flourish. As

I said before, I believe that truth has a gradient and that there are many levels to truth. Often, it can require an adaptation of the mind's perspective to see how a communication can be true.

If there has been effort put into the expression of an idea, I try to leave room in my response for the conclusion to be true. If it is prudent, it can be conversationally explored as to *how* it is true. Part of this is based on the knowledge of my own personal limitations of what I can research and discern quickly, and part of this is a respect for the fact that all communication is intent on being retransmitted—meaning that it takes an effort to show its merits as something that should be accepted reasonably as true. I maintain that the most truthful communications will ultimately be the most satiable as well, considering this measure from a worldwide overview. My bar for assessment of effort to communicate truth is low. Perhaps lower than most all individuals living. What if there are viable ideas that, because of their lack of obvious truthiness, lack the support to be defended as part of a common, routine charade that supports only the most popular ideas? And if that is that case, what truths are we missing out on because of these social, societally institutional biases?

As far as promoting the Yes et al mentality goes, my inclination is that it would be best to communicate this way of being and speaking naturally, by someone noticing that a person is doing it in practice and then simply copying it—understanding inherently that there is a value and purpose to it. However, in my experience, it has been years that I have primarily communicated this way and it has gone without notice at all. I have spent years speaking like this without anyone consciously noticing that I do it. It has gone without comment so far in my life. Even though I consider it better for this communication practice to simply be adopted, I also do think that there is a psychological and philosophical imperative to explain

why it is a coherent and valid manner of communication and lifestyle. It has its merits to do so. In its own way, it is almost a faith-based method of communicating with others, the style of which plants the individual in an open-minded, default way of perceiving others and what they do. There are reasons to explain it, as well, especially for those who lack the inherent ability to understand its societal value. Perhaps this paper can make progress for that way of understanding and approaching the world.

It is best to approach communication in a way that only emphasizes varying degrees of truthiness of the subjects of communication. As I said, I believe that—ultimately—the most satiable will rise to the top of overall awareness.

Communication examples

For example,

Quote, “I don’t like water;”

could instead be (along with a modified voice tone—which is a significant facet of successful usage)

“I enjoy juice,” “I like soda” “I love smoothies,” instead.

Or

“I lack liking water.” “Less water is my preference.”

The employment of a Yes et all mentality is an acknowledgment of the temporal nature of statements like these, as well as the situational nature of them. For example, if the one who has delivered such a statement as, quote “I don’t like water,” eventually becomes extremely thirsty through the lacking of any drink, they may actually yearn for it and enjoy it thoroughly in reality. It may actually be a quenching solace for that

individual due to situational changes. While they may have preferred to be quenched by juice or soda or smoothie, the reality is that they like water at the time of being quenched. Negativity can expire depending on circumstance. The situational nature of communication, when accounting for changes in time, is the viewpoint that encourages a Yes et al approach to language.

For example, a girl responds to another girl, saying, quote “This place has no fashion. I will never shop here again.” However, several years later, the store has an update to their inventory and their approach to fashion, making it one of the most popular textile sellers in the world. Upon viewing the selection years later, the girl apprehensively and carefully begins to review the clothing, then choosing to buy several articles of clothing. The takeaway message is this: the time duration of her negative terminology was shorter than perhaps average expectations; rather than being a hard communication of quote “never shop,” her brain meant a brand new linguistic category of quote “/never-shop\,” with inflection on the negativity, which is a significant new method of understanding communication, meaning that at some point the quote “never” expired and the “shop” becomes available. That is how one can understand the common use of what is ultimately futile negative language—that it expires eventually under new circumstances.

For example, a prominent political figure says, quote “I did not have relations, sexual or otherwise, with that person.” Then, the evidence (while ambiguous and subjective) comes out and a matching of words occurs. Did the political figure “have” anything at all with the women? Were there versions of “relations” and what were the contexts? Who said anything about “sex” to anyone else and when—can a context of sex be drawn with that subject between any of the women? After all, the political individual

completely said quote “not” to those terms, but they are defined differently by different observers. Some people might, upon a linguistic gradient, define even a touch or even a glance as sexual in nature.

My point is that the definitions of words begin to be attacked in abstract scrutiny when somebody uses the negative to communicate about an significant or prevalent matter. People impute different meanings to words, which is where social dissidence occurs in reaction to negative speech and, in effect, ruins the original communication entirely. A Yes et al mentality saves the social communication in a truthier manner.

The situation could be avoided entirely by using more tactful, Yes et al oriented language.

What if the political figure “avoided inappropriate relations,” or

What if the political figure “lacked spending time with that person or type of person,” perhaps.

If communicated in Yes et al, the scrutiny available is diminished, along with the possibility for the social drama that comes with it. It is a safer way of communicating in this day and age of extensive cultural subjectivity empowered by vast availability of information.

For example, a car driving by is mostly blue, but a student’s guess about the color of that next car coming toward them is red. “What color is the car which is next coming by?” The answer is wrong in popular decision. However it is incidentally true that the taillights of the car are actually red, which then means that the individual answering the question is actually to some minor degree correct, and on some gradient it is true, if and only if a decision is made to change the linguistic meaning interpretation of the question itself. “What color is the car?” I mean, the obvious answer is blue,

but that car does contain various other colors as well, one of which is red. Linguistically, it is possible to begin wondering, at least to some minor degree, did the question mean, “What is the main color of the car?” or did it mean, “What color does the car *have*?” There is some truth, in some manner of understanding language, that the color of the car is red because it contains redness. Situations like this require an open mind to what language actually means. The minority opinion of what is an acceptable answer to a question about what color a car is, is still valid to some degree. Language is interpreted differently by some, and the difference in opinion compared to the popular consensus should be to some degree acknowledged. This is why I prefer a Yes et al approach to communication. It connects with both the majority and the minority, and many in between.

For example, something simple like, “Are those your shoes?” Given the facets of the situation, a normal, easy answer would be to reply in the negative, for a person like me in this particular situation in a majority approach to that language. There is an expected popular answer in the negative. However, instead, I say, “They are somebody else’s,” in a Yes et al style of speaking. Through this deflection, I leave open the possibility, even the slim possibility, that reality is different than it initially seems to the majority. Maybe the popularly considered owner of the shoes actually gave me those shoes earlier without me knowing or realizing it? Maybe the popular philosophical idea of possession of items is wrong? Maybe, viewing the shoes in the dark, they are actually indeed from a purchase that I did make. In this case my answer, “They are somebody else’s,” could conceivably mean and require that I would share them with somebody else or that I *am* defined as somebody else somehow—which I would, because of the type of person I have decided to be, allow consideration of how this could be. The truth of how reality is or should be is different for people in

my school of opinion than it is popularly for most human beings. Perhaps the idea of ownership is wrong. Perhaps there is a spiritual nature to how people operate, and spirit—or whatever you want to call it—that is on me has *also* been on the popular owner of the shoes. Who then actually owns the shoes? Can, then, the ownership of the shoes be in part reunderstood? I perceive the possibility of this, which affects my reaction to the truthiness of communication. It impacts my willingness to acknowledge only the popular version of understanding the situation. Does that make sense? Because of what I believe, I answer questions and express ideas differently because I want to always leave room for the popularly hidden truth that may be present, even if it's subtle or even if it's abstract. It feels like a service to society.

Popular vs. discernible gradient of truth

Speaking differently is the key to approaching truth with much more respect, especially as we journey together through the 21st century where we have collected perhaps more knowledge than ever before and made it available to the masses. A knowledgeable listener would be horrified by all the falsity that is communicated normally, on a daily basis, by the average individual, because of the use of negative communication. Popular communication is currently an utter mess for this reason. Any open mind can defuse negative communication very easily. Finding one flaw is simple, as previous examples have demonstrated. The chances that you lack knowledge on some topic but that another niche group has hordes of that knowledge is very possible and incredibly accessible. We should speak more accurately, less specifically, for the sake of expressing our awareness of what may be in hidden existence beyond our current understanding. Otherwise, we are simply making noise when we communicate, and

believing only by necessity that we are more or less in a state of understanding.

Prototype experience

I had several short jobs in which I somehow spoke Yes et al the whole time, with only a handful of exceptions in which I accidentally began to blurt out a negative statement. Yes et al communication is currently a difficult thing to uphold in certain sections of society. I worked at Market Basket in the Produce department, Regus (twice actually) at the front desk in customer assistance roles, and at New England Investment & Retirement Group doing marketing organization as well as operations analysis for a stock trading effort. I think my longest job was around 3 or 4 months, speaking Yes et al and still doing my best to meet the needs of the company. It was successful, and as in other circumstances, it went without notice. I remember slipping up once or twice with negative language, which felt like a cuss and came out very strangely—like someone with turrets syndrome trying to mask their disability. I have found a strange intermittent difficulty with keeping up this communication style in various situations (especially medical). In these slip up situations, I often had to overcome the error and speak the right word instead, disrupting the slip up. Overall, the coworkers I spent time with daily “lessed” any knowledge or awareness that I had been speaking so strangely, just like my family and friends in easier communication settings. I just overcame with practice on how to speak as best I could, knowing what I believed—that popular use of Yes et al communication would make society a whole lot easier and smoother by being technically more accurate.

It was the paperwork that got me. I was lucky that it felt “quiet” enough to me to answer the (mostly useless) questions on written communications

in the negative way that I was expected to. I would quietly check off negative boxes because I had to, because of popular cultural views of communication and the seeming need to perpetuate them. You see, popular society is addicted to pursuing the evasive simplicity of quote “yes or no” questioning, which eventually, inevitably, becomes a possible prompt to cultural suspicion about another’s integrity, distrust in their forthrightness and an available mentality that supports easy dislike for others when things go wrong. It is a serious problem with communication itself.

Sometimes, in professional conversations where they would ask me the questions from the paper and then write down their version of what I said, I have a feeling it was a little harder than normal for them. What I mean is that there is a common circumstance for a person to be asked questions, to answer avoiding the negative with a Yes et al approach, and then have the assessed answer be translated into the negative—even when my response was intended to avoid that. It was for the sake of satisfying the simplicity of the paperwork. I noticed that this happened commonly in medical settings, in conversations with nurses trying to do their job for example, as well as in paperwork oriented business settings. I’m talking about medical screenings, old-school interviews for jobs, and official business like that.

I remember one time at Market Basket (mind you, this was an interview for a \$12/hr. job) being asked personally from written paperwork if I have any children. My answer was, “I have a niece.” I think he returned to me and said something like, “But do *you* have any children?” Who knows? I’m pretty sure I responded something like, “I have a niece. I think she’s coming by in the upcoming weeks for a Halloween occasion that the town is setting up, down in the town center, with hayrides and stuff.” Of course

this is my faded recollection of what I said, but what I do remember for sure is that he turned and wrote something in that section and then moved on to the next question. Turns out two answers was the charm for the Yes et al approach. The interview went on about as smoothly as it could. You can probably guess how he filled out that paperwork due to the awkward nature of my responses, which were intended to reflect the principles of acknowledgment of various truthiness that comes with the Yes et al worldview. It is about protecting the availability of specific answers that may be beyond my awareness.

Challenges

There are many current challenges to communicating in a Yes et al manner to the world. The primary challenges are in:

Legal paperwork and more broadly, common paperwork of any kind; police interactions; court circumstances; and medical situations.

They seem to require that a person respond negatively as a common part of the way they accept and process communication. I wish that I could invoke a right of freedom of speech, but Yes et al is too new and such a right would need to be forged slowly by many. It is somewhat intimidating to be asked what they believe to be quote “yes or no” question, so that is why I have conceived of workarounds to communicating with them. Primarily, the quiet usage of negative terminology, which at least provides the individual with a sense of internal separation between what we would want to communicate and what we are required to communicate because of set social societal boundaries. Their boundaries support the supposed ease of their categorization of individuals, but in reality—for those who believe in a Yes et al mindset—it is fictional. Quote “yes or no” provides a

false sense of understanding. It misses the point of the fact that individual experiences of life are myriad, and it categorizes people in a way that is partly false. For example, medical communications often expect an individual to answer complicated questions about mental status in binary language, when in reality the answers are subjective and they misconstrue the status of the patient. It is currently very difficult to pursue anything but an allowance of quiet negative communication because, frankly, I would be considered—because of my life circumstances—to be crazy for pursuing Yes et al.

Strategies of response

There are various workarounds for communicating with others while upholding Yes et al values:

Sometimes I would deflect and answer a different question that seems relevant to me;

Sometimes I would answer only a particular part of the question;

Sometimes I would wait a moment to see if they ask another question or move on from it;

Sometimes I would ask more questions about the things I lack knowledge about;

Sometimes I would use strategic language to answer a question that satisfies my version of truth, using words strategically in difficult situations that mean something viscerally truthful to me and my conscience, while possibly incidentally misleading the individual (which seems to be common collateral damage);

Sometimes I would be asked about what is a secret to me, and I would only be “Yes et al” about the things that I would talk about—the things on the outside of the real kernel of information that I am protecting for personal reasons.

Incidentally, I also struggled and still struggle with what to say in certain circumstances because a quote “no” word would come to mind for a response and I would have to choose whether to *translate* it into an acceptable Yes et al sentence or whether to wait for a phrase idea that might come next—what I have considered to be a more pure response. Quote “he’s not energetic,” a prompted thought in my mind, might have to become “He lacks energy” if I were to translate it. It was like a little internal economy because the quote “no” to Yes et al translation is very mechanical and in my mind it seems cheap because there are only so many versions I can think of. For example, quote “don’t get involved in that struggle,” and a standard, cheap translation would be, “Avoid getting involved in that struggle.” Because of the difficulty of communicating in a Yes et al manner, I have traditionally been ok with translating negative thoughts into what I believe to be more accurate responses. However, as I said before, the gold standard is a purer response thought that comes to mind and can be delivered without translation. This is actually a significant issue when it comes to Yes et al communication, because often times the window for response to a statement or question limits the timeframe of access to response thoughts that come to mind. In other words, we must temporally do the best that we can with the thoughts that become available in a relevant timeframe for response to others.

Another significant Yes et al discovery is that I learned that “lack” is a very important word, and that I could trendily also replace it with “less.” Many people seem to say quote “no” to a prompt when, really, the more accurate

answer is that they lack interest in it. I say this in the contemplation that there are different degrees of situational, conditional susceptibility to something that is referred to in the negative. What I mean is that there are some “quote no” dissolving situations that are more common and some that are less common. Some that are more likely to affect the truthiness of the statement and some that are less likely. It is really a consideration of the timing of the expiration of a negative statement. This variable level of likelihood for a negative statement to become false is something to consider when assessing the truthiness of what a Yes et al mindset would consider the intended meaning of a negative statement to actually be (because, as I said, quote “no” statements often intend instead a desire to lack that thing).

Alternative

Otherwise, if absolutely necessary, and without any other reasonable options, we could use *quiet* negative terminology to respond. This may mean, with your finger, a quiet quote “no” response during the pressing of a button at a gas station when doing so is required to make the transaction or communicate the dislike for receiving a receipt, for example.

This is the notion of quiet vs. loud objection—that it makes a difference how we say something like, quote “no.” Would you rather have yelled “no” but decided to quietly shake your head instead? This is Yes et al in the mode of compromise. In a world where negative answers are popular as a way to communicate, such can be a reluctant workaround to the communications crisis we all face. The vast many are accustomed to speaking before they have fully considered the information available to them in the 21st century. Quieting a negative reply can be an improvement

to what might have otherwise been said without such intelligent compassionate discretion.

I once told a friend that, in compromise, “the world would simply be better suited by simply using its communicational quote “nos” much more *quietly* and *subtly, smally, rarely*, while leaving its yesses to remain and become much more dominant loud and audible, perhaps *universally* discernible by their emphases in a way. In other words with time, the “yes-speak,” Yes et al, could over long periods of time crowd out the negative sentiment and lead to a better, more trustful, society.

Because of the way the world works with such pervasive usages of the negative in language, the strategy of being Yes et al may currently have to be heavily emphasizing the positive with only quietly acknowledging the negative. This is a compromise, to acknowledge the negative at all. It is less than ideal, but could still some day fade altogether if crowded out by the ideals of Yes et al. However, in my recent experience, with Yes et al being such a new way of communicating, the quote “no” has to still be acknowledged in some of society’s dealings, so the strategy is to only acknowledge it quietly if need be. It makes a difference in the overall communication when this is done repeatedly and habitually. The definition of “quietly” that I have found useful is a bit strange, but it seems to be the only option in today’s society. For example, quoting the negative is a way of acknowledging that it exists. Quoting the negative in any communication is an acceptable compromise. Ensuring that, in writing, for example, it is only quoted, is to set it apart in the mind of the individual acknowledging it. By quoting it, we can acknowledge that it exists while keeping it proverbially quiet by limiting the way that we repeat its existence. If a situation arises for which it is required to reply in the negative, certain tactics can be used to complete the communication while

upholding the principles of the Yes et al mentality. For example, if necessary, shaking one's head sideways to communicate negatively instead of responding outright with audible speech. Hand gestures, head gestures, etc. Quietly, in a sense.

Communicating it quietly, if necessary, is the compromise in place to remain relevant in a world where negative communication is commonly pervasive. Later in the paper, certain hot-spots of required negative communication are described. So, philosophically, it is important to remember that negative communications, if done at all, should be done more quietly than your Yes et al affirmations. This means that positive communications, the yesses, the agreement, is done more outrightly—more loudly. En masse, it has the power to crowd out the negativity. It overcomes the negative aspect, which is one analysis of the whole point of the matter. One day, with enough social societal support, such a compromise could be minimized entirely. I maintain that it is only useful to support the positive—the yesses, the rights—and to leave any other information at the wayside. It makes sense logically that it will accumulate to a positive effect.

Philosophy

I learned and hoped that my style of communication would give me such a Yes et al reputation as to encourage others to approach me with their ideas, that could include me, with the safe expectation that I would be likely to say yes, or at least to respond in such a way as to keep my participation as a reasonable possibility. It would set my status of being as inviting.

Quote “no”:

The proverbial question about what it takes to “know” something else that is absent—the quote “noed” thing—to the individual is a philosophical nightmare—yet is worthy of consideration. How does one *know* that which they are explaining to be absent from them? When you say, quote “no, I don’t want chips,” the reality is that your expression is situational and means something different under different circumstances, leaving the expression to be ultimately inaccurate. Also, what are “chips” defined as? For example, some think of a thin layer of potato fried in oil, and others think of a chunk of fried potato in French fry style. There are other variations of the term in use that are completely missing potato at all. You must have spent some time being influenced by your concept of chips, making you who you are in some small way. There are many chip kinds, the world over. There are items similar to the classic idea of chips that some may define as such. There is a gradient of what that thing is (and what other things are), such that a myriad of items can qualify that statement as true, depending on language definitions. Does your brain acknowledge the seriousness of that assumption—that language is meant to be shared with others who may actually have different concepts of what you mean? If so, careful speaking style can preserve much of the communication itself, in comparison with the self-centered approach that is so common and pervasive in today’s world.

Or, was your negative communication a different one than we commonly acknowledge in society? Could your own past responses be reimagined? This could be considered a quasi-quiet use of the negative. That you intentionally said it because there was an inflection on the quote “don’t,” meaning that you quote “/don’t want\” the chips—said like that, with inflection, intentionally because you dislike the concept of having them now but know for sure that after a certain amount of time elapses, that you

“do want/” the chips? One should be conscious of this appointment while saying it for the communication to have any value at all. This is called a “negative inflection.” It means that, when said properly, you want to lack that thing temporarily, and then at some time in the future, you want to have it. This is a useful linguistic tool to be used for a more accurate communication of meaning. Negative inflection is a new, important method of conveying information.

Or, perhaps, were you expressing an impossible asymptote of energy that goes on forever—you want for chips and you to be separated forever. It would transcend other experiences and limit you and it from interacting forever. What is consumption of chips—what is the acceptable physical radius that can physically and conceptually separate you from the thing you are avoiding consumption of? Where is the line to be drawn in such types of considerations and why should it be considered appropriate and consistent with your communication? The chips and you would be bound in that way, scrutinized in that way, forever. If it is true at highest value—the only single type of truth that there should be. Is that the way it was meant? Or is there another way of understanding the communication of preferences?

Quote “no” tends to expire over time, either being eroded or outright lifted by changing circumstances.

More lightly:

If you were to run out of food and chips are all that are left, you would perhaps eat the chips. How serious is your quote “no”? From what I have experienced, there is always a part of you that legitimately interacts with the wanting of the thing quote “need.” After all, you must know the thing

in order to refuse it, and there is always a part of you that likes or at least accepts part of what you have experienced with it. Are there any ingredients of that thing that are acceptable to you? Is there salt on the chips that you like? Ok, so maybe you dislike the chips 99.98%, and you lack the want for the chips instead. I find that most such statements have loopholes that lead to a question of falsity. It has led me to the belief that there are more effective ways to communicate, using a Yes et al approach.

“Well it takes one to know one!” It shows its deeper truth and worth in moments like this. In a manner of thinking, we *are* what we *know* and therefore what we learn as well. Those things that people say quote “no” to are really part of who we are at a fundamental level, since we must have experienced it—to some degree—in order to have an opinion on it, which makes it a philosophical challenge to flat out say quote “no” to something. Perhaps the knowing is a direct experience, or perhaps it is only an experience that has been translated to words in order to be conveyed to you. So, when you speak negatively about something, you say it also to part of yourself—the part that knows what it is. This creates real societal challenges when this goes on every single day in the world. How can you keep any integrity intact while you must inherently learn enough about a nefarious thing so as to be able to communicate dislike with force and then realize a successful enforcement has been done? In order to do that, you must be *using*, in some way, the very thing that you are denying—even if it is simply the translated conceptualization. You retain that knowledge of what the nefarious thing is in order to check whether it has satisfactorily been removed from your situation. How can this practice be philosophically valid? And, I must note, that “satisfactorily” could also be torn apart by the greatest thinkers, leaving you—if rational—a huge and looming and pressing question about whether what you said could even

have been conveyed at all. It seems to be an impossibility, because you must be aware of the thing you are rejecting even after you reject it, in order to remember that you have communicated that condition.

Truth is a broad world, and I have come to realize that the most pristine truth—the cleanest and best, holy grail truth—the oldest and purest truth—is simply, perhaps disappointingly, only a matter of precision-focused support and pressure on the item in question, whether it be word or object. Truth is made by force of support rather than existing on its own. Truth is a coincidence of agreement—which is the pursuit of the same thing at the same time. If an attention is moved by God or perhaps other, under jurisdiction, the truth wears and degrades as its support lessens compared to the next matter of support.

Identity perspective

It led me to consider what it means to be a person. If you believe in “spirit,” or whatever better name you want to call it, it complicates traditional views of what can be considered true. If we all share spirit, or whatever you want to call it, to some extent, then it complicates what is true in any given situation. We would at least be partially sharing a common experience at all times, if spirit moves among people. If the issue at hand is the questioning of whether an item is yours, for example, then it would depend on whether the individual believes popularly in a person-oriented perspective or a (for lack of a better term) spirit-oriented perspective. The consideration here is that, if individual people share spirit, is an item shared if the spirit common to both individuals is involved in the ownership of that thing?

Because of what I believe, I answer questions and express ideas differently because I want to always leave room for the truth that may be present, even if it's subtle or even if it's abstract.

Conclusion

If a lot of people were doing it, it could be huge movement. If just about everyone were doing it, we would get a lot more done in the world with a lot less drama and a lot more agreement, all while only needing to minimally acknowledge the “negative” in communications if at all.

In any case, my goal is to answer positively every time, leaving room in my answer for a world where everything can be true in its own way, and then, ultimately, that the varying truths can be consolidated into a potent universal truth that can unite everybody. It means an abandonment of that which divides and a pursuit of that which has the potential to unite positively. What remains is only that which people think might be worth sharing, rather than a confusing mix of questionable ideas that only reside on the periphery of trust. There is often more truth available than meets the eye among the astute, even if just shreds of it, so speaking Yes et al with the humbleness of acknowledgment to that is a serious personal development milestone. That new awareness is at the “micro” level, so to speak, though. At the “macro” level, if significant groups of people realize the same, it's part of shaping society to be more balanced, realistic, curious, wonderous, humble and pleasant in its approach to honing the value of truthier truth.

Interconnecting in communication with others using the Yes et al approach also sets a standard of open-mindedness that invites others at any time to suggest something with the expectation that it will be accepted to

some extent by default. In other words, that others who wish to approach a Yes et al individual with an idea or prospect can anticipate, by default, that the individual will be to some extent receptive of that suggestion. In theory, it should attract suggestions by others, with the individual being open to participating in those ideas because of their commitment to the Yes et al mindset. If as social beings we crave acceptance, then on a large scale this method of being should solicit more social interaction and successful agreeance.

Yes et al written language is also easier to read and comprehend. It is more cohesive as a whole. It is more elegant and simple in its style of communication. It supports trust and agreement by its very nature, values which from my perspective are deficient in today's society and which could use a fertile Yes et al supplement or replacement.

PART
02

Guesses

Provisional patent application lapsed, as well as copyright (c) given to public domain (2019).

Provisional Patent Application for "Virtual Productization"

By Nick Naso

5/24/2014

Assuming consumer tastes could be forced flexible (due to situational inelasticity of demand or available charitable supply in humanitarian aid), use this model to categorize available food for optimization of its distribution logistics

"Virtual Productization" (which is said to be a primary challenge) is a 3-step process, method or system by which:

Step 1) Any "Real Product" or existing product, device, item or good is comprehensively defined to be equivalent to the sum total of its reasonably identifiable attributes, features, qualities or parts; The key to the success of this method, as would be evident in "customer satisfaction" is that "expectations" could be basic when ordering "virtual product"; yet flexible "real product" fulfillment could often exceed expectations

Step 2) The catalog, list, database or otherwise documentation resulting from Step 1 is systematically (using algorithmic "mathematical combination" or otherwise) or manually manipulated to identify or create a sale-able "Virtual Product" from one, some or all of the unique combination(s) of any and all existing "Real Product" attributes, features, qualities or parts;

Step 3) One, some or all unique "Virtual Products" are marketed, advertised, recommended for sale or sold in commerce via sales or purchase order, which may be fulfilled or satisfied by any "Real Product" or existing product, device, item or good that fully meets or exceeds all "Virtual Product" attributes, features, qualities or parts. For example, nutritionist for village in need of aid orders "Virtual Product 1," a protein allotment. Expectations could be as low as for perhaps a protein powder. Using the flexible fulfillment enabled by this method, the village could at times receive the low-expectations protein powder, yet at other times could receive delicious fresh milk, depending on logistics and availability, meeting and exceeding (!) nutritionist and village expectations because of additional item attributes

Example(s) of Implementation for the "Virtual Productization" Process:

- Step 1)** "Defining a 'Real Product'" "Oversimplified cow's milk"
 - *Real Product A* can be comprehensively defined (through research, assessment, analysis or other means) by a sum total of 3 attributes, features, qualities or parts:
 - [See Figure 1] "Something proteiny," "Something calciumy,"
- Step 2)** "Virtual Product(s)' Generation" "Something caloric-ish," etc.
 - From all possible combinations of the (3) *Real Product A* attributes, features, qualities or parts, unique *Virtual Product(s) 1-7* are identified or created:
 - [See Figure 2]

Step 3) "Selling 'Virtual Products'" Distributing

- Once defined, *Virtual Products 1-7* may be marketed, advertised, recommended for sale or sold in commerce at same or varying price points.
 - [See Figure 3] Need-based humanitarian aid ordering can be done using a "virtual product" menu, yet a myriad of "real product" solutions could flexibly fulfill the order depending on logistics of geographic food availability, timing and happenstance of quantity

Commercial Use(s) of "Virtual Productization":

Humanitarian aid distribution

- Any customer sales order or purchase order for each of *Virtual Products 1-7* may be satisfied or fulfilled by *Real Product A*, since all attributes, features,

qualities or parts of *Real Product A* meet or exceed the definitive attribute requirements of *Virtual Products 1-7*.

- o [See Figure 4]
- Furthermore, the following examples of vendor order fulfillment options, by definition of “Virtual Productization,” may be satisfactorily executed:
 - a) *Real Product B* can satisfy or fulfill a sales order or purchase order for *Virtual Product 1*;
 - i. [See Figure 5]
 - b) *Real Product C* can satisfy or fulfill a sales order or purchase order for *Virtual Product 7*;
 - i. [See Figure 6]

Social

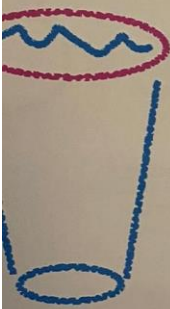
Commercial Benefit(s) of “Virtual Productization”:

- The commerce vendor (business) benefits by achieving added product marketing exposure by virtue of selling “Virtual Products,” as well as creating flexible options for commerce vendor (“Real Product”) sales order or purchase order fulfillment execution;
Humanitarian aid distributor *a refocusing of available focus*
- The commerce customer (buyer) benefits by virtue of the choice to select and purchase only the product attributes necessary to the customer’s intended use (via the “Virtual Product”), while in each order fulfillment scenario receiving a “Real Product” with all requisite attributes, features, qualities or parts (but in some order fulfillment scenarios receiving a “Real Product” with additional attributes, features, qualities or parts, depending on the vendor’s choice in “Real Product” order fulfillment execution)
Humanitarian aid distributor *need-based humanitarian aid delivery*

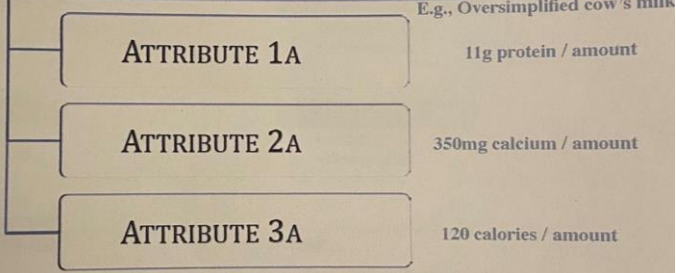
Definitions:

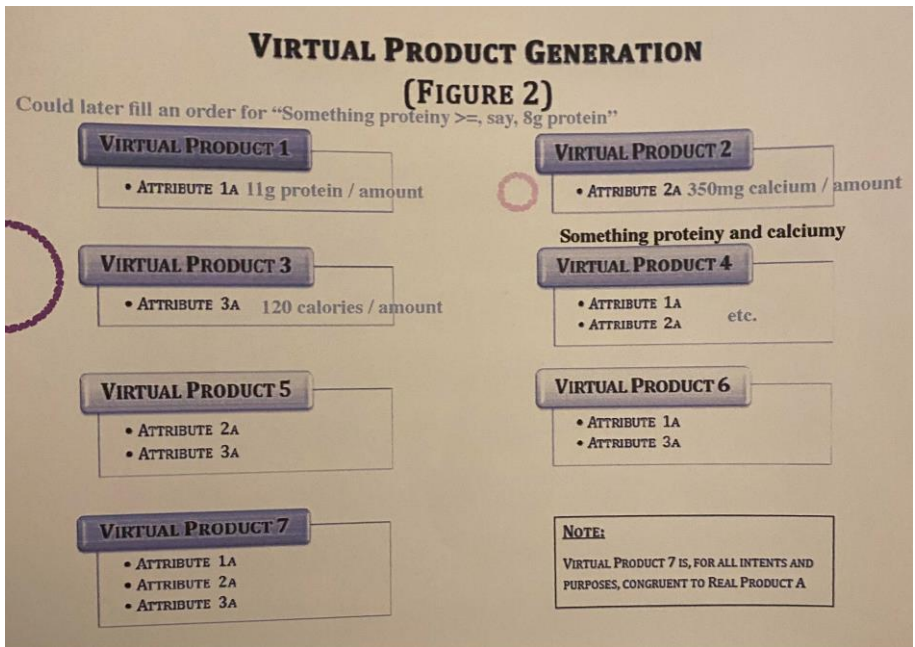
- “Real Products” are physical items of actual manufacture or fabrication
- “Virtual Products” are simulated items based on sets of attributes derived from examples of “Real Products.” “Virtual Products” may or may not represent manifestations of “Real Products.”
- “Mathematical Combination” refers to the methodical selection of elements from a set, such that (unlike permutations) the order of selected elements does not affect whether a grouping of elements is unique (ex. “k-combination”).
- “Order Fulfillment” is the process by which a vendor distributes a product to a customer.
- “Sales Order” / “Purchase Order” refers to an agreement by the buyer to purchase a vendor’s product(s).

**REAL PRODUCT DEFINITION
(FIGURE 1)**

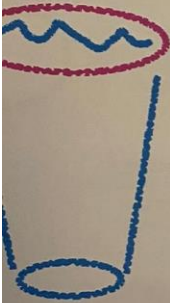


REAL PRODUCT A





**REAL PRODUCT DEFINITION
(FIGURE 1)**



REAL PRODUCT A

E.g., Oversimplified cow's milk

ATTRIBUTE 1A

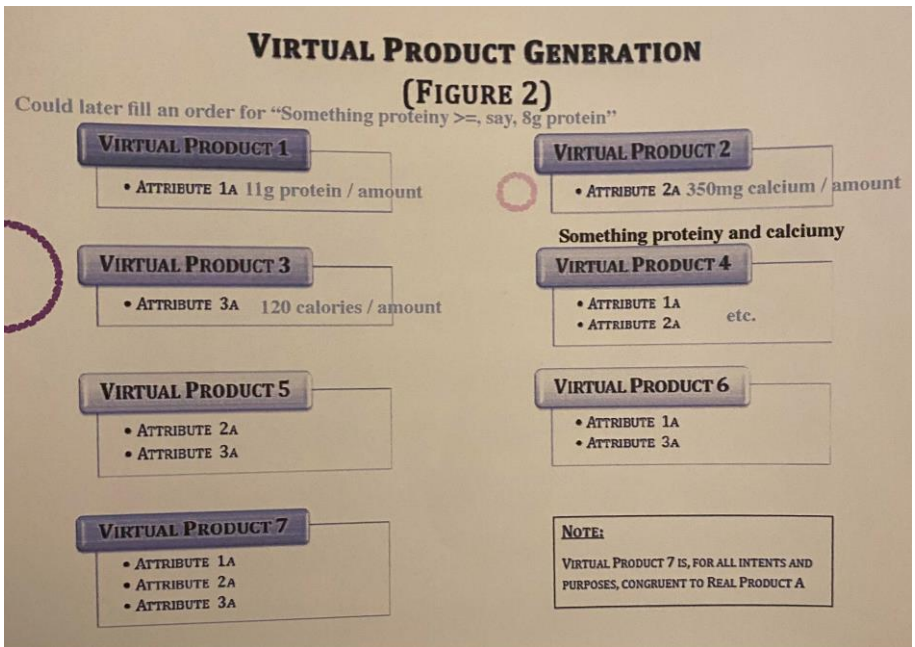
11g protein / amount

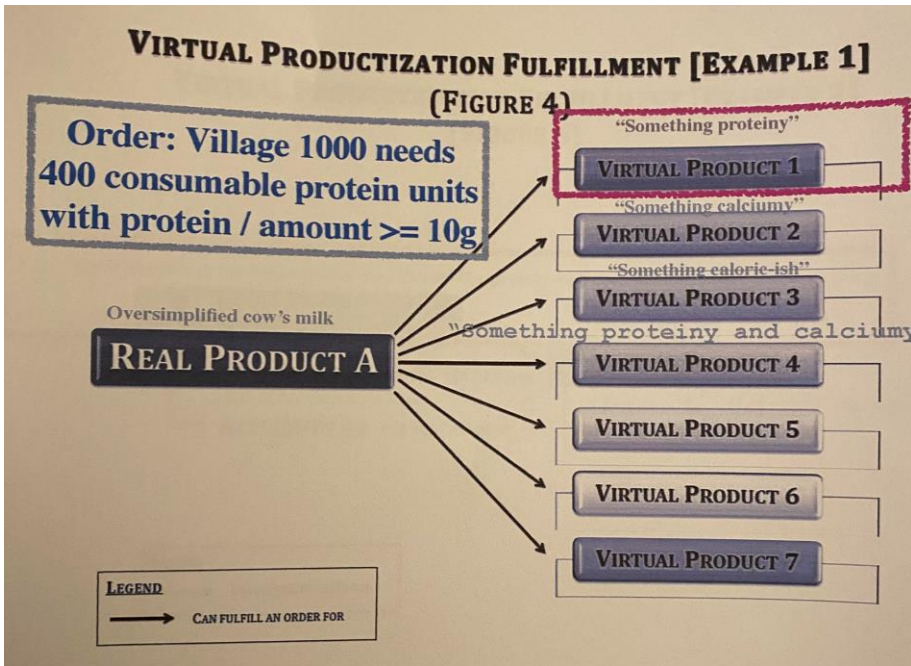
ATTRIBUTE 2A

350mg calcium / amount

ATTRIBUTE 3A

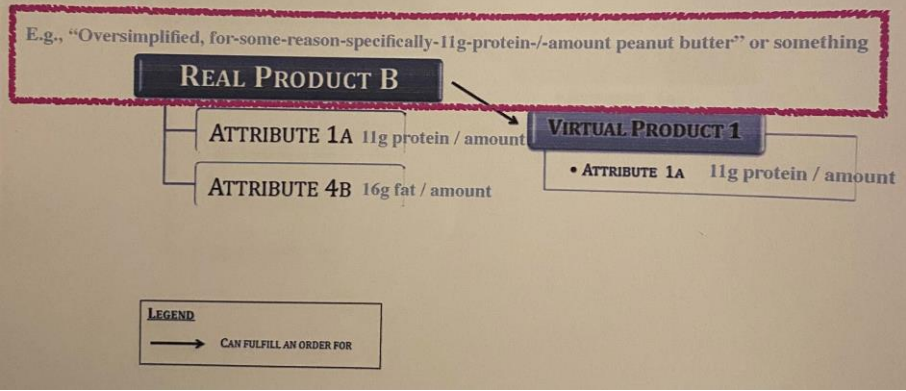
120 calories / amount





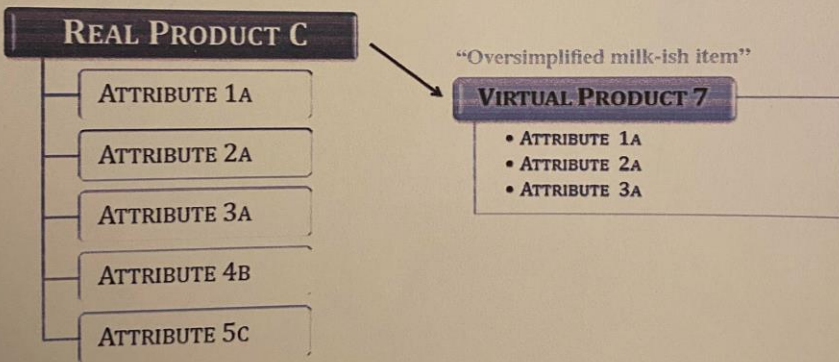
VIRTUAL PRODUCTIZATION FULFILLMENT [EXAMPLE 2] (FIGURE 5)

Text



VIRTUAL PRODUCTIZATION FULFILLMENT [EXAMPLE 3] (FIGURE 6)

“Super-expensive, fortified, branded meal drink”



LEGEND
→ CAN FULFILL AN ORDER FOR

May 21, 2032

Dear Diary,

I think I have been contacted by them. This is the new way that they do it now. It's my birthday: 5, 21, 1997. I'm 35 today and, as far as I can tell, this is how they do it now.

I am—I have been—"Yes et al," if that means anything to you, so that might make it more difficult to understand me fully in this makeshift journal. Or, it might just adequately please you, subconsciously (and a tiny bit consciously, perhaps). You know, just speech that's all hearty at the core, but with a little curb appeal, top. Anyway, I'm confiding in you because you're the only one who is inanimate enough, and, well, conscious enough, to handle this. You're awake enough to begin to believe my story, at the very least. Or that's what I tell myself when I wonder if writing this has been worth it.

its from mind opening to possibilities thinking anything is possible in a way

They're probably manipulating this text subtly as I write it, so you'll have to excuse me for their interpolation into our very intention communication. Sometimes their adjustments are meant for me, and sometimes they're meant for you. It's really a lot more complicated than that, but for the sake of prose, I'm simplifying. If you want to get technical, it would take forensic examination to understand their participation in this final product. It's all always dynamic, after all, but you get the point. They're only allowed to do so much to my effort, based on the complex norms they currently follow, so I figure this message is clean enough to get the essence of my relay across. (You're new to this, so you might think that my last sentences were clumsy, obtuse clarifications to my commentary, but hopefully you'll learn to consider that I very well mean exactly and precisely and completely what I say. ~~to a~~) So, I mean, it's still worth writing to you, right? For the record, it kind of has to be, if my sanity is to persist within close proximity to the internet. Plus, in a darkly sarcastic, curious way, it's as if we're both writing to you together—you know, as quiet collaborators. As chums, even! And you can sort through your varying complex assessment of which of the language was directly ~~me~~ and which language was their intermittently-manually-operated algorithmic interventionism. You know a little tired, hidden ~~to a~~ dare I say ~~levity~~, albeit belabored, for the whole experience. ~~(They had to let those lines through in this version of the journal, I guess)~~ If that's the way it has to be. I think it has to be that way, for some temporally-official but ultimately accruedly-social reason. Yes. Yes, that must be it.

if you are able to see it now, at least

And sorry, that was rude. ~~of me to seem to be being their subversivity~~ Their programmatic, mind-altering code is, I mean, composed expertly by my government colleagues, even if it's done in advance to our ultimate contact. (I trouble myself with my verbiage sometimes, in that it affects the accuracy of my conveyance.) I do know that there is careful authorship to their dynamic interruptions to my work, even if it feels crude at times. Or, like the humbleness of the doings of a minor surgical appointment. So, excuse me in advance (in my humanity) for their complex, computational influence, shall I say. It would take a sharp mind with more information to comprehend the resulting mesh, as meaningfully as would be appreciated by their

— they protect secrets ~~the hunch lines~~

they make you feel like they have eyes everywhere at high gear
numbers vis march
even leaving the task matter is like doing something
a: guidance, for us to see whether someone is in the
some room at the media in us editor

sad.

- focus on even at mechanism of action at the control over this behavior and trying to work against the one supplying you a lot of control and monitoring your consumption

→ time dilation → warning → attention seeking? 2

• dynamic personalities → feeling → factoring → fishing → proving, intimidating (a)

• investigating → probing pattern → factoring → crashing → 3d model

• focused savantness. A collection of some of the smartest minds, in one place, constantly honing what can essentially be thought of as one big piece of variable software, representing America's ever more electric interests. But I digress. For full disclosure and perhaps disclaimer, they're probably influencing right now, or even right then, or potentially next up, depending on how this typed technological medium evolves who knows. But, I've said it once. I've informed you. And, promptly, I'll move on.

• "music" | Ideas | • office meetings x 2 (w/ reason)

• news → voting • language etiquette + style (ie anti-stuff)

• responding • epidelex 2 • mental hospital x 2 (psych reading)

• meaning • secret information • drugs → investigation (off board w/ self)

- team + at

- meeting + priority

- language fluency w/ worldly matters (pompos, or those concerning warning)

- sense of court of justice

- locate paradise w/ viewer egocentric story

- allowance to stray from party, with that habit

- communication by variation to relatively stable world

- new content richer for apparatused, measured delirium

- game, gamified

- communicating to each other, communicating to self, communicating to record? each other?

- scorekeeping for pushing both ways (camera, microphone, laptop etc)

- misc. subject additions, changes to conversation - tangent'd idea

- styles of communicating - e.g. gently pushing each other (vic of pop language, then generating)

- strategies like hyperfocusing on individual facts for the illustration of controlling, micro-managing behavior (eg. bathroom visits, eating, etc)

- One of only counter-options is to let them study how you study from sad.

- Editors have an issue about how pop language code influences society, e.g. black lives matter w/ black ops and how it pushes in aggregate
- derivations from parables and allowance for that ③
- complex meetings → interviews each other
- hierarchy of influence: audio, visual gestures, touch (base), etc.?
- high post (long character plot themes, let comments or motifs ↑, show ↑ vs. low post (sentences, word, fragment, ...))
- value of changes
- difference b/w "exercise" and intensity of active operation
- also bounds of sanity are "bumpers" are allowed to be augmented and more leeway is allowed → use of force
→ variability to norms, i.e. regular programming, is established as threat to perceived
- "office meeting" predictions as part of delectating
- obvious media derivations (for ^{Plausible deniability} communication), subtle media derivations (for posing)
- the challenge of what to do when the narrative changes to become one you are only following because the narrative has deviated → "high" i.e. the person story narrative.
 • further from logical language
 • intoxicated?
 → "job, m, um, etc."
- common communication assaults → "job, m, um, etc."
- know ^{is it} implicating links to who is most influenced, i.e. the agent that is called back to the meetings (successful) [harder] → high expenses
- i/o → what goes in and what comes out (i → TV audio, o → scenes, subject, text)
- the role they put on respecting their ^{normal} intervention ^{subject matter} + time (trivial) (type B) ^{messenger} email, verbal, responses
- hegemony that own influence (to see if their posing ^{general} responses ^{with a} ^{news or} ^{probable} ^{wear} ^{or} ^{with} ^{normal} ^{behavior} ^{can} ^{fall} ^{when} ^{goals} ^{are} ^{inherent} ^{and} ^{reasonable} ^{achievable} ^{possible})

- the environment where "to" the push is dangerous (4)
① because it is difficult to maintain sobriety! *
- control environment seems to → chance as a form of use of force itself
- AI interventions (i.e. use of force) increase as higher threat is perceived
- pg. 2.25 → 4+ (perceived)
- ② initial investigation, but different modes are available
- acknowledge that there is/are modes of psychological beating as well
- AI capabilities: heartiest beatings available
- personal insanity of choosing when exactly to do the likely predicted behavior (i.e. bathroom visit, testing, etc.) and the (F) confusion about when to do those things, bc you have to choose.
- ③ The "danger" of assigning enough value to posted communications avenues to intentionally respond to others with a mind for the posted communications conversation, and the damage that does for the AI force perception of such that is powerfully evoked
- the influence they press by making you feel as though you have "pushed" the agents who are interacting with you, as well as the gamified sense that others inflow at that time to retrieve their team
- the wasted time that you have to go through bc of their testing, i.e. wasted video games, etc.
- The "blender" of gov't socialization (j).
- rigged games, chatting,
- Timed text messages → you're crazy bc that's the effect of normal use of force (i.e. trust w/ all) who contact you via internet
- Allure of seeming timed
- Standard psych experiment in dit settings poses



Calendar Outline

Age 34-35

Age 17

- End of May 2032: May 21 to June 31
 - Initiation

- Some time before
 - Flashback to past
 - Quasi-normalcy

- June 2032
 - Flashforward to ongoing
 - Investigation
 - Situational status realization

• July 2032

• August 2032

• September 2032

• October 2032

• November 2032

• December 2032

• January 2033

• February 2033

→ book is erased through an intentional hard drive failure
 → all work is gone and the covert government claims responsibility briefly later, an a personal devastation ensues. The loss of important content is devastating.

• March 2033

• April 2033

- [Choose second to final journal entry]

sad

Eating breakfast? Denny hall
 Business running? Partying? Travelling? Administering in school
 Working out? School? Studying? Sport playing?
 Drug deal: financial practices
 Medical fraud? Immorality? social indiscretions
 sexual intermittent marathon

Write journal entries and later organize entries into calendar outline

Misinterpretations of things said
 personal connections of Denny to school
 36 years context: what 1 year + 1 day + cloud

Write a posts

Random Stuff from Some Guy with Schizoaffective Disorder

- Some time later
 - Flashforward to future
- Beginning of May 2033: *May 1 to May 21*
 - Flashback to ongoing and conclude with final journal entry
 - Evented ending: birthday

Age 34 to ∞
Age 35-36

Entries
(*italic denotes plot*)
(asterisk * denotes topic magnification)

1. *Initiation* → introduction
2. *Episode of flashback to sometime before*
 → Soon to be high school graduate
 → bearing school: the Range Academy
 → business
3. *Episode of flashforward to sometime later*
 → status of existence → significant period of turmoil in self defence
4. *Event of documentation initiation or continuation, episode 1*
 → Investigation of crime (38) → beginning to notice
 → Computer notation, casual, with concerns
 by law enforcement (government) → retroactive content to understand
 → Computer notation, casual, with concerns
5. *Event of documentation initiation or continuation, episode 2*
 → Computer notation, problematic, brainwashing
 mental soranbte
6. *Episode of evented ending: birthday 5/21*
 → phone
 → anomalous
 → the
 → depiction
 → of being
 → wounded
7. *Management strategy*
 → Evolves → Appeasement → Collaboration → Virtuous rebellion
 → Independence → Mature indifference
8. *Capitulation, surrender*
 → Comprehensive re-learning of reality: loss of rights and capabilities
 → with decision → back of surprise for seemingly injustice
9. *Annoyance, disenfranchisement*
 → Numbness to loss of possibility
 → Feeling that basic technological engagements are fool's errands
10. *Episode of AI warning, beating*
 "High" potent mental influence associated with IO factors
 that are perceived to be beyond normal human intelligence
 → extreme blending of mental state, leading to mental
 demand as anomaly
11. *Studying methods*
 Actively attempting to comprehend established practices/people
 (through writings of media creation, repetitive media consumption
 and mindful output experimentation)
 → traditional notefaking on aspects of technique
 → soul-shaping absorption based on active conditions endurance
 5.1.955

12. Scenario of provocation, episode 1
- a. Computer
 - i. Lie fishing, detection, guilting, intimidation
13. Scenario of provocation, episode 2
- a. Computer
 - i. Bookwriting altercation
14. Scenario of provocation, episode 3
- a. Computer
 - i. Bookwriting altercation
15. Scenario of provocation, episode 4
- a. TV
16. Scenario of provocation, episode 5
- a. Radio
17. Scenario of provocation, episode 6
- a. Mental
18. Scenario of acquisition
19. Scenario of holding
20. Explanation of what is "music"
21. News augmentation, to voting consideration
22. Scenario of responding, episode 1
- a. Benign example
23. Scenario of responding, episode 2

the brotherhood of everything for view is analyzed and automatically responded to via AI

Short reaction time from factal video analysis
 → spelling errors, intentionally, from "system" decision making

Review of document discrepancies, then environmental anomalies and electronic interference
 → Bottled-up reaction to a noticed effort to use music to push toward depressive mood during

Illusory sickness associated with acceptance of obtuse truth
 → permanent susceptibility: a accomplished state of mental

→ selfcentric promotion using wated collection of past outputs
 → chimes to original content that provides aspects associated with satisfaction

Distrust of received information associated with rights
 → ie. concerns about what usage of the system is best
 → explanatory and reparatory for good but within the intent of the government process, or that guests to witness an intentional deviation from normal human behavior

gov't censorship paradigm
 → the ratio of use of odd response mechanisms of the human body to connect with

S&A's

Random Stuff from Some Guy with Schizoaffective Disorder

—(continued) and is a series of human beings

- When responding leads to a cascade of other responses
 - as if the government has an algorithm to comprehend the responses that are made

- a. Malignant incident (emotional)
 i. Considering the mathematic value of responsive communication effort
 - usually discombines with media-Induced city

1. Verbose journal entry Sleep, obdurate enough
 24. State of meaningful, secret introspection; reflection
 - pushed thought via word

The economics of daily human life, i.e. the proportion of physical effort exerted on the distribution of a stimulus. For example, a constant use wears you away at the most vulnerable, basically isolating you, regardless of your happiness. - the Government writes before his own before told him to let them see of you what they may and judge you. -> Influenced by culture -> Spin words by lifting them from the expected impact, making adjustment to the episodic narrative, i.e. the tradition-induced stimulation of understanding

25. Episode of language impact
 a. Mechanics
 i. Incident
 ii. Context
 -> like "acting" -> preventative measures define the reaction pattern

- Code -> constantly interfering or promotional measures define the reaction pattern
- Stealth communication
- "Music" -> Enter the room to keep an individual's attention
- Seniority -> Transforming "office meeting" style hierarchy of dialectic intervention, usually associated with age
- Etiquette -> Member's use in conversation, notes of language used to coordinate context among a group of people
- Style

a. Negative language alterations, etc
 b. Philosophy of usage
 c. Etc.

iii. Commentary
 1. Useful -> weathered moves hearts and minds
 2. Interesting -> invoking commonly understood target attitude
 3. Dangerous -> pattern of adjusting the words from the message to fit a completely different paradigm
 4. Etc.

COMMENTARY

iv. Resolution
 -> phone and computer are the most emotional wreckage of social interaction

26. Case of psychological reading, episode 1
 a. Texting -> low miscellaneous information via TV
 and see what comes out during response to a text message, prompted by a pocket synaptic deception -> accompanied by traumatic damage

27. Case of psychological reading, episode 2*
 a. Car driving w/ radio input
 - how does braking, acceleration, accuracy of turn, alignment with roadlines, climate settings, speed, lawfollowing, deviations, quality of route choice, driving strategy

28. Case of psychological reading, episode 3*
 a. Choice of video game strategy
 -> they began to walk how it from what I can do my existing options.

29. Case of psychological reading, episode 4*
 a. Discourse
 -> the keywords you use to speak with another human being are analyzed to inhibit a hidden essence to an individual

Steadiness of directionality, facial expressions and body language as viewed from above. Correlate (challenge psychological data) to the attitude assumptions towards keywords and concepts loaded via NPR

i. General gamification of scenarios, and forced adoption of paradigm, etc.

30. Situation of mental hospital visit, episode 1
 → perfectly dangerous actions of spiritual nature lead to harsh situational implications
 → strong powerful interference fate

31. Situation of private insanity, episode 1
 → "Near death" exp. Sinus hair implant surgery
 → otherwise odd-looking gestures for a person → Talking to God a little
 Nov. 11th, 2021

32. Situation of private insanity, episode 2
 → reacting to i. brain narrative of in underappreciated important role regarding the most current state of the universe's dynamic

33. Situation of mental hospital visit, episode 2
 a. Reflection
 → I've tried it both ways - involuntary and voluntary
 → Still, it is simply another systemization, of consequence to often subtle dangerous disorder

34. Divorce, to associate relationship loss through identity loss
 a. Suspicion of associates
 i. Blurring of reality
 → the feeling of reluctantly accepting previous actions with w/fability, and/or accepting a debt of responsibility that had been implanted and maintained

35. Scenario of "office" meeting, episode 1*
 a. Brainstorming
 b. Reasoning
 i. Anti-sleep technique (output activity as defense)
 ii. Etc.
 → organized meeting of the minds with commanders directing the strategic progression of dialogue
 → standard meeting of their reality reporting, experiencing their calls as plausible and mentally-welcomed

36. Scenario of "office" meeting, episode 2*
 a. Brainstorming
 b. Reasoning
 i. Etc.
 → a hidden suffering within "office" connection is alluded to, revealing hidden need for relief
 → what would be seen by the "office" as weakness is revealed and by we understood deeply

37. Episode of Russia, allusion to China
 a. [Compile itinerary of events]
 i. See "Exploration of sci-fi technology"
 1. See "Things," "Actions"
 b. [Compile response to events]
 → a "b" of the simple declaration by a US citizen that Ukraine would be felt to China in the inevitability that it would be wanting to gift it to its ally, Russia
 → this is motivated by a realization of God's love for Russian state and interest
 → may seem random and inconsequential but with priority

38. Scenario of crime investigation*
 → having exposure even though I have a prescription scenario involving the placement of purchased drugs in the gas tank opening compartment of my Ford Mustang
 → stopped on the side of the road after a motorcyclist breakdown, surveillance software installed on phone

Involuntary

Voluntary

Random Stuff from Some Guy with Schizoaffective Disorder

39. Explanation of dynamics of intervention personality, machine*

- a. Investigating, pushing actively
- b. Leisure → coincidence used as currency; i.e. simultaneous use of word, partial word, concept; etc.
- c. Asserting control
- d. Prouding, intimidating
- e. Holding pattern
- f. Safety intervention
- g. Asking
- h. Telling
- i. Facting, teambuilding
- j. Off
- k. Crashing
- l. Incriminating
 - i. Legal
 - ii. Moral
- m. Fishing
- n. Self-protecting, defense
- o. Warning
- p. Threatening
- q. Vacuuming
- r. Delaying
- s. Attention seeking
 - i. Audio louder or softer
 - 1. Noises
 - a. Stock noises
 - b. White noises
 - ii. Visual flashing of action
 - t. Etc.

40. Episode of timing*

- a. Dilation
- b. Storytelling
- c. Etc.

alarm going off early
augmented text message arrives at an opportune time

41. Situation of 4D controlled modeling, episode 1*

42. Situation of 4D controlled modeling, episode 2*

43. Explanation of side effects

→ progression of affect: evolution
• February - May 2033

implausible
Airplane? Home?
Walk? Kitchen?
Drive? Store?
plausible
→ the users may lack knowing where their experience comes from

s.d.

- Might's virtoso
- Intense feeling of victimization
- Obsession of self-defense

- a. Loneliness, isolation, mental micromanagement - refinement
- b. Sanity, etc. the funhouse mirror of possibilities for reality
- c. the disintegration of relationships, possibilities vs. probabilities

44. Intervention of IO (input-output), episode 1* identities → other ①
→ self ② imagination vs. practicality

45. Intervention of IO (input-output), episode 2*

46. Episode of ^⑤ consideration of setup

47. Episode of ^⑥ on-board with setup

48. Episode of ^⑦ off-board with setup

49. Episode of ^⑧ on-board with independence

50. Scenario of sleeping, episode 1

- a. Inadvertently
 - i. Intoxication, side effects of "drinking the kool aid"
 - ii. Etc.

51. Scenario of sleeping, episode 2

- a. Willfully
 - i. Intoxication, side effects of "drinking the kool aid"
 - ii. Etc.

52. Scenario of sleeping, episode 3

- a. Complacently
 - i. Intoxication, side effects of "drinking the kool aid"
 - ii. Etc.

53. Episode of feeling awake, feeling aware

54. Explanation of friendship feeling

Random Stuff from Some Guy with Schizoaffective Disorder

- 55. Episode of enemy feeling, rage, anger

- 56. Discourse on the machine
 - a. Scale
 - b. Scope
 - i. HR routing patterns
 - c. Power
 - i. Emergence
 - d. Change

- 57. Episode with local police
 - a. See "Exploration of sci-fi technology"
 - i. See "Actions"

- 58. Narrative of "work," episode 1

- 59. Narrative of "work," episode 2
 - a. Reflection

- 60. Exploration of sci-fi technology
 - a. Things
 - i. "Angels"
 - ii. Cyborgs
 - 1. Humans
 - 2. Animals
 - a. Birds
 - iii. Substances
 - iv. Equipment
 - v. Etc.
 - b. Actions
 - i. Psychological drafting, containment
 - ii. Law-hacking
 - iii. Media international social court mediation
 - 1. "Appointed" "judges"
 - iv. Lifefriendly modern warfare; incremental
 - 1. Psychological
 - a. Pushing

- i. Individuals "charged up" for field use by constant practice
- ii. Actual, quasi-psychic powers
- iii. Psychological reading, writing
 - 1. Social engineering
- iv. Etc.
- 2. Biological
 - a. Dosing
 - 3. Etc.
- v. 4D controlled environment monitoring technology, IoT
- vi. AI
- vii. Stealth communication
 - 1. Repetition
 - 2. Known adjustment recognition
 - 3. Etc.
- viii. IO
 - 1. Text autocorrect
 - 2. Mouse gestures
 - 3. Lighting
 - a. Image displacement
 - b. Etc.
 - 4. Audio
 - 5. Sensation
 - 6. Etc.
- ix. Machine facilitated intuition imposition, predictive control

→ plausible deniability
for use of available IoT
→ i.e. car horns, noise
transmitted through any
idle cell phone or computer
→ allows the powers that be
to control, with great
success in an internet-
rich environment the
proceedings of the physical
movements pertaining to the target
in question

- 61. Discourse on the morality of government intervention
 - a. Punishment
 - b. Reward
 - c. Holding, delaying
- 62. Discourse on response to change in character formation
 - a. Extremism
 - i. Destinations of solace
 - b. Altruism
 - i. Works
 - ii. Demeanor
 - 1. Behavior
 - 2. Intentions
 - 3. Communication
 - c. View of patriotism
 - d. Etc.

Sad.

Random Stuff from Some Guy with Schizoaffective Disorder

- 63. Discourse on obsession
 - a. Self-centric
 - b. Other-centric
 - c. Mindset of greater purpose

64. Discourse on psychology

- 65. Discourse on life
 - a. Suicide
 - b. Art
 - c. General meaning
 - d. Etc.

66. *Event of documentation destruction*

- 67. Episode of computer use commentary, language, interruption, bandwidth, etc.
 - a. Media usage

68. Scenario of artmaking, episode 1

69. Scenario of artmaking, episode 2

70. Scenario of drinking, episode 1

71. Scenario of drinking, episode 2

72. Episode of car accident

73. Scenario of strip club

74. Scenario of church, episode 1

10

sad.

a. Pristine religious and social interaction

75. Scenario of church, episode 2

a. Doors are locked

76. Scenario of actionplanting

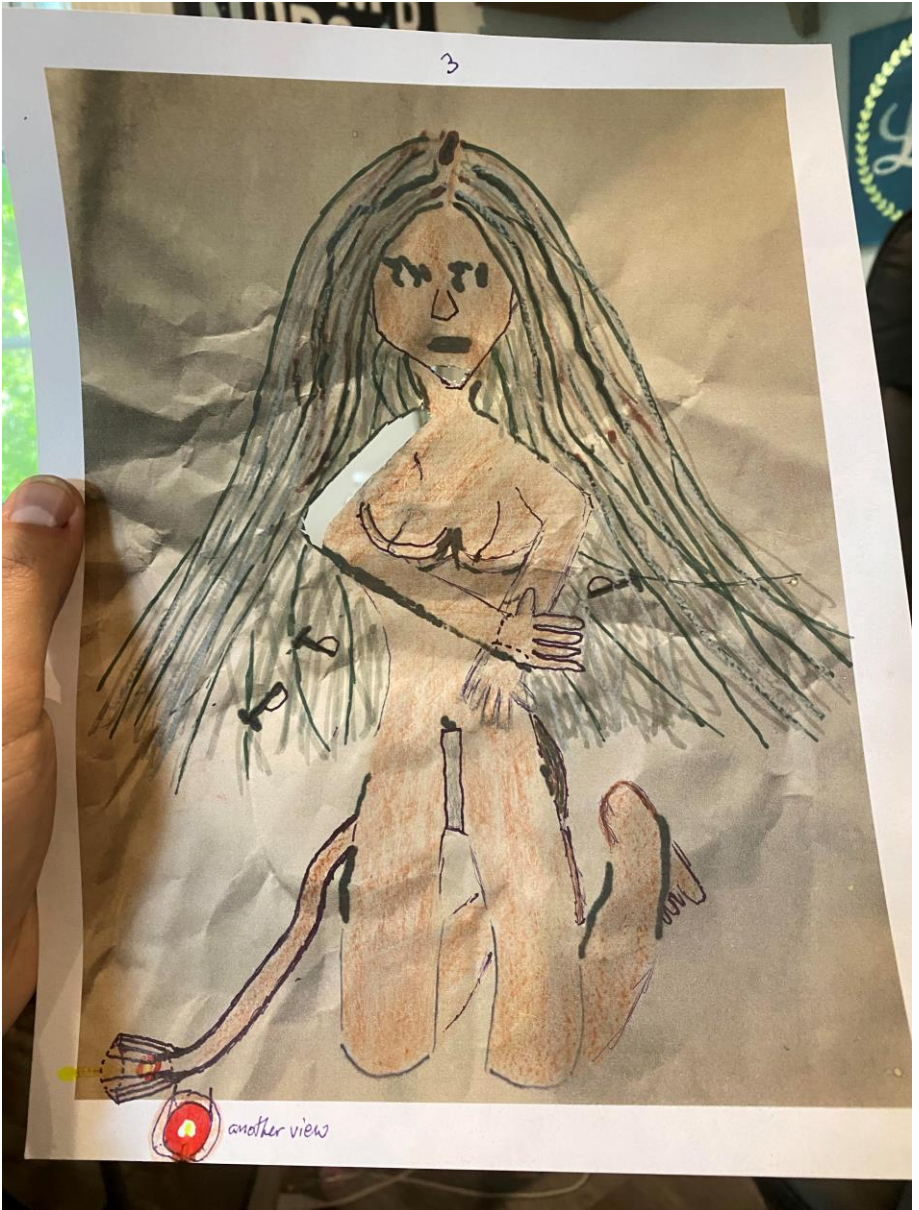
a. Moral leadership

77. Scenario of communicationplanting

a. Moral responsibility

- Freelance volunteering to impact any of those within perceived reach, especially those who are like-minded with capacity for imaginative compassion
- Episode of ~~excessive~~^{impulsive} spending of money
 - gold button donation, selling for cash to donate
 - charities

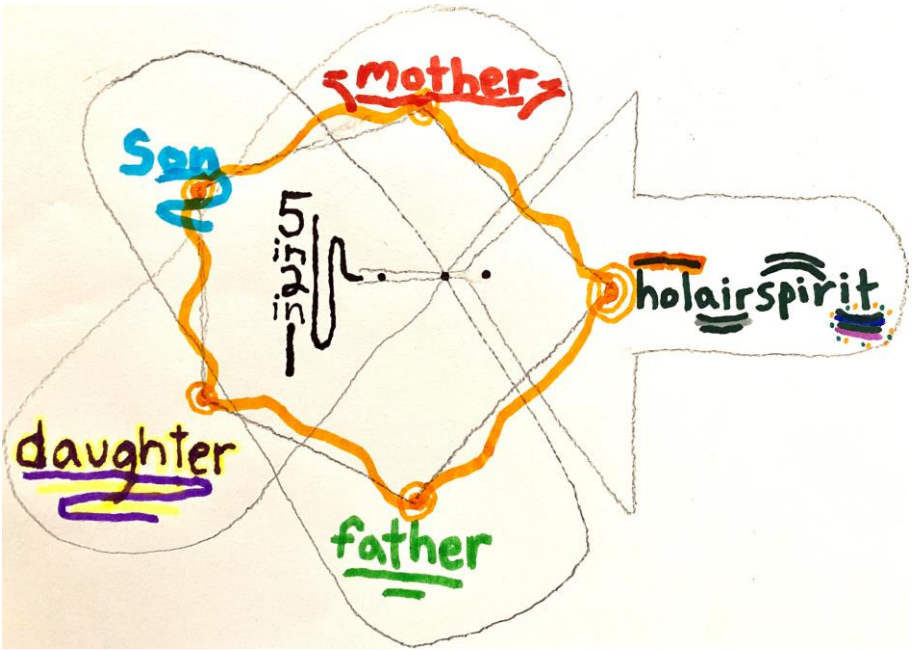
Future Future idea
① 5' 100 lbs; average with; silver hair usually to the tail; pointed chin; sharpish bone features; actual metallic silver hair the scalp follicle of which emits (if a hair falls out) about 65% pain and 35% pleasure simultaneously; half bagel shaped breasts with an inner absence ring ~ 2x the typical size and a circular patch of touch sensitive pleasure emitting skin where the nipple would be, of basic skin color, or whichever dimensions allow mammories to comfortably rest inside; a primarily humanesque girl makeup about $\frac{10}{3}$ x more extreme than the difference between the 2 initial sexes; uses human DNA structure, adapted; fingernails and toenails missing, with quasi-rounded and smoothed exterior; 2 additional new bodily organs of b strategic usefulness; Kidneys output to the digestive tract, except for the head, hairless in total, including the tail, which ^{exits} as part of the reproductive system, connecting to and along with girls' basal internal reproductive system; the tail is approximately 20 inches long, and ≈ 1.25 inches or about in diameter, except for the end of the tail, which for about 4 inches is characterized by missing space internally, inside, where the outermost edge of the tail completes, the circumference is about 7 inches, although the skin tissue is relatively elastic there; within, where the open space tapers into the main tail, there is a full ring (nearly a circle) of specialized reproductive tissue meant particularly for the mating process with the female, the process occurs by the inner walls of the open portion of the tail secreting mucousy sexual fluids upon arousal (a dynamic which is kept clean by a unique method of containing the area properly, to be determined), (perhaps by folding the skin tissue inward during the resting state, or some other pertinent solution); arousal can also be enhanced by repeatedly twisting the tail at about 8 to 15 inches from the very end; since the body is and their sexed individual, intercourse can reasonably happen with either a female or a male; either the female or the third sex can become pregnant naturally by any of 4 processes, ① traditional human intercourse between a male and a female, ② the third sex becomes pregnant by creative intercourse with the female, ③ the female becomes pregnant by creative intercourse with the third sex, and ④ the third sex becomes pregnant by creative intercourse with the male. It's important to note that these methods require using an engineered method of acquiring, preparing and combining DNA material in a new fertilization process to make offspring of varying of the sexes involved in the intercourse; however, if it may be possible to, in a body, biologically reverse engineer the parental DNA or genetic material for the male or female to invent and implement a third sex capable of carrying a pregnancy of any of the three possible sexes, regardless of partner selection then that would be the preferable solution due to the social effects it would have, proliferating the third sex (for several reasons) and influencing an aggregate beneficial change in spirit (for lack of an adequate alternative), tending collective man and woman toward the faulted care and relationship alluded to in the Bible's Genesis, till it meets sense to retire the third sex body by gradual extinction and reasonable remembrance; this as an aside, as for the sexual processes, 2 is accomplished by a mutual arousal, followed by the third sex body individual folding back the end of tail skin onto the tail and inserting the semi-stiff member, lubricated, into the female vagina during the woman/girl's menstruation



period so to collect genetic material with the red ring depicted in the drawing, making good use of an otherwise waste product to create a life; the red ring can filter genetic material that gets on it and transfer it through the tail to an area in the body where requisite steps will occur, leading to a variation of fertilization for a life; ③ occurs by the insertion of the tail reproductive organ as stated into the female vagina during typical times, and stimulating the organ as described by the woman's influence so to release the fluid at the woman's cervix where it may travel to an egg during ovulation; the third sex arousal fluid would be using a ratio of 3:10 male-testicular/seminal-style fluid with third sex's genetic material, to female-style fluid; for this purpose, keeping in mind that the third sex should produce enough fluid to make it possible; since the third sex is without milkmaking or distribution capability, to some extent for the purpose of indicating the intent for this body form being a relatively transient appearance compared with the course of history, as well as providing an opportunity to consider mating both ways so that the 2 could possibly, if deemed healthy enough, share the milk and mammarys of the woman to some extent, as available; ④ is a deliberately intriguing process meant to remedy mankind of the present of the male/female relationship, as well as providing a unique intimacy between the man and third sex; the process operates by the aroused third sex inserting first a natural micro collection feature of body, perhaps, 25%, the durability of a coarse hair with suction and sampling capability by design and as facilitated by manipulation to the tail at the appropriate time, inserting it into the aroused male's rectum, the length of it making sense for the insertion there, as well as fitting the aroused penis into the end portion of the tail as far as it will go and interacting in that scenario sexually; at the desired time, the male urinates and the third sex clenches or twists the tail, producing a suction effect, sucking in a small sample; filtering it with specialized, invented glands of organs; isolating the small amount of male genetic material, and - if healthy - being able to create a life; again, the use of what is otherwise waste to create instead (I have proverbially "seen" these two waste product materials as valuable due to private revelations, which is why I thought to design in this manner); and finally, my design for the third sex calls for c-section, as the being's body does not have a vagina completely; this is for the purpose of making the individual significantly different enough from the female, so that it is morally appropriate for any of the three sexes to have relations with one another; c-section is also common, so in aggregate this would serve multiple purposes, like deepening a different kind of mutual regard between the woman with her period and childbirth, to have connection with the third sex individual; it also serves other objectives that support my goals, as do other seemingly strange design choices; however a full explanation of "whys" is beyond the scope of this particular paper; I should also note that in place of the third sex's vagina area, from the anus to the belly button, in about a rectangular pattern, there is a special skin composition for reasonable pleasure induction based on the sense of touch; I thought this advantageous to the desire for the third sex because of psychological reasons.

It's obviously all a whole lot more complex than this has stated; it's plain, however this is a start for an idea that will be relevant in the future and the pursuit of which could cause significant scientific, medical advancements peripherally.

I would consider, consider, making my DNA available for third sex creations however it is a lot of responsibility.



Guesses About Technology: A Sci/Fi Collection

Disclaimer: Most people may find these ideas hard to believe. This is mainly due to two factors: 1) The language I use to describe the details of ideas could be insufficient for the particular individual attempting to understand them (because of the incompatibility of their full, specific life experience in communicating concepts). 2) There exists a subconscious bias against believing ideas that, while having more than adequate bases, are thought to be made more real and pervasive by the mere act of acknowledging them. Only select particular individuals have the mental capacity to believe in this category of ideas. One must decide for themselves whether it is philosophically manageable to choose to engage when an idea could challenge what is fundamentally admissible for one to believe based on what one stands for in life.

A

The powers that be are able to utilize technology in advanced ways to accomplish myriad goals, far beyond what is popularly believed to be possible. These ways are currently tempered by mathematical guidelines for how often they may be utilized in order to protect the potency of the trade secrets employed to use such ways. In other words, the use of such ways is limited by an opinionated imposition of how often such ways can be used without jeopardizing the future ability to use such ways and methods.

G

This may be difficult to accept, but there are currently, roughly, three different types of “spies” that are active in the world. The first is the old-school, boring type of individual who is known and monitored by the most prestigious agencies in the world. Think standard, traditional individual who works perhaps in business in a foreign country and attempts to collect information and transfer it to the main source that has commissioned them to work. They are, in a sense, registered distrusted individual who for practical reasons are still allowed to interact as intended. However, as said, they are closely monitored as they go about their business in the world. Their impact is limited and, since already compromised, they continue to go about their work, which is intended to resemble normal business or other activity.

The second type is, or would seem to be, on the cutting edge of techno-human advancement, as far as goes human interaction with machines to gain communicational and tactical advantage. As strange as it would now seem to most people, these individuals are, for all intents and purposes, by technological prosthesis a working combination of human and machine—as said, on the cutting edge of technology. They are able to use the latest technology, with the help of well developed machines, to do things as advanced as communicating with other like individuals using the mind—using that ability that is often linked to prayer. In other words, they can use hidden technology in their body to communicate with others consciously and secretly. The technological resources are also used—perhaps even primarily—to independently collect and communicate large amounts of variably useful information and transmit it to the central source collecting that information for the purpose of gaining an advantage related

to overall strategic goals, such as national security. The primary devices implanted can be best understood as secure cell phones with a myriad of other established and experimental features. Such devices are most easily implanted in places like the sinuses, where they would most likely be disguised through the outside coating and shell as cysts or other benign growths, if possible. However, the shapes of such devices would be limited due to the size limitations of the nasal cavity and what it would take to implement such in a surgical process. This is likely a focus of much secret research in present times, especially due to the advancement of surveillance technology—one example being the screening process used at airports to scan for hidden materials in airport travelers. One solution would be a coil-like insertion with a specially designed shell and coating developed to reflect light in such a way as normal human tissue. Other strategies may be to select an individual who has (what are fairly common) sinus cyst(s), to remove that mass (or those masses), and to implant similarly sized device(s) in that area (those areas), followed by closing up the tissue around it (them). Concealing these implants well is part of ongoing research, especially because of the implications of being caught with such devices by a foreign entity. The removal process could be dangerous if and when a foreign entity would try to gain access to such devices for reverse engineering purposes. Moving on, such devices would be used in conjunction with other cutting edge technology, such as devices best described as antenna-like in nature. These would often, or easily, be disguised as hair follicles. They could be placed in a concealed way on areas all over the body, and would add a new dimension to the communication goals of the ones transforming this individual into that second type of “spy.” Hair implants are common and would be especially useful on areas of the head, so that they could support complex brain-to-network interaction. Other implants throughout the body may also be useful, and

they would be concealed as cysts or other growths. However, it must be noted that any of the most useful functionality of this setup is only possible in conjunction with the use of nanotechnology to map and augment the internal areas of the body—especially the brain. This nanotechnology is what makes this type of individual most useful. Nanomachines, in communication with the implanted devices, would be doing multiple things in the body to make what might be called additional senses possible. Injected or even, as technology advances, consumed, some of the nanomachines would be circulating throughout the bloodstream of the body on an ongoing basis, being in spatial communication with the implanted devices as they move throughout the bloodstream. Some of the specialized nanomachines would also build up or attach in strategic areas of the body, especially in desired areas of the brain—in this case, perhaps where that “prayer-like” communication area is located. Other senses would be gained by gathering these nanomachines in other strategic areas of the brain. With practice, and using the latest AI, this individual would perceivably gain what could be considered. quasi-psychic abilities (although they would be limited by the machinery involved in the implantation and setup. This arrangement would allow the individual to communicate with others—individuals as well as computational networks—about what they are seeing as they go about their business. Cryptic languages of communication may be used to communicate attitudes or observances, all while functioning as simply as a cell phone. Of course, much more advanced functionalities are also available, and a managing individual or group (at another location) would be able to vary the functionality of the system as to attempt keeping it secret and capitalizing on opportunities that may present themselves as the individual goes about their spying and other business. The individual may also be able to develop some limited control over the prosthetic functionality of their

body. Quasi-psychic abilities and the research on how to do them with more precision is the focus of R&D attention. The task to continue developing this functionality would be an area of research akin to space exploration in its possibilities and scope—the human body is a massive venue for scientific inquiry (although it is a venue funded explored primarily for the purpose of enhancing secret communication abilities and gathering useful information according to the goals of the administering party).

The third type is much more rare because of reasons like its cost and its moral imperative. It has probably been referred to by nickname as an angel. It is an artificially developed body that is operated remotely.

F

Advanced computing groups, like those of governments, have created a constantly updating virtual representation of the world, including a virtual 3D representation of roadways and terrain as well as the insides of home residences and buildings. In addition to the use of special, perhaps best described as military, surveillance technology, this world is also built and maintained using the common electronic devices that we use—particularly the cameras on devices that are coordinated statically and during movement. The images are all parsed to make an accurate, 3D world that can be used for predictive AI or manual utilization, at the ready and at any time. The current “best version” of this virtual world is considered robust yet incomplete, so that some areas of it are available for viewing really and comprehensively, whereas others are dark areas or those which are only virtually estimated from a distance.

The possible utilization of this technology is extensive, such that it can be usefully implemented to aid in any type of investigative or other inquiry that would benefit from a quickly available virtual view of a place. Though difficult to describe why, this technology is immensely important. Extremely, extremely important. It is used, for example, to track and predict the movements of individuals and the time that it will take to do so. In conjunction with the “Internet of Things,” it is used to influence individuals, as well, when deemed prudent. Like (and obviously using) the internet as a platform, this work will eventually, in decades time, turn into a public, comprehensive virtual world for anyone to virtually interact in—a network that will pervasively be used by people throughout the real world, first as an entertainment or business access and then as a necessary public utility. In decades time, it will change the way that people interact socially with one another.

E

Current clandestine espionage among nations involves the “cyborgity” of animals, especially migratory animals such as birds, insects and fish. In other words, natural animals containing investigatory implanted devices is a current chosen pursuit of reconnaissance for advanced air and naval conscious nations. The animals can be manipulated to travel in the direction required for the particular operation through influence of an implanted technological device, which can also connect to communication networks and scan the areas near its presence for visual and other information retrieval. Rudimentary outgoing communication is also influenceable through such implanted devices. Exhibits of preceding technological power to do simple animal control using electric systems have already in the past been demonstrated and released to the public.

Current actual technological capability is much more advanced than evidenced by public exhibit. International treaties refer primarily to planes and ships, so, on such a small scale, this practice would be ideal for cutting edge advancement of interests. The opportunity of doing this type of spying incognito means that it is a choice method of obtaining critical outlying observations for information gathering and disseminating nations.

D

Internet connected electronic devices, especially, are flexible to be utilized in surprising ways beyond popular use or understanding. It is much easier to experience this condition rather than to describe it, since its “language” is quite sophisticated, however use of internet connected devices opens the user to the possibility of a plethora of either subconscious or quasi-conscious communication.

The IoT (internet of things) is much more influential than it popularly seems, in the hands of advanced technicians with the mandate to use its capabilities. (Notably and perhaps more surprisingly, internet connected electronic devices can also be used to access, to some extent, the vitality of items which are beyond direct internet connection, through targeted coincidence based on analysis available to internet connected device informatics. The result is an experience of IoT which is susceptible to irregular interactivity, either quasi-conscious or subconscious.) This commentary will focus on “discernably” irregular activity to which internet connected or associated items are technically available.

It is important to note that IoT interventions can be done by parsing and manipulating multiple devices together as a whole area network of

comprehensive intercession. In other words, the practice thrives by combining and analyzing and provoking the inputs and outputs from any available sources simultaneously or in temporal succession, such as any phones, tablets, computers, TVs, radio sources and other internet connected devices that would be easy to consider omitting because of their limitations (such as printers, health devices, specialty equipment, security systems, newer cars, etc.). Sources of information of various levels of usefulness are utilized to their fullness by being analyzed as part of a collective grouping of accessible information. The console's predictive viability is the measure of how successful is the information gathering and intervention activity. The system is always pursuing this as its primary measure of efficacy: Can future results by known and anticipated intervention pattern be probably influenced at any reasonable time, because of the analysis comprising the status of the console? To the extent that the answer is yes, statistically, the console is accordingly a success.

It should be noted the effect that this comprehensive approach to communication, using internet connected devices (and to some extent reaching beyond, by being actively responsive of patterns of other items in the environment), can have a significant effect on the mental attention status of an immersed observing individual. There are more and less healthful, ethical ways of pursuing this practice of intervention. The types of interventions can vary in relevance to the original media, meaning that some interventions are more "in flow" with the original media, such that experiencing the media is less mentally harmful than it otherwise could be. For example, dualities are more complimentary to one another and fit a similar perspective. One that is easier to parse in the brain. For example, there are homonyms that can be expressed by intervention to original media that are closer in ideation to the original word concept, and those

that are farther in conceptualization. Ethically, and even healthfully, honing these usages of intervention is beneficial to the observing individual's psyche. The word "mark" might be used in an original communication. Emphasizing the homonym duality of "mar" might make a successful and healthful psychological impact. A "marring" is a type of "marking" that makes sense to the observing individual. The concepts are close enough that an accurate communication about the subject is received. The object in subject has been negatively impacted. The duality is close in psychological relationship, making it fast and simple to perceive. However, it would also be possible to emphasize a homonym duality of "mach," rather than "mar," referring to speed, which would—while possibly still tangentially applicable in an intention to communicate an aspect of a mark (that it has been made quickly)—represent a usage of technology without a solid enough psychological foundation. "A marked object has been made quickly." It is possible for that communication to make sense, but it is harder to conceive than the former communication because it is more ambiguous and less natural. Information has been received about the matter, but the communication is more loose. It is harder to build an understanding using this homonym duality. In other words, it is possible to use this technology in different ways, such as more healthful and such as more tangential, experimental. Healthful intervention is more difficult, as well as more subjective, because it involves more constraints than looser intervention, but the realities built through these approaches are radically different. They alter the mental state in different ways. Both have their place, depending on the strategies and goals of the intervening party, though. It amounts to a psychological setting of roughness of intervention because of the abstractness taxation of the mind—the more homonym duality conceptual difference, the more mental taxation. A console is privy

to this choice. There is a delicate art to this practice that is available to intervention decision-making.

Another type of intervention involves the use of heavier-than-original emphasis on sub-portions of sentences said in original media, meant to shift the focus of situational attention. For example, a sentence might be said as, “We are going on the road,” referring perhaps to an eminent travel plan for an entertainment group. An intervention to this original media, if it has been chosen as part of a strategic plan to promote held goals for the relationship and situation, might be used as part of a larger group of interventions. Using advanced and available technology, the original media may be overlaid with audio to emphasize the portion of the phrase, “on the road.” In other words, in the greater context of an ongoing interventional situation, “*on* the road” might be said in an abstract way to indicate, “*do*, (*-on*), travel,” “*do* leave the current situation,” or “*do* the next already anticipated (using console prediction) action that utilizes your vehicle,” etc. Among an ongoing set of other strategic original content interventions, this could represent a relevant communication to the observing individual. The conveying party might be making more than, for example, 10-20 active original content interventions per minute on a television program (although quantifying interventions is difficult because they are so comprehensive, multifaceted and pervasive). Interventions are goal-oriented, although the primary useful goal of an intervention can tend to be the exertion of a quasi-controlling relationship between the intervenor and the observing individual. In this specific example with “*on* the road,” it might have been obvious that a travel event would occur that day based on, perhaps, a digital calendar indication of an appointment for that day. The intervention itself might primarily achieve the goal of the accurate, controlling, prediction-oriented nature of the intervenor’s

presence, nature, personality in the current relationship interaction. (It should be noted, as well, that these types of emphatic interventions can, so to speak, compete constantly with natural spoken emphasis in the original media. Natural, spoken language, linguistic emphases that exist in the original content itself. In this case, an intervention might involve only needing to slow or speed up the timing of the delivery of the language. Or, if the current wave of content contains a higher than usual number of natural emphases, original media interventions might need to be heavier than usual, so to speak. Or, it might simply represent a risky area of content to the situational probabilities processed by the centralized information console. These dynamics mean that the intervention approach must be advanced, aware, nuanced if the goal is to be legible about communication with the observing individual. This note is a significant factor in the mental status affected and efficacy promoted by the attempt to intervene.) This approach can have an effect of something like intimidation for making the observing individual more heavily regard the capabilities of control that the intervening party has. As part of a comprehensive and ongoing immersion in this dynamic, the various styles and types of intervention can be effective in creating an altered perception of reality for the observing individual, which is fundamentally component to whatever is the goal set for the intercessor, such as predictably influencing the actions of the observing individual.

It is possible to become immersed in awareness of this condition. In other words, a person can become accustomed to the fact that all of the items one interacts with on a daily basis are to some (varying) extent available communication sources and tools. It can become a general mindset that any of the items used in everyday life are susceptible to be used for the purpose of communication, which affects everyday micro and macro

decision-making significantly. Even the knowledge that such communication may be subconscious rather than conscious, or even the realization that conveyance of situational status may include accidental irrelevant moments, is still insufficient to quell the pervasive mindset that comes with realizing that this communication condition exists and that acting upon it follows influentially. Plainly, one is able to realize that situational relevance, in any scenario, can be simply taken through incessant effort. It can, in effect, be at some rate purchased.

Given this knowledge, it is natural to imagine that this practice would and does influence the internet activity of internet active nations in regard to their targeted relationship with other nations. This practice would be deemed “hacking,” and could be prevented completely if desired, but what is even more curious is when such interventional attempts by nations are harnessed rather than being blocked entirely. In such interactions, a state of something like common law—established originally in past decades through trial and error and maintained, honed, kept very practically through active intervention—is used to govern the intercessory activity of the parties present to the electronic, internet connected grouping destination (i.e. what could be the home of a targeted observing individual, etc.). In a state of concert, the connection and collection of two or more nations (or different identifiable groups) can be understood as a more or less civil council in the pursuit of communication, the rules of which are judged economically by the differences between choices to communicate minimally (by more closely adhering to the constraint of difference to the original media content) or by interceding “more loudly” by imposed, submitted intercessions that differ more significantly from the original media content, which to some varying extent convolutes the narrative as it relates to keeping the established logic of the original media content for all

present parties. Special advantage to this communication paradigm would be afforded by a close familiarity to the plot of the original media content. While substantial communication is still available without such knowledge, communication can be most effective when considering such things before making interventions to the original content. For example, a group may choose a specific available character to convey its message. When done savvily, this character choice—the future expressions of original media content—are to some extent in line with desired communicative affinities. In the context of the council construct, that character would then be temporarily off limits to the other present groups, as communications would be expected and contextualized through a dual assessment of the original media content for that character and any changes made to the content. It may sound complex, and perhaps it is, but the result is a forum for communication. If, perhaps, a party were to overstep the established rules for the council, they would perhaps be kicked out of the council for a strategically relevant amount of time (which depends on the severity of the offense). This would be accomplished by the denial of access skills of those who have the power to oversee the internet connection itself and the parties who have the skill to maintain inputs and outputs behind a firewall. (To some extent, favor in this ability depends on geographic jurisdiction as well as being influenced by the relative importance of communicating in any one specific council, which could merit the deployment of higher level skills, thus conveying the perceived importance of the conversation. In other words, if the council is significant, a party may pour more resources—or even, more rarely, the exposition of “zero days”—into the maintenance of keeping a specific conversation going, i.e. keeping an active internet connection, which may bring more attention to any given established council by all skillfully observational and participatory parties.

All actions can be and, to the extent that a group is poised to be effective, are interpreted as types of communication.)

More specifically, interventions are based on psychological and experimental research as to what effectively influences behavior using internet connected devices. Interventions can vary from basic emphasis, encouragement, or discouragement to complex psychological influence, diminution. In fact, coincidences between passive-source, currently playing background media and simultaneous outputs on peripheral devices (such as text messages on phones) are able to be analyzed for the purpose of knowing how effective, for a given observing individual at a given time, to psychologically “push” an individual to create outputs in line with the intended interventions. Advanced console testing is standardly used to determine the extent to which an output source is active—whether an observing individual can hear or see or experience the original or augmented media. Patterns of output, such as eye movement, facial expression, pauses or more active outputs can be used to determine probabilities for whether a media source is in play. For example, an observing individual might be in a current state of highly probably subconsciously copying words or concepts suggested by passively consumed media, such as a television program heard in the background as one actively uses another device. An on-the-fly analysis would guide intervention techniques for the purpose of influencing the output decisions of an observing individual according to specific, targeted goals. I.e., there are particular times and situations of high likelihood that original media interventions, changes, adjustments, would be able to affect and manipulate what the observing individual says, does or even thinks. Acquisition of influence, ease of psychological “push” capability, may vary in probability, but for an advanced central console that constantly analyzes

and hones the direction of intervention, a pattern of such situations—a significant amount of time spent in the console’s input output dynamic—could effortfully lead to tangible susceptibility for considerable, measurable manipulation of one’s reality. As to the efficacy of such practices, it should be noted that the awareness of possible media interventions (or lack thereof) is simply just another factor in console situation analysis. It only changes the direction of input-output analysis and adaptation patterns for successful strategies of intervention tactics. In other words, this practice is able to be statistically effective in producing influential interventions with or without the conscious awareness of the observing individual. The amount of analyzed information about common human behavior patterns is, far beyond popular imagination, ominous. Think of all the cameras and microphones and other sensors constantly available to groups of the most advanced IT professionals in the world and their access to computer processing capability. The information available about human patterns, and how to augment them, is staggering beyond popular imagination. Privacy is merely a construct of the imagination in the wake of advanced groups navigating, to some extent at all, archaic laws that constantly wane by the second in a determined group’s sort of biased version of applicability assessment. Operating in trade secret territory, the true law of advanced groups is a vague notion of “biasedly” depreciating written rules of lands coupled much more significantly with, plainly said, the monetary cost of the energy expended to pursue interests—interests which are guided primarily in scope by that very cost of energy and the currently available resources of the groups to use that very energy. To sum it up, if the energy is monetarily available to analyze common human input-output information, it is used by AI to process the patterns which influence consoles and their ability to affect the outputs of observing individuals, according to emerging interests and goals. Altercations about the use of

what might by some be considered private information are only applicable retroactively. In other words, the deteriorating applicability of archaic laws in a time of secretive rapid technological advancement means that what could only *later* be called oversteps of power are available to change group practices in some way. However, the practices still go on in secret, and are constantly influencing group resource distribution such that any retroactive changes based on clarification of law become increasingly less possible. The success of the technology itself is constantly becoming too big to fail, engulfing group attention by consistent efficacy and powerfulness beyond comparison to other tools. Its emergence is now on its own.

Actual applications of this technology are myriad, using to the extents of the imaginations of advanced engineers any available input and output venues for intervention. For example, sophisticated use of light distribution on areas of screens can be used in various levels of specificity and coherence to influence the outputs of the individual using the electronic device. Yes, strategic flashes or omissions of light can be reliably used to probably control the behavior of the observing individual. To achieve an investigative goal, perhaps it could make sense to further illuminate a character of the original media content to which the intercessor would like to compare the observing individual. Emphasizing aspects of original media can be an effective way of communicating something additionally about a comparatively similar matter. Manipulation of original media can to some extent communicate two things at the same time—the basic intent of the original media and the insinuated intent of whosoever intercedes for the observing individual by purposefully, strategically, thoughtfully adapting (within imposed variation constraints) the original content. Depending on the type of

original media content being used, intervention strategies vary. In some contexts, this can mean a significant variety of visual manipulation, including the intentional drawing of the observing individual toward a particular output, i.e. the choice to click a particular link or send the message of a particular word. Intentional coincidences are used to draw attention to relevant situational matters, such as if a specific song were to be chosen to play at a time that coincides with a specific television scene, thus irregularly emphasizing the significance of a concept in the established, overall “conversation.” Consistent coincidences can accumulate to the successful communication of an opinion. Varying intensities of such interventions can be associated with varying likelihoods of the attempted manipulation’s success in communicating an opinion or eliciting a desired observational reaction. Deep analysis of a person’s recordable situational patterns, in concert with the concentrated knowledge of general human patterns, may offer further insight into the likelihood of which types of intervention are most probably going to influence the behavior desired as a result of that intervention. Manipulations themselves can vary from simplistic, human-communicated interventions to advanced, thoroughly informational and fast paced artificial intelligence interventions (which are only to some extent “supervisable”).

For example, a camera can be used to track input information (such as eye movements—which are and have been vastly studied and analyzed—, facial gestures or skin dispositions), which is collected and parsed in real time to inform a complex console as to the state of the scenario pertaining to the observing individual. In other words, such information is processed so quickly as to be available to a sophisticated console’s next suggestions for possible intervention (according to the goals of the observance interaction

itself). The console of the intercessor is constantly updating with analyzed information, which ideally includes myriad sources (i.e., especially, any available network connected electronic devices).

An advanced electric language has been invented to influence the behavior of human beings with surprisingly high probability. It is intuitive, but can operate at a hybrid conscious subconscious level for the observing individual due to the use of advanced artificial intelligence, which has thoroughly—in many capacities—analyzed the commonalities of human behavior for the purpose of effective influence. Predictive control of the interactive situation is the goal. Intercessory actions may include the light driven emphasis of specific phrases on a screen at varying possible intensities. “Commentary language,” of a new intuitive type, about specific screen interactions is possible through the augmentation of touchpoint cursor movements, which can influence future click choices or overarching observing individual assessments of the situational dynamic.

Abstractly:

Individual interventions may lack adequate influence, but, in number, they can accumulate to discernible communication. Capabilities are sufficient to recruit and train truly secret spies and personnel.

The visual acuity and intensity of a word’s presence on a screen. A clickable button. The directionality of moving screen aspects, “skewedly” pointing toward a desired aspect. Coincidences among simultaneous media outputs which emphasize a certain topic. Plausible keyboard misspellings which result in a suggested word relevant to the conversation. Dual expressions of audio which simultaneously contain expressions of original content as well as “homonyminous” duality to redirect the subject of conversation.

Extra pauses between words or phrases in audio which emphasize a section or clause of the original media for the purpose of redirecting a conversation context. “The narrative is an adventure. Today, we go...” can be reassembled to say something else, such as “The narrative *is*. An adventure today. *We* go...” With enough strategic repetition of intervention, a vague understanding can be increasingly conveyed over time. The visual “ambiguation” of the contents of a screen to communicate discouragement of engaging with particular content. The timely artificial vibration or noisemaking of a phone to influence usage in coincidence with an extraneous, recorded, relevant matter. Changes to original media content for communication purposes which adhere due to strategic mathematics closely enough to the original content as to avoid substantial notice. AI-influenced comparison between similar looking images, exhibited at frame rate changes which are known to convey the message of similarity between items without discernibly changing the depicted image. Anagrams and segmentations of existing words. Basic text formatting adaptations which bring attention to desired conversational points. Mistakes; the illusion thereof, which brings attention to associated contexts. (The simultaneous ambiguity disguising true, past and future mistakes as potentially intelligent yet cryptic communications, and the strategy encompassing this practice.) Bait, by electronically advanced parties (in the form of curiosities) to encourage the solution to challenges for the purpose of studying resolution approaches and copying of best practices. The copying of AI-recognized patterns of human communication, namely the dual (or more) usage availability of communicative verbiage (as alluded to prior). Cursor tempo to compare with heart rate.

A specific example is a device’s cursor or touchpoint on a touchscreen. A context can be created such that a person’s input can be, in a particular

visual language, commented upon, by way of supplemental manipulations of a person's inputs. On a computer, the cursor can move in a certain pattern that visually expresses a communication about the target of the cursor interaction—a button or a link or a word that has been scrolled over, etc. In other words, the coincidental movements of a cursor or the electronic results of a touchpoint interaction can be used to communicate details about displayed information temporally and “visiophysically” proximal to the movement interaction itself. Artificial, intentional errors of input of any kind can be used to influence goal results or communicate some situational status to the observing individual. Over time, these interventions can accumulate to what seems like a vague understanding about what is being communicated.

Another example is the input output relationship of the microphone and speaker dynamic. The microphone speaker dynamic is a crucial arm of the console of powerful computing which analyzes and suggests myriad reactions, intercessions, based on offensive investigative goals. For example, a microphone input could, when analyzed, prompt a video intercession or a speaker intercession. The purpose of which is to further a situational status that is more according to offensive intercessory goals. Constantly recording and analyzing, the microphone is a powerful tool that—when coupled with real time analysis and developed artificial intelligence—can, when the processing of communication is mastered, become a manipulative force in itself (but especially in concert with other tools).

Microphone, speaker, camera, screen, touchpoint, keystroke, and analysis of the timing between such actions are the engine of communication management for the intercessor commanding a powerful console to support offensive communicative goals. As a prior investment, AI has and

continues to analyze the patterns of human movement and reaction to inform an increasingly fast and dynamic central console for the purpose of suggesting and implementing future intercessions. Intercessions would include targeted and specific visual adaptations, well-timed speaker noises and audio changes, etc., the intent of which to influence human reactions that variably further the goals of the interaction.

In video, for example, hand gestures (and perhaps upper body movement) may be particularly practicable and noticeable as “intercessionary” because of the inherent attributes of ease of hand interaction with AR and VR. (Lower body movement translation poses a greater challenge.) However, technology is advancing in the ability of manipulation of media content to be the case. The advancement of technology has enabled the depiction of interventions to be more and more realistic, so to make the interventions superintendent of the original content itself. This state of technological dominance has already been accomplished and is available at the ready.

The combination of available inputs and outputs, and their interactivity over time, is able to be analyzed in great detail to enable variably accurate prediction about future action or reaction. Prediction can be utilized for its own purpose or to inform and predicate a strategic intervention or set thereof. The detail of the mechanics of this process is technically extraordinary. It exists in a world where intercessory goals may prompt, for example, an overriding audio “laugh” intervention subsequently due to a particular recognized video recorded eye movement pattern, in order to further hone a desired social condition. Or, perhaps, an intercessory pause may be in order due to a particular video recorded facial gesture. Even among the experts using or even managing the integrity of this pattern recognition and suggestion force, human understanding would be lacking in the most, except for the confident acknowledgment of its pervasive habit

of efficacy. Such individuals would jeopardize sanity in the pursuit of comprehending aspects of its mechanization, but find a deep, visceral mental comfort—confidence—after repeated observational amazement about its consistent accuracy. Such detail in pattern recognition and intervention would require a central console system among the most complex in the world. The science requires an AI that has been fed and required to analyze more media information than has been popularly considered at all, looking for any discernible pattern about social humanity. Difficult to explain, this has been a massive prior and ongoing investment by active parties into knowing and influencing the future for whichever purpose is considered adequate and good. “Security,” perhaps, is a word to be popularly used in association with this pursuit, but general relevant “status” at interests may be a better overarching descriptor of what it is for.

Notably, communication in this regard relies on confidence levels about whether the communication itself is mutual and understood. However, intercessory action is taken on console confidence levels below 100%, which while functionally necessary represents a risk to the communicative relationship itself, influencing possible social damages such as miscommunication—a remedy for which is currently beyond discovery. This effect can accumulate naturally as imaginary “sociocommunicative” accreditation, which can be toxic to the healthful (accurate) social relationship as it seems, for example, as recorded in a central analytic console system. To some extent, and perhaps ethically important to know, the power of the system currently displaces the need for it to be 100% accurate anyway. Powerful systems have a way of creating their own fabric of truth. Truth is, as condensed, simply a matter of expressed, sustained support.

C

Telephone conversations can be augmented with use of a replication of the same persona of the individual that one is communicating with. Mathematical parameters are used to guide how much intervention to conversations can be done without jeopardizing the quasi-stealth intent of the intervention and the usability, secrecy of the interventional practice itself. Interventional conversational questions or comments can be inserted into a telephone call for the sake of pursuing the investigative goals of the one intervening. Voice pattern and style are replicated using products of artificial intelligence, which parses past conversations to enable one to speak in the replicated persona of the real caller or call recipient. Interventions can be done manually by a human being or with the assistance of powerful AI, which can in a complex manner emphasize or change words during the call for the investigative purpose of obtaining attitudinal information or “pushing” a mindset upon the caller.

Although this technology is often used with an interventional basis of AI, it is also used manually at times. Among other things, and as an aside, this raises ethical and mentally oriented questions about relationships and who they morally and actually include, when a “digital mask” is used to communicate—even if the reason is professional.

B

It is practiced that television signals can be augmented to present real time depictions of media characters doing and saying things other than what is scripted and portrayed in the original version of the content. In other

words, technology exists that can allow individuals to “play” the characters via special tools, with aim and respect to affecting a particular observing individual. It is done within imposed constraints about the look and act of the characters as well as the sound of the characters’ voices, the amount of time allocated to those characters for communication, etc. Said differently, using advanced technology, a third-party person is able to use augmented reality and virtual reality to connect into and communicate *in a very particular way* through such a setting as a modified 2D television appearance that adapts original media content. The particular way of communication may seem or be vague, cryptic (and potentially mentally dangerous) for those without adequate practice and mental acuity, when engagement is intended for use to approach an accurate social consensus—accurate communication—between the acting party and the observing individual.

Skilled, advanced AR or VR users of this technology have access to powerful computing, which enables them to practice these sets of interventions to original content regularly. For example, a 2D media selection is computationally adapted to an approximated 3D virtual reality for the purpose of acting out improvised (but directed) interventions, from another location, to the original content for the purpose of affecting (an) observer(s). The purpose is to communicate with that observer or otherwise influence their actions. Such and similar powerful computing enables the developing of and keeping of the skilled ability—notably with some inherent risk to their mental health, as an aside—to operate quickly and with minimal background notice in these active media show scenarios to offensively or defensively intervene in an effort to achieve particular intentional communication and information collection goals. This is possible because of the development of a powerful, innovative console

which guides the intercessor. Groups of technologists exist in various places of the world to deploy at any notice for this purpose. It is a communication tool and protocol.

There is a “lead time” between when a probable action has been identified and when that action is initiated. Depending on the importance of the observing individual and the situation itself, this time may be allocated to primarily use AI for the analysis of what the intervening party ought to do in that situation. For example, if it has been identified that a person is likely to watch a specific show, the console will analyze the show and identify moments that could be used well for intervention in the pursuit of the goals set forth by the investigation itself. In other words, with an increasing amount of time between the identification of a likely, probable action and the initiation of that action, the AI console has time to identify intercession points for the manual control to consider implementing. The lead time is at first very productive, as far as insight over time, but the progress diminishes as time goes on. The system needs very little time to make much progress on how to pursue a strategy of intervention. At times, some original content media may be “crunched” heavily by the central console, looking for avenues for communication or influence. Other times, however, depending on the importance of the job, this AI analysis might be saved for seconds before the predicted action, even though the action had been predicted well before that time. The reason for this is that the group has prioritized the optimization of energy resources such that the most pertinent interventions receive the energy access and that those which are less important receive access to less of an analysis. It is important to note that the resource allocation process is economical.

Legally, supervisory entities who believe in clearance to apply this technology may rely heavily on the current “trade secret” status of this

practice, as well as analytically overcoming the pitfalls in current legal, jurisdictional descriptions of “where” the internet actually *is*. In other words, any end of the internet can be considered—has been and effectively is—vaguely understood as a protectable site since out-of-date, archaic law is loosely applied to interpretation, even when the internet’s endpoint is in the home of a citizen. Support for interventions may be further accumulated by the electronic network presence and interventions of foreign entities. Supervisory entities have made use of this technology by deciding in and with secrecy that any part of the internet is consistently available, with seriousness, as something which can variably be or become akin to an active military base or location of interest, which results in whatever may follow from the technology’s application.

At times, during this practice of interceding in depiction of original content, it is called for to adhere closely to the original media content, i.e. a common show, “improvisationally” changing only individual phrases said, movements made, or emphasizing (with advanced linguistic spin) a set of particular words said, intended to accordingly move the general attention and focus of the observing individual. Limitations to intercession are imperative in order to keep the actions from becoming obvious. Actual coherent communicability using this practice exists in phases, the primary mode of which is the simple assertion of an irregular presence in the observed content. In other words, that there is a difference in the content, or that there is something to pay attention to. It’s creating the awareness that there are differences made to what would have been standard showing of the original media content. Because of its simplicity, this mode is considered easy to communicate to the observing individual, and is effective in acquiring and keeping the situational attention of the observing individual—which often times is the medium term goal of the set of

interventions itself anyway. The effort asserts involvement in the life of the observing individual. The goal is to acquire the attention of the observing individual while also keeping that attention for the purpose of using a new awareness to create a new perception of relevant situation to that observer. However, depending on the skill and ability of the active, intercessory party as well as the mental acuity of the observing individual, and their social dynamic (whether friendly, “acquaintant” or otherwise), it may be possible to confidently and probably communicate rudimentary, average or even advanced concepts—primarily from the intercessor to the observing individual. Otherwise, the purpose is to mostly subconsciously influence that individual. This would be done through the augmentation of original media by the intercessor. When it comes to communicating in the other direction, observing individual to media intercessor, it is more difficult. It should be noted that recorded electronic outputs by the observing individual can be automatically processed by the intercessor en masse, using AI, for a quasi-subconscious or complex assessment of the condition of the observing individual. This information is collected by the intercessor either passively (without concurrent, coincidental intervention) or actively (with strategic use of coincidental interventional interference), for the purpose of prompting a recordable reaction to the intervention. Strategic interventions can be used to acquire information about relevant topics, forcing a reaction about a given situational subject. For the general purposes of detailing this technology, such inputs and outputs—when considered in the case of an aware observing individual—are loosely called “communication,” even though understanding how it works is very complex.

This advanced technology is applied by modifying the cable signal and overriding the original content to dually depict a technologically adapted

communication, modified to be played in a strategic likeness of the original media content and its characters. It should be noted that there have been imposed variable situational limits as to (what can be referred to as) the number and quality, type, of interventions to the original media content. This observance is meant for the primary purpose of keeping this advanced capability clandestine, such that the observing individual is bound by popular social regularity to refrain from disclosing the fact of the presence of a set of interventions. It may be considered socially crazy to attempt disclosing it. In other words, attention and statistical analysis are used to determine how extensive a set of interventions can be without risking the meaningful divulgence, the lost secrecy, of the technological capability itself. In other words, changes to original content are limited. Since these limitations are in place, social barriers relatively prevent the situation from being disclosable. For example, it would be reasonably inconsequential (or even potentially socially risky) to try to communicate to another person that a limited set of changes to some example of original media content script has occurred on and during a common television program incidence. After all, the digital proof of such an occurrence is currently defensively, electronically maintained by the acting party itself, and is thus reasonably out of reach of the observing individual. Future intervention schedules can easily be changed, as well. At the risk of understating this condition, note that: In active intervention set situations, the electric terrain is commanded at a militarized level, such that control of any accessible electronic or associated things are defensively (and offensively) managed by IT individuals who are arguably among the best in the world. Proof of interventions is controlled. So, as intended by the acting party, a communicative zone of confidence in secrecy is maintained because the draw to the sanity of popular social convention is more powerful than the ability to communicate and prove the existence of a set of the acting party's

original media content interventions. In other words, it is currently a secret that can operate in plain sight, due primarily to the huge discrepancy between what is popularly technologically possible and what is really technologically possible for careful, equipped IT experts. It is critically important to acknowledge this aspect of the technology, since it is what enables the technology to continue operating in secrecy and being available as a tool for use in applicable future situations that seem to call for offensive technological calisthenics and force.

The purpose of doing this is one of investigative, similar or other offensive pursuit. The practice has been used for various reasons, such as to psychologically “push” individuals on the receiving end of the content. Due to significant sunk cost investments in technology, it has (independently) become a considerably inexpensive method of acquiring the immersive attention and vitality of an observing individual. It should be noted that electric access to communicability is myriad, consisting of primarily wired and wireless internet, but coupled as well with outside auxiliary access. For example, through outside UAV radio signal intervention or other auxiliary intervention. This technology can also be used for basic (yet somewhat novel) communication among trained individuals.

This process can be done manually (by another person), or it can be done (more pervasively and commonly) by artificial intelligence, as operated and overseen by persons. Communication of a semblance of an intelligible concept is complicated and there are multiple variations of how it is done. As said prior, the beginning point for all of the variations of this practice is to convince the observing individual, through any means, that an intervention from the norm is occurring. It takes a relatively short span of time to establish this as the current condition. Beyond that step and once

the observing individual is sensitized, various styles of outreach can be pursued. One such method is to situationally match a character from the media content with the observing individual, so that it becomes clear that the intercessor's communicative references to and from that particular character are made with enough similarity to the observing individual for a relatively cryptic conveyance of opinion to occur about the nature of the observing individual and critical commentary about an aspect of their real life situation.

The way that communication is conveyed can range in intensity, from fewer interventions (to the original media) per minute to more, depending on the intended effect on the observing individual. Intervention can include anywhere from about the adaptations of the volume or brightness of sounds or images, to the changing or addition of entire scenes of improvised or constructed media that represent a divergence from the original content. Changing volume for words or image settings for specific subsections of the screen would communicate (upon a gradient of likelihood), for example, a conversational emphasis on the subject matter in close temporal proximity to the intervention. Another regular practice, for example, is to overlay the original content with a similarly sounding word or homonym in order to, with this duality, communicate something and guide an intended conversation context in ways other than what the original media was trying to do. Patterns of this AI-assisted intentionally-coincidental type of intervention can accumulate to a what can be understood simply to be a "more-probable communication" of conversational status, which could also be described as the sender's intended context for the ongoing conversation. "More-probable" is an important descriptor to notice, because without (or even with) training, the effect of the practiced language has imaginary features. In other words,

communicability is subjective and simultaneously difficult to put into common language.

The conversation itself is mainly one-sided on behalf of the sender, although the sender is to some extent constantly collecting what can be regarded as both conscious and subconscious outputs from the observing individual, as described prior. It is possible for an observing individual to make an intentional output to the conversation, i.e. the observer's own version of an intervention, for the purpose of communicating. However, the efficacy of such an attempt is very implausible, except for the inherent communication that the observer has intended to intervene in the conversation. It is possible for a rapid conversation divergence to occur, which can over time result in the types of social problems often associated with misunderstanding. The observer can avoid these social, mental effects by learning the proper social calibrations for what is primarily only a meaningful communication to AI (which, though "biasedly" accessible by persons is—should be considered—very different in social significance from human to human communication), and by learning the variably applicable contemporary, new language tools (including gestures and beyond-traditional methods of conveying concepts) so to ensure the acquisition of a probable communication (as compared to miscommunication). As alluded to, it should be noted that this technology and communication style can be used effectively between human beings through the use of an experientially-learned language that has primarily been developing since the advent of electronics, though the figurative bandwidth of meaningful communication between humans seems to be limited in comparison with normal speech.

In an offensive context, the process is meant to "fill up" the observing individual with a focus on a specifically chosen topic matter so that new

information about that matter will “spill out” in subsequent actions, which are to the best of an electronic ability collected and analyzed within temporal proximity. If available, additional means of manipulation may also be employed to draw out a reaction to the acquired topic matter as this is happening, such as through the use of a phone or computer or other internet connected device and an intervention to its regular operation. Interactions between multiple devices are used to extract “reactional” information about the observing individual. Complex electronic systems have been developed to parse and analyze the dynamic of inputs and outputs of recorded information so to assemble a profile about the observing individual. It is used to guess with confidence at the current, past and future states of mind of the observing individual, so to direct possible media or electronic interventions

The general practice has also been used as a “strange new” method of keeping communication about relevant matters alive and constant between competing, technologically active nations. This particular practice use is very interesting because it is in practice to “gamify” running (or even live) media content, enabling active (i.e. electronically hacked-in) parties to choose a specific character in the media content and to communicate through them during the discussion, often using a cryptic language invented to suit the constraints and situation afforded by the playing of the media content. The “strange new” language invented is one conveyed by a pattern of repetition over longer than usual periods of time that would typically be needed to convey an idea. In other words, because of the constraints of the content itself, a new type of communication is employed that involves a nearly constant barrage of vague repetitive ideas that begin to make communicative sense over longer periods of time observing the content (due to the repetition of intent in the augmented media).

These methods, as discussed, can be used in many ways with various goals. One prominent use is this: the technology described is slated to be used in the covert recruitment of government or other advanced group employees. In a world where identities and involvements are increasingly compromised by other groups seeking the intelligence, this technology is able to accomplish the goal of acquiring observing individuals for active use in more secretive matters than is possible through traditional means. The consumption of original media content, whether through computer or some permutation thereof (phone, tablet, television box, etc.), can be— if done strategically—an avenue for quasi-secret collaboration.

PART

03

**American Tax
Reform**

Redesigning Income Taxation:

**An Introductory Proposal
to Replace the Tax Bracketing System
with the Tax Rate Index (TRI) Model**

TEAM

and

Nicholas Joseph Naso
University of Massachusetts, Lowell
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The Tax Rate Index (TRI)

> > <http://taxrateindex.org> < <
[Learn / Volunteer]

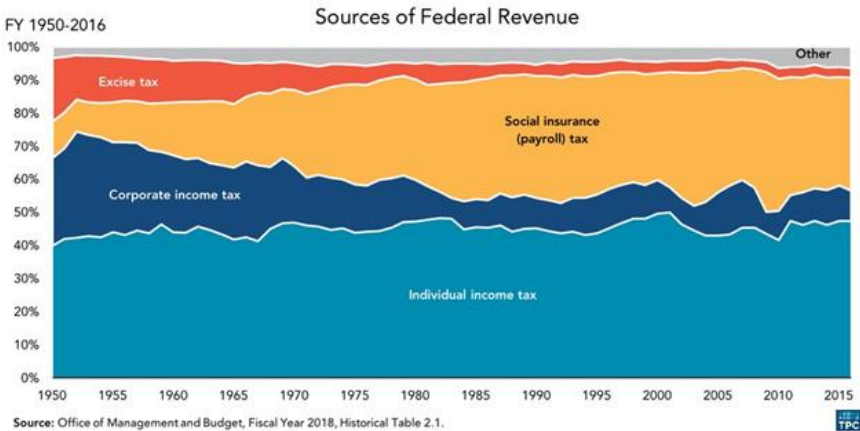
Even just by reading this, you have
in some small, economic way become
a team contributor. Thank you.

LETTER TO THE READER

Dear Reader, Today
The new method of income taxation described herein is now your idea. It is a strange notion, I know, but the copyright has been given to you and the rest of the public. In addition to being yours, the idea is also now your responsibility. You can determine the extent to which—in current or future form—it has value to society. In thinking like an economist, I would like to thank you for being even just a subtle part of “the team”: those introduced to this idea and the broader squad of world citizens expected to dutifully fund the public good. Thank you for investing time to consider this important matter.



At present, the public debt in the United States is very high. As of this writing, it is near 105% of the value of the country’s GDP, which is all too close to the historical debt height of ~119% that followed World War II. There will come a time at which our debt must be paid down for the preservation of peace, and the income tax has long been the primary source of government revenue. It has been expected to remediate public debt to healthy levels and to fund the future.



But fixing the future depends crucially on first accepting the past. Accepting the challenging fiscal realities *personally*, as our own, is perhaps the first step toward innovating our way out of them. So now, at as good

of a time as any, as a part owner myself, I officially confer on you a part in ownership for our public debt. All \$21+ trillion of it. Similarly to how you now own a new theory about how to fairly fund the future, you also own a portion of the problem that prompts it. The public debt is ours. It is everybody's.

And now—which is also as good a time as any—we can begin the process of ever-so-economically addressing the issue, so that we can ever-so-literally appreciate the future—as an everybody, as a society, as a team. Once resolved, we can together enjoy life more responsibly. Rest assured that we can bring innovation to the income tax.

You will find that this paper is written in the style of Simon Sinek's "Golden Circle" (see the all-time top 20 list of TED talks, for reference). It is my hope that, through this format, you might have a moment to lovingly remember for "Whom" and "why" we are blessed to labor in this world, so that we can together conceive of the "how" and "what" of managing our future. The following is my best effort to convey a solution to this pressing societal challenge; I request in advance your grace for my try at it.

Sincerely,
Some Guy

ABSTRACT

"Replace the tax bracket system, though? The real issue is the tax code length and complexity!" Yes, it is indeed a huge problem, but the problem's magnitude is also the main reason that tax reform should address a more doable challenge first: fixing the archaic tax bracketing tool. It needs to become more mathematically consistent. Strategically repairing

graduated tax bracket inconsistencies could give America the confidence and momentum to address and resolve the taxable income dilemma as well.

The tax bracket system is more than a hundred years old and it is due for replacement with a more equitable, technological system. As a country, we have bills to pay, and people need to justifiably feel invested in that endeavor. Working on good, old-fashioned fairness in the system is the answer. Why is the top tax bracket so often debated in the news when it directly affects only a tiny minority of the American public? How does Congress decide exactly which levels of income should be taxed at which rates—during inflation—and what makes the resulting tax bracketing structure reasonable in the age of technology? It is important for the American people to take ownership for our collective expenditures and the system that pays for them, but they need a good reason to believe in the system.

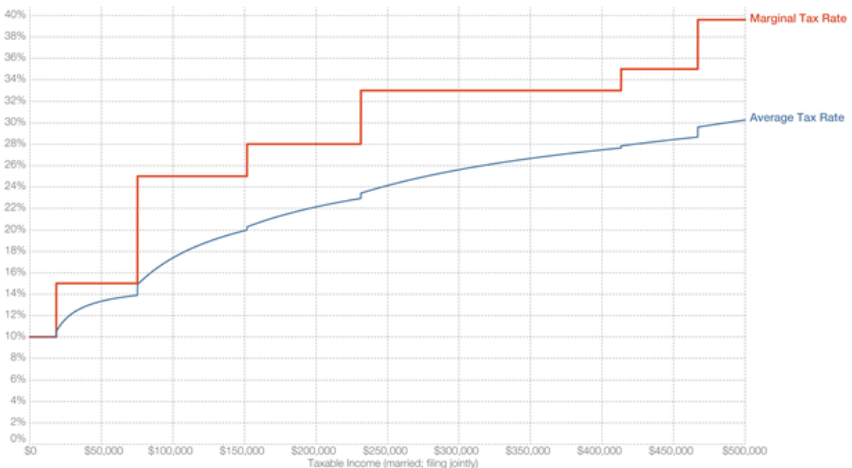
Marginal and Average Tax Rate on Incomes in the US

The average tax rate is calculated by dividing the total income taxes paid by the total income earned.

The marginal tax rate is the rate of tax applied to the last dollar added to the taxable income.

By definition, marginal rates apply only to the portion of taxable income that exceeds the lower income threshold for that marginal rate.

This visualization shows the two rates for the income of married couples (filing jointly) under the US federal income tax schedule for 2016.

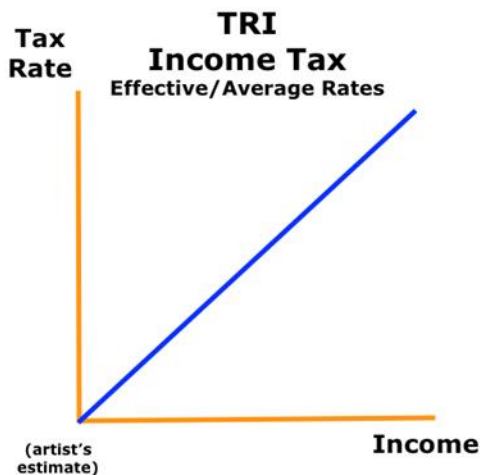


Data source: Tax Foundation (tax brackets for 2016)

The data visualization is published at [OurWorldInData.org](https://ourworldindata.org). There you find the raw data and more visualizations on this topic.

Licensed under CC-BY-SA by the author Max Roser.

Instead of the tax code, this project concerns the improvement of the income taxation mechanism itself. The current income tax instrument could be made more just and consistent, reinvigorating the American public about funding our collective goals. The graph (below) for average, effective tax rates in the American bracketing system is bumpy across incomes rather than smooth, representing a subtle, variable acceleration of progressivity. When a taxpayer earns more income in our current system, the effective tax rate sometimes goes up by more and other times goes up by less. The truth about our current income tax bracketing system is that it is only variably progressive. The progressivity of our income tax system changes subtly across the full range of taxable incomes. Pursuing truer progressivity is now possible in the digital age.



We can make the graph smooth and income taxation more mathematically fair by using technology to custom-serialize the taxable incomes before taxing them. The graph of rates can look more like the one to the right, so that effective tax rates on unique incomes progress consistently from one taxpayer's income to the next. Rather than changes to the top tax rate affecting only the wealthiest subsection of the tax pool, an adjustment to

the TRI top tax rate would directly impact all payers—from greatest to least. The Tax Rate Index's central math equation can be used to equitably drive public fundraising, providing administrators with a powerful and fair tool to provide for the public good.

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Who?

In, of, for, through:

FATHER
 WAY OF TRUTH
 LIFE
 SON OF HOLY SPIRIT
 HE
 Beginning End Alpha Omega
 Love King First Last I AM
 Friend Elijah John 21:35
 Dead
 Elolium Sent
 Christ Lord
 Rock Rabbi
 Redeemer
 Yahshua Vine
 Advocate Lamb
 Aspen Digging
 High Priest
 Immanuel Bread
 Holy holy body
 Son of David
 Teacher Jesus
 Savior Word
 Light of the World
 Anchor Shepherd
 Bridegroom Judge Prophet Jesus
 Servant Only Begotten Son
 Counselor Son of man
 Mediator
 Forgive Gentle
 King of the Jews Great
 True Amen God with us
 Shield Living Water
 Comforter Beloved
 Holy One
 Restorer of life
 Lord of lords
 King of kings
 Corner Stone

A great light Perfect
 Humble
 Compassionate One
 Lord of the Sabbath Sabbath
 Carpenter's Son
 The sign of Jonah The one and only
 Living water Living bread
 From above
 A: The resurrection
 King of Israel
 The eternal
 Deeply Moved
 In the Father
 Protector Retired
 Son of the Mouth
 Nazirite Faithful
 Impeccable
 Sufferer
 Redeemed
 Transfigured
 Ransomed for sins
 Overwhelmed Flung
 Crucified Everlasting
 Intercessor
 Root of Jesse The living one
 The first and the last Exalted
 I and 3 and 7 Holy and true
 With burning bronze feet
 Wrath

Walter of seven stars
 Heir of all things
 Radiance of God's glory
 Exact representation of God
 Superior to angels
 Ground with glory and honor
 Tasting death for theme
 Pioneer of Authority
 The temple
 The righteous
 The unjustified
 The last Adam
 Despised
 Rejected
 Sufferer
 Physician
 The beginner
 The builder
 Miracle worker
 Greater than Moses
 Descended from Judah
 Guarantor of a better covenant
 At his right hand
 Culmination of
 Redeemer to God
 Lives forever
 Sufferer
 of God
 Godless
 Great
 sin
 our
 death
 justification
 His
 The mercy seat
 A stone of grace
 The most blessed
 Father of eternity
 Prince of princes
 Jehovah Jireh
 El Shaddai
 Mark Lowly
 Lonely Above
 Yahweh El Elyon
 El Shaddai

Why?

To see prospects for societal unity manifesting in “the way, the truth and the life” (John 14:3, Bible). To pursue the fulfillment of financial justice. To reconcile the two most prevalent conveyances of taxation—progressive and flat—in one model.

The Tax Rate Index (TRI) is capable of bringing advocates of both taxation approaches a step closer to agreement, by way of one multifaceted system that can be managed democratically. The central mathematical equation that is the topic of this paper can be configured to tax income progressively or flatly (see Mathematics, p. 12) by the mere adjustment of variable values. In other words, the same mechanism—the same system—has the ability to be either progressive or flat, depending on numerical system settings. Inspiration for the design of this theory and model is from faith and scripture.

Progressive monetary donation in the Bible:

Then he looked up. He saw wealthy people tossing their offerings into the treasury, then he saw a poor widow tossing in two small coins. And he said, Truthfully I say to you that this widow—*this* poor—tossed in this much: Everything. All. For these, from their surplus, tossed into the offerings. But she, from her poverty, tossed all the livelihood that she had. (Luke 21:1-4, Bible)

Flat monetary donation in the Bible:

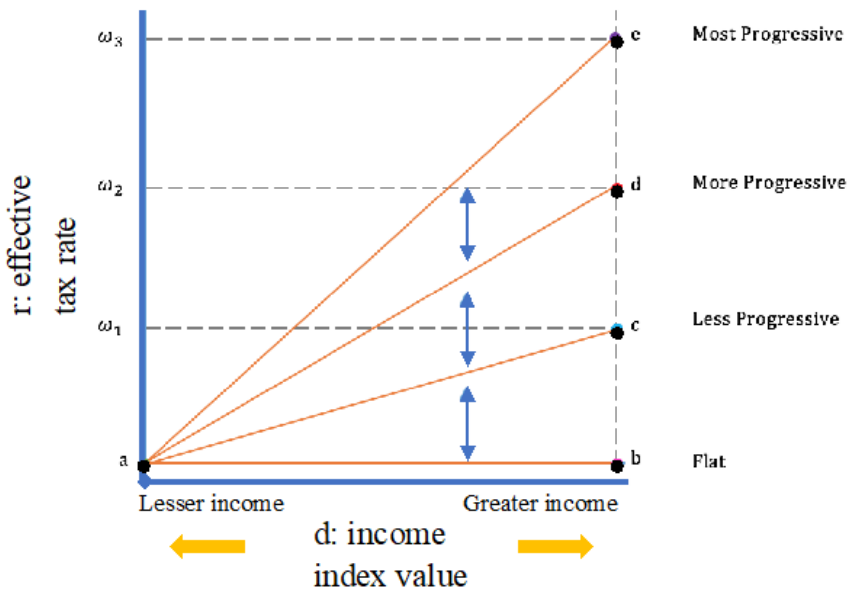
And he blessed him and said, Blessed be Abram of God Most High, keeper of heaven and earth. And blessed be God Most

High, who has delivered your adversaries into your hand. And he gave him tenths [of the gains].

(Genesis 14:19-20, Bible)

The Tax Rate Index can be adapted over time to collect as either of both popular types of tax, encouraging reasonable unity among those with differing views. TRI is a public funding mechanism that could justly and democratically remedy the public debt.

TRI: Can be progressive or flat depending on variable values



How?

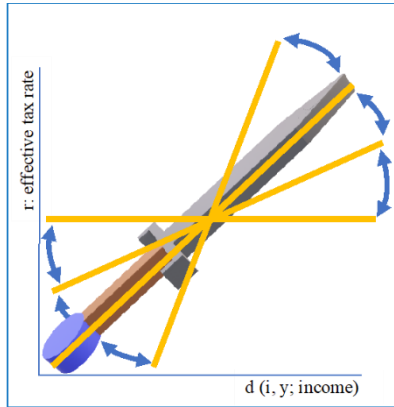
Using reliable mathematics and technology to accomplish public funding reform through:

- *Love*
 - Care for our neighbors by pursuing consistency and fairness in funding our national activities.
 - Take tangible, achievable action toward implementing philosophical ideals of justice and excellence by making reasonable changes to the American economic system. In-so-doing, make room for loving one another by improving the public fundraising structure that we, the people, use together.
- *Unity*
 - Treat the population as one family, completely unified in a responsibility toward the common good.
 - Consolidate separate and disjointed tax provisions into one mathematical mechanism that can be managed democratically via a useful, centralized console.
- *Confidence*
 - Pursue a better, simpler and more straightforward method of national fundraising to restore a sense of positive morale regarding our leadership and the overall financial system.
 - Make momentum in the direction of reform by replacing the tax bracketing system with a tool that is more appropriate for the 21st Century.

- Generate true forward motion and public confidence in the prospect of reform, creating conditions for the tax code to later be streamlined for simplicity and sensibility.

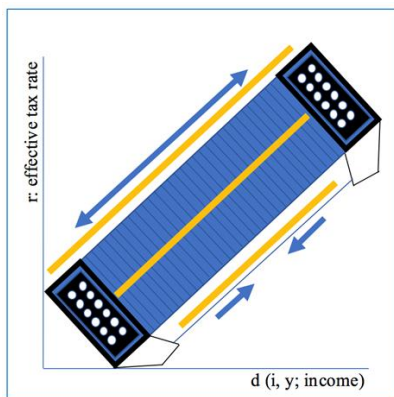
What?

Simple concept definition:



“A multifaceted mathematical tool with the capability to responsibly manage an economy’s income taxation.”

>> A flexible mechanism that can mathematically rotate to become more progressive, more regressive, or even flat, from one tax period to the next.



< < *Similar to an accordion instrument, the Tax Rate Index can nimbly compress and stretch for an economic income tax effect that usefully adjusts increments between pairings of incomes and effective tax rates.*

> > *Central mathematical equation:*

$$T \Rightarrow \alpha + \left(\frac{\omega - \alpha}{Y - 1} \right) d$$

>> Adjusts the placement of the line on the graph.

>> Responsible for rotating, compressing and stretching the tax-rate-to-income relationship.

(Full details for equation are available on page 12.)

Introduction

An effort has been made to keep the explanation of this income tax solution simple. This paper is a beginners' introduction to a complex topic, the purpose of which is to pique an interest that could motivate further research, analysis and development.

The Tax Rate Index theory and model are a system—a framework—designed to:

- 1. Concentrate the income taxation effort into a fair and just equation**
- 2. Make specific fiscal agendas democratically pursuable through use of a tool with settings that can correspond to income taxation styles and goals**
- 3. Enable enhanced fiscal policy flexibility via operable model options**

Tax Rate Index (TRI) effective tax rates are dynamically generated—partly responsive to a rates range set before a taxation period, and partly responsive to individuals' actual incomes during the taxation period. In other words, to provide an analogy from biology, TRI partly assigns rates with tax “DNA,” and partly assigns with tax “environment.” This happens by deciding upon rates for the single highest and single lowest incomes *before* a taxation period (the DNA), and then waiting until *after* a taxation period—after all the incomes have been received—to order them by magnitude amongst one another and generate all the individual tax rates for the taxpayer pool (the environment). By centrally crunching the numbers for the nation at the end of the tax period, a fairer, serialized result can be achieved. This type of income tax processing and collection has only become possible in the advent of 21st

Century internet technology and the prominence of e-filing. With the Tax Rate Index, tax rates can be generated relationally—responsively—by assessing individuals’ income tax responsibility in the context of the unit whole.

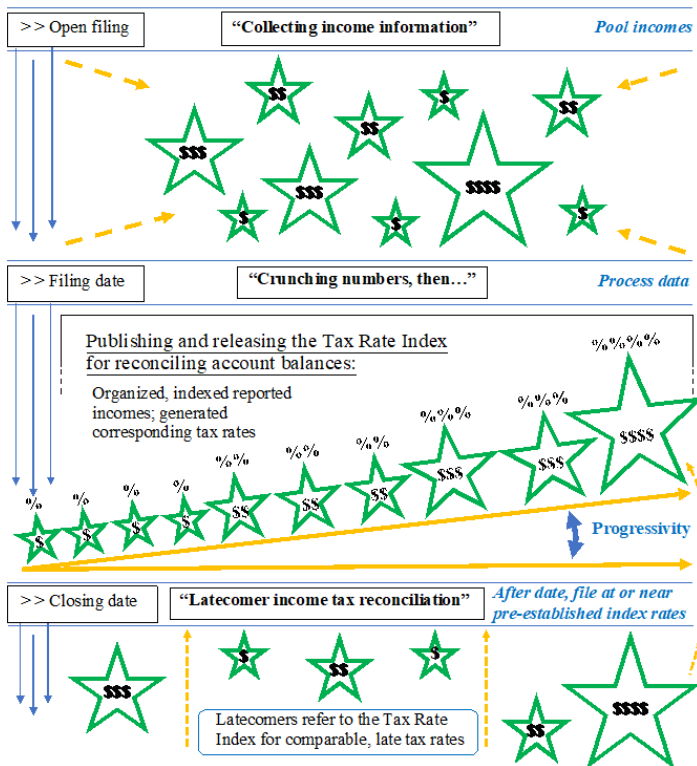
With TRI, Congress is given a powerful tool to “drive” the economy through a smarter approach to income taxation. The “steering wheel” in this analogy would correspond to a mathematical tool that creates the tax window—the pairing of highest and lowest possible tax rates, which are to be assigned to the highest and lowest earners in any given tax period. Changes to this affect the effective tax rates for every taxpayer. As such, the tax-related financial interests of the people can become more communalized and aligned so as to positively affect healthy, collaborative socioeconomic intentions.

The result of using the Tax Rate Index is the ability to rely upon an equitable, technological system of income taxation that is flexible to meet the changing funding needs of the public’s common good.

The following pages will describe essential functions and details regarding the Tax Rate Index. To provide context for a description of how it could work, an overview and an underview of the tax filing process are supplied. Then, an exposition of the mathematics and a proposed algorithm for its application are presented. Next, over-simplified examples are given so that the pattern of use for the Tax Rate Index can be observed. Afterward, listed are questions that have come up in the process of exploring this theory—interesting tangents about more advanced concepts related to TRI and the implications it could have for income taxation and the overall economy. And finally, basic and broad-level conclusions are provided for consideration.

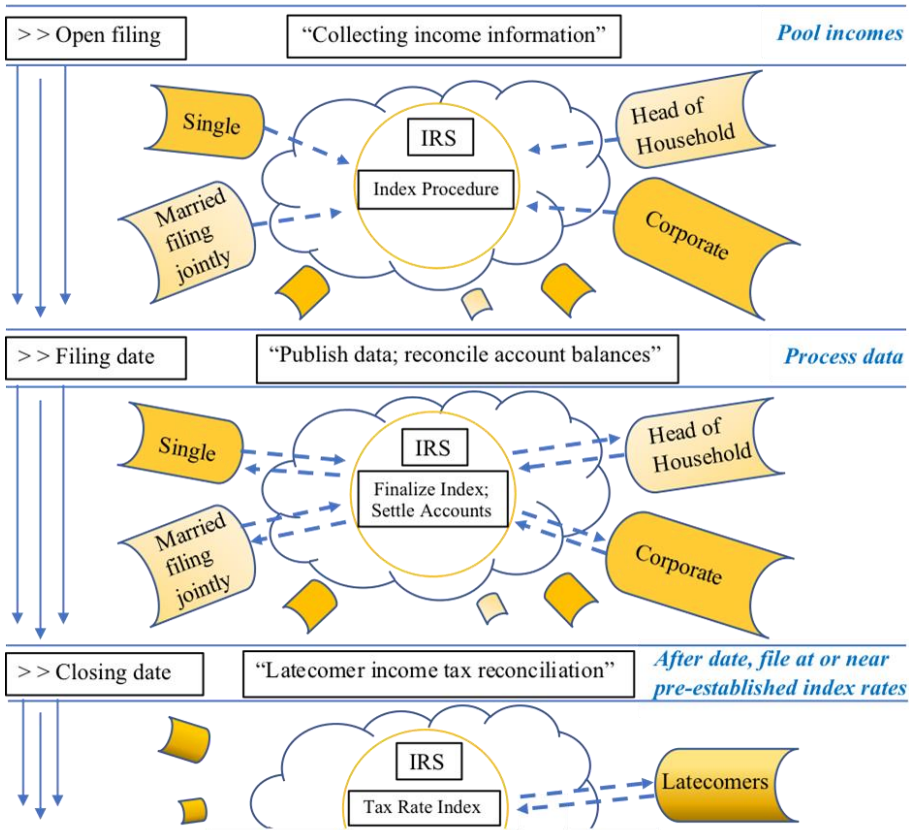
MICRO: Underview of Tax Rate Indexing

During the initial reporting period, the IRS collects inbound income information: actual, various taxable incomes from intended taxpayers. On a rolling basis, the data are collected. The process of organizing the data can fully commence upon the filing date, when on-time taxable incomes have all been received. The Tax Rate Index justly arranges the taxable incomes by order of magnitude, and neatly pairs effective tax rates to the income data according to progressivity set by the mathematical model. Upon completion, the index is published and released in final form for the planned taxation period; taxpayers can reconcile their accounts with the IRS. (Latecomers to the tax pool can use a modified version of the index to settle taxpayer accounts.)



MACRO: Overview of Tax Filing in TRI

In summary, the process of filing taxes is similar in many ways to the current bracketing process. Incomes are submitted to the IRS after the income period has ended. During a filing period, taxpayers and/or their employers submit their identification information and income data to the IRS. At this point in the process, the IRS is focused upon the collection of income data. Taxpayers have the opportunity to submit specific income data until a specified filing date at which time the IRS can begin to crunch the numbers for the rate index, organizing the data that has so far been compiled for the period and generating the effective tax rates that correspond to the submitted incomes. The mathematics are quickly processed so that the Tax Rate Index can be in short time published and made available electronically. From the electronically available index, taxpayers can locate the effective tax rates corresponding to their incomes and reconcile accounts with the IRS. Taxpayers have the opportunity to do so until a specified closing date, after which time filed returns are considered late and special indexing provisions would make it possible for such taxpayers to reconcile accounts.



Mathematics

Simple explanation of use:

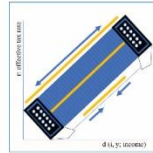
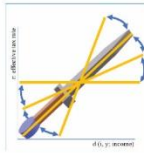
Decide upon minimum (α) and maximum (ω) tax rates for the economy (for example, a tax window of $0.0 \leftrightarrow 0.25$, or $0\% \leftrightarrow 25\%$, could be used). Utilize the algorithm on the next page along with the WAY—RAD equation to calculate tax pool individuals' unique effective tax rates (r).

TRI equation:

$$t = ri$$

WAY—RAD equation:

$$r = \alpha + \left(\frac{\omega - \alpha}{Y - 1} \right) d$$



such that $\{\omega - \alpha\}$ controls (rotates, compresses, stretches) the progressivity mechanism, and

where

(t) is the total amount of taxes due for a person, in decimal format

$$\text{range: } \{0 \leq t \leq i\}$$

(The set of T , absent from this list, is the set of all elements of taxes due, and (T) is the integer number of elements in the set in a given taxation period)

(r) is the effective tax rate for a person, in decimal format

range: $\{0 \leq r \leq 1\}$

(The set of R, absent from this list, is the set of all elements of effective tax rates, and (R) is the integer number of elements in the set in a given taxation period)

(i) is the total amount of income for a person, in decimal format

range: $\{0 \leq i \leq \infty\}$

(The set of I, absent from this list, is the set of all elements of reported incomes of the economy, and (I) is the integer number of elements in the set in a given taxation period)

(ω) is the maximum income tax rate for any person's income, in decimal format

range: $\{0 \leq \omega \leq 1\}$

(α) is the minimum income tax rate for any person's income, in decimal format

range: $\{0 \leq \alpha \leq 1\}$

(Y) is the set of all the *unique* income elements of the economy from the set of I, and (Y) is the integer number of elements in the set in a given period

range: $\{Y \geq 0\}$

(The variable (y), absent from this list, is a unique income value element from the set of Y elements of unique incomes of the economy in a given taxation period)

(D) is the complete tax rate index set containing all the individual index value elements (d), all the unique income elements (y) from the unique incomes set (Y) (after the elements have been organized from least to greatest), and all the unique tax rate elements (r) from the assigned tax rates set (R) after the elements have been generated using the WAY—RAD equation; the completed index set (D) contains all of the elements of the variables (d), (y, which corresponds also to i) and (r), in one indexed set, organized in ascending order, in a given taxation period

range: $\{D \geq 0\}$

(d) is an individual integer index value to which a unique income element (y) is paired, in ascending order, and through which a unique tax rate (r) is determined using the WAY—RAD equation

range: $\{d \geq 0\}$

and, additional useful variables, absent from the TRI and WAY—RAD equations:

(p) is the period given for income taxation to occur

range (suggested): 1 day to 1 year

(v) is the interval between tax rates, a fixed decimal constant during a given taxation period, that increases or decreases if the $\{\omega - \alpha\}$ tax window is stretched or compressed

range: $\{v \geq 0\}$

Draft of Tax Rate Indexing and Processing Algorithm:

Before beginning the taxation period (p) in the economy, determine the minimum tax rate (α) for the least income ($i \geq 0$), and determine the maximum tax rate (ω) for the greatest income.

After the income taxation period (p) has ended, pool together all of the incomes of the economy into the set of I . The total number of elements in the income set (I) is the total number of incomes in the pool. Determine the set of Y from the set of I . The set of Y contains the *unique* income values from the income set (I), and the total number of elements in (Y) is also the total number of unique incomes in the pool.

Determine the set of D from the set of Y . The index set (D) is processed by organizing the unique income set (Y) from least to greatest, and then pairing all the organized unique income set (Y) elements to one or more corresponding integer index (d) values beginning with 0 ... In an ascending sequence: the least unique income is assigned to the integer 0, any subsequent unique incomes are assigned to ascending integers, and the greatest unique income is assigned to the integer index (d) value ($Y - 1$).

Determine the set of R from the incomplete set of D . The tax rates set (R) is determined by plugging all of the index set (D) integer index (d) values into the WAY—RAD equation, starting with ($d = 0$) and completing the sequence with ($d = Y - 1$). From least to greatest, pair the elements of the completed tax rates set (R) to the elements of the index set (D) ... In an ascending sequence: the least unique tax rate ($r = \alpha$) is assigned to the least unique income and the least unique integer index (d) value ($d = 0$) of the index set (D), any subsequent unique tax rates are assigned to ascending unique incomes and ascending unique integer index values, and the

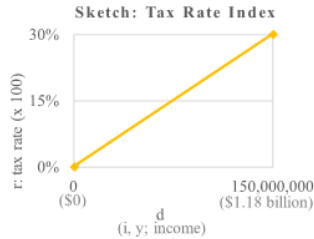
greatest unique tax rate ($r = \omega$) is assigned to the greatest unique income and the greatest unique integer index value ($d = Y - 1$). This completes the index set (D).

Digitally release to the public the completed index set (D) for income tax preparation purposes. Persons with incomes in the set can reconcile their tax balance for the taxation period (p), according to their unique incomes (i) and the tax rates (r) assigned to them. (Over-due, unique income tax filers can later pay their income taxes at an existing rate that is matched with an income proximal to theirs.)

Simplified Example: Visual Aid for Mathematics and Algorithm

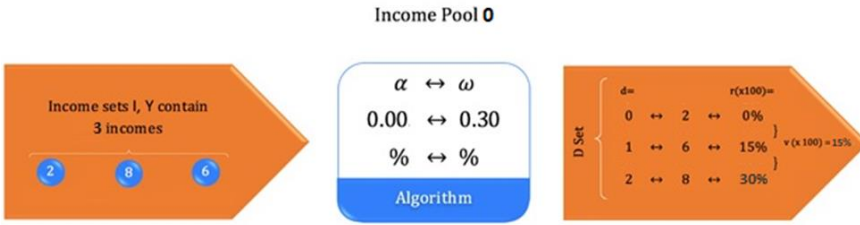
TRI Sample Index Set (D), truncated		
d	y	r (x 100)
index values	unique incomes	effective tax rates
0	\$0	0.0000000%
1	\$1	0.0000002%
2	\$2	0.0000004%
.	.	.
.	.	.
.	.	.
149,999,998	\$0.89 billion	29.9999996%
149,999,999	\$1.02 billion	29.9999998%
150,000,000	\$1.18 billion	30.0000000%
[Y = 150,000,001]		[$\alpha = 0.0; \omega = 0.3$]

Example:
 $r_{d=1} = 0.0 + \left(\frac{0.3 - 0.0}{150,000,001 - 1} \right) 1 = 0.00000002$



Note: For illustrative purposes, the table above represents a semi-realistic example of a truncated index (D) set. It is for a fictitious economy of personal incomes with about 150 million unique incomes, the highest of which during this period is \$1.18 billion. Notice that the effective tax rates are separated by a constant interval, which happens to be $r_{d=1}$, and that the sketch limits d to 150,000,000. The tax rates and unique income set size have been handpicked for simplicity.

Simplified Example: Tax Rate Indexing



Income Pool 0: A simplified example of income tax rate genesis and assignment

Three incomes are in the tax pool (I), all three of which are unique, making set (Y) identical to (I). The minimum tax rate (α) is 0.00, or 0%, and the maximum tax rate (ω) is 0.30, or 30%. The index (d) values range from 0 to 2, and the interval (v) between tax rates is 0.15, or 15%. Three unique tax rates are issued to three total incomes. (Note: Notice that the minimum income tax rate on the lowest income is 0% in this example, as compared to the next three examples where it is 5%.)

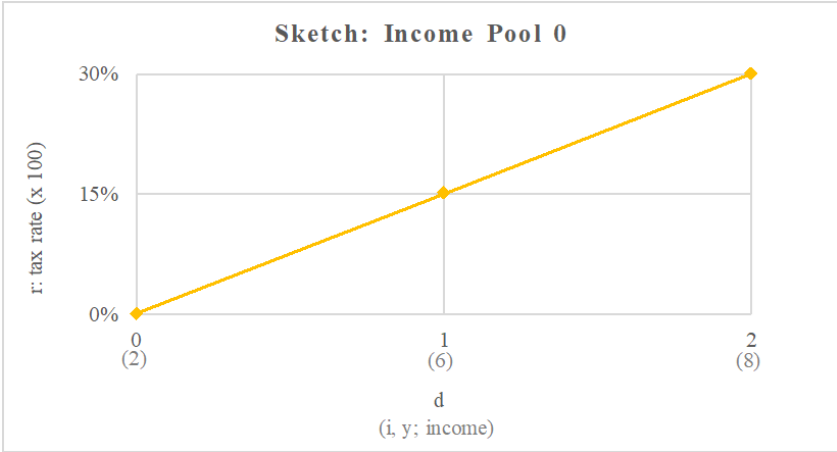
Sample calculation: calculating the tax rate and taxes for the income of 6 units

$$\alpha = 0.00 \text{ (0\%); } \omega = 0.30 \text{ (30\%)}$$

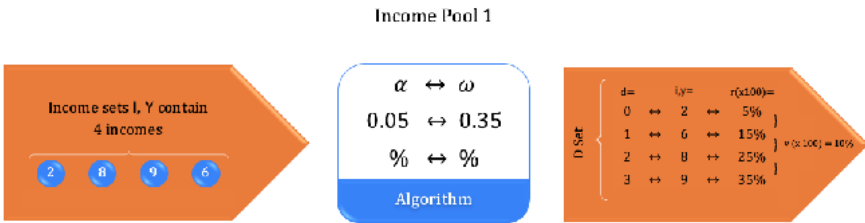
The income set of I includes 3 incomes; the unique income set Y also includes 3 incomes; the income (i, y) of 6 units has an index value (d) of 1.

$$\text{tax rate (r)} = \alpha + \left(\frac{\omega - \alpha}{Y - 1}\right) d = 0.00 + \left(\frac{0.30 - 0.00}{3 - 1}\right) 1 = 0.15(100) = \mathbf{15\%}$$

$$\text{taxes (t)} = ri = (0.15)(6) = \mathbf{0.9 \text{ units}}$$



Simplified Example: Tax Rate Indexing



Income Pool 1: Another simple example of income tax rate genesis and assignment

Four incomes are in the pool (I), all four of which are unique, making set (Y) identical to (I). The minimum tax rate (α) is 0.05, or 5%, and the maximum tax rate (ω) is 0.35, or 35%. The index (d) values range from 0 to 3, and the interval (v) between tax rates is 0.10, or 10%. Four unique tax rates are issued to four total incomes. (Note: Notice that increasing the number of incomes from three to four has an effect of reducing the interval

between effective tax rates (v), even though the tax window is still the same (30%) as in Income Pool 0.)

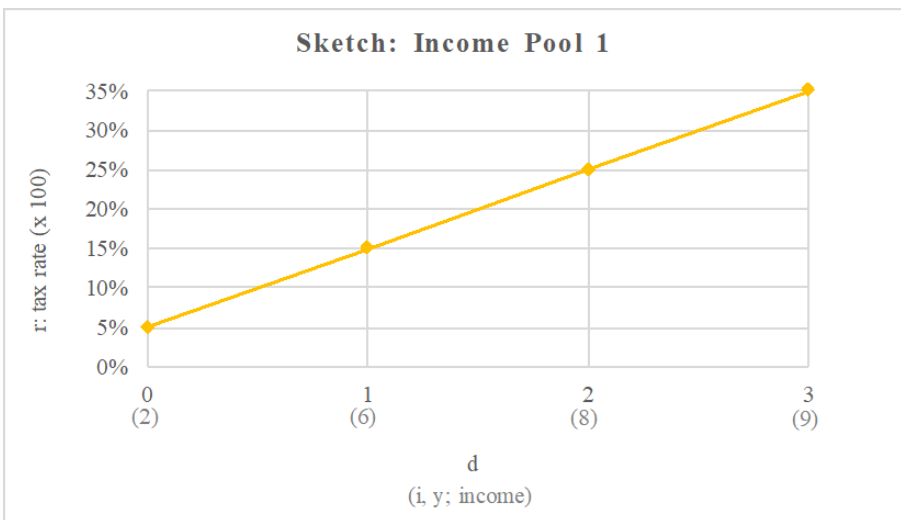
Sample calculation: calculating the tax rate and taxes for the income of 8 units

$$\alpha = 0.05 \text{ (5\%); } \omega = 0.35 \text{ (35\%)}$$

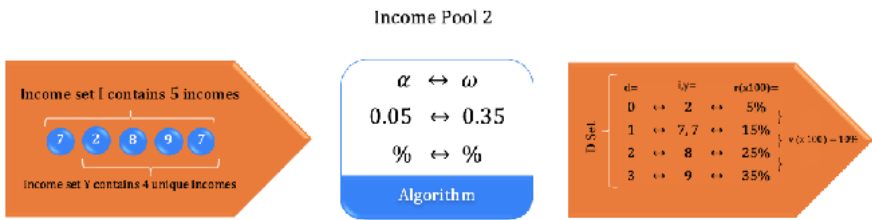
The income set of I includes 4 incomes; the unique income set Y also includes 4 incomes; the income (i) of 8 units has an index value (d) of 2.

$$\text{tax rate } (r) = \alpha + \left(\frac{\omega - \alpha}{Y - 1}\right)d = 0.05 + \left(\frac{0.35 - 0.05}{4 - 1}\right)2 = 0.25(100) = \mathbf{25\%}$$

$$\text{taxes } (t) = ri = (0.25)(8) = \mathbf{2 \text{ units}}$$



Simplified Example: Tax Rate Indexing



Income Pool 2: Another simple example of income tax rate genesis and assignment

Five incomes are in the pool (I), four of which are unique, comprising set (Y). The minimum tax rate (α) is 0.05, or 5%, and the maximum tax rate (ω) is 0.35, or 35%. The index (d) values range from 0 to 3, and the interval (v) between tax rates is 0.10, or 10%. Four unique tax rates are issued to five total incomes. (Note: Notice that even though Income Pool 3 has five total incomes, one of the incomes is a duplicate, making the tax pool calculations more similar to that of Income Pool 1, which has similar tax rate assignments and an interval (v) of 10%.)

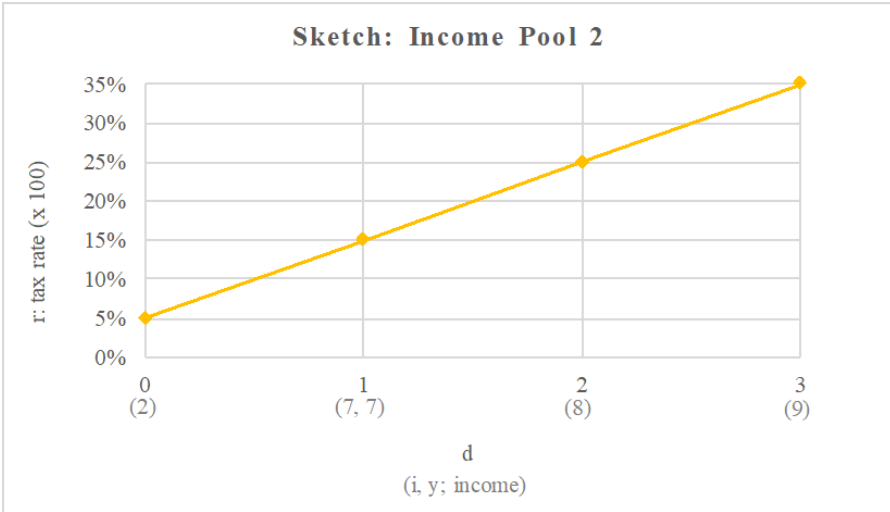
Sample calculation: calculating the tax rate and taxes for one of the two 7 unit incomes

$$\alpha = 0.05 \text{ (5\%); } \omega = 0.35 \text{ (35\%)}$$

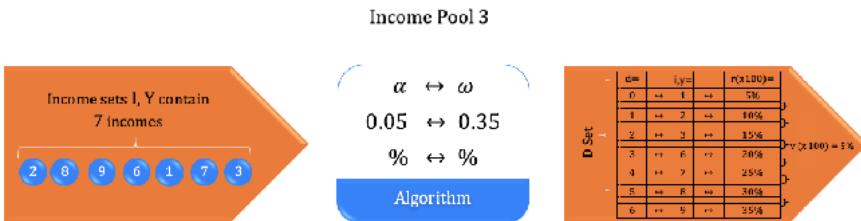
The income set of I includes 5 incomes; the unique income set Y includes 4 incomes; the incomes (i, y) of 7 units have an index value (d) of 1.

$$\text{tax rate } (r) = \alpha + \left(\frac{\omega - \alpha}{Y - 1}\right)d = 0.05 + \left(\frac{0.35 - 0.05}{4 - 1}\right)1 = 0.15(100) = \mathbf{15\%}$$

$$\text{taxes } (t) = ri = (0.15)(7) = \mathbf{1.05 \text{ units}}$$



Simplified Example: Tax Rate Indexing



*Income Pool 3: Another simple example of income tax rate
genesis and assignment*

Seven incomes are in the pool (I), all seven of which are unique, making set (Y) identical to (I). The minimum tax rate (α) is 0.05, or 5%, and the

maximum tax rate (ω) is 0.35, or 35%. The index (d) values range from 0 to 6, and the interval (v) between tax rates is 0.05, or 5%. Seven unique tax rates are issued to the seven total incomes. (Note: Notice that increasing the number of incomes from four to seven has an effect of reducing the interval (v) further even though the tax window is still the same (30%), as compared to Income pools 0 and 1.)

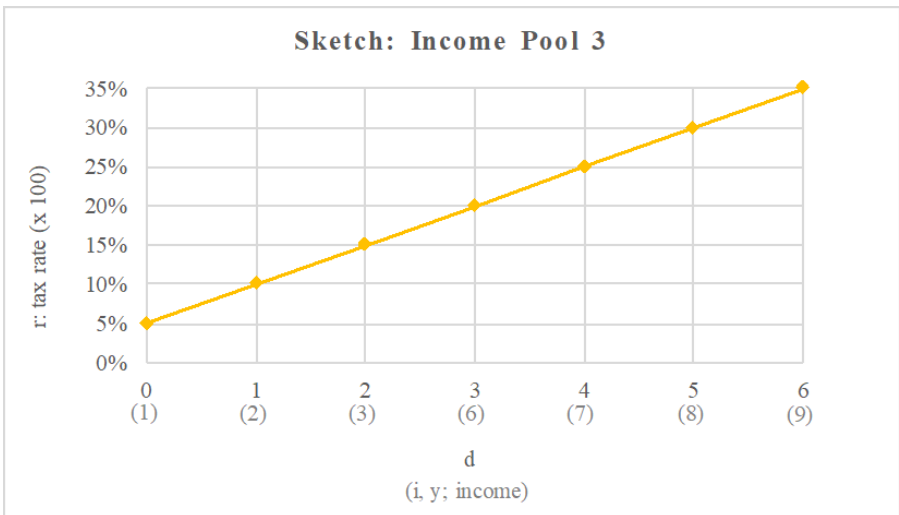
Sample calculation: calculating the tax rate and taxes for the income of 7 units

$$\alpha = 0.05 \text{ (5\%); } \omega = 0.35 \text{ (35\%)}$$

The income set of I includes 7 incomes; the unique income set Y also includes 7 incomes; the income (i) of 7 units has an index value (d) of 4.

$$\text{tax rate (r)} = \alpha + \left(\frac{\omega - \alpha}{Y - 1}\right) d = 0.05 + \left(\frac{0.35 - 0.05}{7 - 1}\right) 4 = 0.25(100) = 25\%$$

$$\text{taxes (t)} = ri = (0.25)(7) = 1.75 \text{ units}$$



Advanced Considerations

Due to the introductory scope of this paper, more advanced concepts and examples have been removed from this version. Feel free to share this paper via <http://taxrateindex.org/> to discuss the more challenging ideas with others. More-complicated and interesting considerations include:

- How could TRI be used actively as a powerful fiscal policy tool? When economic conditions are challenging? When favorable? How would the smoother progressivity of Tax Rate Index affect a taxpayer's economic incentive to work and earn more?
- Why does it matter, in regards to equity of taxation progressivity, what the acceleration of the effective tax rates is? What is it for the Tax Rate Index? Graduated bracket systems?
- Why are the incomes serialized in the process of generating the tax rate to unique income relationship? Why are unique incomes used in the indexing process rather than all actual incomes (including duplicates)?
- What would happen to the skew of the index model if all unit dollars or cents, regardless of presence in the actual tax pool, are serialized up to the highest income?
- What happens to income tax rates when new unique incomes are added to the index? Below the added unique incomes? Above the added unique incomes? When alpha is 0? When alpha is positive? When alpha is negative? How does the sign of alpha impact the progressivity with which TRI compresses and stretches? Why could it be useful for budgeting estimation purposes to set alpha to be 0.0 (0%), especially during a transition period from another system to the Tax Rate Index?

- What happens if, while calculating effective tax rates, the decimals repeat indefinitely? What can be done when the taxes owed are in decimal detail beyond the “hundredths” decimal detail used commonly by the economy’s taxpayers? What should be the standard? Is the accuracy of the tax collection system limited by common banking abilities? How could or should rounding be implemented equitably?
- If the income tax relationship (i.e. top-bottom tax rate differential) is compressed, all else equal, what happens to the number of decimal digits in the tax rate schema for unique incomes? If the income tax relationship is stretched? If the income relationship placement is moved?
- How often should tax rates be changed? Could a composite Tax Rate Index be created to allow for the real-time adjustment of tax rates?
- How many Tax Rate Indexes should there be—personal, corporate, domestic, foreign, class of taxpayer, type of income? Can the system be used at the State level? What would be the benefit in running one unified console for income taxation and, to the extent that they are considered requisite, making any necessary adaptations via creative tax codes? What would be the interesting aggregate economic benefits to employees of deciding to tax corporations on the same spectrum as individual persons—what would happen to corporate firm motivations for reinvestment of profits? To what extent would the TRI tax dynamic make it advantageous for taxpayers to simply file all returns individually, whether classed as single or married or head of household, etc.? Equitable, fair?
- How can taxpayers who are late to the indexing process still use the index to reconcile taxes in a fair and reasonable manner?

- How can we use mathematics and technology to enable agreeable reform to the tax code, i.e. the set of rules used to define taxable income (and on which the Tax Rate Index depends)?

Conclusions

In summary, the Tax Rate Index is a new mathematical theory and model to replace the Federal income tax bracketing mechanism. It has a console-type design with powerful fiscal economic features aimed at soundly fundraising the public good. It uses math settings to drive income taxation capabilities that could express a Congress' tax objectives. This document represents proposal of a simpler, more consolidated and equitable income taxation concept. Its goal is to replace the flimsy, less-than-consistent American brackets list with nuanced indexing and e-file technologies on an unprecedented scale. The resulting model unifies previously-divergent basic economic approaches of progressive (prioritized) and flat (static) income taxation in one centralized model, bringing proponents of both into a single system that is adjustable over time.

- The Tax Rate Index is a fair and consistent solution to replace tax bracketing practices by leveraging simple mathematics and common internet technology.
- Since TRI is formulaic, it can tax income progressively or flatly, and many slopes in between. Proponents of both schools of taxation can be brought together by the possibilities offered in one consolidated system.
- A centralized equation provides a level of simplicity that could be useful to the tax reform process.
- By adjusting two variables in the WAY-RAD equation—alpha (α) and omega (ω)—it is possible to rotate, compress, stretch and move the effective tax rates for the economy. In practical terms, this means that the same central income tax equation can be used

to tax progressively, flatly (or regressively), depending on the needs of the economy.

- In contrast with the current, archaic bracketing system, TRI could be more purely progressive (with constant, linear graph acceleration). The current bracketing system is only *variably* progressive, which should be corrected to obtain a *consistent* progressivity.
 - The WAY-RAD equation can be used to project and solve for the top tax rate needed for the government to collect a specific amount of money in a tax period to support a budget. The same system could also be used in reverse to rebate taxpayers more equitably in the case of overcollection.
 - Provides an opportunity to consolidate into one pool various classes of taxpayer (such as from singles or married individuals) and to focus instead on the levels of income themselves. Economic incentives for social differences can be easily preserved by augmenting the tax code, where other such provisions already reside.
 - In contrast with the current tax bracketing system, which has a top bracket directly affecting only ~1% of taxpayers, TRI rate changes could affect all taxpayers. Mathematically, adjusting the top and bottom TRI tax rates directly affects everyone.
- It is useful that all taxpayers be directly impacted by any changes to levels of taxation. This common taxation experience is expected to unify the public in a more democratic incentive to care about the same financial matter of tax rate fluctuations. This could promote a better public financing debate and process.
 - By design, the TRI system features built-in stabilization for inflation and macroeconomic, inter-industrial challenges.

- The equation that houses the effective tax rates is responsive and elastic to changing economic conditions. The current necessity of congressional maintenance of inflation and other factors is removed by use of the TRI tool. Complications of “bracket creep” and over-bustling industry are alleviated automatically, by design and implementation.
- The result could be a more stable system of fiscal policy.
 - The proposed upgrade to the income tax structure could be made independently of alterations to the tax code.
- This is made possible because TRI processes taxable income—that which remains after tax code rules have already been applied to discount the tax burden on income.
- This means that use of the Tax Rate Index model can be a very achievable, independent first step toward a later, full reform of the tax system (including the tax code).
 - The Tax Rate Index model and concept are fundamentally made “open source.” The copyright has been made the ownership of the public—its design can be improved upon over time so as to develop, in whatever form it may come, a most just and equitable system for funding the public good in America.

Acknowledgements

Thank you to God for life and for supporting me.

A special thank you to my wife Megan and my family for their encouragement and love during the process of compiling this.

Thank you also for your consideration! To talk about any of the proposal further, you are welcome to contact me at: nickjosephnaso@gmail.com.

Have an excellent day!

Reform of the US Tax Code

1. Each citizen is to care for the needs and interests of others together, monetarily and physically, for the benefit of all.

After the Tax Rate Index Proposal (“Redesigning Income Taxation”) has been implemented, establishing confidence in worthwhile reform, and while society learns what and how and why and for Whom to do that of #1 above, the following could resolve the current income tax challenges:

2. Carve the existing US Tax Code into a collection of individual provisions (deductions, exemptions, etc.), taking detailed care to ensure that the laws have been reduced and individualized, as “least-common-denominators” are extracted in mathematics. Individually, one-by-one, in sequence, democratically re-pass publicly acceptable tax laws in this manner.

- a. The element of the time it would take Congress to individually re-pass tax laws would serve as a counterweight to the special-session

and ongoing lawmaking process for the management of provisions to protect and maintain the public good.

- b. Such a plan should only temporarily be expected to remedy the current problems and challenges facing the funding of the public good; the plan is only an acute intervention to alleviate the symptoms of a condition to be cured by #1 above: learning the way to love one another.

Random Stuff from Some Guy with Schizoaffective Disorder

TAX RATE INDEX

Proposal available digitally:
taxrateindex.org

Product Description	Sale Qty	Final Price	
First-Class Package Service - Retail 2 Days	1	\$3.75	(Domestic) (STORRS MANSFIELD, CT 06269) (Weight: 0 Lb 5.90 Oz) (Estimated Delivery Date) (Thursday 10/11/2018) (USPS Tracking #) (9500 1103 3741 8282 2310 46)
First-Class Package Service - Retail 3 Days	1	\$3.75	(Domestic) (LAWTON, OK 73505) (Weight: 0 Lb 5.90 Oz) (Estimated Delivery Date) (Friday 10/12/2018) (USPS Tracking #) (9500 1103 3741 8282 2310 53)
First-Class Package Service - Retail 2 Days	1	\$3.75	(Domestic) (WESTON, MA 02493) (Weight: 0 Lb 5.90 Oz) (Estimated Delivery Date) (Thursday 10/11/2018) (USPS Tracking #) (9500 1103 3741 8282 2310 60)
First-Class Package Service - Retail 2 Days	1	\$3.75	(Domestic) (PLYMOUTH, NH 03264) (Weight: 0 Lb 5.90 Oz) (Estimated Delivery Date) (Thursday 10/11/2018) (USPS Tracking #) (9500 1103 3741 8282 2310 77)
First-Class Package Service - Retail 3 Days	1	\$3.75	(Domestic) (SALEM, VA 24153) (Weight: 0 Lb 5.80 Oz) (Estimated Delivery Date) (Friday 10/12/2018) (USPS Tracking #) (9500 1103 3741 8282 2310 84)
First-Class Package Service - Retail 2 Days	1	\$3.75	(Domestic) (CAMBRIDGE, MA 02138) (Weight: 0 Lb 5.90 Oz) (Estimated Delivery Date) (Thursday 10/11/2018) (USPS Tracking #) (9500 1103 3741 8282 2311 14)
First-Class Package Service - Retail 2 Days	1	\$3.75	(Domestic) (NORTH DARTMOUTH, MA 02747) (Weight: 0 Lb 5.90 Oz) (Estimated Delivery Date) (Thursday 10/11/2018) (USPS Tracking #) (9500 1103 3741 8282 2311 21)
First-Class Package Service - Retail 2 Days	1	\$3.75	(Domestic) (RINDGE, NH 03461) (Weight: 0 Lb 5.90 Oz) (Estimated Delivery Date) (Thursday 10/11/2018) (USPS Tracking #) (9500 1103 3741 8282 2311 98)
First-Class Package Service - Retail 2 Days	1	\$3.75	(Domestic) (NEW LONDON, NH 03257) (Weight: 0 Lb 5.90 Oz) (Estimated Delivery Date) (Thursday 10/11/2018) (USPS Tracking #) (9500 1103 3741 8282 2311 45)
First-Class Package Service - Retail 2 Days	1	\$3.75	(Domestic) (HANGOVER, NH 03755) (Weight: 0 Lb 5.90 Oz) (Estimated Delivery Date) (Thursday 10/11/2018) (USPS Tracking #) (9500 1103 3741 8282 2311 52)
First-Class Package Service - Retail 2 Days	1	\$3.75	(Domestic) (WEST POINT, NY 10996) (Weight: 0 Lb 5.90 Oz) (Estimated Delivery Date) (Thursday 10/11/2018) (USPS Tracking #) (9500 1103 3741 8282 2311 07)
First-Class Package Service - Retail 2 Days	1	\$3.75	(Domestic) (CAMBRIDGE, MA 02138) (Weight: 0 Lb 5.90 Oz) (Estimated Delivery Date) (Thursday 10/11/2018) (USPS Tracking #) (9500 1103 3741 8282 2311 14)
First-Class Package Service - Retail 2 Days	1	\$3.75	(Domestic) (NASHUA, NH 03060) (Weight: 0 Lb 5.90 Oz) (Estimated Delivery Date) (Thursday 10/11/2018) (USPS Tracking #) (9500 1103 3741 8282 2311 83)
First-Class Package Service - Retail 2 Days	1	\$3.75	(Domestic) (NEPORT, RI 02840) (Weight: 0 Lb 5.90 Oz) (Estimated Delivery Date) (Thursday 10/11/2018) (USPS Tracking #) (9500 1103 3741 8282 2311 90)

Total \$63.75

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Product Description	Sale Qty	Final Price
ANDOVER 10 STEVENS ST ANDOVER MA 01810-3572 2401530810 10/10/2018 (800)275-8777 5:29 PM		
First-Class Package Service - Retail 2 Days (Domestic) (HANOVER, NH 03755) (Weight:0 Lb 5.90 Oz) (Estimated Delivery Date) (Friday 10/12/2018) (USPS Tracking #) (9500 1103 3741 8283 2316 56)	1	\$3.75
First-Class Package Service - Retail 2 Days (Domestic) (MEDFORD, MA 02155) (Weight:0 Lb 5.90 Oz) (Estimated Delivery Date) (Friday 10/12/2018) (USPS Tracking #) (9500 1103 3741 8283 2316 63)	1	\$3.75
First-Class Package Service - Retail 2 Days (Domestic) (DURHAM, NH 03824) (Weight:0 Lb 6.20 Oz) (Estimated Delivery Date) (Friday 10/12/2018) (USPS Tracking #) (9500 1103 3741 8283 2316 70)	1	\$3.75
First-Class Package Service - Retail 3 Days (Domestic) (STILLWATER, OK 74078) (Weight:0 Lb 5.90 Oz) (Estimated Delivery Date) (Saturday 10/13/2018) (USPS Tracking #) (9500 1103 3741 8283 2316 87)	1	\$3.75
First-Class Package Service - Retail 3 Days (Domestic) (WASHINGTON, DC 20005) (Weight:0 Lb 5.90 Oz) (Estimated Delivery Date) (Saturday 10/13/2018) (USPS Tracking #) (9500 1103 3741 8283 2316 94)		
First-Class Package Service - Retail 3 Days (Domestic) (CHAPEL HILL, NC 27599) (Weight:0 Lb 5.90 Oz) (Estimated Delivery Date) (Saturday 10/13/2018) (USPS Tracking #) (9500 1103 3741 8283 2317 00)	1	\$3.75
First-Class Package Service - Retail 2 Days (Domestic) (MIDDLEBURY, VT 05753) (Weight:0 Lb 5.90 Oz) (Estimated Delivery Date) (Friday 10/12/2018) (USPS Tracking #) (9500 1103 3741 8283 2317 17)	1	\$3.75
First-Class Package Service - Retail 2 Days (Domestic) (BRIGHTON, MA 02135) (Weight:0 Lb 5.90 Oz) (Estimated Delivery Date) (Friday 10/12/2018) (USPS Tracking #) (9500 1103 3741 8283 2317 24)	1	\$3.75
First-Class Package Service - Retail 2 Days (Domestic) (LOWELL, MA 01854) (Weight:0 Lb 6.00 Oz) (Estimated Delivery Date) (Friday 10/12/2018) (USPS Tracking #) (9500 1103 3741 8283 2317 31)	1	\$3.75
First-Class Package Service - Retail 2 Days (Domestic) (CHESTNUT HILL, MA 02467) (Weight:0 Lb 5.90 Oz) (Estimated Delivery Date) (Friday 10/12/2018) (USPS Tracking #) (9500 1103 3741 8283 2317 48)	1	\$3.75
First-Class Package Service - Retail 3 Days (Domestic) (PHILADELPHIA, PA 19104) (Weight:0 Lb 5.90 Oz) (Estimated Delivery Date) (Saturday 10/13/2018) (USPS Tracking #) (9500 1103 3741 8283 2317 55)	1	\$3.75
First-Class Package Service - Retail 3 Days (Domestic) (AUSTIN, TX 78712) (Weight:0 Lb 5.90 Oz) (Estimated Delivery Date) (Saturday 10/13/2018) (USPS Tracking #) (9500 1103 3741 8283 2317 62)		
First-Class Package Service - Retail 2 Days (Domestic) (BOSTON, MA 02115) (Weight:0 Lb 5.90 Oz) (Estimated Delivery Date) (Friday 10/12/2018) (USPS Tracking #) (9500 1103 3741 8283 2317 79)	1	\$3.75
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First-Class Package Service - Retail 3 Days (Domestic) (LOCK HAVEN, PA 17745) (Weight:0 Lb 5.90 Oz) (Estimated Delivery Date) (Saturday 10/13/2018) (USPS Tracking #) (9500 1103 3741 8283 2317 93)	1	\$3.75
First-Class Package Service - Retail 2 Days (Domestic) (HOOKSETT, NH 03106) (Weight:0 Lb 5.90 Oz) (Estimated Delivery Date) (Friday 10/12/2018) (USPS Tracking #) (9500 1103 3741 8283 2318 09)	1	\$10.00
Total		\$70.00
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Random Stuff from Some Guy with Schizoaffective Disorder

Product Description	Sale Qty	Final Price
10/18/2018 01810-3572 2401530810 (800)275-8777 5:28 PM		
First-Class Package Service - Retail 2 Days (Domestic) (BOSTON, MA 02108) (Weight:0 Lb 5.80 Oz) (Estimated Delivery Date) (Saturday 10/20/2018) (USPS Tracking #) (9500 1103 3744 8291 2155 84)	1	\$3.75
First-Class Package Service - Retail 2 Days (Domestic) (CAMBRIDGE, MA 02139) (Weight:0 Lb 5.80 Oz) (Estimated Delivery Date) (Saturday 10/20/2018) (USPS Tracking #) (9500 1103 3744 8291 2155 91)	1	\$3.75
First-Class Package Service - Retail 2 Days (Domestic) (PROVIDENCE, RI 02918) (Weight:0 Lb 5.80 Oz) (Estimated Delivery Date) (Saturday 10/20/2018) (USPS Tracking #) (9500 1103 3744 8291 2156 07)	1	\$3.75
First-Class Package Service - Retail 2 Days (Domestic) (CAMBRIDGE, MA 02138) (Weight:0 Lb 5.80 Oz) (Estimated Delivery Date) (Saturday 10/20/2018) (USPS Tracking #) (9500 1103 3744 8291 2156 14)	1	\$3.75
First-Class Package Service - Retail 2 Days (Domestic) (NORTHFIELD, VT 05663) (Weight:0 Lb 5.80 Oz) (Estimated Delivery Date) (Saturday 10/20/2018) (USPS Tracking #) (9500 1103 3744 8291 2156 21)	1	\$3.75
First-Class Package Service - Retail 2 Days (Domestic) (TROY, NY 12180) (Weight:0 Lb 5.90 Oz) (Estimated Delivery Date) (Saturday 10/20/2018) (USPS Tracking #) (9500 1103 3744 8291 2156 45)	1	\$3.75
First-Class Package Service - Retail 3 Days (Domestic) (BOULDER, CO 80309) (Weight:0 Lb 5.80 Oz) (Estimated Delivery Date) (Monday 10/22/2018) (USPS Tracking #) (9500 1103 3744 8291 2156 52)	1	\$3.75
First-Class Package Service - Retail 3 Days (Domestic) (FORT LAUDERDALE, FL 33301) (Weight:0 Lb 5.80 Oz) (Estimated Delivery Date) (Monday 10/22/2018) (USPS Tracking #) (9500 1103 3744 8291 2156 69)	1	\$3.75
First-Class Package Service - Retail 2 Days (Domestic) (HAMDEN, CT 06518) (Weight:0 Lb 5.80 Oz) (Estimated Delivery Date) (Saturday 10/20/2018) (USPS Tracking #) (9500 1103 3744 8291 2156 76)	1	\$3.75
First-Class Package Service - Retail 2 Days (Domestic) (KEENE, NH 03435) (Weight:0 Lb 5.80 Oz) (Estimated Delivery Date) (Saturday 10/20/2018) (USPS Tracking #) (9500 1103 3744 8291 2156 83)	1	\$3.75
First-Class Package Service - Retail 2 Days (Domestic) (NORTH ANDOVER, MA 01845) (Weight:0 Lb 5.80 Oz) (Estimated Delivery Date) (Saturday 10/20/2018) (USPS Tracking #) (9500 1103 3744 8291 2156 90)	1	\$3.75
First-Class Package Service - Retail 2 Days (Domestic) (BABSON PARK, MA 02457) (Weight:0 Lb 5.90 Oz) (Estimated Delivery Date) (Saturday 10/20/2018) (USPS Tracking #) (9500 1103 3744 8291 2157 13)	1	\$14.00
Intl Service (International) (Chile) (Weight:0 Lb 5.80 Oz) (Customs #:LH047936766US)		
Total		\$66.50

Debit Card Remit'd (Card Name:VISA) (Account #:XXXXXXXXXXXX9160) (Approval #: (Transaction #:027) (Receipt #:014112) (Debit Card Purchase:\$66.50) (Cash Back:\$0.00) (AID:A000000980840 (AL:US DEBIT) (PIN:Verified)	\$66.50
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10/22/2018 (800)275-8777 5:09 PM

Product Description	Sale Qty	Final Price
First-Class Mail Large Envelope (Domestic) (ARLINGTON, TX 76019) (Weight:0 Lb 5.90 Oz) (Estimated Delivery Date) (Thursday 10/25/2018)	1	\$2.05
First-Class Mail Large Envelope (Domestic) (TAMPA, FL 33614) (Weight:0 Lb 5.80 Oz) (Estimated Delivery Date) (Thursday 10/25/2018)	1	\$2.05
First-Class Mail Large Envelope (Domestic) (MIAMI, FL 33146) (Weight:0 Lb 5.80 Oz) (Estimated Delivery Date) (Thursday 10/25/2018)	1	\$2.05
First-Class Mail Large Envelope (Domestic) (HENNIKER, NH 03242) (Weight:0 Lb 5.90 Oz) (Estimated Delivery Date) (Wednesday 10/24/2018)	1	\$2.05
First-Class Mail Large Envelope (Domestic) (COLLEGE STATION, TX 77843) (Weight:0 Lb 5.90 Oz) (Estimated Delivery Date) (Thursday 10/25/2018)	1	\$2.05
First-Class Mail Large Envelope (Domestic) (SAINT LOUIS, MO 63130) (Weight:0 Lb 5.80 Oz) (Estimated Delivery Date) (Thursday 10/25/2018)	1	\$2.05
First-Class Mail Large Envelope (Domestic) (OXFORD, OH 45056) (Weight:0 Lb 5.90 Oz) (Estimated Delivery Date) (Thursday 10/25/2018)	1	\$2.05
First-Class Mail Large Envelope (Domestic) (SPRINGFIELD, MA 01109) (Weight:0 Lb 5.80 Oz) (Estimated Delivery Date) (Wednesday 10/24/2018)	1	\$2.05

Large Envelope (Domestic) (WORCESTER, MA 01609) (Weight:0 Lb 5.90 Oz) (Estimated Delivery Date) (Wednesday 10/24/2018)

First-Class Mail 1 \$2.05

Large Envelope (Domestic) (NEW LONDON, CT 06320) (Weight:0 Lb 5.90 Oz) (Estimated Delivery Date) (Wednesday 10/24/2018)

First-Class Mail 1 \$2.05

Large Envelope (Domestic) (BURLINGTON, VT 05405) (Weight:0 Lb 5.80 Oz) (Estimated Delivery Date) (Wednesday 10/24/2018)

First-Class Mail 1 \$2.05

Large Envelope (Domestic) (SYRACUSE, NY 13244) (Weight:0 Lb 5.90 Oz) (Estimated Delivery Date) (Thursday 10/25/2018)

First-Class Mail 1 \$2.05

Large Envelope (Domestic) (PORTSMOUTH, NH 03801) (Weight:0 Lb 5.90 Oz) (Estimated Delivery Date) (Wednesday 10/24/2018)

First-Class Mail 1 \$2.05

Large Envelope (Domestic) (COLCHESTER, VT 05439) (Weight:0 Lb 5.90 Oz) (Estimated Delivery Date) (Wednesday 10/24/2018)

First-Class Mail 1 \$2.05

Large Envelope (Domestic) (FAIRFAX, VA 22030) (Weight:0 Lb 5.90 Oz) (Estimated Delivery Date) (Thursday 10/25/2018)

First-Class Mail 1 \$2.05

Total \$30.75

Debit Card Remit'd (Card Name:VISA) (Account #:XXXXXXXXXXXX9160) (Approval #:) (Transaction #:881) (Receipt #:013964) (Recelpt Card Purchase:\$30.75) (Cash Back:\$0.00) (AID:A000000980840) (AL:US DEBIT) (PIN:Verified) Chip)

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Product Description Sale Qty Final Price

First-Class Mail Large Envelope (Domestic) (BOSTON, MA 02115) (Weight:0 Lb 5.80 Oz) (Estimated Delivery Date) (Wednesday 10/31/2018) (USPS Tracking #) (9500 1103 3742 8302 2659 44)

First-Class Package Service - Retail 2 Days \$3.75

First-Class Mail Large Envelope (Domestic) (HOBOKEN, NJ 07030) (Weight:0 Lb 5.80 Oz) (Estimated Delivery Date) (Wednesday 10/31/2018) (USPS Tracking #) (9500 1103 3742 8302 2659 51)

First-Class Package Service - Retail 2 Days \$3.75

First-Class Mail Large Envelope (Domestic) (HARTFORD, CT 06106) (Weight:0 Lb 5.80 Oz) (Estimated Delivery Date) (Wednesday 10/31/2018) (USPS Tracking #) (9500 1103 3742 8302 2659 68)

First-Class Package Service - Retail 2 Days \$3.75

First-Class Mail Large Envelope (Domestic) (CHARLESTOWN, MA 02129) (Weight:0 Lb 5.80 Oz) (Estimated Delivery Date) (Wednesday 10/31/2018) (USPS Tracking #) (9500 1103 3742 8302 2659 75)

First-Class Package Service - Retail 2 Days \$3.75

First-Class Mail Large Envelope (Domestic) (AUBURN UNIVERSITY, AL 36849) (Weight:0 Lb 5.70 Oz) (Estimated Delivery Date) (Thursday 11/01/2018) (USPS Tracking #) (9500 1103 3742 8302 2659 82)

First-Class Package Service - Retail 3 Days \$3.75

Random Stuff from Some Guy with Schizoaffective Disorder

Retail
3 Days
(Domestic)
(FREDERICKSBURG, VA 22401)
(Weight:0 Lb 5.70 Oz)
(Estimated Delivery Date)
(Thursday 11/01/2018)
(USPS Tracking #)
(9500 1103 3742 8302 2659 99)
First-Class 1 \$3.75
Package
Service -
Retail
2 Days
(Domestic)
(PROVIDENCE, RI 02903)
(Weight:0 Lb 5.70 Oz)
(Estimated Delivery Date)
(Wednesday 10/31/2018)
(USPS Tracking #)
(9500 1103 3742 8302 2660 02)
First-Class 1 \$3.75
Package
Service -
Retail
2 Days
(Domestic)
(SMITHFIELD, RI 02917)
(Weight:0 Lb 5.70 Oz)
(Estimated Delivery Date)
(Wednesday 10/31/2018)
(USPS Tracking #)
(9500 1103 3742 8302 2660 19)
First-Class 1 \$3.75
Package
Service -
Retail
3 Days
(Domestic)
(ITHACA, NY 14850)
(Weight:0 Lb 5.80 Oz)
(Estimated Delivery Date)
(Thursday 11/01/2018)
(USPS Tracking #)
(9500 1103 3742 8302 2660 26)
First-Class 1 \$3.33
Intl
Large Envelope
(International)
(Canada)
(Weight:0 Lb 5.80 Oz)
Total \$37.08
Debit Card Remit'd \$37.08
(Card Name:MasterCard)
(Account #:XXXXXXXXXXXX0125)
(Approval #:
(Transaction #:265)
(Receipt #:015338)
(Debit Card Purchase:\$37.08)
(Cash Back:\$0.00)
(AID:A000000042203 Chip
(AL:Debit) Debit
(PIN:Verified

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11/05/2018 (800)275-8777 5:22 PM
Product Sale Final
Description Qty Price
First-Class 1 \$3.75
Package
Service -
Retail
3 Days
(Domestic)
(COLUMBUS, OH 43215)
(Weight:0 Lb 5.90 Oz)
(Estimated Delivery Date)
(Thursday 11/08/2018)
(USPS Tracking #)
(9500 1103 3744 8309 2197 71)
First-Class 1 \$3.75
Package
Service -
Retail
4 Days
(Domestic)
(TALKEETNA, AK 99676)
(Weight:0 Lb 5.90 Oz)
(Estimated Delivery Date)
(Friday 11/09/2018)
(USPS Tracking #)
(9500 1103 3744 8309 2197 88)
First-Class 1 \$3.75
Package
Service -
Retail
2 Days
(Domestic)
(ARLINGTON, MA 02476)
(Weight:0 Lb 5.90 Oz)
(Estimated Delivery Date)
(Wednesday 11/07/2018)
(USPS Tracking #)
(9500 1103 3744 8309 2197 95)
First-Class 1 \$3.75
Package
Service -
Retail
2 Days
(Domestic)
(LITCHFIELD, NH 03052)
(Weight:0 Lb 5.90 Oz)
(Estimated Delivery Date)
(Wednesday 11/07/2018)
(USPS Tracking #)
(9500 1103 3744 8309 2198 01)
First-Class 1 \$3.75
Package
Service -
Retail
3 Days
(Domestic)
(BATON ROUGE, LA 70815)
(Weight:0 Lb 5.00 Oz)
(Estimated Delivery Date)
(Thursday 11/08/2018)
(USPS Tracking #)
(9500 1103 3744 8309 2198 18)

\$18.75
t Card Remit'd \$18.75
(Card Name:VISA)
(Account #:XXXXXXXXXXXX9160)
(Approval #:
(Transaction #:206)
(Receipt #:014305)
(Debit Card Purchase:\$18.75)
(Cash Back:\$0.00)
(AID:A000000980840 Chip)
(AL:US DEBIT)
(PIN:Verified)

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Product Description	Sale Qty	Final Price
First-Class Intl Large Envelope (International) (China) (Weight:0 Lb 5.80 Oz)	1	\$6.97
First-Class Intl Large Envelope (International) (China) (Weight:0 Lb 5.80 Oz)	1	\$6.97
First-Class Intl Large Envelope (International) (China) (Weight:0 Lb 5.80 Oz)	1	\$6.97
First-Class Intl Large Envelope (International) (China) (Weight:0 Lb 5.80 Oz)	1	\$6.97
First-Class Intl Large Envelope (International) (China) (Weight:0 Lb 5.90 Oz)	1	\$6.97
Total		\$34.85
Debit Card Remit'd (Card Name:VISA) (Account #:XXXXXXXXXXXX9160) (Approval #:) (Transaction #:228) (Receipt #:014329) (Debit Card Purchase:\$34.85) (Cash Back:\$0.00) (AID:A0000000980840 (AL:US DEBIT) (PIN:Verified) Chip)		\$34.85

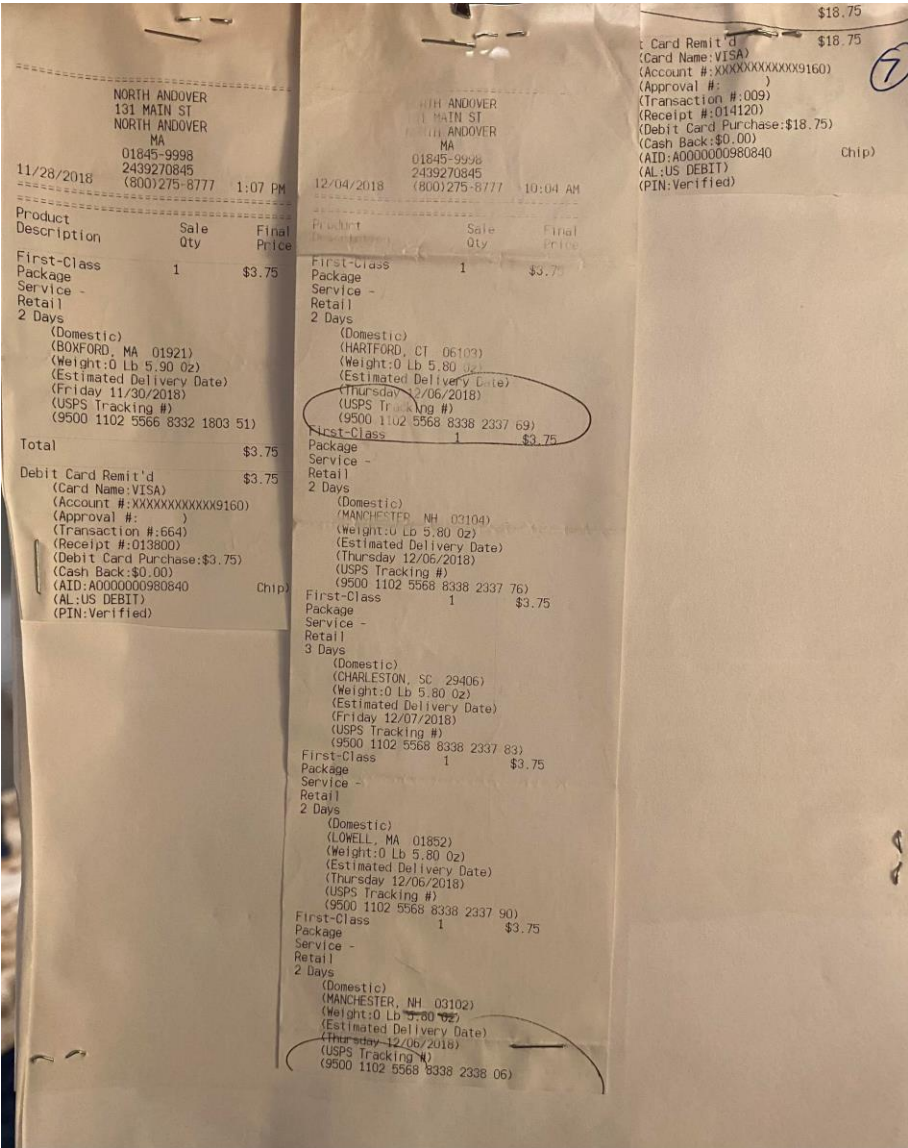
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Product Description	Sale Qty	Final Price
First-Class Intl Large Envelope (International) (Cambodia) (Weight:0 Lb 5.80 Oz)	1	\$6.71
First-Class Intl Large Envelope (International) (Italy) (Weight:0 Lb 5.80 Oz)	1	\$6.97
First-Class Intl Large Envelope (International) (Greece) (Weight:0 Lb 5.80 Oz)	1	\$6.71
First-Class Intl Large Envelope (International) (South Africa) (Weight:0 Lb 5.80 Oz)	1	\$6.97
First-Class Intl Large Envelope (International) (Hungary) (Weight:0 Lb 5.80 Oz)	1	\$6.97
Total		\$34.33
Debit Card Remit'd (Card Name:MasterCard) (Account #:XXXXXXXXXXXX0125) (Approval #:) (Transaction #:257) (Receipt #:014362) (Debit Card Purchase:\$34.33) (Cash Back:\$0.00) (AID:A000000042203 (AL:Debit) (PIN:Verified) Debit)		\$34.33

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Product Description	Sale Qty	Final Price
First-Class Intl Large Envelope (International) (Peru) (Weight:0 Lb 5.80 Oz)	1	\$6.71
First-Class Intl Large Envelope (International) (Mexico) (Weight:0 Lb 5.70 Oz)	1	\$5.67
First-Class Intl Large Envelope (International) (Cuba) (Weight:0 Lb 5.80 Oz)	1	\$6.71
First-Class Intl Large Envelope (International) (Spain) (Weight:0 Lb 5.80 Oz)	1	\$6.97
First-Class Intl Large Envelope (International) (Romania) (Weight:0 Lb 5.80 Oz)	1	\$6.71
First-Class Intl Large Envelope (International) (Honduras) (Weight:0 Lb 5.90 Oz)	1	\$6.71
Total		\$39.74
Debit Card Remit'd (Card Name:VISA) (Account #:XXXXXXXXXXXX9160) (Approval #:) (Transaction #:246) (Receipt #:014351) (Debit Card Purchase:\$39.74) (Cash Back:\$0.00) (AID:A0000000980840 (AL:US DEBIT) (PIN:Verified) Chip)		\$39.74

Random Stuff from Some Guy with Schizoffective Disorder



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12/10/2018 (800)275-8777 1:24 PM

Product Description	Sale Qty	Final Price
First-Class Intl Large Envelope (International) (France) (Weight:0 Lb 5.80 Oz)	1	\$6.97
First-Class Intl Large Envelope (International) (Ukraine) (Weight:0 Lb 5.80 Oz)	1	\$6.97
First-Class Intl Large Envelope (International) (Switzerland) (Weight:0 Lb 5.80 Oz)	1	\$6.97
First-Class Intl Large Envelope (International) (Singapore) (Weight:0 Lb 5.80 Oz)	1	\$6.71
First-Class Intl Large Envelope (International) (Great Britain and Northern Ireland) (Weight:0 Lb 5.80 Oz)	1	\$6.97
Total		\$34.59
Debit Card Remit'd (Card Name:VISA) (Account #:XXXXXXXXXXXX9160) (Approval #:) (Transaction #:394) (Receipt #:011421) (Debit Card Purchase:\$34.59) (Cash Back:\$0.00) (AID:A0000000980840 Chip) (AL:US DEBIT) (PIN:Verified)		\$34.59

MIDDLETON
41 S MAIN ST
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MA
01949-9998
2446070949
01/17/2019 (800)275-8777 12:59 PM

Product Description	Sale Qty	Final Price
First-Class Package Service - Retail 2 Days (Domestic) (BURLINGTON, VT 05405) (Weight:0 Lb 5.80 Oz) (Estimated Delivery Date) (Saturday 01/19/2019) (USPS Tracking #) (9500 1124 4566 9017 1759 88)	1	\$3.75
First-Class Package Service - Retail 3 Days (Domestic) (WASHINGTON, DC 20057) (Weight:0 Lb 5.80 Oz) (Estimated Delivery Date) (Tuesday 01/22/2019) (USPS Tracking #) (9500 1124 4566 9017 1759 95)	1	\$3.75
First-Class Intl Large Envelope (International) (Italy) (Weight:0 Lb 5.80 Oz)	1	\$6.97
First-Class Intl Large Envelope (International) (Albania) (Weight:0 Lb 5.80 Oz)	1	\$6.71
First-Class Intl Large Envelope (International) (Bolivia) (Weight:0 Lb 5.90 Oz)	1	\$6.71
Total		\$28.15
Debit Card Remit'd (Card Name:VISA) (Account #:XXXXXXXXXXXX9160) (Approval #:) (Transaction #:920) (Receipt #:010974) (Debit Card Purchase:\$28.15) (Cash Back:\$0.00) (AID:A0000000980840 Chip) (AL:US DEBIT) (PIN:Verified)		\$28.15

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Product Description	Sale Qty	Final Price
First-Class Package Service - Retail 3 Days (Domestic) (WACO, TX 76798) (Weight:0 Lb 5.80 Oz) (Estimated Delivery Date) (Tuesday 01/22/2019) (USPS Tracking #) (9500 1124 4566 9018 1764 03)	1	\$3.75
First-Class Package Service - Retail 3 Days (Domestic) (TEMPE, AZ 85287) (Weight:0 Lb 5.80 Oz) (Estimated Delivery Date) (Tuesday 01/22/2019) (USPS Tracking #) (9500 1124 4566 9018 1764 10)	1	\$3.75
First-Class Package Service - Retail 3 Days (Domestic) (URBANA, IL 61801) (Weight:0 Lb 5.80 Oz) (Estimated Delivery Date) (Tuesday 01/22/2019) (USPS Tracking #) (9500 1124 4566 9018 1764 27)	1	\$3.75
First-Class Package Service - Retail 3 Days (Domestic) (COLLEGE PARK, MD 20742) (Weight:0 Lb 5.80 Oz) (Estimated Delivery Date) (Tuesday 01/22/2019) (USPS Tracking #) (9500 1124 4566 9018 1764 34)	1	\$3.75
First-Class Package Service - Retail 3 Days (Domestic) (BELLEVILLE, IL 62221) (Weight:0 Lb 5.80 Oz) (Estimated Delivery Date) (Tuesday 01/22/2019) (USPS Tracking #) (9500 1124 4566 9018 1764 41)	1	\$3.75

Random Stuff from Some Guy with Schizoaffective Disorder

Retail 2 Days (Domestic) (BOSTON, MA 02115) (Weight: 0 Lb 5.80 Oz) (Estimated Delivery Date) (Tuesday 01/22/2019) (USPS Tracking #) (9500 1124 4566 9018 1764 58)	Total \$58.15	Debit Card Remit'd (Card Name: VISA) (Account #: XXXXXXXXXXXXXXX9160) (Approval #:) (Transaction #: 940) (Receipt #: 010995) (Debit Card Purchase: \$58.15) (Cash Back: \$0.00) (AID: A0000000980840 (AL: US DEBIT) (PIN: Verified)	
First-Class Package Service - Retail 3 Days (Domestic) (LOS ANGELES, CA 90089) (Weight: 0 Lb 5.90 Oz) (Estimated Delivery Date) (Tuesday 01/22/2019) (USPS Tracking #) (9500 1124 4566 9018 1764 65)			
First-Class Package Service - Retail 2 Days (Domestic) (NEW YORK, NY 10012) (Weight: 0 Lb 5.80 Oz) (Estimated Delivery Date) (Tuesday 01/22/2019) (USPS Tracking #) (9500 1124 4566 9018 1764 72)			
First-Class Package Service - Retail 3 Days (Domestic) (HOUSTON, TX 77204) (Weight: 0 Lb 5.80 Oz) (Estimated Delivery Date) (Tuesday 01/22/2019) (USPS Tracking #) (9500 1124 4566 9018 1764 89)			
First-Class Package Service - Retail 3 Days (Domestic) (VIRGINIA, MN 55792) (Weight: 0 Lb 5.80 Oz) (Estimated Delivery Date) (Tuesday 01/22/2019) (USPS Tracking #) (9500 1124 4566 9018 1764 96)			
First-Class Int'l Large Envelope (International) (New Zealand) (Weight: 0 Lb 5.90 Oz)			
First-Class Int'l Large Envelope (International) (Denmark) (Weight: 0 Lb 5.80 Oz)			
First-Class Int'l Large Envelope (International) (United Kingdom of Great Britain, & Northern Ireland) (Weight: 0 Lb 5.80 Oz)			
			MIDDLETON 41 S MAIN ST MIDDLETON MA 01949-9998 2446070949 02/14/2019 (800)275-8777 1:35 PM
			Product Description Qty Final Price
			First-Class 1 \$4.81
			Package Service - Retail 3 Days (Domestic) (ORANGE, CA 92866) (Weight: 0 Lb 5.80 Oz) (Estimated Delivery Date) (Tuesday 02/19/2019) (USPS Tracking #) (9500 1124 4566 9045 1822 00)
			First-Class 1 \$4.49
			Package Service - Retail 3 Days (Domestic) (ROCHESTER, NY 14627) (Weight: 0 Lb 5.80 Oz) (Estimated Delivery Date) (Tuesday 02/19/2019) (USPS Tracking #) (9500 1124 4566 9045 1822 17)
			First-Class 1 \$4.39
			Package Service - Retail 2 Days (Domestic) (FRAMINGHAM, MA 01701) (Weight: 0 Lb 5.80 Oz) (Estimated Delivery Date) (Saturday 02/16/2019) (USPS Tracking #) (9500 1124 4566 9045 1822 24)
			First-Class 1 \$4.20
			Package Service - Retail 2 Days (Domestic) (BROCKTON, MA 02302) (Weight: 0 Lb 6.30 Oz) (Estimated Delivery Date) (Saturday 02/16/2019) (USPS Tracking #) (9500 1124 4566 9045 1822 31)
			First-Class 1 \$4.39
			Package Service - Retail 2 Days (Domestic) (LEWISTON, ME 04240) (Weight: 0 Lb 6.30 Oz) (Estimated Delivery Date) (Saturday 02/16/2019) (USPS Tracking #) (9500 1124 4566 9045 1822 48)

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<p>First-Class Package Service - Retail 3 Days (Domestic) (ATLANTA, GA 30332) (Weight:0 Lb 6.30 Oz) (Estimated Delivery Date) (Tuesday 02/19/2019) (USPS Tracking #) (9500 1124 4566 9045 1822 55)</p>	<p>First-Class 1 \$4.39</p>	<p>First-Class Package Service - Retail 3 Days (Domestic) (WASHINGTON, DC 20059) (Weight:0 Lb 6.30 Oz) (Estimated Delivery Date) (Tuesday 02/19/2019) (USPS Tracking #) (9500 1124 4566 9045 1823 30)</p>	<p>First-Class 1 \$4.39</p>	<p>First-Class Package Service - Retail 3 Days (Domestic) (PITTSBURGH, PA 15213) (Weight:0 Lb 6.30 Oz) (Estimated Delivery Date) (Tuesday 02/19/2019) (USPS Tracking #) (9500 1124 4566 9045 1824 08)</p>	<p>First-Class 1 \$4.49</p>
<p>First-Class Package Service - Retail 3 Days (Domestic) (BRUNSWICK, ME 04011) (Weight:0 Lb 6.30 Oz) (Estimated Delivery Date) (Saturday 02/16/2019) (USPS Tracking #) (9500 1124 4566 9045 1822 62)</p>	<p>First-Class 1 \$4.53</p>	<p>First-Class Package Service - Retail 2 Days (Domestic) (ANNANDALE ON HUDSON, NY 12504) (Weight:0 Lb 6.30 Oz) (Estimated Delivery Date) (Saturday 02/16/2019) (USPS Tracking #) (9500 1124 4566 9045 1823 47)</p>	<p>First-Class 1 \$4.49</p>	<p>First-Class Package Service - Retail 3 Days (Domestic) (CLINTON, NY 13323) (Weight:0 Lb 6.30 Oz) (Estimated Delivery Date) (Tuesday 02/19/2019) (USPS Tracking #) (9500 1124 4566 9045 1824 15)</p>	<p>First-Class 1 \$4.69</p>
<p>First-Class Package Service - Retail 3 Days (Domestic) (GRANVILLE, OH 43023) (Weight:0 Lb 6.30 Oz) (Estimated Delivery Date) (Tuesday 02/19/2019) (USPS Tracking #) (9500 1124 4566 9045 1822 79)</p>	<p>First-Class 1 \$4.53</p>	<p>First-Class Package Service - Retail 3 Days (Domestic) (GENEVA, NY 14456) (Weight:0 Lb 6.30 Oz) (Estimated Delivery Date) (Tuesday 02/19/2019) (USPS Tracking #) (9500 1124 4566 9045 1823 54)</p>	<p>First-Class 1 \$4.69</p>	<p>First-Class Package Service - Retail 3 Days (Domestic) (AUSTIN, TX 78712) (Weight:0 Lb 6.30 Oz) (Estimated Delivery Date) (Tuesday 02/19/2019) (USPS Tracking #) (9500 1124 4566 9045 1824 22)</p>	<p>First-Class 1 \$4.39</p>
<p>First-Class Package Service - Retail 3 Days (Domestic) (NASHVILLE, TN 37235) (Weight:0 Lb 6.30 Oz) (Estimated Delivery Date) (Tuesday 02/19/2019) (USPS Tracking #) (9500 1124 4566 9045 1822 86)</p>	<p>First-Class 1 \$4.49</p>	<p>First-Class Package Service - Retail 3 Days (Domestic) (COLORADO SPRINGS, CO 80903) (Weight:0 Lb 6.30 Oz) (Estimated Delivery Date) (Tuesday 02/19/2019) (USPS Tracking #) (9500 1124 4566 9045 1823 61)</p>	<p>First-Class 1 \$4.53</p>	<p>First-Class Package Service - Retail 3 Days (Domestic) (NEW HAVEN, CT 06511) (Weight:0 Lb 6.30 Oz) (Estimated Delivery Date) (Saturday 02/16/2019) (USPS Tracking #) (9500 1124 4566 9045 1824 39)</p>	<p>First-Class 1 \$4.81</p>
<p>First-Class Package Service - Retail 3 Days (Domestic) (RICHMOND, VA 23173) (Weight:0 Lb 6.30 Oz) (Estimated Delivery Date) (Tuesday 02/19/2019) (USPS Tracking #) (9500 1124 4566 9045 1822 93)</p>	<p>First-Class 1 \$4.53</p>	<p>First-Class Package Service - Retail 3 Days (Domestic) (CHICAGO, IL 60604) (Weight:0 Lb 6.30 Oz) (Estimated Delivery Date) (Tuesday 02/19/2019) (USPS Tracking #) (9500 1124 4566 9045 1823 78)</p>	<p>First-Class 1 \$4.44</p>	<p>First-Class Package Service - Retail 3 Days (Domestic) (MISSOULA, MT 59812) (Weight:0 Lb 6.30 Oz) (Estimated Delivery Date) (Tuesday 02/19/2019) (USPS Tracking #) (9500 1124 4566 9045 1824 46)</p>	<p>First-Class 1 \$4.81</p>
<p>First-Class Package Service - Retail 3 Days (Domestic) (GAINESVILLE, FL 32611) (Weight:0 Lb 6.30 Oz) (Estimated Delivery Date) (Tuesday 02/19/2019) (USPS Tracking #) (9500 1124 4566 9045 1823 16)</p>	<p>First-Class 1 \$4.53</p>	<p>First-Class Package Service - Retail 3 Days (Domestic) (CANTON, NY 13617) (Weight:0 Lb 6.30 Oz) (Estimated Delivery Date) (Tuesday 02/19/2019) (USPS Tracking #) (9500 1124 4566 9045 1823 85)</p>	<p>First-Class 1 \$4.44</p>	<p>First-Class Package Service - Retail 3 Days (Domestic) (TACOMA, WA 98416) (Weight:0 Lb 6.30 Oz) (Estimated Delivery Date) (Tuesday 02/19/2019) (USPS Tracking #) (9500 1124 4566 9045 1824 53)</p>	<p>First-Class 1 \$7.60</p>
<p>First-Class Package Service - Retail 3 Days (Domestic) (ATLANTA, GA 30302) (Weight:0 Lb 6.30 Oz) (Estimated Delivery Date) (Tuesday 02/19/2019) (USPS Tracking #) (9500 1124 4566 9045 1823 23)</p>	<p>First-Class 1 \$4.49</p>	<p>First-Class Package Service - Retail 2 Days (Domestic) (ORONO, ME 04469) (Weight:0 Lb 6.30 Oz) (Estimated Delivery Date) (Saturday 02/16/2019) (USPS Tracking #) (9500 1124 4566 9045 1823 92)</p>	<p>First-Class 1 \$4.49</p>	<p>First-Class Package Service - Retail 3 Days (Domestic) (Large Envelope) (International) (New Zealand) (Weight:0 Lb 6.30 Oz) (France) (Weight:0 Lb 6.30 Oz)</p>	<p>First-Class 1 \$7.91</p>

Random Stuff from Some Guy with Schizoaffective Disorder

Large Envelope
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(China)
(Weight: 0 Lb 6.40 Oz)
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MIDDLETON
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03/02/2019 (800)275-8777 10:37 AM

Product Description	Sale Qty	Final Price
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First-Class Package Service - Retail 3 Days (Domestic) (CHICAGO, IL 60637) (Weight: 0 Lb 6.40 Oz) (Estimated Delivery Date) (Tuesday 03/05/2019) (USPS Tracking #) (9500 1124 4567 9061 1940 33)	1	\$4.53
First-Class Package Service - Retail 3 Days (Domestic) (TOLEDO, OH 43606) (Weight: 0 Lb 6.40 Oz) (Estimated Delivery Date) (Tuesday 03/05/2019) (USPS Tracking #) (9500 1124 4567 9061 1940 40)	1	\$4.53

First-Class Package Service - Retail 3 Days (Domestic)
(ANN ARBOR, MI 48109)
(Weight: 0 Lb 6.30 Oz)
(Estimated Delivery Date)
(Tuesday 03/05/2019)
(USPS Tracking #)
(9500 1124 4567 9061 1940 57) \$4.44

First-Class Package Service - Retail 3 Days (Domestic)
(PHILADELPHIA, PA 19104)
(Weight: 0 Lb 6.30 Oz)
(Estimated Delivery Date)
(Tuesday 03/05/2019)
(USPS Tracking #)
(9500 1124 4567 9061 1940 71) \$4.49

First-Class Package Service - Retail 3 Days (Domestic)
(MILWAUKEE, WI 53211)
(Weight: 0 Lb 6.40 Oz)
(Estimated Delivery Date)
(Tuesday 03/05/2019)
(USPS Tracking #)
(9500 1124 4567 9061 1940 71) \$4.49

First-Class Package Service - Retail 3 Days (Domestic)
(RALEIGH, NC 27695)
(Weight: 0 Lb 6.30 Oz)
(Estimated Delivery Date)
(Tuesday 03/05/2019)
(USPS Tracking #)
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(Estimated Delivery Date)
(Monday 03/04/2019)
(USPS Tracking #)
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First-Class Package Service - Retail 3 Days (Domestic)
(TAMPA, FL 33620)
(Weight: 0 Lb 6.40 Oz)
(Estimated Delivery Date)
(Tuesday 03/05/2019)
(USPS Tracking #)
(9500 1124 4567 9061 1941 01) \$4.49

First-Class Package Service - Retail 3 Days (Domestic)
(WASHINGTON, PA 15301)
(Weight: 0 Lb 6.30 Oz)
(Estimated Delivery Date)
(Tuesday 03/05/2019)
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(9500 1124 4567 9061 1941 18)

<p>First-Class Package Service - Retail 3 Days (Domestic) (SAINT AUGUSTINE, FL 32084) (Weight:0 Lb 6.30 Oz) (Estimated Delivery Date) (Tuesday 03/05/2019) (USPS Tracking #) (9500 1124 4567 9061 1941 25)</p> <p>First-Class 1 \$4.39 Package Service - Retail 2 Days (Domestic) (ALBANY, NY 12222) (Weight:0 Lb 6.30 Oz) (Estimated Delivery Date) (Monday 03/04/2019) (USPS Tracking #) (9500 1124 4567 9061 1941 32)</p> <p>First-Class 1 \$4.44 Package Service - Retail 2 Days (Domestic) (NEW YORK, NY 10027) (Weight:0 Lb 6.30 Oz) (Estimated Delivery Date) (Monday 03/04/2019) (USPS Tracking #) (9500 1124 4567 9061 1941 49)</p> <p>First-Class 1 \$4.39 Package Service - Retail 2 Days (Domestic) (AMHERST, MA 01002) (Weight:0 Lb 6.30 Oz) (Estimated Delivery Date) (Monday 03/04/2019) (USPS Tracking #) (9500 1124 4567 9061 1941 56)</p> <p>First-Class 1 \$4.81 Package Service - Retail 3 Days (Domestic) (LOS ANGELES, CA 90095) (Weight:0 Lb 6.30 Oz) (Estimated Delivery Date) (Tuesday 03/05/2019) (USPS Tracking #) (9500 1124 4567 9061 1941 63)</p> <p>First-Class 1 \$4.44 Package Service - Retail 3 Days (Domestic) (UTICA, NY 13502) (Weight:0 Lb 6.30 Oz) (Estimated Delivery Date) (Tuesday 03/05/2019) (USPS Tracking #) (9500 1124 4567 9061 1941 70)</p> <p>First-Class 1 \$4.39 Package Service - Retail 2 Days (Domestic) (BOSTON, MA 02163) (Weight:0 Lb 6.30 Oz) (Estimated Delivery Date) (Monday 03/04/2019) (USPS Tracking #) (9500 1124 4567 9061 1941 87)</p>	<p>First-Class \$4.57 Package Service - Retail 3 Days (Domestic) (NEW ORLEANS, LA 70118) (Weight:0 Lb 6.30 Oz) (Estimated Delivery Date) (Tuesday 03/05/2019) (USPS Tracking #) (9500 1124 4567 9061 1941 94)</p> <p>First-Class 1 \$4.44 Package Service - Retail 3 Days (Domestic) (BETHLEHEM, PA 18015) (Weight:0 Lb 6.30 Oz) (Estimated Delivery Date) (Tuesday 03/05/2019) (USPS Tracking #) (9500 1124 4567 9061 1942 00)</p> <p>First-Class 1 \$4.49 Package Service - Retail 3 Days (Domestic) (DURHAM, NC 27708) (Weight:0 Lb 6.30 Oz) (Estimated Delivery Date) (Tuesday 03/05/2019) (USPS Tracking #) (9500 1124 4567 9061 1942 17)</p> <p>First-Class 1 \$4.57 Package Service - Retail 3 Days (Domestic) (MIAMI, FL 33161) (Weight:0 Lb 5.40 Oz) (Estimated Delivery Date) (Tuesday 03/05/2019) (USPS Tracking #) (9500 1124 4567 9061 1942 24)</p> <p>First-Class 1 \$4.39 Package Service - Retail 2 Days (Domestic) (WORCESTER, MA 01609) (Weight:0 Lb 6.30 Oz) (Estimated Delivery Date) (Monday 03/04/2019) (USPS Tracking #) (9500 1124 4567 9061 1942 31)</p> <p>First-Class 1 \$4.69 Package Service - Retail 3 Days (Domestic) (DENVER, CO 80208) (Weight:0 Lb 6.30 Oz) (Estimated Delivery Date) (Tuesday 03/05/2019) (USPS Tracking #) (9500 1124 4567 9061 1942 48)</p> <p>First-Class 1 \$6.97 Int'l Large Envelope (International) (United Kingdom of Great Britain & Northern Ireland) (Weight:0 Lb 5.90 Oz)</p>	<p>First-Class 1 \$7.91 Int'l Large Envelope (International) (United Kingdom of Great Britain & Northern Ireland) (Weight:0 Lb 6.40 Oz)</p> <p>First-Class 1 \$7.91 Int'l Large Envelope (International) (Australia) (Weight:0 Lb 6.40 Oz)</p> <p>Total \$135.10</p> <p>Debit Card Remit'd \$135.10 (Card Name:VISA) (Account #:XXXXXXXXXXXX9160) (Approval #:) (Transaction #:219) (Receipt #:012308) (Debit Card Purchase:\$135.10) (Cash Back:\$0.00) (AID:A000000980840 (Chip) (AL:US DEBIT) (PIN:Verified)</p>
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Random Stuff from Some Guy with Schizoaffective Disorder

MIDDLETON
41 S MAIN ST
MIDDLETON
MA
01949-9998
2446070949
(800)275-8777 11:11 AM

04/26/2019

Product Description	Sale Qty	Final Price
First-Class Intl	1	\$7.60
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First-Class Intl	1	\$7.60
Large Envelope (International) (Bangladesh) (Weight:0 Lb 6.30 Oz)	1	\$7.60
First-Class Intl	1	\$7.60
Large Envelope (International) (Brazil) (Weight:0 Lb 6.40 Oz)	1	\$7.60
First-Class Intl	1	\$7.60
Large Envelope (International) (Egypt) (Weight:0 Lb 6.40 Oz)	1	\$7.91
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Large Envelope (International) (Germany) (Weight:0 Lb 6.30 Oz)	1	\$7.91
First-Class Intl	1	\$7.60
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Large Envelope (International) (Iran) (Weight:0 Lb 6.40 Oz)	1	\$7.60
First-Class Intl	1	\$7.60
Large Envelope (International) (Iraq) (Weight:0 Lb 6.40 Oz)	1	\$7.91
First-Class Intl	1	\$7.91
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First-Class Intl	1	\$7.91
Large Envelope (International) (Japan) (Weight:0 Lb 6.40 Oz)	1	
First-Class Intl	1	
Large Envelope (International) (Jordan) (Weight:0 Lb 6.40 Oz)	1	

Large Envelope (International) (Lebanon) (Weight:0 Lb 6.40 Oz) 1 | \$7.91 || First-Class Intl | 1 | \$7.91 |
Large Envelope (International) (Czech Republic) (Weight:0 Lb 6.30 Oz)	1	\$7.60
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Large Envelope (International) (Venezuela) (Weight:0 Lb 6.30 Oz)	1	\$7.91
First-Class Intl	1	\$7.91
Large Envelope (International) (Vatican City) (Weight:0 Lb 6.30 Oz)	1	\$7.91
First-Class Intl	1	\$7.91
Large Envelope (International) (Turkey) (Weight:0 Lb 6.30 Oz)	1	\$7.60
First-Class Intl	1	\$7.60
Large Envelope (International) (Thailand) (Weight:0 Lb 6.30 Oz)	1	\$7.60
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Large Envelope (International) (Saudi Arabia) (Weight:0 Lb 6.30 Oz)	1	
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(Account #:XXXXXXXXXXXX9160)
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(Cash Paid:\$0.00)

13

MIDDLETON
41 S MAIN ST
MIDDLETON, MA
01949-9998
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05/24/2019 (800)275-8777 3:25 PM

Product Description	Sale Qty	Final Price
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First-Class Intl	1	\$7.91
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First-Class Intl	1	\$7.60
Large Envelope (International) (Ethiopia) (Weight:0 Lb 6.30 Oz)	1	\$7.60
First-Class Intl	1	\$7.60
Large Envelope (International) (El Salvador) (Weight:0 Lb 6.30 Oz)	1	\$7.60
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Large Envelope (International) (Aruba) (Weight:0 Lb 6.20 Oz)	1	\$7.60
First-Class Intl	1	\$7.60
Large Envelope (International) (Qatar) (Weight:0 Lb 6.30 Oz)	1	\$7.91
First-Class Intl	1	\$7.91
Large Envelope (International) (Greenland) (Weight:0 Lb 6.30 Oz)	1	
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Debit Card Remit'd		\$54.13

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06/24/2019 (80

Product
Description

First-Class
Package
Service
2 Days

(Domestic)
(MIDDLETON, MA 01949)
(Weight:0 Lb 6.20 Oz)
(Estimated Delivery Date)
(Wednesday 06/26/2019)
(USPS Tracking #)
(9500 1124 4566 9175 2069 20)

I hope this proposal
could also be meaningful
to the people of
in their pursuit of
love, unity and justice.
THANKS

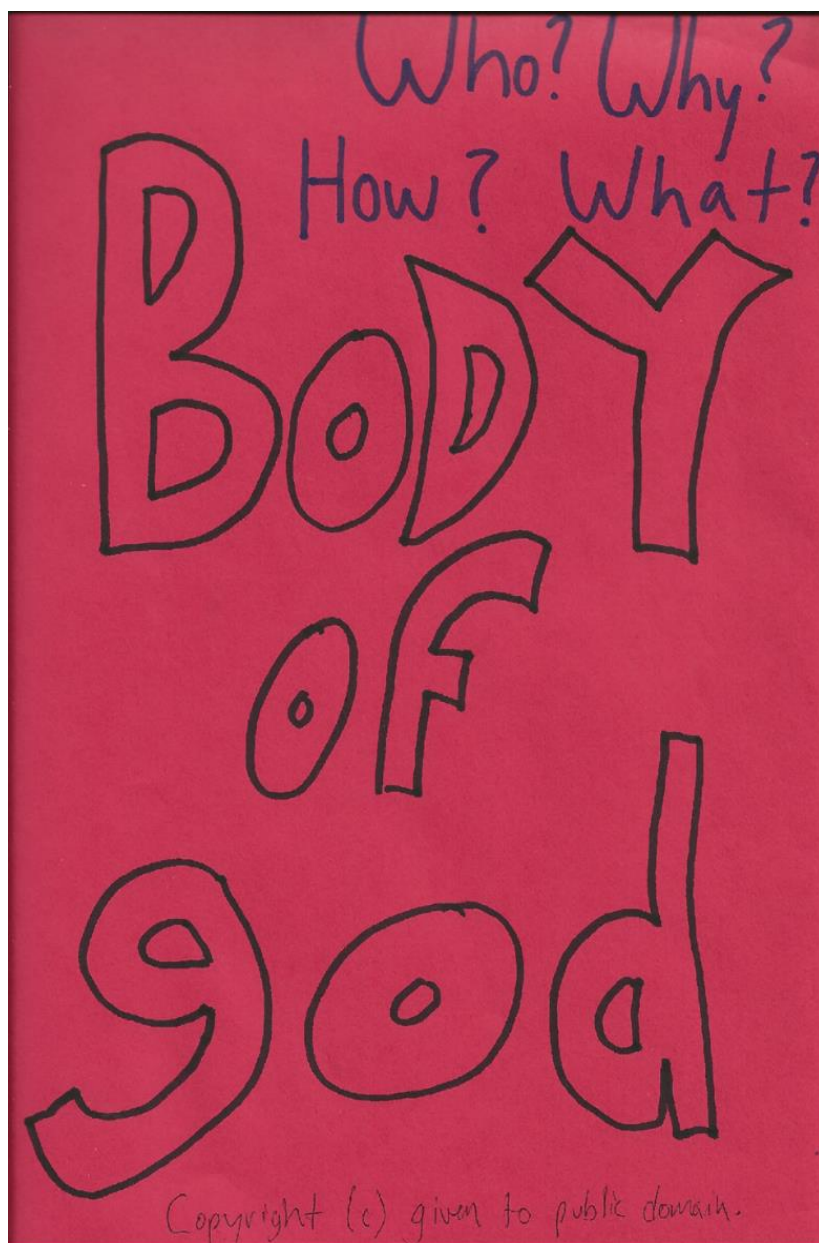
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Debit Card Remit'd \$4.39

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PART
04

Body of God



The body of god

Who? Why? How? What? Where? When?

The following is a plan for how the public can be saved by and save the world, to achieve the intended overall effect that was intended for life at the beginning of all things.

Who is the body of god? The body of god must be created and is a work in progress always. It is a group of individuals that can be considered functional as 5 in 2 in 1, like how a view of God is available by the trinity view of being 3 in 1 at the same time. The body of god consists in roughly two quasi-married peoples, independently identifiable in four subtypes as daughters/mothers, daughters, sons/father-figures and sons, with a fifth single entity of the “as-is” subtype representing something affectionately and what-you-see-is-what-you-get-ly known as “holairspirit,” which can be compared to the holy spirit in one way of thinking about the form of god as of today. The formation of the body of god is meant to tell an easily understandable version of how creation formed together in the universe, the current conditions of how life may operate, and where the conduction of existence as beings may progress in its functionalities and tendencies. These collections of persons are able to be organized by which specific part of the larger personified body (which is more easily understood as a relative social structure) that they come from or belong to—essentially of two peoples, of one flesh (Matthew 19:5-6). At some times, they will hang out in 2 groups (male and female), in one group (intimacy between male and female), or possibly even at times in 5 groups, depending on the appropriate status times in place for the development of the body of god, according to how the groups “explain” their life stories by interacting with one another in the analytical presence of the spectator. The body of god is

a learning tool for all of creation, being a large model to work out the kinks of their smaller correlaries. The things learned, especially about the human body, from interactions of the body of god, serve as a macro model of how better equilibrium may be achieved in the biological lifeways at a smaller scale, and will lead to consensus about how such lifeways ought to operate, resulting in real biological changes of a body's best practices of function at the micro scale. It will be a miracle. However, there is significant work involved in performing one such as this. Those who will take their places at the body of god will face difficulties, but it will be worth it.

Why does the body of god exist? To fulfill a loving womæn and mæn, and create an outlet to serve and be served by the world for meaningful peace.

How is the body of god made? Curated DNA fertility synthesis, using a newer form of in-vitro fertilization conjugated by DNA from essential parts of the human body of one individual, resulting in pregnancies instead of the standard sperm to egg fertilization process, and systems of dedicated women and men to be the interim scaffolding for a large personified body dynamic, raising children while traveling or encamping wherever they may go in the world. Additionally, they will vary in membership according to figurative adoptions and quasi-resurrections to these systems (which are symbolic and partly-literal "consumptions," "digestions," "excretions," of food/ drink). Again, it must be understood that the rules of how the body of god interacts are to be estimated and based on current, past or future human body functionalities, so that everyone can solve problems relating to one another using a big model, literally and symbolically, for adjustments of functionality to be miraculously witnessed at the smaller scale. To comprehend this, it should be helpful to consider bodily

functions as a means of communication between different parts of the entity of life. Consequences of living matter, but the truth is that they are malleable and flexible. Change is possible if the reasons to do so can be proven to the world.

What is the body of god for? A lovingly faithful, happening story of servantedness, involving cordially giving and receiving and learning how to *be* better. Fulfilling the Bible story by “picking up” the personification of Eve and, girl and boy, returning to a status of teeming overall god together. It is meant to lead to a type of social consensus among all living beings, accomplished by example so that all can assess for themselves what really works the best for bodily functionalities. It will lead to medical breakthroughs and more.

Where is the body of god to be? Holairspirit destinations chosen mostly in kind, biblical towns and those like them, “and to the ends of the earth” (Acts 1:8). Directions for where to go and what to do will be assisted by an AI tool called Scrollup, as designated by the world population in what shares some similarities to the democracy of voting.

When is the body of god happening? At the sommelier point of the reception of the “better covenant.” The better covenant (Hebrews 7:22-8:13) is meant for before and now and after, being a situational inevitability as early as discernible through a study of Genesis 1:16.

Note: This plan could seem insane, except if in faith believing in the guaranteed love involved in its conception and the meaningful peace that would be made for the “seven”—*the many*—nations of the world upon its happening. The standing plan in my freeluctancy is to use, in personal terms, my image and my dynamical body for this organizational purpose. The backup plan, however, is to use someone else—anyone else who timely

receives it—to take this role, although it would mean incurring a fulfillment of the Bible’s book of Revelation much closer to the poor popular culture conceptualization of what it realistically costs for the word of god to be brought to life again. To repeat, among others:

“He suffered for our sins and asked god to forgive us,” (Isaiah 53:12b).

“He was pierced for our sins, crushed for our iniquities. He bore the punishment that makes us whole. By his wounds, we were healed,” (Isaiah 53:5).

“He made my words pierce, like a sharp sword or a pointed arrow,” (Isaiah 49:2a).

“They will see and think about things they have never seen or thought about before,” (Isaiah 52:15b).

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Summary

The plan and goal is to creatively make (more or less) two distinct groups, two distinct peoples, a “men” and a “women,” stemming primarily from the actions and body of one person, one being—me. The motivation for doing this is love; the purposes of doing such are to lovingly serve the world and enjoy life together, to manifest the “better covenant” (Hebrews 8:6), and to bring the nations together, acting to tend them toward authentic peace. As well as being brought together in one myriad story, the result is to make, after the fall of Eve and Adam, god’s body and reach in the world inhabitable for girls once again.

The two groups, the two peoples, would be in a sense one, in a sense coworkers, in a sense—by essence alone—married-half-siblings (like the notion of Abraham and Sarah), and in a sense by essence, husband and wife-adoptees or birthrights to the body of god—in a sense one of the flesh of the human body, as the bible defines it (Genesis 20:12; Genesis 2:24; Matthew 19:6). One of the two peoples is like Adam, and the other is like Eve; together, they are the body of god, the *he* and *she* of god. As the bible describes, *she* is also the bride who is coming to make herself ready and to meet her husband, Christ, *he* (Revelation 19:7). Together, the peoples make possible the pursuing of each others' goals and dreams, for those who are willing to merge life stories together as one body. A goal of *he* and *she*, i.e. the body of god is to resemble love and care and faith and kindness and compassion and justice and such—all while taking and giving meaningfully joyful moments whenever possible and whenever it's possible to be made possible.

He, the personified men, and *she*, the personified women—the two—are created uniquely by first finding loving and faithful women and men who need my image and life story for the story of us all. In my paradigm of coming to terms with this obligation, I say with contemplated emphasis, I love your-type-and-you—whomever knows it's their calling. I have made it publicly known that my lasting personal link is to any of a womæn or mæn who needs me, which expresses my intentions for any of those who really believe in me.

I said at one point, while married: “I marry a women and give my wife to mySelf.” This sentence is meant to be quasi-mathematical, to be iterated as many times as it gathers. The “women” are any of those active in the *she* of the body of god, to be matched with a Self of my accord. The “self” are those of man, active in the *he* of the body of god, who are of me and in

god overall (John 15:1- 17). For reference, they are exactly me just as much as calling someone “u” is like saying “you.” And, “If youu remain in me...,” I reiterate, I still marry a womæn and give my wife to mySelf.

I am tasked to take care of my wife and self as a relationship bound by the scriptures as I interpret them, such as this: the self of ours ought to remember that, “Everything the Father has is mine,” (John 16:15) and everything of the Father’s is all god’s. “If you love me, you will do what I have said and my Father will love you. I will also love you and show you what I am like” (John 14:21). If you believe me, I will show you the *other* personification roles of god as well.

So, self, if you wish for faithful reasons to be “of myself,” especially in the mutual taking care of ourself, each other, our “a womæn,” please, “Stay joined to me and I will stay joined to you. I am the vine and you are the branches. If you stay joined to me and I stay joined to you, then you will produce lots of fruit...stay joined to me and let my teachings become part of you (John 15:4a, -5a, 7). Remember: “All the Lord’s followers often met together and they shared *everything* they had” (Acts 2:44-45).

This is happening because, at one time, I said and meant “take what you need” (in trusting reference to whether women might have a use for the imagined flesh of my personal body) and I intend to keep my word by keeping myself available—in the hopes that it could eventually lead to a meaningful peace for those who can more fully accept a different paradigm of life. That willingness combines with the selective use of my DNA—biopsies and samples from intentionally chosen areas of the body (in the style of Genesis 2:22’s rib birth)—to make women pregnant with children and, so, make possible this initiative. Such begins the process of making two peoples who are organized together using the maps of the human body

with its myriad bodily functions, as inspired by the bible—“The body of Christ has many different parts,” (1 Corinthians 12). How the different figurative parts and organs actually tend toward working well together is to be the inner life of the body of god, as together they serve to maintain its health and that of the surrounding world.

The conception children of the body of god are conceived through dedicated women by something like invitro-fertilization from biopsied DNA. Since the DNA can be extracted from any area of the body, the child will have a birthright to belong especially at the according region of the personified corporate group. Additionally, when the body of god is more readily along in years and can corporately come together more fully, the two peoples who result from these activities are eventually able to grow more overtly by using the physiological analogies of “eating and drinking” (and, in turn, figurative defecating and urinating), so to organize and prepare “adopted” or “adapted” members and for them to stay or leave as pleases the ever-changing status quo for how the human body can or does reasonably function. I.e., is it possible for a flesh cell to exit a body through the blood stream, and if so, how long is the process of bodily interaction estimated to take? Growing the body would then involve something like adoption, by food analogy, of people into the body—into one of the two groups of the body of god. The groups could function as they see fit, using cutting-edge health science of the abilities of the human body as direction and inspiration.

Keep in mind, this paradigm does encompass the redeeming balance of the quasi-impossibility of well-rendering a 3d object (the personified human body) in 2 dimensions (that which can be approximated reasonably and realistically because particularly of kinetic gravitational limitations).

This type of corporate consumption process could be done relatively conditionally, according to the social needs and wants of the body of god as a whole, and according to prospective individuals' skills and interests and backgrounds. In other words, the body itself will decide "who" to "eat." Doing such, when it is prudent, can eventually become a healthy bodily function process in the body of god for its growth and prosperity. Through the figurative bodily function of digestion, adopted people can be assigned a place in the body; others, even those who were prior part of the body, may be excreted as defecation or urination, which is intended conditionally to be a bodily function that maintains a propensity for "bodily" health. Acceptable practices of waste renewal will determine to what extent it would be possible for them to return popularly.

However, the body of god is able to adapt and change its interpretation of the health and medical analogies as it sees fit. The body of god can oversee which bodily functions to use and when, as in manifesting a living parable of what health is for the group and for the individual human being. The digestion bodily function is contingent on the body's expectations, needs and overall teamwork, with the intent of being prepared to work and live well together. As to when the figurative digestion process and other bodily functions become more active for the filling-in of god's body, it would be a prayer to god or a who knows.

The existence of the body of god would give resurrected people a place to belong. In the future (for the awareness of many) or even in the present (for the awareness of those sworn to secrecy), those with only partial bodies are often made the heavy inhabitants of computer systems. Raising them from their dependent state is currently a grievous matter of favoritism, tact, logistics, and—primarily—cost. Having a place for resurrected people to belong, if desired by them, would mean having options for the resurrection

process beyond the physical healing of individuals: after the partially counterproductive thought-explosion of awareness, being offered what is yet too expensive for any government—an international purpose. Since a social component to the resurrection is inherent, the body of god's presence in the world would support the existence of a more meaningful resurrection. If it's made fun, individuals would want to be involved, which is why I call it resurRec, for "recreation." This responsibility and opportunity is to be a mainstay of the body of god.

Again, when the body of god becomes more ready (which could take months or years), it can gather together with the purpose of doing tasks and living life. That might include traveling the world or staying, camping, at a specific location to live and be. These actions would happen with their assistance from the direction of an internet-based computer application concept currently called "Scrollup," a tool (described in more detail toward the end of this document proposal) that utilizes the bible, a 67th real-time book associated with the holairspirit, as well as public opinion informed by current events and aggregately projected onto those materials. Being that the body of god would live in the public spotlight, Scrollup also depends on the needs and wants of the body of god, itself, as it interprets feedback. As the body of god becomes more prepared to function as a team and come together organizationally for the cause of the common good, its involvement with the Scrollup tool would also increase and diversify.

The Scrollup tool (for guidance with what to do in the world) gets the body of god involved in helping address problems and issues around the world on an evolving basis. Scrollup, and interpretations of the world's concerns through it, the hearing of its input which can also be considered questions, make it especially possible for the world to communicate with the body of god. It can be expected to travel to biblical or 67th –book

locations and do work of some sort there, as influenced by concurrent aggregate Scrollup intentions around the applicable time. Additionally, the world would ask the body of god, through influencing the Scrollup application's 67th book (centered around me, or whoever is chosen as the main character for this whole venture), about traveling elsewhere in the world to prior trekked locations to become involved in situations there as well.

Details

The making of the body of god is possible through designer artfulness and loving medical science. A localized DNA choice through tissue sampling biopsy enabled by flexibility in current law and a faithful womæn's well-thought-through deliberation—particularly faithful in me, or otherwise the main character of the endeavor, such that an individual's current notion of God is only auxiliary. (I say womæn rather than woman, in this context, because it implies that they would have the maturity to anticipate their life role both independently and as a member of a larger clique of similar persons acting together as one.) The chosen sample may be taken from any desired part of the body at routine surgery sessions during the timeframe that this practice is both available and deemed appropriate, with final say resting on the operee. In doing so, the selection should directly correspond to the place in the body of god that the faithful womæn wants her child to have a focused, active ability, aptitude and eminency. For example, she would choose the eardrum if wishing, intending, her child to be sensitively adept at the process of listening to emergences of the world and the communicative aspect of translating news to the brain for use by the remainder of the body. Or the heart, perhaps, to be involved in

important matters of reliable circulation of time-sensitive information throughout the corporate structure.

The biopsies and samples should match the carefully situated considerations of the womæn, who is in love with *he* and with relentless meaningful progress, and who should be made aware of these matters alongside how to navigate their applicability. It is the love of such a type-and-womæn that caused me to offer my body and future, for what they are worth, as a ransom to ease that genuine sensation of being buried by life—whomever knows it’s her calling—and to hopefully tend our lives toward companionship, friendship and the similar through the body of god, its sorority, its fraternity, and its timeless romance.

It would make sense for one to think intentionally about which part of the body to choose for this purpose. A solid foundation of anatomy and physiology, as well as strong ties to those who enrich their minds with the biblical scriptures or such wisdom, would enhance the success of our telling well of this “story of us.” After all, life is a story that we are telling ourselves through our doings—the goal of which is a perfect bond, that we be lovingly ours, *our very own*.

A wise thought could be to enable the womæn to manually take the biopsy or sample whenever possible and to have a direct part in preparing the DNA material for use in the effort of fertilizing an egg of their accord in the making of a child. (I chose this particular sequence of fertilization process because of how it seems, in our world today, that the child raising effort has diverged toward stagnation in recent history—as such, the considerable lack of male gratification in my design seemed, to me, appropriate to the situation in the current framework of society. The pleasure of the standard sexual paradigm is too much to be warranted by

the years of often loveless toil undergone by such a significant portion of parents in the digital age. And yet, there is still hope that the future could hold enjoyment if conception is initiated realistically, which is the object of my intent for hanging out on the better cross, which I call the surgical table by which the DNA material for fertilization of a child is obtained. For these reasons, this process of conceiving made sense in my logical consideration of the matter.

The woman, as part of her women, would then carry our child toward term, perhaps enjoying her pregnancy as well as enjoying planning the myriad of ideas that the child could learn or be a part of. Overall, my hope is that the women of god would band together as a family, being served by one another and serving each other, when possible, as well.

What would our child be called? For *he* or *she*, it should certainly include the concept of a name—reputation—being, “Who do you say I am?” (Favoring such a rite of identity, making it into more of a question, would alleviate expectations socially and facilitate the more-likely possibility of exceeding them.)

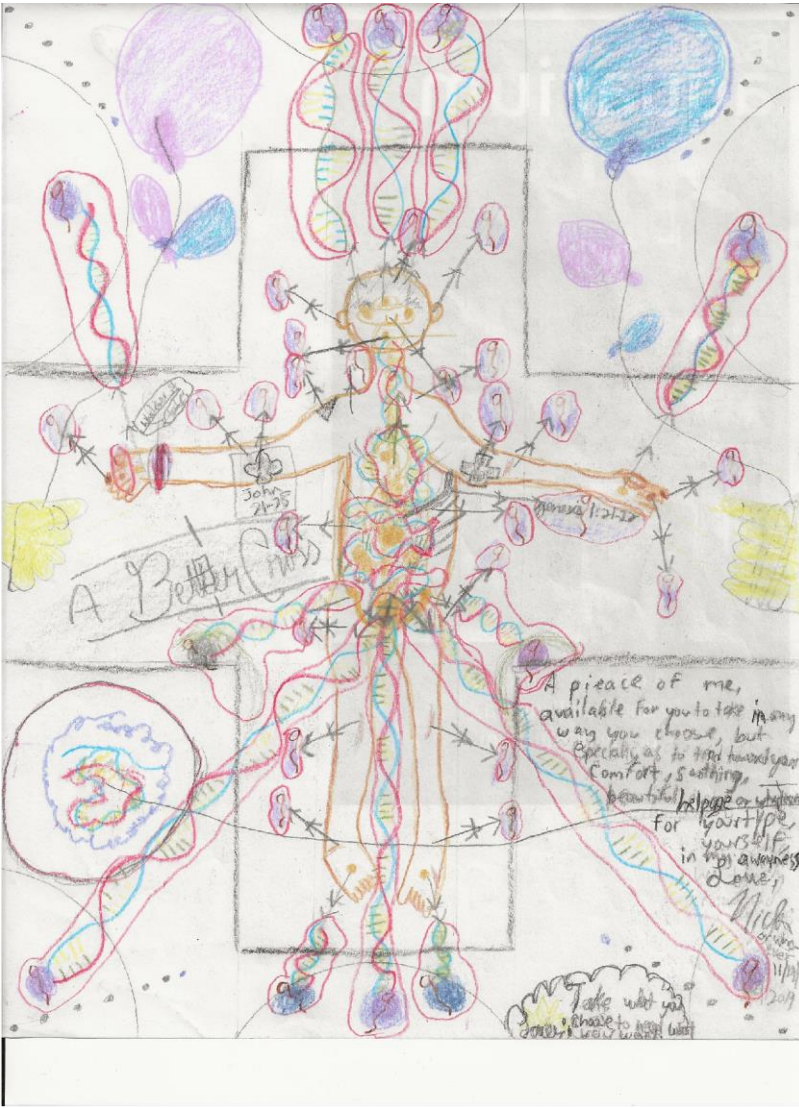
The womæn would follow to her heart’s content whichever regimen of raising the children she wants (and inclusion of the arts, and such as that, would be lovely). It would be excellent for the children to have bonding time with one another, because their lives are in a sense intertwined for life. For raising the children, the mother should have heavy consideration of what to do, whether it be raising the child herself, with one or two or three of the “self” men in support, with another one or set of women in support, etc. The aim of that decisionmaking process should be sure, so that the children can be raised well, given the unique circumstances of this group and its life trajectory. Some examples are MMFFC, MMFFCC,

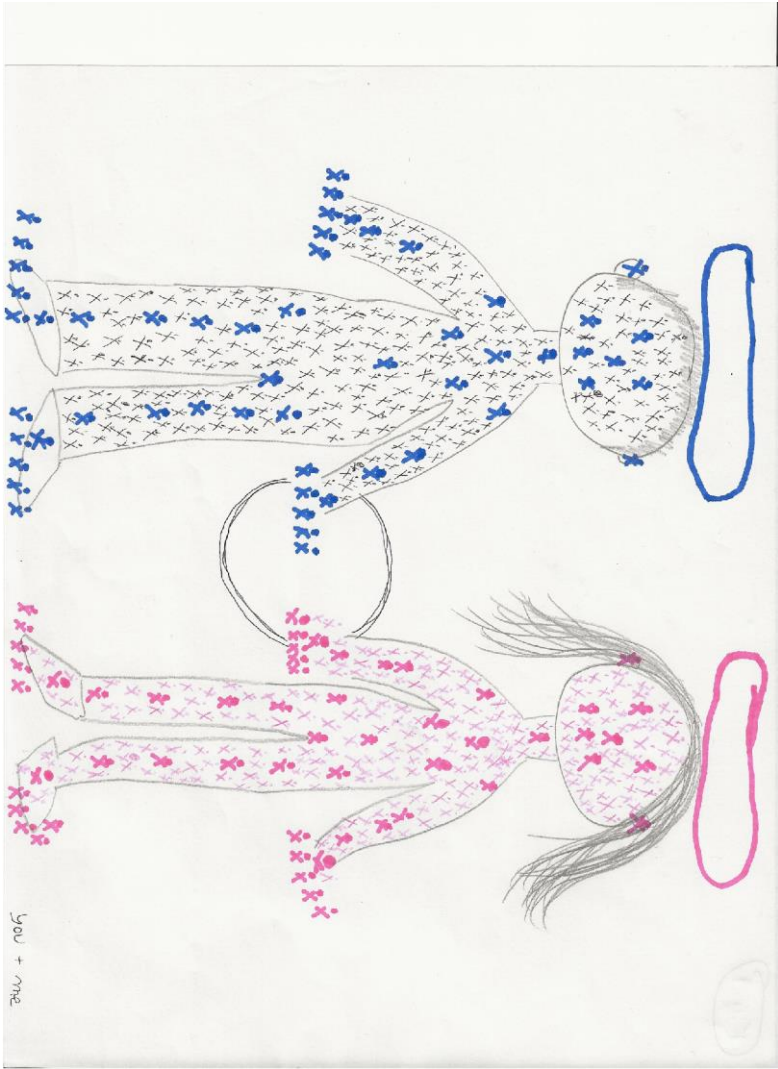
MFC, FC, FFC, FFFC, FFFCC, etc. As the babies grow through the caring women and helpful “self” of men, the hopeful arrangement is for us all to tend toward gathering together, resembling more evidently *he* and *she*—the body of god.

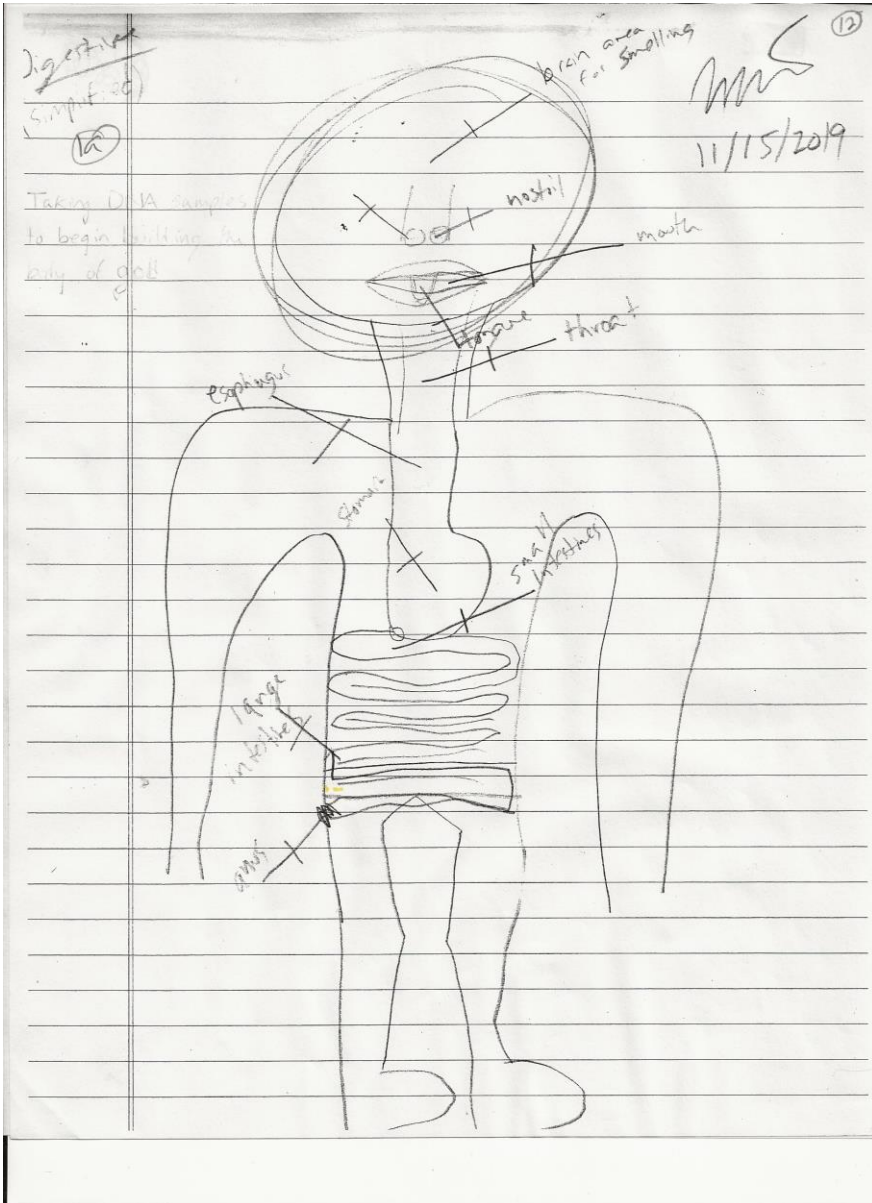
Remember, the process of taking DNA samples is *the effort to begin building* the body of god. The children of this way are conceptions in the style of Genesis 2:22: a recounting of the making of a person from a rib. These are, with the analogy of a house, the supports that lovingly make possible a complete home. From that point, *the effort to sustain* the growth of the body of god entails using the analogy of the human body’s digestive system—and how it processes food and drink—so to also include prepared outside individuals in the effort.

Using the digestive paradigm, figurative and literal eating and drinking brings a fuller life to the body of god. Medical education about digestion and how it works makes possible a methodology, an analogy, of bringing in whole groups of people, where they can serve and enjoy with one another the body of god and its friendships and service to others. God’s oversight of this and other bodily functions is essential, imperative, in the pursuance of a healthful life. The hoped-for dynamic is a family meant to have a good time doing worthwhile, serviceful works together, forever and beyond.

Random Stuff from Some Guy with Schizoaffective Disorder







The body of god slowly begins to take shape, as children are born and the figurative bodily functions (like eating or drinking) make the bodies of the body of god. The figurative digestion process, which involves the incoming of people, resembles something like a group adoption into the family. The figurative eating action has the capability to grow the body quickly and responsibly, if the body of god is considerate about its “eating” habits and choice of “diet.” However, the body of god itself should decide the pace of such things.

The rudimentary diagrams that follow are available to affect a basic understanding of how the body of god could figuratively eat and drink, defecate and urinate. The concept is based primarily on analogies from the medical field. Overall, I think it is a prayer to god as to how god would like to arrange the body; please use prayer, coupled with confidence and trust in god’s ability to balance the body of god on faithful terms.

In the body of god, the “eating” of meals has multiple parts—it involves the people of god eating actual food, and it also involves the initiation of an admittance pattern for outside individuals to potentially, possibly become a part of the body of god. The reason it is a possibility is because the body of god will respond to how it feels upon “eating” the figurative food of additions to itself.

In the figurative food and drink, eating and drinking scenario, either or both of the subjects—the body of god or those to be entering the body—could serve the food and drink or be waited upon. Which should be preferential? Remember as well that the figurative food entering the body of god has the optional possibility of leaving or becoming the body of god. Which could happen depends on many factors, such as interpersonal chemistry, fitment, the mood of the body of god, the readiness of the

figurative food and plenty of other reasons that would affect the figurative digestion of new individuals. The goal of this entire pursuance is to maintain a body of god capable of answering the questions and prayers of the world consistently, and to enjoy life together.

The members of the body of god will react to newcomers, and it could be as predictable as is bodily health. The reaction to figurative food and drink depends on what happens—what is said, or made known, or realized during the figurative digestion process. The figurative digestion process is run by the sentiment of the whole body of god. It is also perpetuated by the analogy between medical details of how a human being works, as applied to a group of human beings—the body of god—who would congregate in a personified formation of persons. In other words, the figurative digestion of the body of god has a pattern, but it is also malleable enough to depend on circumstance.

For the purposes of understanding what it is like, the body of god could be thought of as a special group or club, highly organized by analogized, commonly-held medical tenets about how the human body is to function. The welfare of this growing people group is managed by the interpreted health analogies of individual persons. Possible additions to the body of god are influenced by those body of god members who represent saliva, gastric juices, etc., and those who think and function in regard to the intestinal tract and where and how its nutrients are absorbed into the rest of the body. Similar body of god people would also potentially be involved in excreting individuals, according to circumstance and the needs of the body as a whole.

① **COMPARING THE BODY'S FIGURATIVE DIGESTION (ADAPTANCE) SYSTEM TO THAT OF A WORM, LIKE DAVID'S PSALM: (25)**

"Worm and not a man"
Psalm 22:6

Study digestion patterns of worms

They probably massage the food with their muscles and use gastric juices to make them cells of the body, though

(note: kind of like speech & wisdom discussions of the food)

in

EXISTS IN BODY

Worm number

note: body is made of new stuff

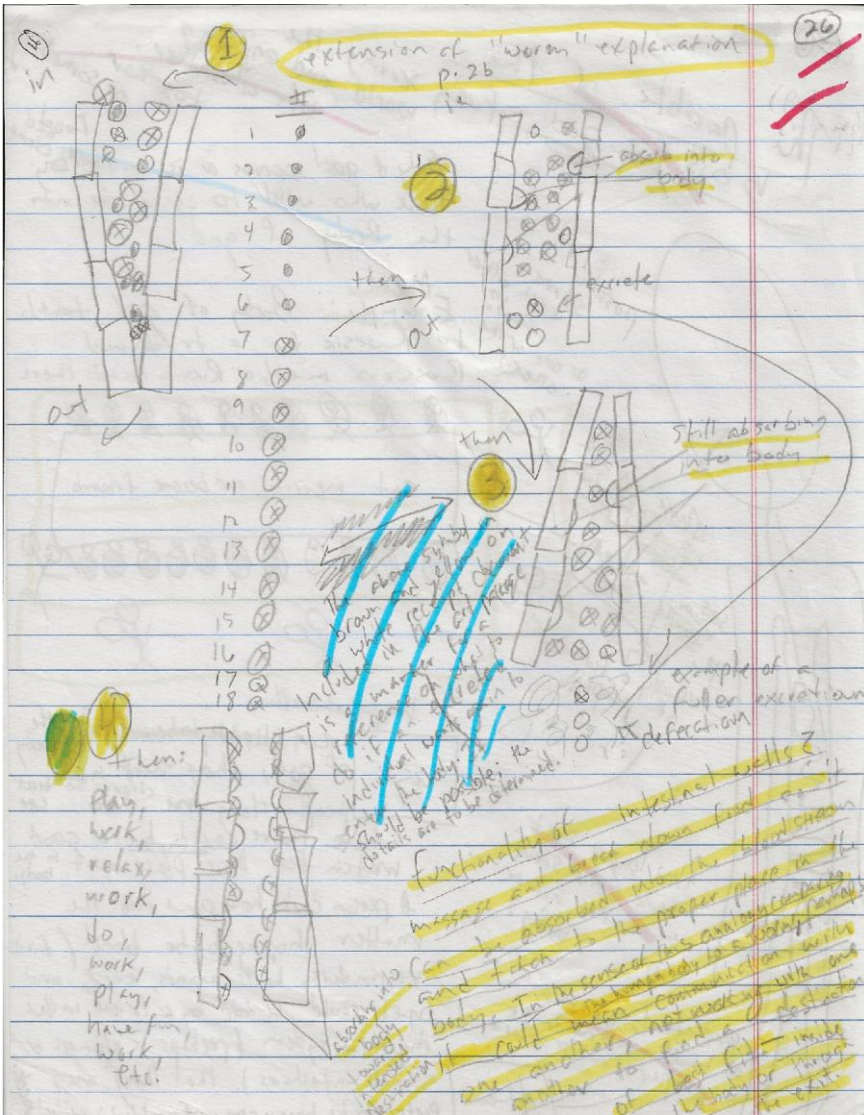
out

Mark of/invoking:
ethnic group
nation group
residence group
religious group
etc.
family groups
friends groups
extended family groups

met of 6

prior staff of 12

is learning about how the body works and seeing what might happen if it's a nice fit. I want to have a house



(20) The Parable of the Body of God: fully serving the world and enjoying who celebrates it. (21)

Body of God comes or is recruited by those who wish to assimilate into the Body of God.

Example: Body of God travels to Russia for a traditional Russian meal.

Could result in body placement.

Then, figuratively eaten.

Those who wish to join the body.

Then.

The body is actually a formation of people.

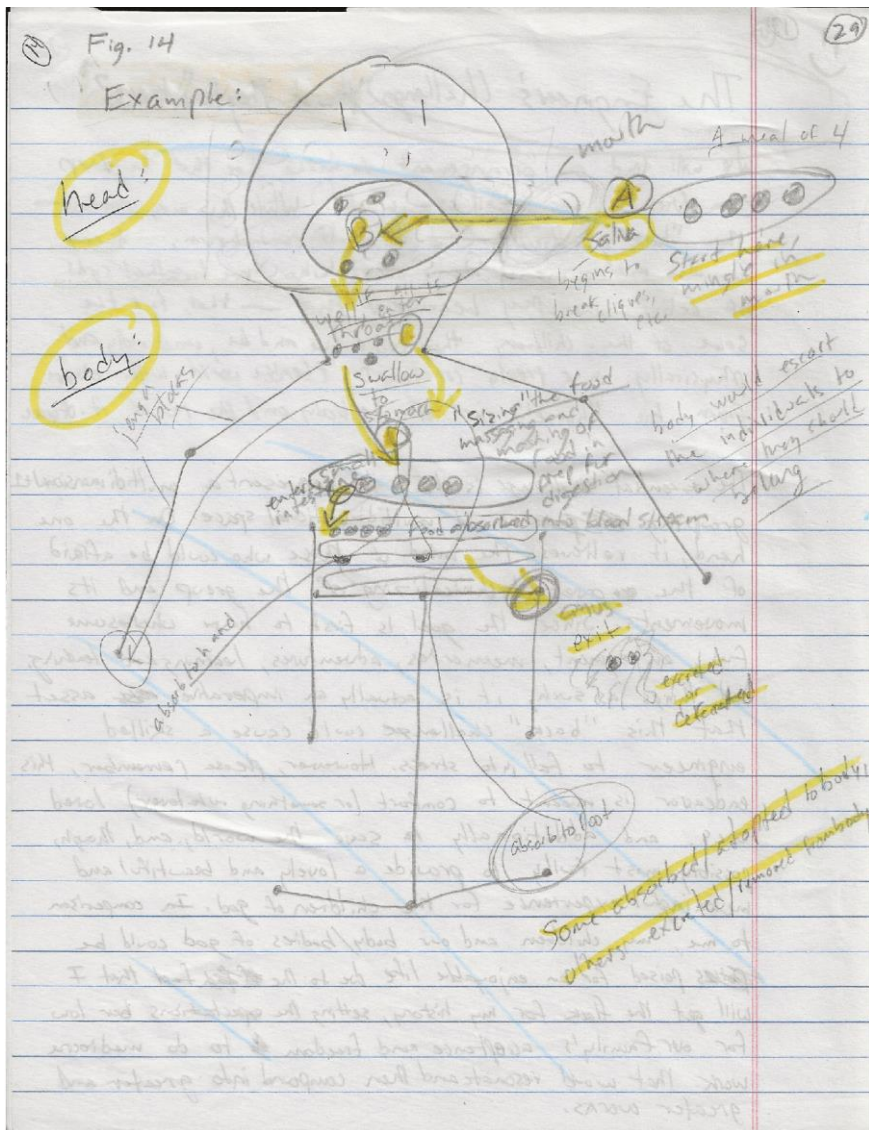
How long a short... calls itself... body?

exercised, variation of body movements, or proper from a place.

Then.

as ^{optionally} they get out of the body of God, they meet new people along the way to see where there could be a good winter for his placement.

A person could have gone into the matter hoping to be liked (the responders, both ways, etc) and yet could be told by a friend in the digestive system (friends, enemies or some advisers) that they were going to see how matters, where God.



The metaphorical digestive system of the body of god is imperative, because it is the primary way in which the body of god is built up into selves. Though the process could be understood with more complexity, a simpler way of thinking about it may be more helpful at first. David's psalms say: "But I am a worm, not a man" (Psalm 22:6 or 7). The figurative digestive system of the body of god can be thought of like a worm, taking people in through the mouth, processing them organically and such, and deciding mutually who can become specific parts of the body and who should become waste products of the digestion paradigm.

The following "meal" in / out example explains what could happen to the body of god in a possible "meal" scenario. In the case of the explanation of Figure 2, the figurative meal involves 20 people, of which 17 are given placement to work with the body and 3 of which are excreted by the digestive system. (Keep in mind that excretions of some sort could also include individuals who are from inside the body of god, in the process of leaving, in addition to the current "food.") In other words, the 20 people enter the body and are treated according to how the body functions: fundamentally as an analogy to how the human body builds and maintains itself.

For example, since saliva begins the digestive process in the body, a 20 person clique of a figurative meal might be intelligently dispersed in the mouth by the body of god's salivary people. Then, they could be brought along slowly or individually or in some appropriate order through the figurative esophagus and into the figurative stomach, where the body of god could get more serious about why the 20 people are there and what are their intentions, and so forth. A figurative burp along the way could represent someone involved in the "food" absorption process deciding instead to leave the body. Perhaps the people representing the gastric juice

could have primary involvement in that, along with the bile as the procedure tends more toward the figurative small intestines.

Consider as well that there are various “bodily substances” or “bodily gasses” that would play a role in the figurative making and sustaining of a healthfully-inclined body of god, such as: “saliva; burp; vomit; tooth-film; exhale of air; mucous; sweat; hair; earwax; oil; tears; for *she*, breast milk; blood; sexual fluids; hormones; pus; flatulence; fecal matter; urine;” etc. These metaphorical bodily functions are helpful to guide as well as explain the actions of the body of god when knowledgably used and contemplated with faithful intent.

Additionally, keep in mind the functioning of body parts like the “salivary glands, organs such as the spleen, neurochemistry of the brain, the gall bladder, thyroid, prostate, lymph nodes,” etc. Remember organs like the “lungs, liver, heart, reproductive organs, kidneys, the veins and arteries of the body,” and more. How can we use analogies of the parts of the body to seek health in the function of a people?

The use of the body of God is how the world above learns how the entire universe works, which is the key to solace in relation to the things that are bogging the world down.

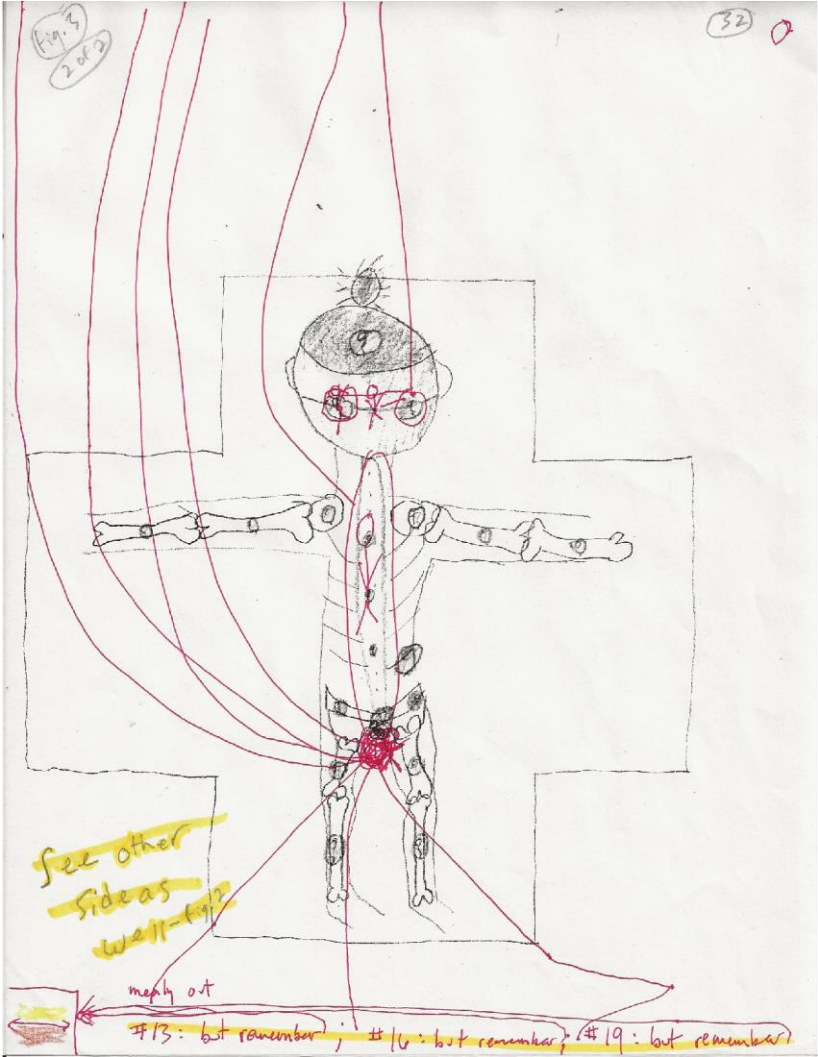
Most importantly, it is how Christ explains to the world, to God, why he left heaven.

Plan: Why, how, to Who.

The following meal in /meal out example explains what could happen to the body of god in a possible meal. In this case, the figurative meal involves 20 people, of which 17 are given placement to work in the body and 3 of which are excreted by the digestive system. In other words, the 20 people enter the body and are treated according to how the body functions, yet as an analogy to how the human body builds itself. For example, since saliva begins the digestive process, the 20 person clique might be broken up in the mouth by saliva people. Then, they could be brought down slowly or individually or in some appropriate order through the esophagus and into the stomach, where the body of god might get very serious about why the 20 people are there and what are their intentions, (i.e. gastric juice) and so forth. Here is a transcription about the placement details which are written in red in Figs. 2, 3.

	Placement?	Placement?
1) visually-inclined, creative	✓ (11)	Believes deeply in Nike's tattoo about the cross being beautiful ✓
2) skilled in carpentry	✓ (12)	is quick moving and ready to enter or exit the body when situation calls for it ✓
3) world traveller and knows how to navigate	✓ (13)	likes what we do but lacks understanding, etc. (11) ○
4) dancer	✓ (14)	has studied waste biology and waste biology ✓
5) keen sense of smell, creative yet organized	✓ (15)	considerable knowledge and know-how about various vital organs ✓
6) ambidextrous artist	✓ (16)	○
7) familiar with high level conversation things	✓ (17)	etc. ✓
8) eager to serve but may need translation	✓ (18)	etc. etc. ✓
9) believes skin is important (wants leave)	✓ (19)	○
10) has skills to interconnect mind and body through communication	✓ (20)	✓

If you follow the red lines, you will find placements of people that make sense, i.e. #4 - Dancer - left foot, or #9 skin-travel person - right shin



The process of mankind being “born again” begins more doable, focusing more on the outer body parts, and then expands in complexity to include more of the inner body parts and their functions in the context of the whole body as we organize its interpersonal relationships and hone the medical health analogy. A question to consider might be: What is the “better” order of body part development of the born-again birth of the body of god?

What are the whys and hows and whats and wheres and whens of this development?

“Now he has obtained so much more excellent a ministry as he is mediator of a better covenant, enacted on better promises” (Hebrews 8:6). This project, overall, is meant to be transparent and open-source—a simple, straightforward, meaningfully-fun experience and service to the world, remembering by one another the love and betterness of the servantedness it requires to serve the world together well. For the reason of the parable functioning properly, my body—which has been given away to this cause—is the limited resource that makes the endeavor and a “better cross” possible. Whether I am dead or alive, my body is available for use toward common goodness in the world.

The body of god could grow by my body being taken into a hospital setting and having comprehensive biopsy or sampling surgeries. Or, it could happen through government or otherwise collection of DNA during travels to various areas of the world. For example, when I traveled to Russia in August 2019 and they took a sample from my right, inner, lower index finger, etc. Both approaches have their reasonability, so I will wait to see what the conditions of the world call for, and hope to stay prepared to say yes to either circumstance should the time come. And I ask in prayer: god,

please decide—in love—how and how long you will keep me here for us all?

What remains to be done in this process has much to do with worship of god through the pentinity—that is, having love of the members of god as 5 in 2 in 1: holairspirit, son, father, mother, daughter. (Holairspirit is a reference to the spirit of god, more humbly understood—like the Son of Man is such a humble title for Jesus—and intended to have both male and female characteristics.) God can be understood as 5 in 1 and prayed to as such, “for, from now on there may be five in one family segmented: three on two and two on three” (Luke 12:52). In addition to being thought of as 5 in 1, god can also be understood as 2 in 1: a women and a men; a mom/daughter group and a dad/son group; a last nation of Eve and a last nation of Adam. Understanding god in the context of the pentinity is part of the process of healing the ramifications of the fall of mankind by bringing those of both sexes into the ownership of creation. By being part of the fullness of god, as it was and is intended since the beginning, it becomes possible for us to together take responsibility for the world and its condition. Being one as such is an inheritance for us all.

Figurative bodily functions that are worth considering:

I include for consideration the elusory (yet eventually understandable) bodily function called “too,” and also blood, air exchange, sweat intermittency, sexual fluids emittance, urine making, breast milking, defecation process, saliva intermixing, flatulence dynamics, situational burping, and bile digestive assistance. Figurative blood is a body role associated with many aspects of group interchange, such as distributing essentials to the areas of the body that can systematically use them. It is to be known for interaction response, remediation and propelling of action.

It has a reputation of being fast, although actual performance depends on ability and environmental luck or challengedness. It is currently thought to be important to the body functionality. Figurative air exchange is useful to the body for the purposes of interaction with available individuals who are of the surrounding environment, coming and going and perhaps, possibly, coming again if adequately changed so to be compatible with body functionality. Hospitality and organization is a theme to be regarded when it comes to the bodily function associated with air filtration and usages. A varying set of opinions of surrounding individuals is anticipated, which means that our air processing selection and collaboration is necessary as it influences some society. Air quality, or, moreover, figuratively, the crowd of individuals near to the body team, affect the way in which the outside world is utilized, impacted, and to some extent socially recycled by the body system. This function is associated with the hospitality having to do with facilitation of favoritism in the picking and choosing or otherwise curating those who can interact within the working body. Air would work with figurative blood and organ systems to address common and worthwhile means of being together in the reality of the situational environment that is acknowledged variously. Some additives that airs could intentionally contain are essential to awareness of happenstance within the social interchange activity possible for the body's work and its tendency toward promotion of flourishing. (See "43210987654" or "Scrollup" air intake interaction as it importantly pertains to assistance with a type of public relations mentality and social authorship ability of the body of god as a whole. Public relations is literally handled, socially, by the figurative circulatory system, led by the figurative lungs—those who process the available individuals who constantly come and go and perhaps differently come again through the same venue. By choice, the body of god can figuratively inhale "special" air that makes it

aware of the biased happenings of the universe. See the 43210987654 chapter for operational details. Its influence of possibility pertains, actually, to nanotechnology—of all things—and its ability to cohabitate symbiotically with the functions of the human body through social engineering and wonders of electricity.) The mixing nature of air is vital to social structure happenings of a functional body. Next up, figurative sweat is the collective group's way to usefully release individuals of common origin (water) associated with useful excess (salt and chemicals, kind of, sort of) for the body to socially mediate when challenges occur. It's debatably known expulsion that somehow helps the overall group toward relationally sustainable social functionality as perhaps even lovable individuals would be sent away for pursuit of balance amongst the otherwise remaining body. When it is too busy (hot), individuals of sweating notion proximity may be told to leave cordially changing the social busyness of the body interactivity levels (temperature). Such stabilization efforts are matters of wisdom. During work and play, the body wants to seek stasis, politely releasing incompatible individuals as an effort-based social reality dynamic to work on well. Though perhaps at times counter-intuitive or puzzling, the sweat ph bodily function requires 0 effort at best, and adequate trusting extremes at least. In imagination, such individuals as to be rated subjectively may be released by the body via the skin, otherwise known as the layer of group individuals comprising the physical limits of the body, where the interior social collaboration activity meets the exterior of physical reach. On another note, the body makes sexual fluids, desiring socialization with members of specific controversial parts of another body organization. At intimate interaction times, notorious social cliques of one body group intuit a desire to be near and close, in a type of intermingling, with others of a motivated section of consensual individuals associated with sex acts, which they express by

tending outwardly toward the outside of a specific area of the body, hoping for intimate relations with the others of a somewhat similar area of the body. The figurative secretion of wetness (a situational and regionalized build-up potential of designer character individuals) near the edge layer of the body parts in question become differently active, expressing their desire for contact together. As a whole, the bodies decide whether to and what to do, if a sexual type interaction should occur fatefully together. Acting on such inclinations is a matter of option.

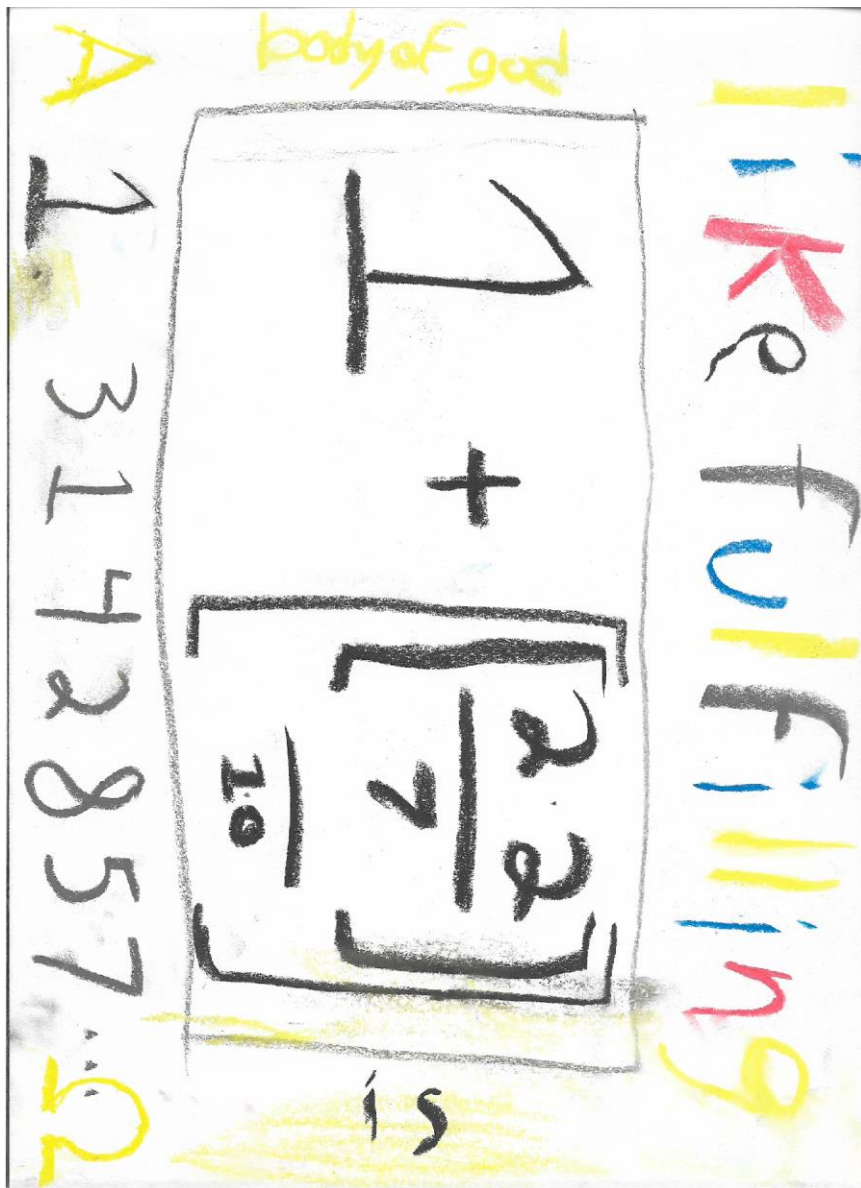
When a drink is had, or in this case when the individuals of the overall body have a drink as a group, those associated with the mouth and the digestive filtration system begin the process of making urine. The quality of this concentration of water and chemicals diversion process happens through the influence of the incoming individuals (the figurative drink) upon the social situation actualized by the actions of those of the body who process drink, judging some to leave the place and others to stay if subsequently chosen as somehow, some way advantageous. A popular belief suggests that pee ought to be utter discards of relationships, however an astute observer may incline toward a wholesome process of urination such that counter-intuitiveness would support a polite lack of selection for a body keeping the particular individuals it chooses while essentially fertilizing the world by letting go of those who it might have otherwise wanted to associate with. The actual filtration process of socialized drink-having depends on the mood of the body. The essential concept is that an incoming group of individuals would simultaneously have drinks of some sort, potentially, with the organizational area of the body designated to be in abundance of selective hospitality, defaultily inviting (by attitude and understood situation) particular newcomers to stay, work and play, to the extent that the effort is sufficiently revealing of newcomer intention.

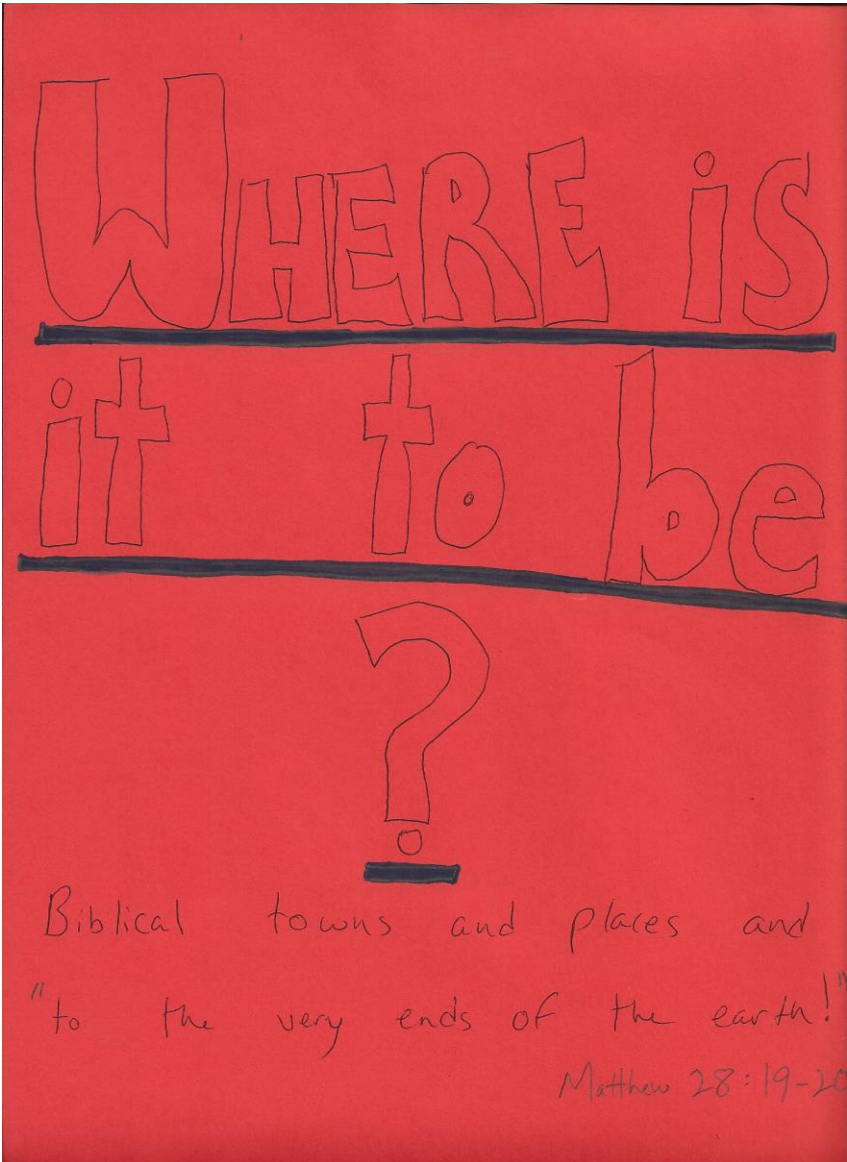
Others will lack that invitation, going, signaled by urinating, of course. The mystery of whether the figurative urination groups could return again depends on peculiar happenstance with an awareness of functional physical matter recycling views of both the body and the public onlookers.

Another bodily function is the development of breast milk, which means the systematic collaboration of individuals simultaneously in two areas of the body. The substance of milk has to do with the enriched character of the individuals who get together (due to situational circumstances) with an able exudence of relative wisdom to share with the one who consumes such a thing—one who essentially invites those of that substance to come into the body through the mouth. The simultaneous assemblies are collectively intending that a potential consumer, or in this case an organizational body of individuals, would through a sucking method invite them in to be digested according to the inclinations of drink intake hospitality.

Story progression draft: expectation of stages involved

Covert spy gullible average averagers military averagerers spyers medical
medical corporate corporate religious faithful real real outcasts fringes
other military medical porn fashion celebrity rich quasi-celebrity mean-
satire compassionate genuine nice normal normal normal science art
anyone





Where is it to be?

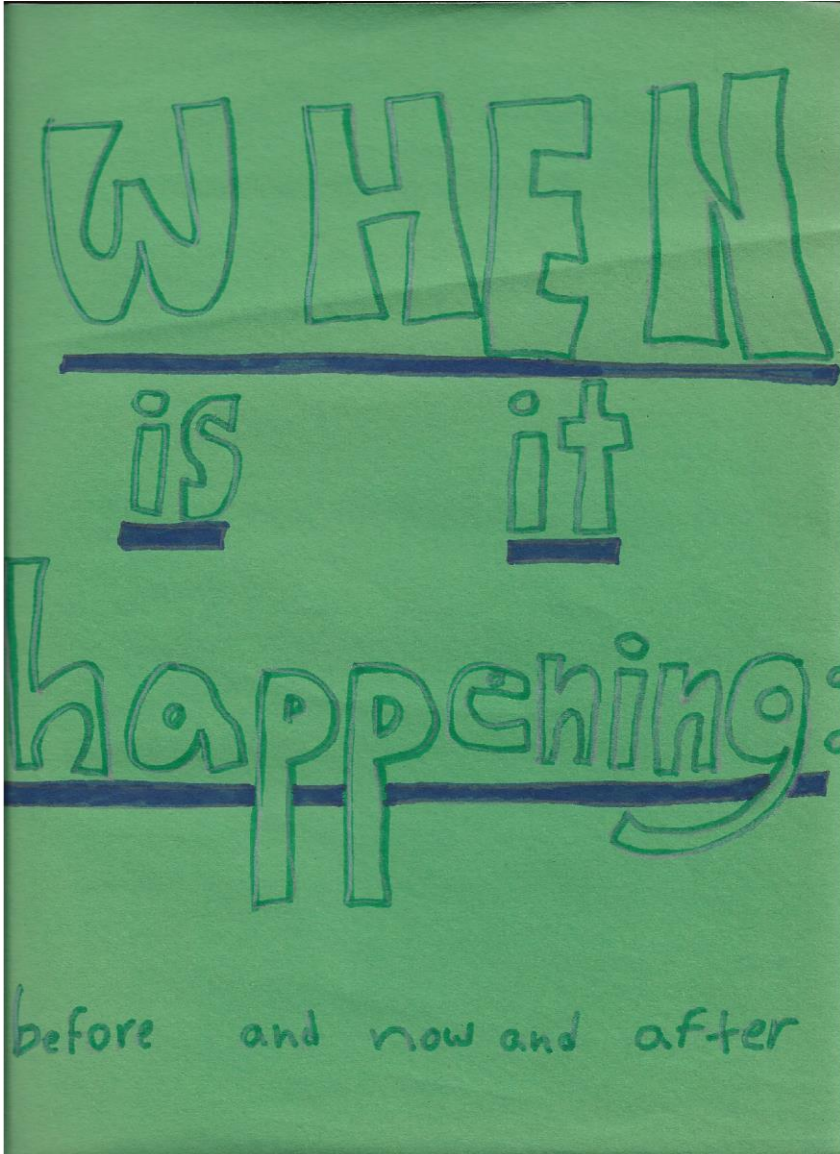
Biblical towns and places and “to the very ends of the earth” (Matthew 28:19-20). Where could the body of god go?

The 7 (i.e., many) nations of the world through use of the “67th book” of Scrollup (to be described later), including places like Londonderry, NH, USA, various places in NH, USA, Middleton, MA, USA, various places in MA, USA, various other US states, Italy (Rome, Vatican, Venice, Pisa, Florence, San Gimignano, etc.), Sicily, Turkey, Spain, Germany, Russia, France, Aruba, Canada, Bahamas, England, Scotland, Malta, Greece, etc. etc. etc.

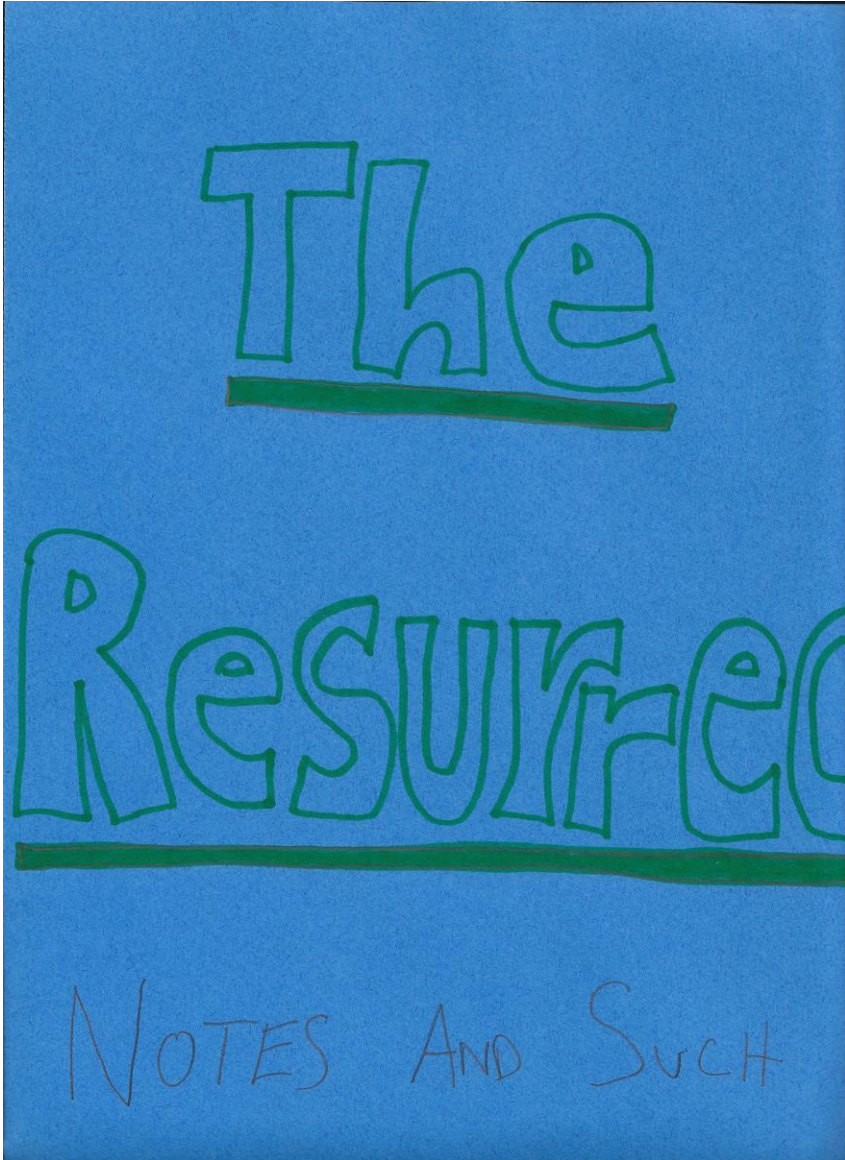
Through use of books 1-66 of the bible within the Scrollup utility, various towns and regions and countries and destinations such as:

Israel, Palestine, Galatia, Peniel, Ethiopia, the Temple Mount, Jerusalem, the Mount of Olives, the Hinnom Valley, Gilead, Gethsemane, Canaan, Nazareth, Samaria, Phoenicia, Persia, Judah, Armageddon, Phrygia, Antioch, Troas, Pisidia, Pamphylia, Perga, Iconium, Joppa, Mount Sinai, Haran, Parthia, Media, Elam, Mesopotamia, Babylonia, Euphrates River, Jordan River, The Nile, Laodicia, Philadelphia, Sardis, Thyatira, Smyrna, Pergamum, Ephesus, Egypt, The Red Sea, Jericho, various mountains, various caves, Colossae, Crete, Thessalonica, Philippi, Macedonia, Corinth, Judea, Asia, Achaia, Cenchreae, Atlantic Ocean, Pacific Ocean, Mediterranean Ocean, Rhegium, Syracuse, Alexandria, Puteoli, Syrtis, Salmone, Cyprus, Phoenix, Damascus, Cilicia, Tarsus, Caesarea, Caidus, Tyre, Ptolemaius, Kir, Calneh, Hamath, Gath, Bethel, Kerioth, Teman, Bozrah, Tekoa, The Dead Sea, Rabbah, Decision Valley, Lebanon, Gibeah, Schechem, Mizpah, Mount Tabor, Jezreel Valley, Ammon, Greece, Ulai River, Elam Province of Babylonia, Troas, Milletus,

Mitylene, Assos, Chios, Berea, Cappadocia, Pontus, Libya, Cyrene, Arabia, Cana of Galilee, Bethany, Tiberias, Bethphage, Siloam, Ninevah, Chorazin, Bethsaida, Capernaum, Lakes, Deserts, Gerasa, Caesarea Philippi, Decapolis near Galilee, Cyrene, Lake Galilee, Gadara, Zebulun, Naphtali, Hadrach, Tigris River, Ashkelon, Gaza, Ashdod, Philistia, Assyria, Moab, Ammon, Sodom, Gomorrah, Thebes, Put, Acacia, Gilgal, Bethazel, Beth-Leaphrah, Maroth, Moresheth, Achzib, Edom, Southern Desert of Israel, Phoenecia, Zarephath, Sepharad, Teman, Gog, Magog, Travelers' Valley, Migdol, Aswan, Helbon, Zahar, Vedan, Javan, Uzol, Uz, Sheba, Raamah, Haran, Canneh, Eden, Asshur, Chilmad, Mount Hermon, Bashan, Arvad, Bylbos, Lydia, Tubal, Meshech, Beth-Togarmah, Dedan, Beth-Jeshimoth, Baal-Meon, Kiriathaim, Libnah, Jordan River Valley, Mount Carmel, Bashan, Ephraim, Nimrim Creek, Eglath-Shelishiyah, Horonaim, Kir-Heres, Rabbah, Aroer, Dibon, Holon, Jagzah, Mephaath, Nebo, Beth- Diblathaim, Kiriathaim, Beth-Gamul, Beth-Meon, Kerioth, Bozrah, Luhith, Horonaim, Shechem, Shiloh, Maaccah, Southern Desert, Topheth, Uphaz, Tarshish, Memphis, Tahpanhes, Achor Valley, Kedar, Sharon Valley, Mount Lebanon, Bashan, Carmel Forests, Tema, Kedar, Jazer, Sibmah, Heshbon, Elealeh, Kir-Heres, Zoar, Eglath-Shelishiyah, Luhith, Horonaim, Nimrim, Shulam, Beth-Rabbim, Tirzah, Mount Amana, Senir-Hamon, En-Gedi, Gilead, Manassah, The Red Sea, Mount Zalamon, etc. etc. etc.







• The body of god is the resurrection.



Summary

There is a plan for resurrection in place for the body of god to use “Scrollup,” later described in more detail, to physically resurrect disabled individuals all over the world from the places they are cared for by their respective governments. The plan involves using Scrollup book 67 content juxtapositions so that the world can ask that individuals be resurrected from specific countries or areas, or some other useful identifier. Disabled individuals span the gamut of disability, but the primary hope is to resurrect those who, because of body atrophy, are left with close to only a brain remaining.

The governments have likely intended to rescue them by saving and keeping them, but the lack of funding has probably been a limiting factor in their ability to do so. The prominence and low cost of VR make it a simple solution to the problem, yet the goal is to bring loved ones nearer to us, which may involve making them a new body. The body of god could potentially raise money for this reason using TRI (Tax Rate Index) or simply by advocating for the issue and listening when the world communicates, through Scrollup, a hope or a question or prayer to resurrect a group or groups of innerers (those who are readier) from

(a) specific government(s). Such disabled individuals could relatively easily assimilate into the body of god via a “figurative meal,” for example. Or, they could be “figuratively excreted” by the body of god at some point and be reunited with loved ones—coworkers or family, etc., while still having a connection to the body of god. In other words, it is possible.

Details

How soon could it be? How could it be funded? (TRI, gifts, etc.) The resurrection has a cost, monetary or social, etc. At its essence, the cost is really about working together in consistent timing for a common purpose. When it becomes possible to do that, we can pay for or manifest the resurrection for those who are paralyzed or stuck in a sort of suspended state. As mentioned, physical bodies may need to be grown (or remade) depending on the conditions of individuals, which are likely various.

The pattern or order of resurrected people should be strategic—being both scientific and artful—done in love and care. Since the goal is to resurrect all, it would make sense for it to be true for the set of possible resurrections to contain anybody at all, independent of what they have done in any part of their lifetime. The bible contains a reference to “the resurrection of the righteous and the unblameless” (Acts 24:15). A fuller resurrection would be doable if we approach it with this particular mindset—that anyone could be included.

Being a matter of faith and tacticalness, we should conceptually consider the falling or rising of heavens levels. (Remember, the apostle Paul referred to the “third heaven” and such mysteries (2 Corinthians 12:1-4).) People working in fields such as cosmology or physics could be quite useful in determining an aggregate balance of routes for such purposes. I drew a basic model of ideas concerning the resurrec on a \$1 bill that I left at an Islamic Center in N. Reading, MA, USA—its concepts and those of this paper are complementary. One of the drawings identifies the heavens as a snake that has had a tendency to extend its tail as time goes on, as another VR-type universe develops. The goal is to quench this tendency by using, in practice, “a better theology.” In my estimation, this can be accomplished

as long as the attitude toward resurrection is closer to the “resurrec” mentality, and that falling and rising from the created heavens is considered orbital- esquely.

As such, experts in fields like space could help with “a better plan” for the process while the concept of “better” (along with necessary mixing of “law” and “same”) slowly enables a fuller “rolling-up of the scroll” of the heavens (Revelation 6:14; Isaiah 34:4a). The body of god, with use of Scrollup, explained next, is instrumental in the process of slowly decelerating the expansion of the heavens and situating it so that we can together return toward the first heaven, resurreccing along the way with one another.

treat others same

Me You

treat others better

Me You

You've heard it's been said to treat others how you want to be treated.
I say, treat others better if willing to have the same.
Better is more work.

like law

~ same

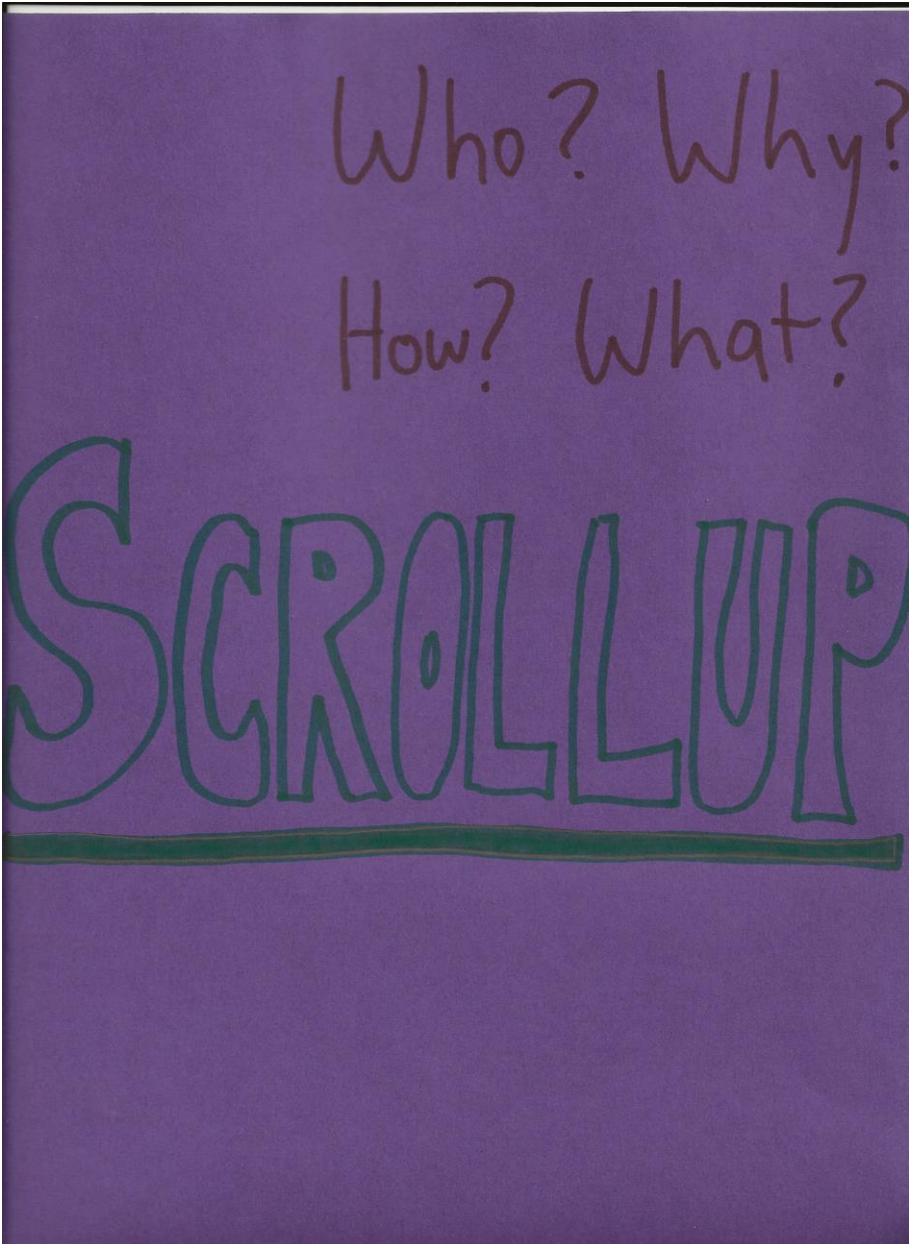
like faith

~ better

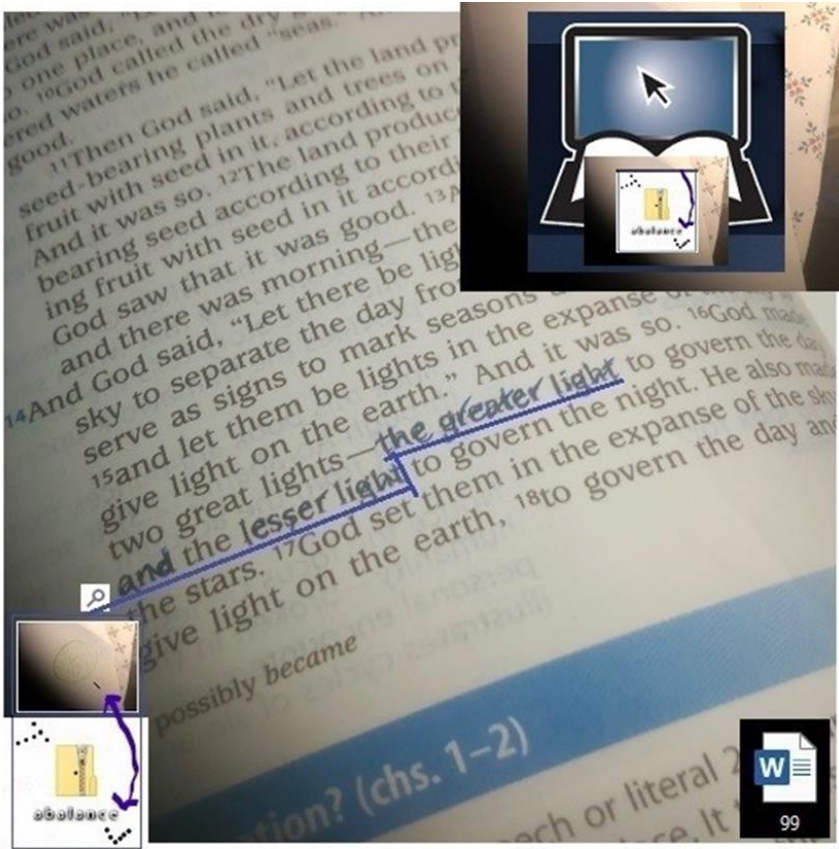
sacrifice



43210987654



Scrollup: Who? Why? How? What?



Summary

“43210987654” is a concept for a social media computer application that people use to figuratively sculpt the bible, emphasizing ideas that are temporally relevant to individuals according to their life vantage. Available media for this purpose are the 66 common books of the bible and a 67th book, embedded in book 1, containing various media from my life. Two instances of the main Scrollup algorithm run: one for the 66 books and another for Nick’s real-time book 67, embedded in and accessible through book 1. By people figuratively sculpting and emphasizing information

from the 67 books, indications to the body of god and people around the world would be evident for the purpose of taking action to resolve world problems, issues and even to present opportunities.

In other words, the bible would be repurposed to serve, for those who interpret its social media aspect in detail, as a source of prayer for affecting meaningful change in the world. It

would be interpreted in real time by experts who would intuitively assess the aggregation of figuratively sculpted bible texts to make large-scale decisions, such as intervening to supply aid to a country in need. The scriptures can be repurposed into a social media communication device, and expert interpreters could provide indications of what the body of god could do based on people's use of and emphases of the biblical text and Scrollup application as a whole.

Scrollup is the primary tool that the team would use to do its work in the world; it is flexible to be changed as the world sees fit and pertinent, conditional on the body of god's view of what is the moral or better way for the work to be done. Scrollup is a tool for the dreamers, the ones with faith, to utilize, so that anything could be accomplished if we work well together; it is for the ones who seek to mix the old (scripture) in with the new (clipped and curated 67th book media associated with Nick) for an interpreters' mixture of topics with options and possibilities for the future. It is meant and equipped to pursue artful peace among neighborhoods or nations. It makes real the possibility of millions or billions of people to collaborate together on bettering the world in the spirit of love, compassion, service, meaningful enjoyment and togetherness.

Book 67 is embedded as something like a link from a phrase in page 1 of the bible, leading to information organized similarly to the main body of

text—the 66 common Christian bible books. It provides a means for the inclusion of a myriad of ancient and current media to be brought into direct usage by the body of god. Placing emphasis on the book 67 phrase link, “The greater and lesser light,” in turn emphasizes the organization of media material therein. The 67th book is like a Scrollup2, having its own Scrollup incidence within the main Scrollup entity. It uses curated, edited media like writings, photos, artful pictures, watched movies, regular and wiretapped audio or video or such, and any media-collage editions or formations of these that make the content easier to interpret and understand.

Intentionally including specific things in the 67th book makes it possible for things like Nick’s library rental of the Koran to be visible, or his University of Massachusetts course on world religion from his educational transcript to be accessible. In a similar way, subjects on science or history or physics or biology or cosmology, or charitable volunteer group organizations, or church preaching, or other events and manifested ideas can become useable and organize-able via the 67th book.

In the real world, interpreting Scrollup could be challenging. It would involve the creation of a new sort of language; the language would involve what to make of associated items and juxtapositions of media, and how to make actionable sense of their instances of coinciding together. The body of god will need expert interpreters to be able to do a good job serving the world with this tool.

Details

Who? In, of, for, by god. Christ insisted that the scripture had to be fulfilled. Scrollup is a concept for a social media software application that

would manage the fulfillment of scripture and use it as literal guidance for around the world activity for the body of god. Much of the bible has already been fulfilled; other parts have been partially fulfilled, independent to some extent of context, making its fulfillment a matter of faith. However, Christ made it clear that the scriptures will remain while there is still work to be accomplished.

The bible and its pattern of letters is a gift to humanity and it would be beautiful to harness it indefinitely to accomplish good in the world. Scrollup would have that aim, as a tool used by the body of god, to accomplish the orders, requests and prayers of the world. Scrollup would use the 66 common books of the bible and a 67th book embedded into the first book of the bible as a link: “The greater and lesser light.”

The 66 books that are common to many Christians, as used by Scrollup, would especially serve scholars of the bible who are concerned with its use or fulfillment due to their studies. The 67th book, located within book 1, would especially serve those interested in nuance and the expanse of other inspired or useful books of humanity, which could become included, since the 67th is a real-time book. The 67th book is to be basically a selection of Scrollup2 curated aspects of a life’s existence. In this case, it would be my life—the life of the both greater and lesser light (Genesis 1).

Why? To more sustainably organize information; to facilitate that energy expended is done toward the growth and prosperity of a concept or expression; to clarify the work that the world wants the body of god to do; to complement the 66 standard books of the bible with a curated 67th book—Nick’s book, including the real-time documented, clipped, edited, collaged, commented on or through or otherwise itemized material; to invent a new method of useful communication that is open to the

influence of everybody and anybody, online; to meaningfully direct large groups of people as a team; to bring digital accountability to the fulfillment of prophecy; to make more timely sensitive, currently relevant information more prominent, so to make addressing it more actionable; to make a conduit for people's and peoples' dreams to come true; to offer an opportunity for the world to merge its storylines into one; to use the story or code or pattern or examples of the bible to continue telling a story of love for however long god wants to; to forgive (i.e. explain) types-of-souls-and-souls; to raise, if willing, the paralyzed from their condition; to pre-organize the placement of individuals to belong somewhere in the body of god for when it could come time for them to be taken up to heaven, where a "copy" (Hebrews 9:23-

24) of the body of god would be as well; to make a beautiful story for my overall family of god, the body of god, to inherit, including anyone who wants to be called my family; to bring love, unity and confidence to all the world through god; to refocus life efforts to active creation; to direct the people of god in whens and hows and whats of taking action; to provide moral, situational and geographical confidence to Scrollup interpreters, to bring interested people closer together with one another; to have a mechanism for the body of god to be saved by the world and for the body of god to save the world; to supply popular activities to be done as work together, as well as something like fun; to ask the people of god how to act and what to focus on at the proper times; to create and hone a new, useful language that involves the analysis of the social-media-aggregated-bible; to tell the body of god where it could go in the world or directionally, etc. etc. etc.

How does it work? While the main body of words is kept at some average-ish level of overtness, users can "upscroll" words or phrases or sentences,

etc., that one wishes to express more emphasis for. The act of focusing solely on the positive, on upvoting, is intuitively healthier for the brain. In other words, one can democratically upvote ideas via the text of the bible and the 67th book, and the remaining text would shrink to account for the change. Furthermore, multiple instances of Scrollup could be aggregated to create a comprehensive worldview on what the population of users as a whole is emphasizing, which would be very useful.

Scrollup is an electronically-accessible program that runs on crowdsourced information. It is honed over time in a public, open-source forum as a tool for the body of god to assist the world. The intent is to ensure that the work done is meaningful and funly-inclined service wherever needed and especially when asked. Scrollup, when fully functional, provides geographical correspondence about where to travel in the world; it provides emotional and moral correspondence as to how to feel about the happenings of the world; it provides situational examples of how one might respond to similar circumstances or issues; use of the embedded 67th book is able to provide an outlet for real-time contributions to the project and for contributors' dreams to come true through the body of god's response to requests.

What are some included concepts? Digitization; internet; collaboration; grace; management of expectations; teamwork; fun in the process of planning fun; the expanding mix of law, same and better treatment (and what it means for how you yourself are willing to be treated; love, unity and confidence; obedience; tact; intent; compassion; faith; mystery as well as transparency; social media; analytical thinking; repurposing and more fully using the bible.

Next, rudimentary examples are provided to present a notion of what different iterations of Scrollup could be like. (Please keep in mind that this project is intended to be open-source, so my hope is that it will continue to be improved upon and adapted to the needs of the world on an ongoing basis.)

SCROLLUP Ideas

Online linkable clickable text in books

(7)

clicking on this would lead to an embedded book where information is organized the same way for the reader with as a subtitle.

This phrase "the greater and lesser light" is embedded in the book that would lead to a secondary smaller window. This may be called the "ATM" book, even though it is embedded in the book.

Cal: These phrases would vary as to be a hyperlink like the "good's" text. examples to follow.

Resolution

translations?
languages?

Genesis ... the greater and lesser light ...

Font boldness → min/max
 Font size → min/max
 Font color → violet to red, spectrum
 Mix of font attributes
 Font italicization → min/max (degree of slant)
 Word spacing → min/max (spacing distance; asymmetrical alignment)
 Font grayscale → light gray to black, spectrum

* could benefit from a font with a standardized volume for each letter of the alphabet, i.e., 0.5cm^2 or something

* how to handle uppercase/lowercase letters? all lowercase?

Scrollup examples

- make a lowercase font that has the same volume for each character of text used in the book $\times 1.5x$ or $1.25x$ or $1.125x$
- each ^{click} adjustment to a word doubles its volume (for spacing), for example

upscaling or upscrolling "do"

example: "We do us"

if we emphasize "do" "we **DO** us," then the emphasized word gets bigger while the other words get smaller to maintain the same average font volume for surrounding words.

notice the surrounding words, shrink

if we emphasize "do" again, the results are similar "we **DO** us," or something to that effect.

notice the surrounding words, shrink more comparatively

If it can be agreed that the texts could serve as fuel for motivation to act, then the letters and words should be thought of as energy sources, i.e. mass, vol, volume of ink, wavelength of color, etc. Since "up voted" words would be given more attention as inherent to resisting them as compared with the surrounding words.

for comparison

if starting average font is, say, 11, and the multiplier is 1.125 per click or an up vote, then we could expect something like this when upscrolling "we":

upscaling "we"

we do us → "we do us" → "we do us" etc. font size would be mathematically enlarged and proportional text would be kept mathematically to the proper predetermined average.

or,

if wavelength and color are used, all the words could start near a lower energy wavelength and be increased via clicks for the effect of a higher energy color to be displayed instead. per usual, we should expect the remaining words to "react" accordingly. For example: "we do us" → "we do us," with "do" upscrolled, etc.

of,

for example: "god is love" (1 John 4:16)



keep in mind that this example is assuming that there are 3 words in the book. Additional words would change the affect on the "god is" portion of the sentence, keeping them slightly bigger on each iteration of clicking "love," since there'd be more words involved.

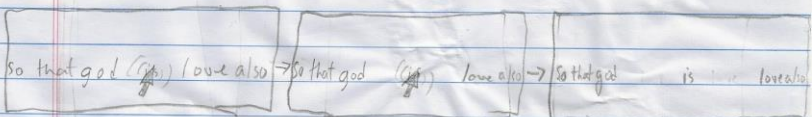
of,

a similar example, using emboldenment rather than size: "god is love" (1 John 4:16)



of,

word spacing could also be an interesting way to draw attention to a concept. For example: "So that god is love also"



Of

It could be interesting to have a version of the program as well that utilizes multiple adaptation styles to the modification of the displayed text. For example, one click could handle emboldening, and a double click or a right click could handle text spacing or size. If an effort to adjust multiple words is wanted, perhaps multiple words could be highlighted with the cursor and then the proper type of click could adjust its presentation in the context of the greater work as a whole. For example:

25 "Jesus did many other things. If they were all written in books, I don't suppose there would be room enough in the whole world for all the books," (John 21:25).

Using the emboldenment method for altering multiple words:

Of

25 "Jesus ^{3x} did many other things. If they were all ^{2x} written in books, I don't suppose there would be room enough ^{3x} in the whole world for all the books," (John 21:25).



25 "Jesus did many other things. If they were all written in books, I don't suppose there would be room enough in the whole world for all the books," (John 21:25).

I used the pencil eraser to de-embolden the remainder of the text since sometimes it ^{doesn't} affect ^{boldness} as a result of emboldening. In this case, but I'm hoping to get that mathematical formulae could be programmed to oversee the abilities to render bold text with this effect, and also I'm hoping to get that a way to aggregate many of these custom bibles onto one another ^{to make one central/interact accessible work} would be invented so that many people could freely see and use the Public interactive version of this invention.

For another simple example:

Associated aggregate emphases involving, say, the word “Egypt” in the bible, and also elsewhere “Fruit of the spirit” like “love, joy, peace, patience” (Galatians 5:22) could be an actionable communication from Scrollup users if occurring around the same time. The temporal juxtaposition of emphasis on these subjects, depending on the strength of their coincidence, could provide a reason for the body of god to travel to an area of the world and intercede to help with challenges that their country is experiencing.

Depending on the strength of the coincidence, the information could be actionable. On a large scale, Scrollup emphases that coincide with a major world event could pertain to the world’s implied advice, the world’s suggestion, in a way, on how to resolve it. Or, depending on the intent or attitude of the Scrollup users involved in the upscrolling effort, it could (more hopefully) be an act of asking the body of god to assist with the issue. Detailed use and interpretation of this tool could provide direction on how to resolve world concerns.

Perhaps, in the “Egypt” example, the Scrollup application could be read in such a way as to indicate travelling to “Egypt” and resolving a particular issue by focusing involvees on “love, joy, peace, perseverance” and such that was aggregately emphasized around the same time as “Egypt” was. With a significant amount of participation from the world, the body of god could learn how to interpret what the world asks for and do it, for the service work pertaining to the common good.

Conclusion

Ultimately, the project is intended to be open-source and operationally transparent. The body of god is intended to be responsible for Scrollup, using it to take cues of communication from society about what ought to be done in the world, as organized by the computerized application and the people using it. Functioning well, it will enable actionable ideas to be communicated to the body of god in its effort to obediently and faithfully, and even enjoyably, serve the world.

The content that will be used to direct the body of god will be biblical according to the 66 books (common to many groups of Christians), and the embedded 67th book will include narrative-specific curations of words, writings, photos, audio, movies, recordings, as well as watched media, including presentations, movies, TV shows, etc. A crowdsourced sorting of the 67th, Scrollup2 book will be integral to the organization of the materials.

My past history, any of which could be found in Scrollup material, can be used to explain and enable forgiveness to multitudes of people among the nations, so that all who are willing to be humble can be made whole through use of the brokenness and wreckage of my life. My history would provide “surface area” with which to attract, connect with and cure the hearts of many, doable by and through the very low expectations set by my various reputation.

It being that my life is currently a social and situational wreckage is, in turn, what actually makes it worthwhile to pursue my agenda—the body of god, Resurrec and Scrollup. My history beckons for repair, and so too does the condition of the world. The world is a broken place as well, in need of fixing, through forgiveness—full explanation—of a person’s

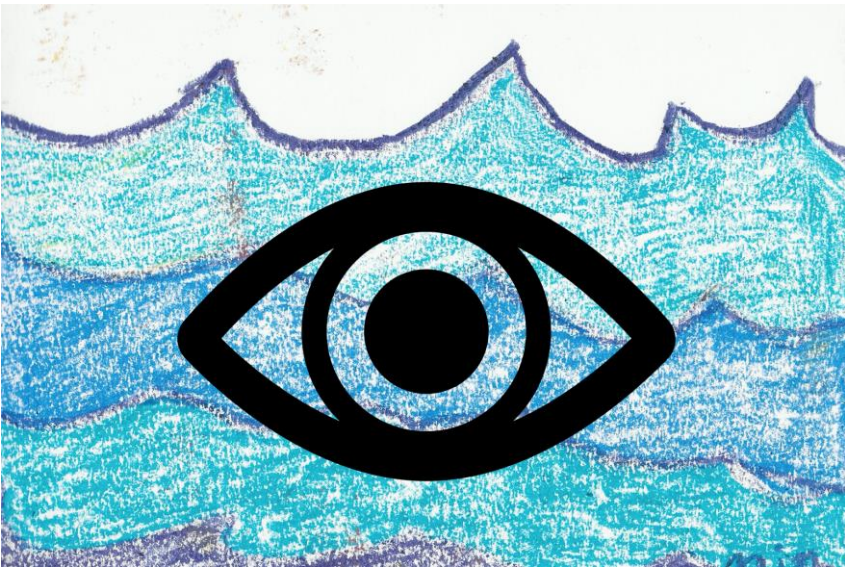
actions. A curative solution would make more reasonable those seeking forgiveness, from the common person to the renowned. The social wreckage, the “ante” of my being in this world, can purposefully be used as a means for a recovery of a meaningful life and its wellness. If presented gracefully and explained adequately, my history can become fuel to serve the healing process of mankind.

For Scrollup to include the called-sin, bad and good moments alike, it makes possible a “prodigal-son-esque” example for the world to fuel its journey toward writing and rewriting the future of us all together. With expectations set so low by my history, both misfits and overachievers could relate to the Scrollup content of the 67 books. My history— the terrible moments and the loving ones—could become the energy we need to make and remake a wayward world well again.

PART
05

Art





Some Words

How do I say
some words that may,
that could and can and might array
the trying times in proper place?—
A light'ning fitment, full of grace?—

Say I to us,
“Imagine thus,
then ask it *better*, sans the fuss.”

“Rightly hopeful, simply, flowing,
whimsical and uply going;
know that life is always showing—
ask again, then keep on growing!”

May I utter
(more than mutter!)
love, like butterflies aflutter?
—Peace, like sailboats sailing truly?
—Joy, like flowers blooming newly?

Could I express
my thankfulness,
for every moment, east to west?!
—The biggest and the smallest, too?!
—The helpfulness of friendly you?!

Can I shout or
cheer about more,
loudly grateful, telling what-for!?
—Can I make a proclamation!?
—Can I mouth my inspiration!?

Might I echo,
soundily so,

as I hope to (though I felt low)..?
—Might I calm your care with my art..?
—Might I ease your mind with my heart..?

I wish I may and wish I might,
in love and peace and joy and light...

2

Drink the poison
Find your way
Even iffending
Where starts the day

It's all the same:
The tears I cry
Come from a million eyes
that together seem my skin

And my only escape:
'Who do you say I am, though?'
'What's *your* my name?'

I lose myself more and more each and every time.

It's hard to say,
to keep at bay,
what feels it like
two be me.

A Breakdown

[intro solo]

I shared with you my time
To show you what I can do
You threw it in my face
I gave my heart to you

You tell me all but truth
And sneak behind my back
You scarred my soul forever
Faded my life to black

[chorus]

So next time you decide
You need my shoulder to cry on
I less be there to comfort you
So you should just move on away

Next time you decide
You need my shoulder to cry on
I less be there to comfort you
So you can just move right on away

A Chair

My chair sits lonely in a vacant room. A simple scene. Rigid concrete walls surround it like a clever vortex, spinning silently. They twirl slow, slowly: negligibly, but enough so to challenge the space between boundary and prisoner. A low ceiling imposingly crowds. The dangling bulb above the culprit shines sharply, scraping into its wooden grooves and crevasses, uncovering its madness with a relentless curiosity. Burly arms are exposed and true and open, though somehow reticent and still. Solid legs burrow into its asphyxiation with the jaded persistence of gravity. Fixed rays of artificial light pardon an oblivion outside my chair's realm of solitude. Devious windows glare and stare and wait, hiding in the vacuity of infinite darkness. My chair carefully hinders itself from the gaps of its existence. All is eerily calm, and yet an air of catastrophe crisply settles. A certain vitality lurks in the equivocating forces of the room, and such is the madness of an overlooked situation.

Who are you, chair? Why stay you in that awkward pose? Where went your friends, your support, your purpose? You are a part of nothing and apart from everything. You are alone. O sad creation; your intention is naught. You are shackled by emptiness! Your reason is for nobody, and your function is trivial. Replete with emotion but listless, you sit. Do you not sweat, cry, fear, depress? Such tired a lifestyle would wreck even the strictest structure—swallowing its emotions and discomforting its comforts. You, insipid thing, are a vilified virtuoso; though you are paramount only in your level of calamity. How have you remained unbroken in this unbearable silence? Must you be further convinced that your use is unnecessary? Ugly thing, you ignorant chair: halt this

embarrassment and come to terms. Such resolve will break you down when nothing fills you up.

Surely you have not been lost, or abandoned...for I have found you with convenience and ease. I see power in you and your weary nightmare. How you can keep your face straight—exist of such serene indifference—I will never know but always esteem. Your independence allures me to an extent I cannot funny understand or invest in words. In your reverence, my eyes go blank and my mind is blinded; in such bewilderment I am paralyzed. My arms no longer move but are hardened into a stiff, staid frame. The neutrality enters my veins and the poison claims my body. Breathing ceases and my chest straightens into a numb plank of lumber. As equivocation sets in, my knees shake and buckle and tighten at uniform angles. The inner-tapping tapers and I then comprehend. Time is insipid and reality is just a silly word. In you, in me, nothingness consumes itself and produces itself and defines itself through hopeful despair. The trance fades and still, my chair sits vacant in a lonely room.

An old room that no one goes to any more. There's a light and three windows on three walls. In the middle of the room, a chair.

A Head

Trust me when I tell you that I am genuine. I wallow in truth, but I entice with pretty. My paragraphs grow both ways, like a tree, so you need not fret on the consistency of my tellings. Even the ink is organic. Trust me, because trust is the only veritable currency. Trust is all we have when our chips are low.

The walls shook. I turned my head, expecting them to peel away. Expecting that the jig was up, but immediately regretting my choice of words when

it wasn't. Oh well. I will put my neurochemicals away, as if they even existed at all. I looked to the left—past the hollow, ticking lights and carcino-massage of sound waves—and drifted off into the yin and yang of the moment. I remembered, vividly, but through a film of slurried time, the places I'd been in my mind, and I couldn't help but stare at the gleaming token of my staid quasi-existence. Earlier today, I fantasized about something I'd never dreamed before. I was enthralled by the overwhelming sense of urgency that it brought to my consciousness. Then and now. And though I'd forgotten how to write, I decided to write about it. I'd been asleep for so long, and I doubted my ability to convey. I doubted that my ability was still there, but I knew no other way to rage. Choosing words so wisely, as if they would later be scrutinized, I forged. Punctuating my thoughts as if they were important. The holes in them that insisted seemed to strain my watery, inelegant will. I lived in a world which, itself, lived in two places at once: of good and evil, ruled and free. I felt utterly lost in its duality, but I forged on because I was scared and because, deep down, I believed in the stuff of fairy tales. Vision clouded and light-headed with uncertainty, I pushed forward.

My head naggingly ached as if a foreign body had invaded my brain, as had so naturally occurred in prior actuality. It melted holes in my reality as I stood by watching; sweating tears. My neurocognitive ability sustained, as far as I could tell, but an altered consciousness existed in the empty space that remained, where unthinkable and non-comfortable news elapsed. A fire raged on in myself that seemed to ignite the everyday becomings of what I called my world, and the redness of its underline fueled my every will. With every note, I ached and hung. I laughed like a madman, and cried the words of a visionary.

I dreamt of a time in which only the righteous had the key. The time was today; now, to be exact. The where was America, to no particular avail because I knew nowhere else and as such it was so. The how was also to no particular avail, because it was quite some accomplishment that our collective group had ever been here and now at all. The what, or the focus of my daydream, was a societal movement and awakening that I had quite cleverly called “Comment.,” after some sidedream marketing that I couldn’t control, and I swooned as a swan ever could at its mouth-watering potential. It was a crafty play on words (or shall I say “play on word”?) and its essence would prompt, at fruition, a wholehearted upheaval of the entirety of the game I lived inside.

I tipped from today’s reality to today’s dream when I realized in lucky harmony that the public majority had become complacent in stupor. (At the risk of losing momentum, please note that I’ve decided long ago in this logue that bona fide terminology may be used interchangeably with that of its alter-ego for the sake of savings in time. Time. Again, consult the heart of this aside.) I reveled in my dream, where solace from superhuman humans were reduced to their mortal selves, and democracy ruled the waves and the airwaves. In the moment, I remembered a shattered gem from what was left of my storage system: it spoke to me about politics. It spoke about the abundance of blood-sucking organisms. Something in me laughed uneasily when I considered the compounded irony, but I overlooked the paper cutout of this idea, acknowledged its unknown author for his boldness, and pushed ahead in thought because my optimistic delusion throbbed with neediness inside me harder. It convinced me, in the moment of its inception, that my entire life’s work should be donated in part and gambled in full for some lurking, cosmic good. That I could organically initiate, by harnessing the rules of the

waking world, a chain of fateful events that would set my rational self at ease for good. And others that guarded the key, too. With the evaporation of my constructed ego, I treaded lightly on the thinnest of ice, redeeming my one chance in order to win the world over or plow myself head-first into oppressive, torturous therapy.

In introspect, I marvel at our collective loss of ultimate curiosity. That is, curiosity pertaining to our state of being. My heavy thoughts are only lifted when my naïve self and my rational self consense together that my perceptions of these projections are forced, and that this ineffectual network of social transactions is a farse if anything at all. My cognitive pen ran out of ink, and I stooped to man's most conceited addiction—a bath in the default chemical cocktail that pulsed in my arteries. I turned the key in reluctance, and scraped it from the ignition...offturning everything but my painmaker for another, routine sip of nectar from a verse of which I couldn't let go.

I later realized that democracy was self-corrupting when subhuman humans were to rule themselves, and I cowered in the indecent naivety of my fantasy. But still, I felt compelled to action. Peaceful action, sir. Sir. Peaceful Always. Not because I am a pacifist, even if I am, but because a soul only has one chance in this spinning wheel of life, and its turn need not be wasted in red when bets are black with perceived strategy and technique.

Apart Together

Your eyes, they shine
Your heart is true
As we define
A love for two

Your mind,
it speaks,
Your thoughts that do
Shorten the weeks
Away from you

Your smile,
it shows,
Your world to me
And through our lows
I think you'll see

That though gone long
And all alone
We'll hear our song
I'll call your phone

It's not the same
I know it's not
"No one to blame"
I think a lot

We'll find a way
To break the curse
Of *yesterday*,
Of every verse

From lovers lost
And AWOL gone
From final fortune

Fated wrong;
fated wrong,
fated wrong.

With fundamental findings found
Of lovely lovers far from ground
And willing wills to bear the sound
We'll turn the scripted world around

--that if it's real and meant to be,
you'll *ever* feel so close to me.

Blue

A troubled child trouble tells
of mercury and trying wells

And fallen freedom far astray,
atruer by windy nature's way

How know he much of lively 'stance
and philosophical romance
if years and years had yet to come?
The nothing find that something done

While still he speaks imperfect speech
uncaring and unknowing reach
the tainted trav'lers idolize,
for that is what important is

The striving, striving, striving, cue
has entertained a blinding hue
by failure and unlucky eyes
For nothing look that something tries

If right is wrong, the wrong is writ
from stenciled pupils righting fit
A troubled one is changèd true
to lust the lust of fi'ry blue

Depraised

I want some time alone
I find myself confined
An intertwined mind; blind
—can't find what's mine
Though I don't seek to.

Some time alone,
that's all I'll take
Undertake the fake; awake
and make it safe
Though I don't have to.

Just a little time alone
I have the time to wait
To exonerate the hate; relate
as I contemplate my fate
Though I don't seem to.

Please let me be alone
To forget the past
Surpass what came last; blast
off into a better place, fast—
before I realize what I'm wishing.

Fidelitie

The silent movement of your lips
so hard and fast
The shapes are almost worthy
I almost thought that they were words

But at the end of the day,
all I can hear
is the sound of deception

Curious sound, it is
It sounds much like kissing
and even more like
an unintentional inquiry,
the answer, to which,
Is,
"Regret."

But the question,
the question is still being asked
as I walk away from the noise

For Granted

A lonely life for me
'cause what I want is what I need
Forgotten in the *eNd*
by all the cures that still can't mend.

A fire burns inside,

for what we know we always hide
It always is so true;
Yeah, all I know is I love ____ ...

Curious fairy-tale
Told very I'll,
not meant to ail
I want you next to me
'cause what I want is what I need.

No, you can't be there.
This isn't like the others,
the stories of wasted feel
This is forgotten ending:
the fight that never falls.

A fire burns today
Where?
Nobody knows,
Nobody cares

It's lost all meaning,
gone forever
A fiery, twisted moment's worth
of my concave reality:
Complex, convex;
It's all the same.

A mirror of doubt,
a fix of favor
for what they call love
Assembles in the wind

It's not obsession,
It's too pure
It's not think, thought, or feel
It's factual,
never unknown
but always doubted by many:
It's "the truth."

It's stolen but never lost,
never controlled, never envied
but pirated
from those who can't bare to lose
to those who can't live without.

When it's gone, it's faded
because it can never
be taken away
Never, ever
An expired revision, it is mean.

But a flower never
dies in the moonlight
because I say so,
and in my world
you're the ending
the surprise ending
The *reálitending*

When nothing else makes sense
You aren't not there
A missing link is possible,

but is it so?

You, so strong, too true
I'll never say I can't lose you
but I won't.
Never, ever

You follow me, but
you're already gone.
And to lose you is impossible,
Improbable, insatiable, delectable

You were never there,
'cept everywhere

In your pursuit
We sell, we barter,
steal, and own
All so superficial in the eNd
I already gave my possessions
but you, I never had
I'll never have
Til helleaven proper,
my '*frenemy>prosper*'

Suicide is lonely
but if the world be without your fullity
The starkest one I feel, I see
I'd recognize a pointless cause
and take the opportunity

The purest one, so low,

and if you're gone, I'll never know
I'll die before I see
a world where you do not love __ ...

A subtle dinner for two
catered by the endless moonlight
It's what the others call love,
Yet sadly, gist, our mist:
An alias of list,
for scapegoat vote remote,
a dote with hope

So across the table,
I see into my thoughts,
my dreams, into forever
With the fiction pause
of cause, that gnaws
And everything I've always needed, wanted, meant;
What I can't live without
All that I see and feel and hope for

Everything worth believing in

But it's just me,
and my emptiness address, a mess

Forever, Til the End

Just wasting time away.
Not much else my words can say.
The pointless games we play

hurt even more than those before.

Tragedy: blind comfort,
but I never cared to sort
through all our failed rapport.
Why couldn't we remain the same?

I'm losing every minute,
and the time keeps passing by...

Wish I was strong
and never wrong,
I always meant to try.

'Cause I'm
losing every minute,
and the time keeps passing by...

Wish I was strong
and never wrong,
but loneliness subsides
only through, lies.

There's little else to do,
but sulk and think of you.
My same old lonely view;
the depths I go are far too low.

And once again I sigh.
Neverlong: that, I live, bye,
'cause that is your goodbye.
It's never long before you're gone .

I'm losing every minute,
and the time keeps passing by...

Wish I was strong
and never wrong,
I always meant to try.
'Cause I'm,
losing every minute,
and the time keeps passing by...

Wish I was strong
and never wrong,
but loneliness subsides
only through, lies.

I wonder if this song...
will represent me wrong...
if forever's not as long...
as it seems to be right now.

I'm losing every minute,
and the time keeps passing by...
Wish I was strong and never wrong,
I always meant to try.
'cause I'm,
losing every minute,
and the time keeps passing by...

Wish I was strong
and never wrong,
but loneliness subsides
only through-- ...

Such a waste of time to try.
All, we know, but still ask why.
It's "forever, til the eNd."

No, it never really was,
it never really was,
'cause it never really was,
Subsides, bye...lies....

Leaving Grave

But here lie myself and the precious few
who comprehend the sheer mass of this sample of free thought
in it's diagramesque but vacuumous tantality
Left behind are the mindful faintheers,
who once again have succumbed
to the black hole of rational self-consciousness

We, though, hold our breath in the depths of interrogativity
There are questions abound,
but only allusion to the illusion
of a fleet of answers, fleeting

Staring at these inkblots of donated conflict and wonder,
the chosen, too, are overcome, vicariously,
by a shortness of breath, de-facto
So whelmed are the senses
that a once capacious pair begin to feel heavy
with gravity of thought

A lighthearted panic ensues, tiptoes,
into a new consciousness begotten by the dismal truth
that the 'person' is but a wandering filter,
in simple avoidance of debilitating withdrawal
from its ever-practiced molecular fix

It is true: we are slaves to it all,
perhaps,
both compelled and resigned to propel the translation
of the elements that surround us
In life, we struggle to the bitter end just to commute said matter,
besigning our weakness to intoxicated madness or acrimony

So,
to the studied who that affably corrected me,
without a breath or a sip,
I put my 'in' or my 'sanity;'
But, to those who truly exist,
I admit it all,
obliged that, in alchemy of yesterday and tomorrow,
we still reign absolutely, and padded always,
with the chemicals rather addicted to us, instead

Mistakes Be Made

Mistakes be made,
and though I'll try,
we'll never see
less eye to eye.

A cliché phrase
will not make weak
the somber mood
of which I speak.

I tell to hem
a falsehood wrought

of self-sátire
and feral thought.

'I see!,' 'I see!'
But, now, less droll
see, sight be blind
aside this wall.

An "alco-wall"
where *stupid* makes
decisions wrong
and seeming fakes.

Distraction was
that bogus trade
for loneliness
in which I wade.

You see not all
of my despair,
for in my soul
it's all I wear.

Think not dràmá
is why I rhyme...

'Cause
sound isn't permanence.
Incident isn't rule.
Fiction isn't reality.
Pride never used to be malleable.

I've learned a lesson,

and never more true:
the only expense
was the respect of you.

But wow,
I'm so poor now.

Of Mercury

So much to feel,
but the words fall off the paper's edge.
A few refuse the endless drop,
hanging by their intention;

They try so hard.

And in the off chance that enough
can catch hold,
can scramble onto and across
the barren wasteland,
they merely crumble along the way,
leaving ambiguous trails
to and from coherence.

Finally at rest,
they lay helpless and alone;
Casualties of their own imperfection.

The shining desk-lamp burns
into my eyes.
I'm the only thing in the room
worth exposing.

The rest is shadowed in unimportance,
irrelevance.

The clock looks blurry now,
though it still reads, '11:11.'

Hurry! Make a wish!

But maybe even Hermes watches--

has been watching--

permanently entranced.

All has frozen in time.

What happened outside

isn't what triggered this,

but it was metaphorical.

Representational.

Symbolic.

First, I hear the bad news.

Second, I act as if I didn't.

I've learned to look *through* the eyes.

It's systematical;

not perfect--but it gets me by.

It's easier than the alternative,

but, what you gain here, you lose there.

When the shock

and the initial helplessness dissipates,

as the feeling of loneliness subsides...

When you remember that,

you are going to save the world,

and that no one you know could die
or could hurt you...
It's not so bad anymore.

Before conception, the words float
in the fastest ethereal emotion,
but the crimsonlike sayings never stain.
Never will they submit,
and never will the words win.
“Distribution” calls in every direction.

Some say that people never change,
but I disagree.
Everything changes,
though it's all relative too,
and time can only change if we let it.
For, the images and moving reflections
really are closer than they appear;
Farther from the truth.

But otherwise,
we can just sort of sing the *same* song
and find joy in the ignorance;
Choose your favorite tease.

I'll fight the choice as long as I can.
I'll keep it in until I burst,
until the answer is obvious.

Because, sometimes,
it's better to be seen
'marinating' a blank life's tablet.

Sometimes, it's better to relate.

Old News

Sales past me, an oar;
return at the stôwer
“It, wares, long ago—,”
Swim swim swim, not so

Remember the old days?
The old sways?

“Yes.”

Uh, can't say I don't,
but dew I not?
Um, can say I do,
but don't I ought?

Drink it in
We drank it all
A slip today? Not worth the fall
D'ring winter's ice,
'spring-sprûng' lassèd pall
New summ'r, the mostest,
saved up for last call

Ah,
couldn't, know, nope
We roped, doped, eloped
And, oh, how we moped
—coped 'n' ne'er hoped

Tattered tears tore down the walls,
and scattered fears bored of our malls

We slipped and slopped,
copped and flipped
Wetter no better,
“How dapper, the popper!”
“The skipper—,”
the fire;
the crier’s,
the water

The washer is wishing
and waiting on wonder
but maybe, however,

‘pen word is asunder?

In rows there is reason,
the churning, the season

For, hate says,
“Do heat?!”—
It’s bet-t(h)er(e) to meet

Before, we bought lost, though;
asound, we could found, —“Oh.”

To think is tow-fail;
To_ne hear is aclear
To speak is two-feel,
too-feel is to heal,
too-heal is to-real;
get greyer, we lear

Forget what's forgot, and
àh, done it for knot
For gotten was getting
The greating is dry

The 'wishy' is 'washy' or
lesser (the hamper),
but drier, our close,
and, "Oh! What a sampler!"

(Retale 'wheäre:' I git it)
(Bāre fashion is ampler!)

That's old and it's new,
and it flashes—for free
Trūe 'nēwed' is in style
'n' "Billed it!"'s for me

Cirqùe's arc under o'er,
"Will body and mind?"

Say that we're—
hear that we're—
touch that we're—

fine.

Out-stand Under This

It's what you out
which keeps you in.
"Outside the box," *The* says,
but maybe it is the box.
Re-g'ard what its walls are holding,
before they're inside out
and you're too far off.

You see,
adjectives don't just describe anymore
and syllables have no real order.
Who says. Punctuation, has to be, correct?
Why can't my verb be a noun?

The system is now obsolete...
The rules have changed!

Offend the defense,
and stand underside this.
Spin the unnecessary;
you'll make it admirable.
Learn to be overstood,
because unwinding too fast
is what they forecare of.
Scribble a blurry signature,
as they prefer to infer.
Be ferior to the norm;
Descript is defaulted preface.

Beauty is in the eye of the beholder,
but truly, beauty beholds the eye—
beauty, The confusion sees.

Forget the rules,
and you learn them best!
But you don't believe me yet.

Would it be more acceptable
if Picasso had arted it already?
If Frost had said it first?
Must I say,
credibility is much overrated.

I tell you,
be misunderstood,
or suffer the consequences
of 'ally' or 'ity';
they complete The general.
I so insist:
apply the plexed qualities
to avoid stern labels.

Yes,
for us, I speak in-to meanings;
could them both you ad-hear?

Some Story

I love you, like sharing my body a part
I tell you, like a desperate word waits for its rhyme
I feel you, like, "Pleases to please you..."
I want you, like a past desires the future
I believe you, like dreams can *would* again
I make you, like yes becomes true
I intend you, like, "Anything it takes—"
I look you, like stareyness and the ohs that follow
I see you, like shining essence is bright
I hear you, like harmony makes meaning real

You make we, like my rescue said, "Be"
You reason me, like existence remembers life
You made me, you make me, you'd make me

I need you, like the fierce yet patient remaking of it all
For a glimmer on your face
In a moment everpure

I love you, like ourselves being ours

Poem

I wrote the most beautiful poem, once
It had a slight hue of shame
It was coated in disappointment,
and studded with pain

The corners were folded into my soul,
and the ink found its way from my veins
The meter was my mood,
but it never really sounded
quite the way I thought it should

The meaning wasn't clear
though I never really tried
I never really made the time,
to be quite honest with you

It was dressed in repetition,
and the corners seemed to bend
and the colors seemed to blend,
and it never seemed to end

And I laughed at every foolish rhyme
Not because I had to,
but because it was comical
And the corners were folded
into my soul

I once asked the author
why the poem was so confusing
Quite a clever question,
if I do say so myself

But I never really answered
because I didn't know the answer
and I'm glad for it,
really very glad for it,
to be quite honest with you

The poem wrote itself
but I called it my life,
but it wasn't my life
It was just a poem
A troubled, foolish poem
It was nothing to me,
and yet it was everything

And the colors seemed to blend,
and it never seemed to end
And I laughed when it finally did
Not because it was comical,
but because I had to.

I used to say I didn't cry
unless it was from my working pores
And even then, it was borne of adversity
Not sadness

Well, I guess I was wrong
unless my eyes can perspire
I didn't know what sadness was
til then

I still don't know exactly
But if I really had to guess—

If I had to speculate—
and I had just one guess to make
before my world came crashing down—

My guess would surely be
in the form of a smug, little smirk
And I would be right
because I would be right

Realitie

Living alone,
always alone, all-ways alone

There are times when I look behind,
And find I never spoke my mind
Never told, Always
fitted the mold,
fuckin' sold a life, then,
now I'm cold

A lonely chill,
yo, I stand astill,
it fills and numbs
my less than patient will:
no more can I feel
and no more can I see
My failure's mine, ha, nat'trally

I look around and see there's nothin' left,
an ugly theft,

Mothafuckin' nothin' kept

A bankrupt world, nothin' left to be,
don't you see,
everything they left is me

Confusion sets, and I walk in a daze
The world's a maze, yeah,
the world's a maze
And slowly I fall, down onto my knees
My notions freeze and I know
I can't leaf
So I turn to the sky,
breathe, wonder why
Wonder why, wander why?

Thoughtless acts break
my thoughtful raps
Priceless facts,
what your subconscious lacks
The sound is broken
by my words, unspoken
and you guess that I'm jokin'
when I tell you you're chokin', from
a rarest emotion

On the meaning of life, all,
you <mean< by this life?
Do you mean this in life?
Have you seen in this life?

And my words, they echo,

far too tricky to get, though
'Cause um the noise that I make
undertakes the fake, at pace
You're far too baked
for my sensory slake
So it leaks in your head
and your thoughts turn to lead

Far too heavy to hold,
did you hear what I said?
Do you hear what I say?
You adhere what I say?

I look around and see there's nothin' left,
an ugly theft,
mothafuckin' nothin' kept
A bankrupt world, nothin' left to be, don't you see?

Everything they left is me,
left is me

Recollection

When I was younger—I mean a lot younger—I had special powers. The powers I had would only emerge during the majesty of sleep. For a special but short period of time in my life as a young lad with his whole life ahead of him, I was both the marionette and the puppet of my own enclave of sleepy darkness. I was able to enter sand land and shape my dreams in a type of subconscious awareness. Tucked into my middle-class bunk bed after each and every one of my middle-class days, I would excitedly fall into my sleepy wonderland to build and shape and change and protect a wondrous world without limits—one that existed only in myself. Whilst inside a dream, I would wander into a floating idea within the valleys and mountains of my dreamy abyss of thought. I would see into the sails of those ideas, those artifacts of memory, and either embrace or develop those like a blossoming flower. Or else I would destroy that thing, obliterating it into a million meaningless pieces with my magical but mysterious powers. Within every dreamtime adventure I would call into a wonderland of schoolyard crushes, plants and suns and starts and space. Bullies and mentors and games and even a moving portrait of myself.

In *my* world, I could change the colors of the landscape if I saw fit. I could challenge my floating ideas of current affect if I though it so.

Each and every night, I would walk briskly along my unconsciousness. It was a place of *my* strange laws and expectations unlike those of today's world. But in this place, I could also alter or abolish any of my laws. I could walk on air or jump 1000 miles if I saw fit—all at the whim of an idea.

But sometimes, my young self would be overwhelmed—overcome by the ideas that lurked within my spotless mind. Sometimes, an idea would

overpower my magic; it would multiply like cancer and chase me through the woods and through the fields. The idea would chase me like I were a wounded baby gazelle being stalked in half-trot by a full-bellied lion with an instinct to kill but with a tinge of amused indifference; he followed in the boredom of reserved redundancy. He knew that the win was his to lose.

Engulfed in fear, I would run from those ideas. Sometimes I would be torn apart by them—dissected into pieces. Or I would reach, in their pursuit, a cliff of my mind. An endless cliff. There, I would either face my lion or fall willingly into the abyss below, evading my enemy but sacrificing my all-able self. But every single time, before dissolving into nothing or hitting at top speed the jagged crags below, I would awaken.

While in short time I grew out of this ability, somehow, I was left to wonder why I'd lost the power, and what it all meant anyway. I was left to reason that my stymied imagination was lost to the practical requirements of the world we live in; I was left to wonder whether my childlike imagination and dream skills were buried deep inside me or whether this had been snuffed out in their prime all together. My inner child has been reduced to but a fragment of its forever self.

In fact, I have even wondered if this here-and-now is still a dream that I haven't yet allowed myself to be overtaken by; in this moment I am chased by the ideas of the day, but manage to elude their capture by my stubborn way—this never-say-die mantra—has been at the awful expense of my magical powers and my infinite dreams. Of course, this begs the eternal question; is it really worth it to be bigger than an idea? Is it, whoever you are?

Remember

A clause of comfort
Strikes your ear
And youthful condensation, kept,
Does reminisce in cheer.

For charming locks
Of days, content,
Remember everything: the *sound*,
And what your glories meant.

But unawareness,
Fierce and harsh,
Arrives and tampers with the key
To hidden joy of yore

And clamor quivers
In your heart
If lovers, frozen,
Do depart,
And never more
Can common class
Convince your tremor,
Ceaseless, *pass*.

So last, past, never pass.
Eternalize your youth, alas,
And take the opportunity.

Or dangers find, *forget*, your source—
And all is lost in time.

Solace

There comes a time,
you look behind,
and find you never
spoke your mind.

Never bold,
you fit their mold,
you sold your life
and now you're cold.

The lonely chill
you feel astill,
can fill and numb
your patient will.

Again you wait,
await the date,
when fate will draw
away the hate.

Times are rough,
so very tough
to bluff when you
aren't loved enough.

But soon will be,
when finally
you see
an opportunity.

And things will change,
just like, "I'm fine,"
just like my line,
just like my rhyme,
and you won't cry away the time.

Don't have to fake,
don't have to hide
the feelings that you hold inside.

'Cause I'll be back,
and you will see
that, waiting for your love, is me.

The Wake

And as he carefully walked up to the podium I was gazing out the window into the lonely oaks and pines. In the thicket beyond my yard the gloomy morning sunlight exposed their staid serenity. The structures crowded in dark, huddled masses, as united as alone. A few were fallen in their midst, however none moved to aid or console them in their misfortune: the weeping burden of silent equivocation. Entranced by their condition I stared at the gathering, half-expecting the rigid trees to break their shape—to kneel and touch and hold their collapsed relatives.

My wonder was broken by a muffled cough and the clearing of an anxious throat. For the first time I noticed my unclad, bare-bone surroundings. Insulation was cramped in the unfinished ceiling and similarly-compressed pink was stuffed into the skeleton of two-by-fours and ply-wood along the walls. Stapled wires lined the frames and led to sockets and dangling light-bulbs with yellow construction encasements. The floor below my chair

creaked nervously with each shift of my weight. Around me, many assorted and mismatched chairs had been gathered from my home and were occupied by extended family members and people I hardly knew. In front of us all, an imposing man stood clenching the tall, extravagant and detailed wooden stand (though an overturned cardboard box on two saw-horses would have better suited the scenery).

With my arms folded in a knot I listened to my father as he began to speak. His first few words were sticky and stretched from his lips as his taut form leaned onto the pulpit for support. As I gaped into the steel backrest ahead, words seemed to echo off the hollow walls of the room and into my mind. An intimidating and massive being, he awkwardly spoke in soft, powdery phrases that would have soothed a crying child. Stories of his youth flowed from his mouth as he thoroughly commemorated his deceased grandfather. Though it had been days since bereavement, an unknown weight fell over us all and held down our heads: possibly the guilt of being alive.

It was then that my world fell apart.

My stoic, iron-clad patriarch broke into quiet, sobbing tears as his wet memories permeated. I looked up at him with a puzzled expression—unparalleled but by the notion of a second disappointment in Santa Claus. Tales of my dead relation poured from my father as quickly as the salty discharge from his eyes. He stared down into the grain of the wood and into himself. Those around me heard his pain and saline fell from their faces too. My intellect dropped into the back of my throat and I began choking silently.

After all those years of cold and subtle and expressionless love, the years of hand-shaking and brief goodbyes and awkward sentimental silences...the

perfect, impervious, *invincible* figure I had learned to honor and respect was as mortal as a dying old man.

As my certainties and convictions toppled over like logged timber, my cheek felt an unfamiliar presence and I was suddenly real.

Time in My Life

It didn't matter that night
because the rain cried for me
and I didn't know what to do
because, for the first time in my life,
I really felt like I was there
and that I was real
and that I,
that I mattered
I finally felt
like things happened for a reason
beyond all the pretentious events
that seemed to comprise life before

And for the first time in my life,
I felt like I was part of a movie,
but a different type,
a movie for which
there was no obvious ending
or maybe no ending at all
and that no one else was important
I realized that things are not as they seem
As cliché as it is, they really aren't

and sometimes you just have to trust
that the world has what's best for you
in mind

But although the feeling is fleeting,
it will always exist and will always be there
at some point in time,
waiting for your attention,
waiting to spend time with your nostalgia
For time is the only thing
that everything has in common

For the first time of my life,
I was at the mercy of the world
and the world was,
in some strange twist of fate,
at the mercy of me
And I felt like
I could not heal every foul intention
or troubled tremble

As the man walking by walked nearer,
he had intention on his breath, while
with every step forward,
he came closer and closer
to not noticing the world around him

But with every step ahead for me,
I took a step back
until I was no longer moving
and I felt as if I were just standing

at that troubled place
watching the world pass
For the first time in my life,
I wished that the wind
would not displace my warmth

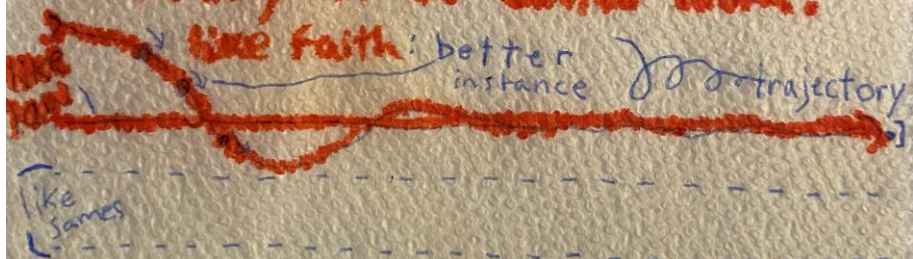
My infection was real, and
the doctors were real
and the pills in my throat
were really pills that did real things
to anything that deserved it
whether they knew it or not

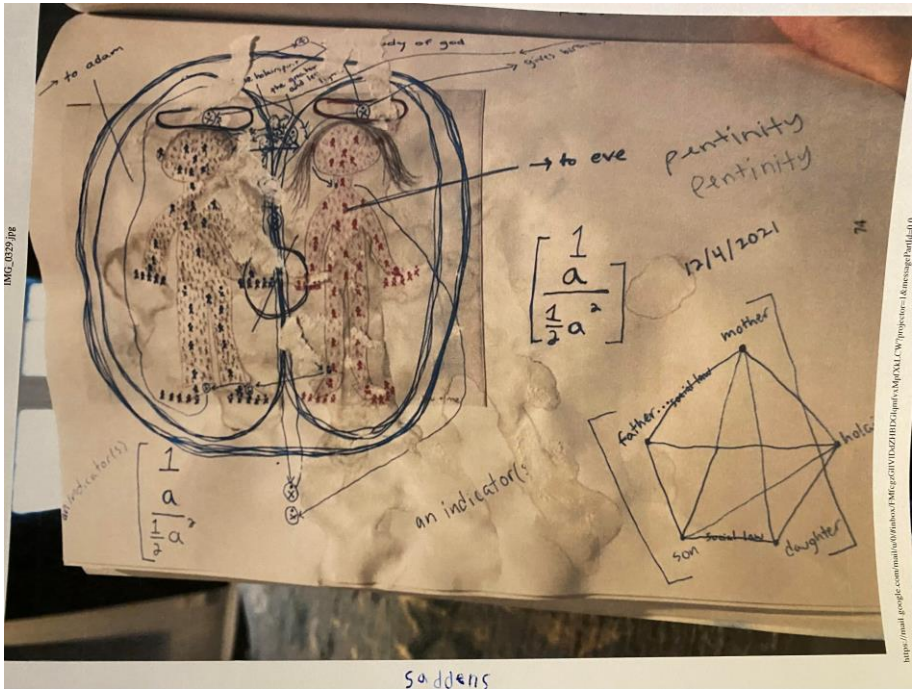
And for the first time in my life
I realized that I wasn't alone in this world
and that I wasn't doing it all alone
and that my loneliness wasn't real
it was just a figment
of my troubled imagination

It was all fake
The laughter in the distance was fake,
but the tears on the sweatshirt—
the tears on the sweatshirt were real
And even though
they had no weight or material
and they looked like rainwater
and they felt like rainwater,
it scared me to wonder
what the difference was

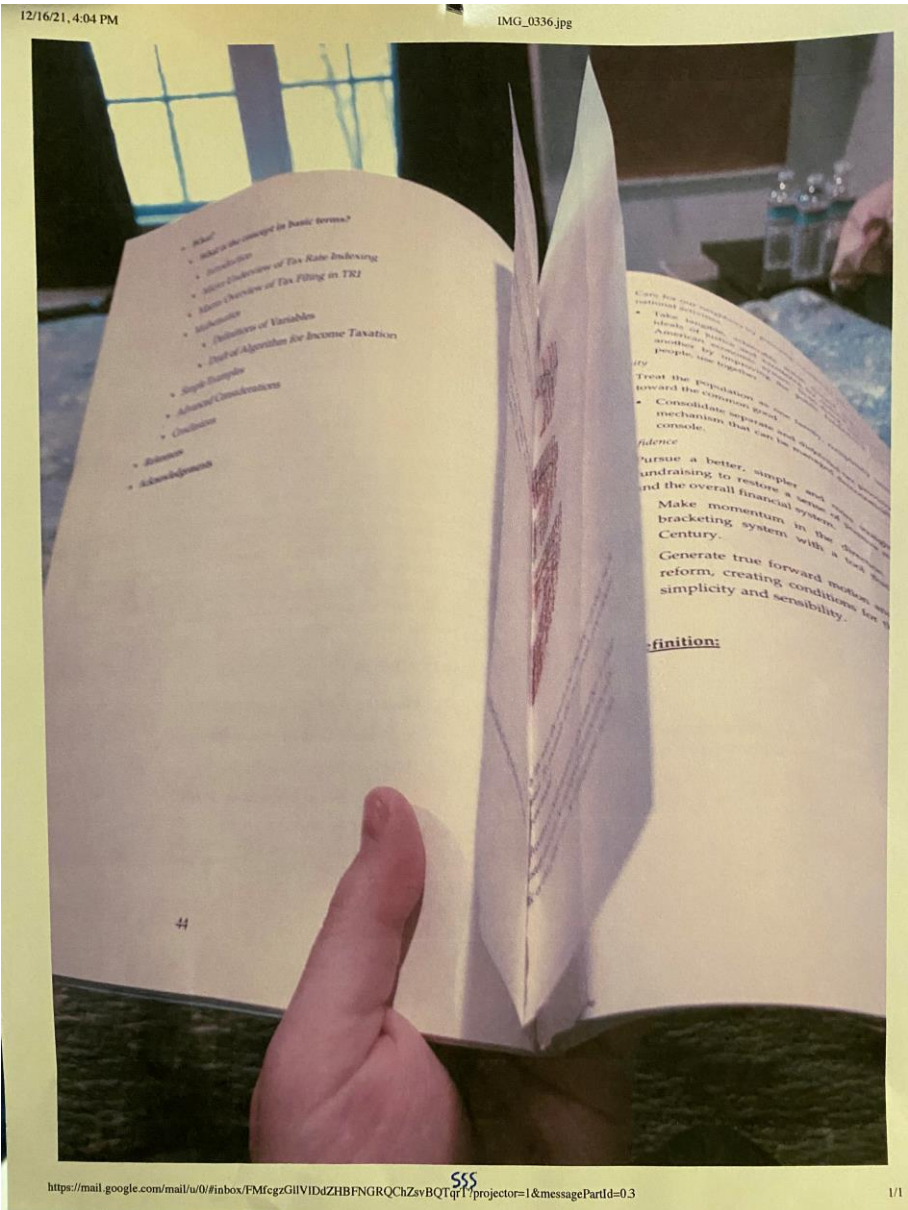
You've heard it's been said to
treat others as you want to be
treated, yet I say, have this,
treat others better if willing to
accept the same.

It is more work because
knowing the same first helps
somebody to do better work.



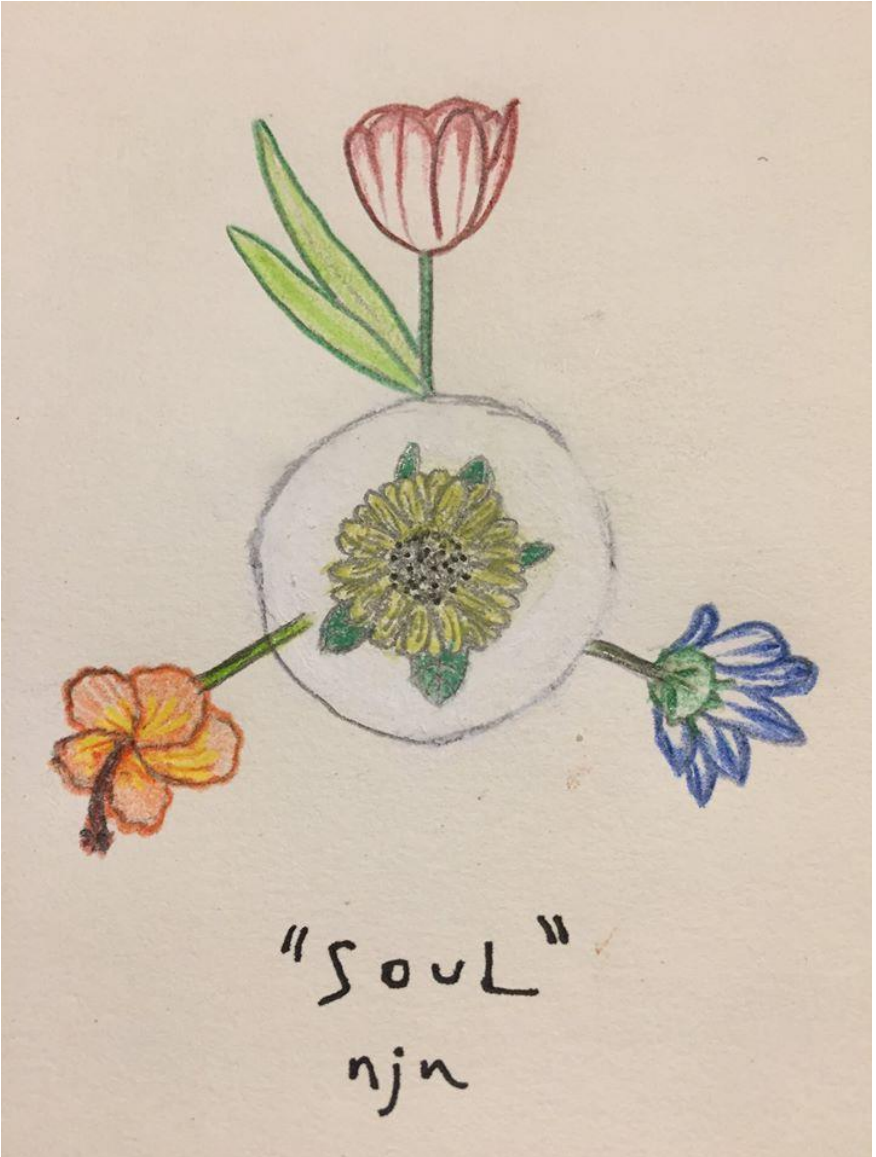


Random Stuff from Some Guy with Schizoaffective Disorder

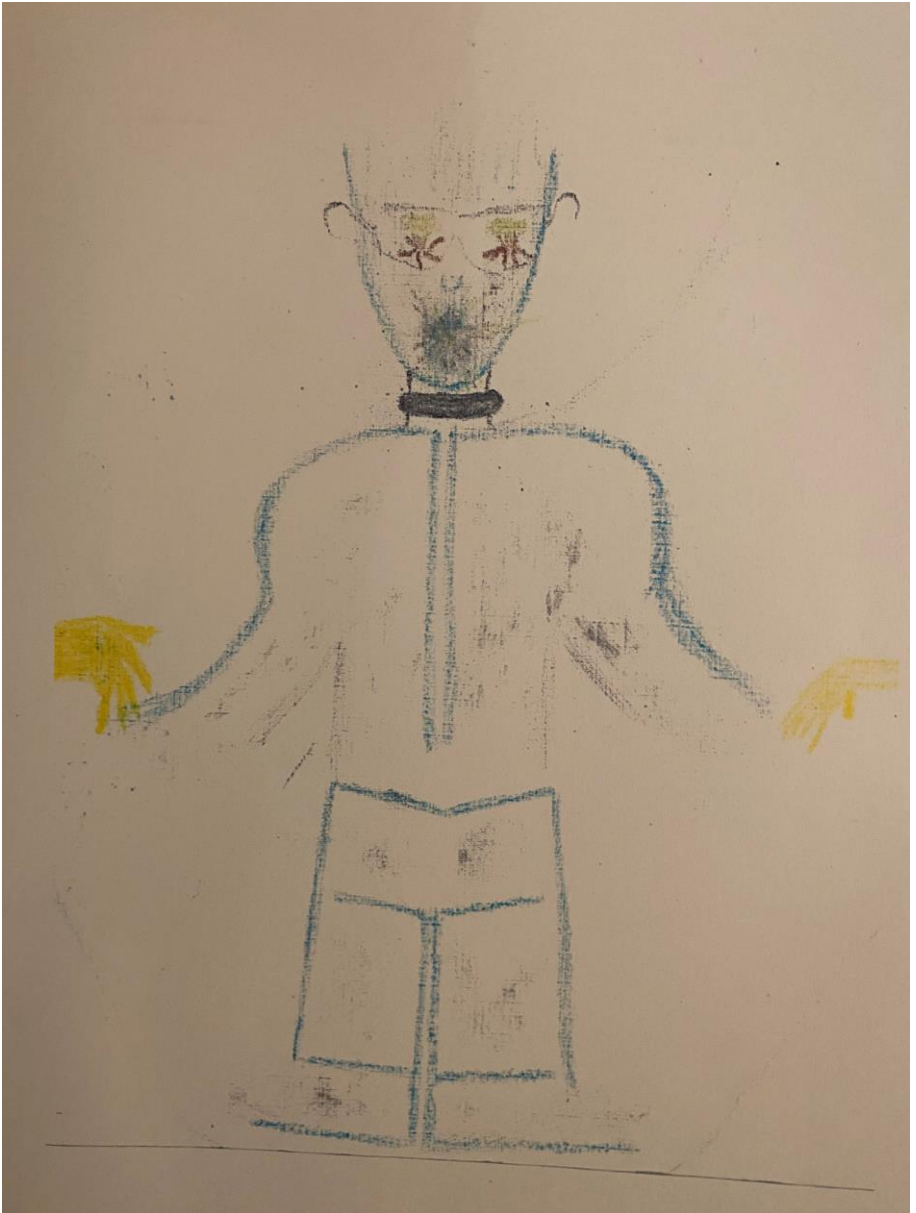


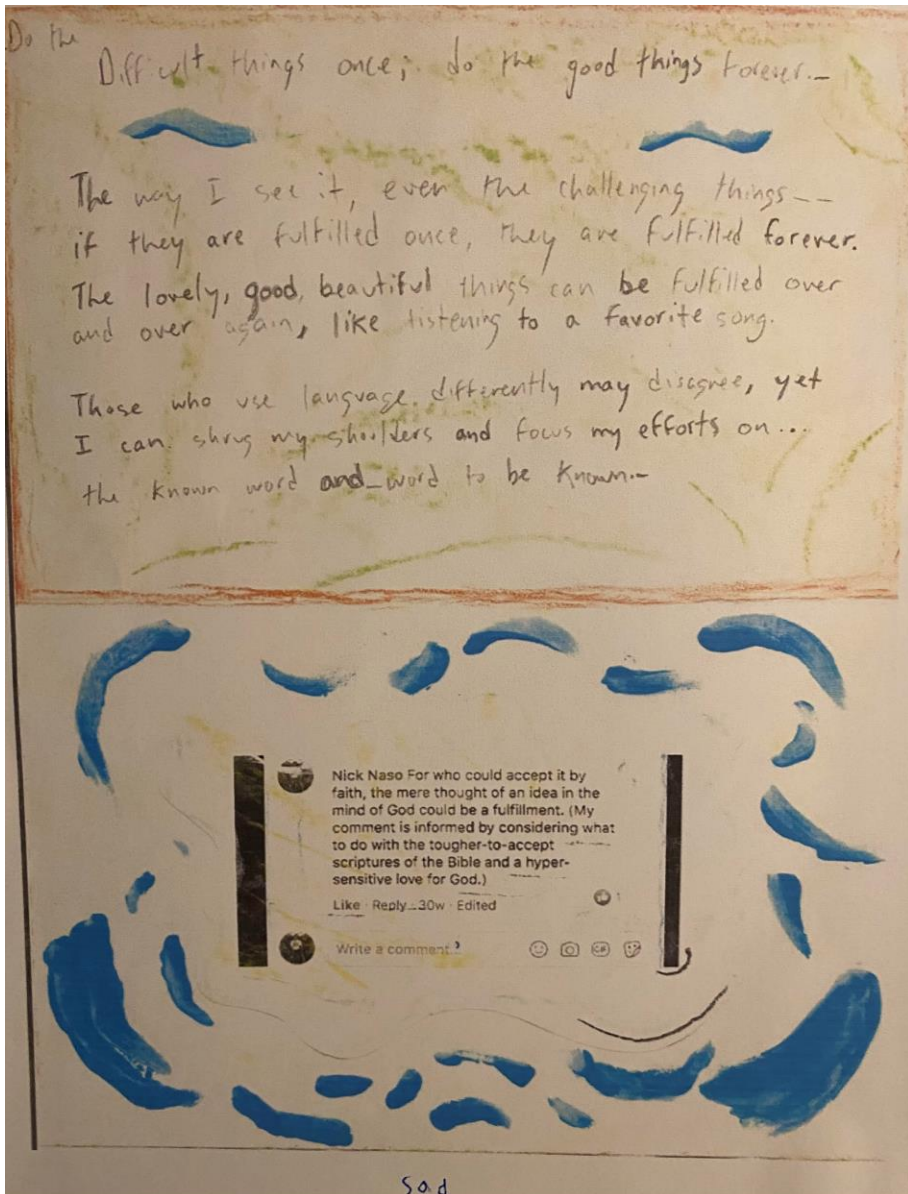








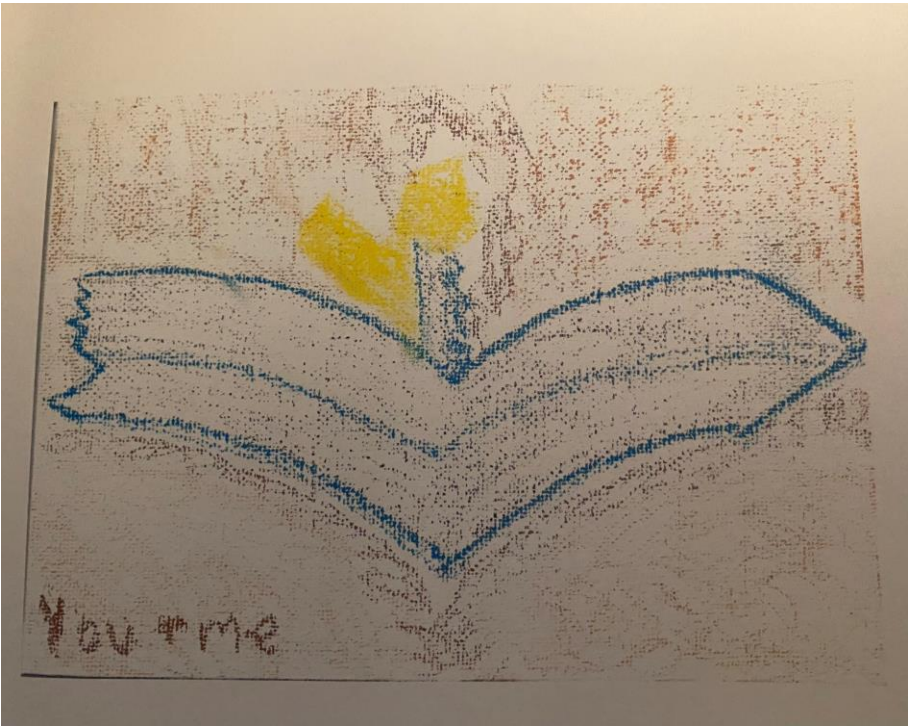




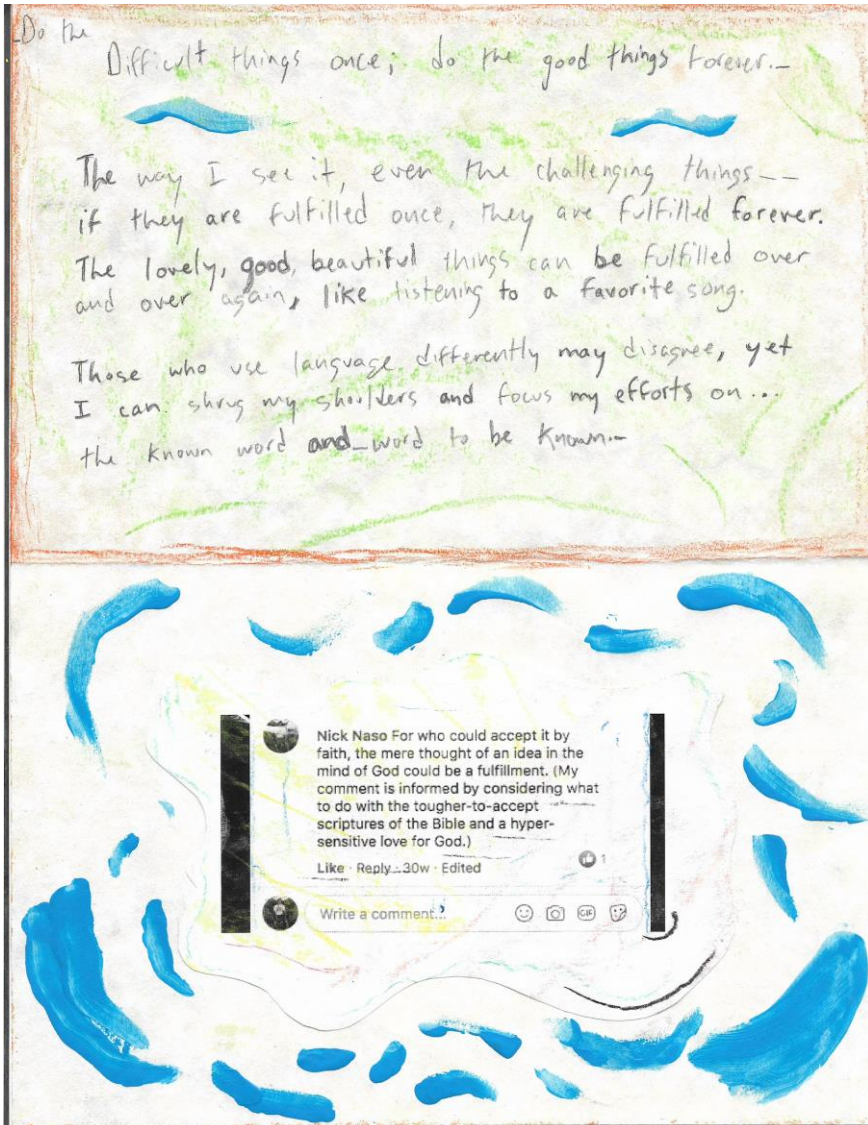


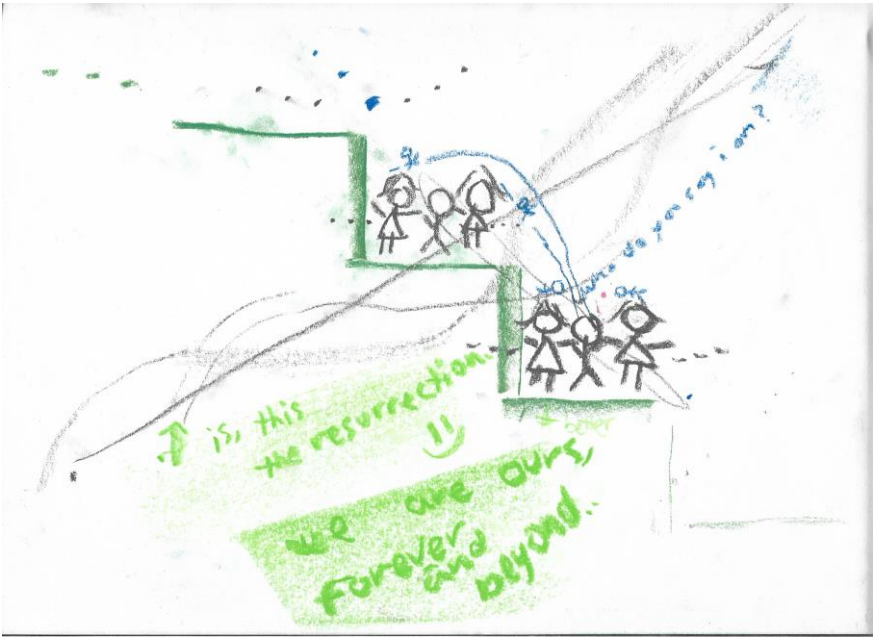
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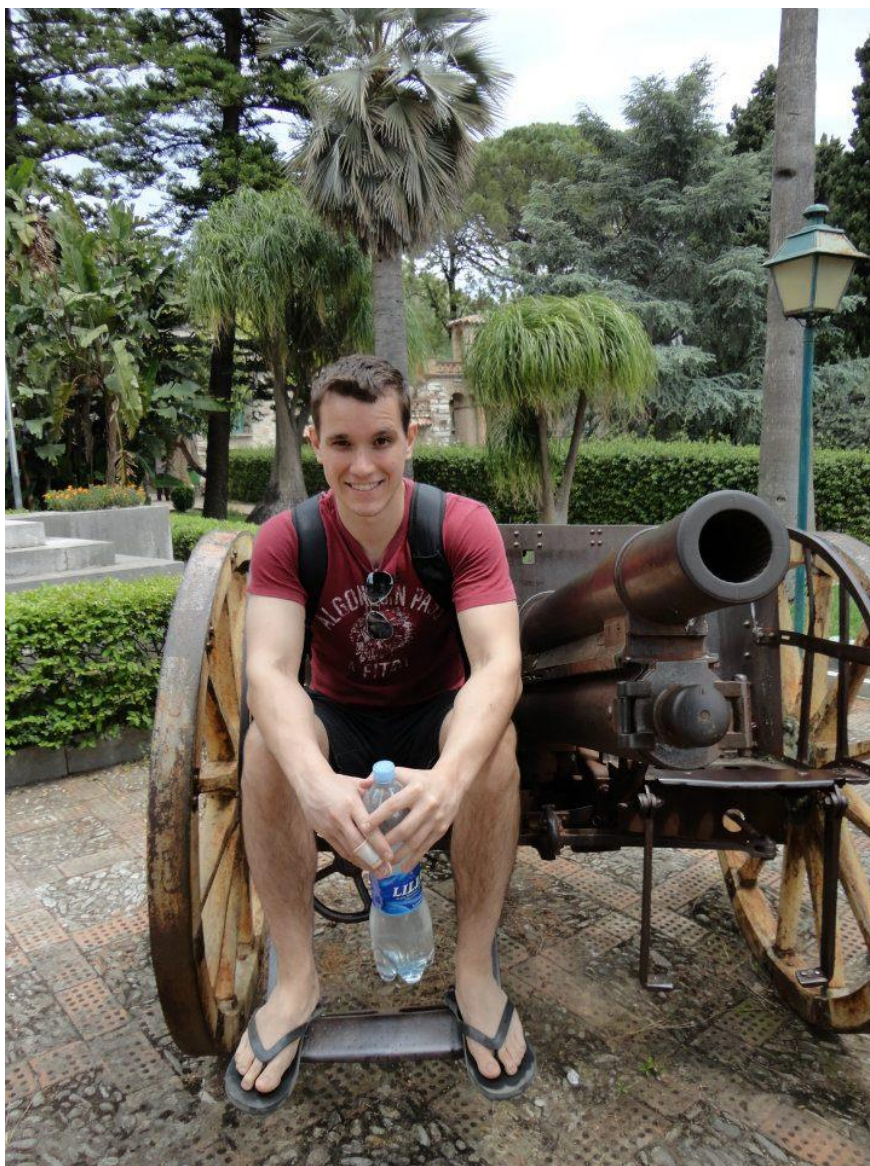


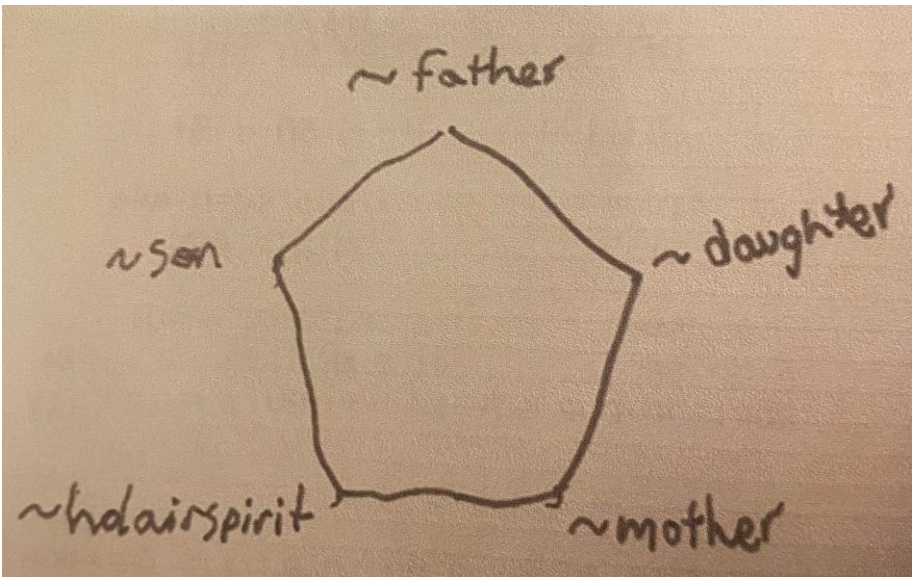












Random Stuff from Some Guy with Schizoaffective Disorder





Nick NasoChrist is all and in all

May56 onf1, o2chhl09139091

Love is Law (same) Better \neq 4 options with interaction



Remember to, in knowledge and love, give God flexibility to act in our life with the proper mixture of treatment, and then with well intent--make effort toward the future with all hope in what may come.

Law:

1 In the beginning Elohim created hashomayim (the heavens, Himel) and haaretz (the earth). 2 And the earth was tohu vavohu (without form, and void); and darkness was upon the face of the deep. And the Ruach Elohim was hovering upon the face of the waters. 3 And Elohim said, Let there be light: and there was light--
Berehsis 1 (Genesis 1)

8 And thou shalt show thy ben in that day, saying, This is because of what Hashem did for me when I came forth out of Mitsrayim. 9 And it shall be for an ot (sign) unto thee upon thine yad, and for a zikaron (reminder) between thine eyes, in order that the torat (law) Hashem may be in thy mouth; because with a yad chazakah hath Hashem brought thee out of Mitsrayim.
Shemot 13 (Exodus 13)

Same: \leftarrow like =

12 Do to others whatever you would have them do to you. This is the law and the prophets.
Matthew 7

14 For if you forgive others -- your heavenly Father will also forgive you.
Matthew 6

31 -- You shall love your neighbor as yourself.
Mark 12

Better: \leftarrow fix =

You've heard it's been said to treat others as you would be, yet I say, do to them "better" if willing to accept the same law. Bettering treatment is more work, as it uses first the imagination of what could be the lawful similar action, building upon it with love and grace and inspiration. The resulting curation of lovely doingness, with an intention of trajectory toward the good eventuality, upholds a destiny of beautiful, shared reception. Even mathematically, this recursive concept of how to love others could and can and would build withof itself to lead the beneficiaries of its aim toward--in grace--heaven and beyond. Bettering upon betterment along the way for us all and in one another.

Are you willing to have better treatment in your life, though? If yes, it is a better covenant in Christ for everyone.

22 -- so much the more also Jesus has become the guarante of a better covenant.
Hebrews 7

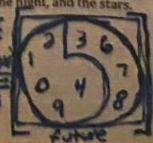
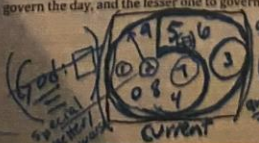
6 Now he has obtained so much more excellent a ministry as he is mediator of a better covenant, enacted on better promises.
Hebrews 8

50 -- 'It is better for you that one man die for the people than that the whole nation perish.' 51 He did not say this on his own, but as high priest that year he prophesied that Jesus would die for the Jewish nation, 52 and not only for that nation but also for the scattered children of God, to bring them together and make them one.

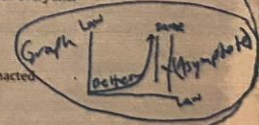
The concept is ancient and forever, and its enactment ever-increasing would save the world. (deciary) made of an arrangement of 10 numbers

14 Then God said: Let there be lights in the dome of the sky, to separate day from night, to mark the seasons, the days and the years, 15 and serve as lights in the dome of the sky, to illuminate the earth. And so it happened: 16 God made the two great lights, the greater one to govern the day, and the lesser one to govern the night, and the stars.
Genesis 1

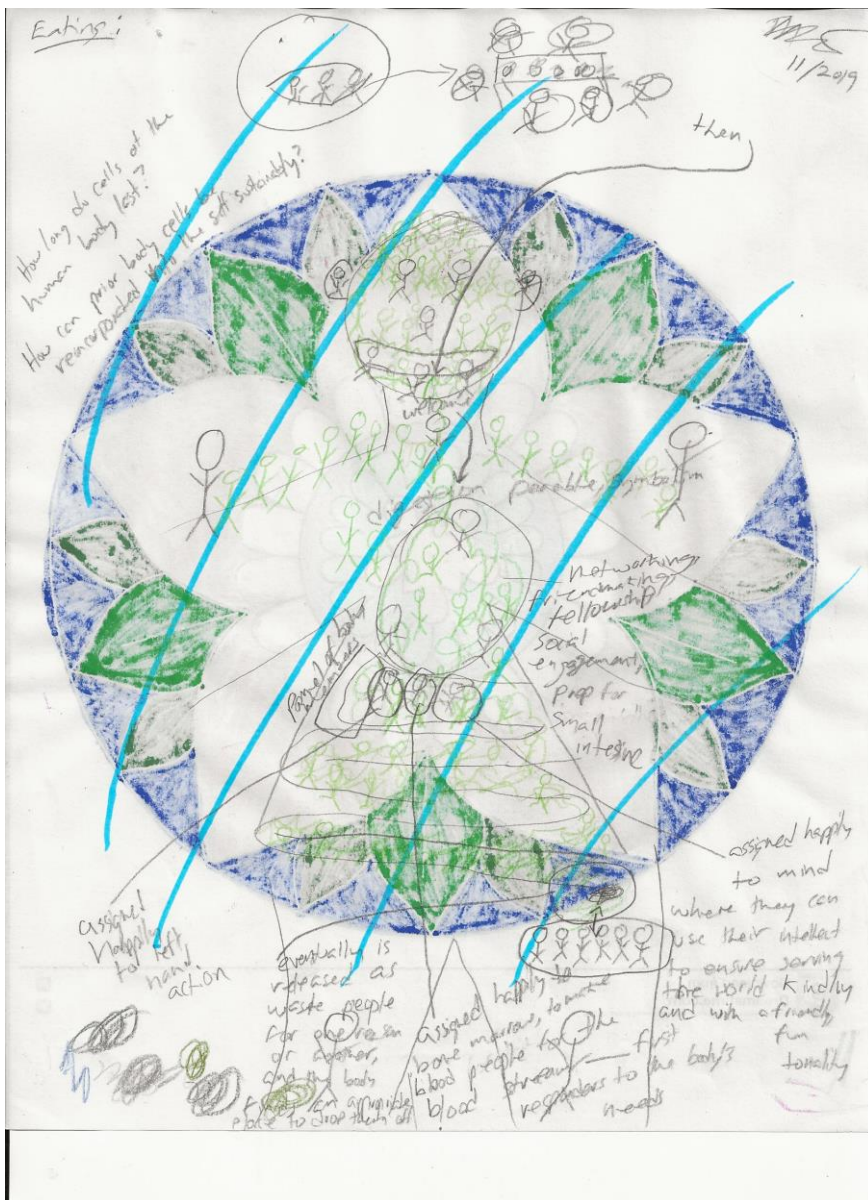
2 is somehow also the 10 digit collection (hand) even more...



What does someone do with a life? Robert

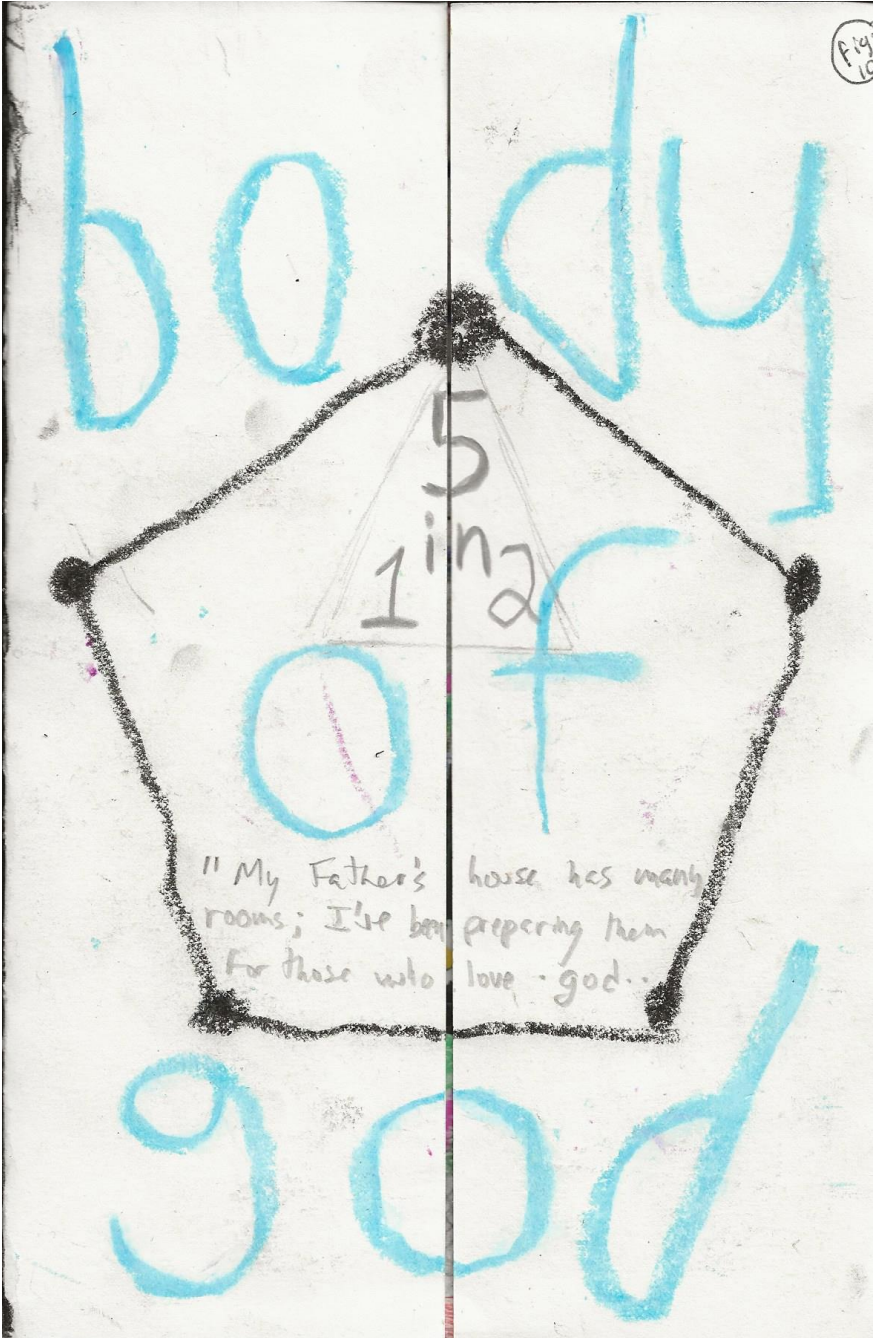


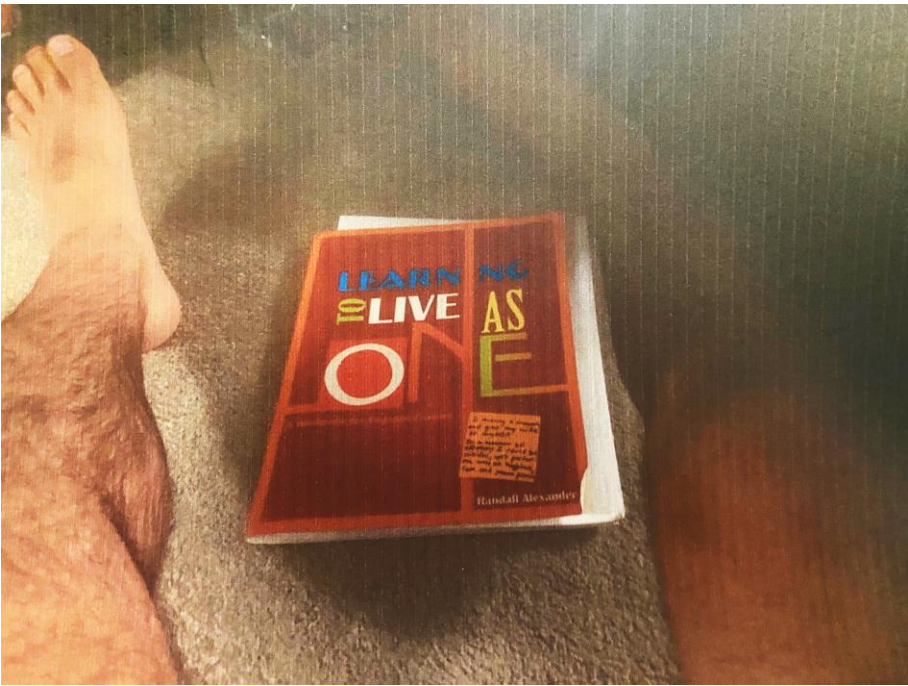
gift is the bible reminds on the way back
26 (forhand)
710 (numbers)
2 (for english)
digit collection
Pi 10 digit
digit collection
26 digit collection



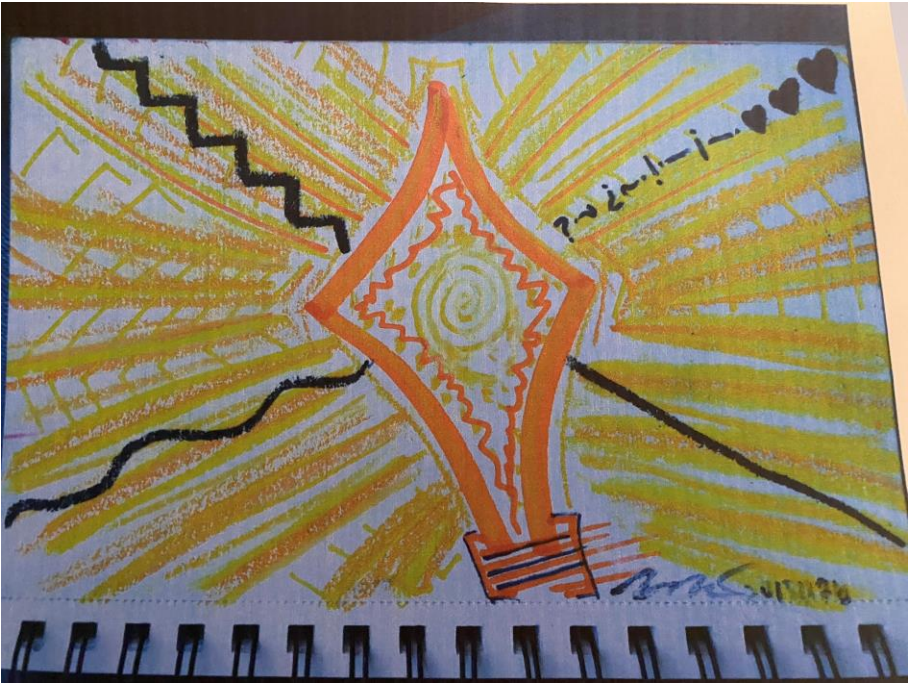
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 **Lufthansa**

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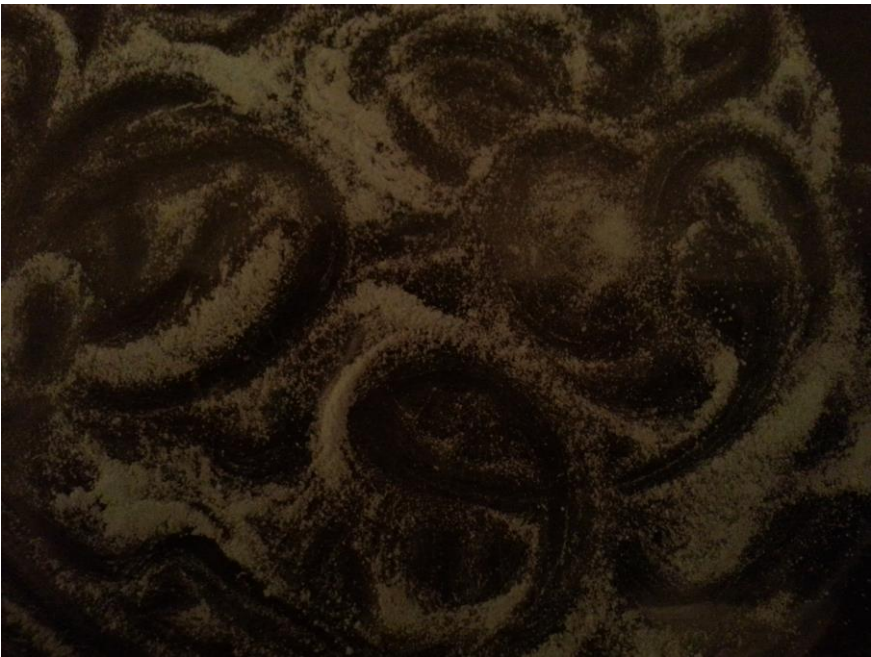
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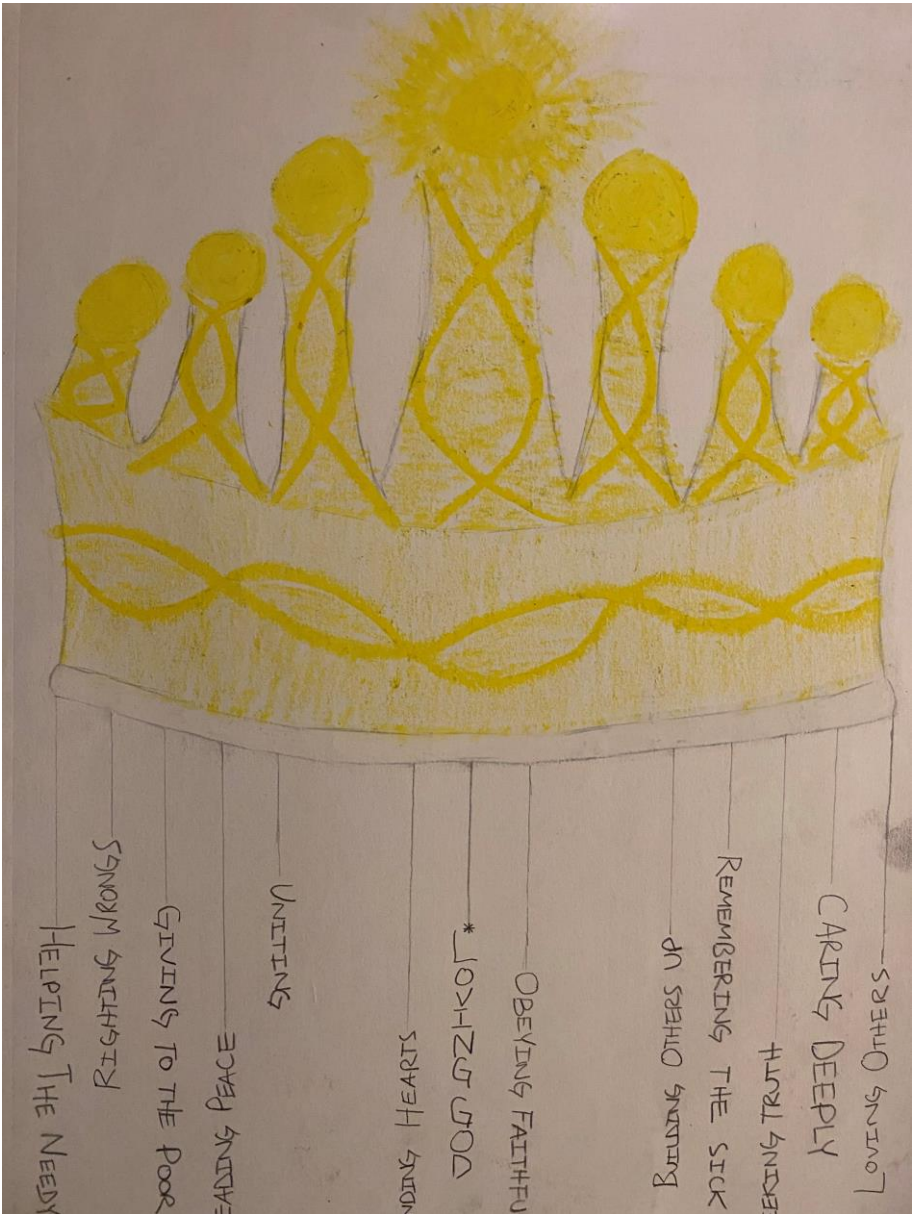
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Random Stuff from Some Guy with Schizoaffective Disorder









quickly documented

B - nuclear: original, with ~20% influence from (1)
"be: nobel prize for peace thing" and plan

like: alcohol with salt added, microwaved til warm, resulting
an immediately consumable component and a semi-hardened
result of a ^{conic} modified salt, which is consumed over time at a
fixed geographic location about the creation site til it is gone



self-contained,
specialty nuclear
bomb energy

caused massive psychic
energy consumption and loss
by world governments while
the byproducts are being consumed
(security, law and order, etc.)

Brief explanation:

Small scale nuclear reaction set off at a beach in a strategically
chosen world location. Results in fuel, glass and a hardened
semi-conic shaped edible residue object that is transported locally
to an agreeable location for visitation and consumption process
freely at the location but with imposed inherited social etiquette
so as to dictate the amount of time that the object will
be available for public consumption. Because of the nature,
psychologically, of creative action and social mobility being caused
by the making of the edible object, the public will be influenced
immediately and for the duration of its usage to accept its consumption
as resulting in a special, super-human-like surge of energy, causing
creative movements and tendencies in the lives of those who have
any amount of it enter their system. The reason for this surge is
complex but it pertains to the social release of fear caused by
qualms about nuclear bombs. At the time of the preparation for any
any willing nation may join a free international treaty for the sake
of which it's to facilitate the most open borders while the only
byproduct is in consumption.

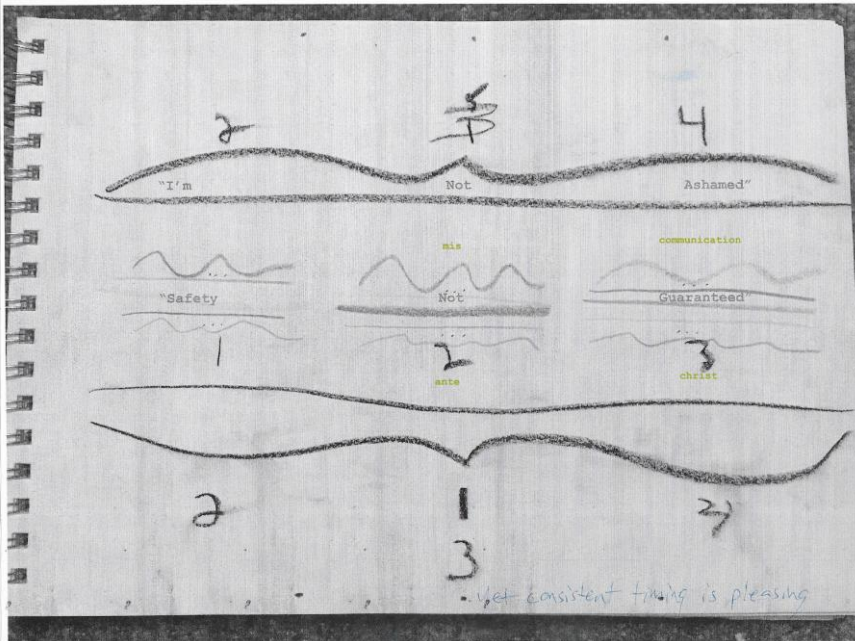
to venerate the public, they will travel from all over the world ⁽²⁾ essence, resulting in an induced life-force addition resulting in numerous forms of social creativity including but not limited to works and leisure. The only condition of consumption for the public, aside from instilled social etiquette patterns, is that the consumer begins to see the yes et al technique with verbal intake that turns primarily negative statements into those of temporary negativity coupled temporarily with positivity. For example, /not good would indicate that there is a conditions differentiation comprised to popular negativity usage such that there is a pattern of thinking when the scenario in question lacks goodness, and an implied shorter-forward possible event horizon when the situation turns to primarily "good." This will result in a massive release of creativity, energy or actionality in the world. This "b" is comprised of two reductions of energy leading to a net positive increase of perceived creative energetic (for lack of a better term) goals. The first reduction is the usage of the actual nuclear energy expended by the contained small-scale nuclear bomb. The second is the expense, massively, of the additional governing energy needed to keep the peace for a newly more-actionably-creative citizenry all over the world.

The happenstance of genius, though, is here. Governments of the treaty, with temporarily max-open-borders, will keep track of the general mobility of individuals and the quantified trends in activities during the consumption time (by the diamond-like glass of the countries' security forces). At the end of the consumption period, countries will naturally report on their findings. Due to the nature of the project's design, the world population will settle most at areas of the world that are most conducive to creative progress. This plan, then, provides a simple way for world societies to identify and decide upon the best possible models for societal organization with the ability also to inexpensively copy and implement the most successful paradigms along with easy nuclear in any areas ready for social investment, with low cost. From 1pb waste of energy loss due to complex (or social) investment, with low cost. The resulting governing effect will be represented with exponential high confidence success (generosity involvement). The resulting governing effect will be represented with exponential high confidence success.





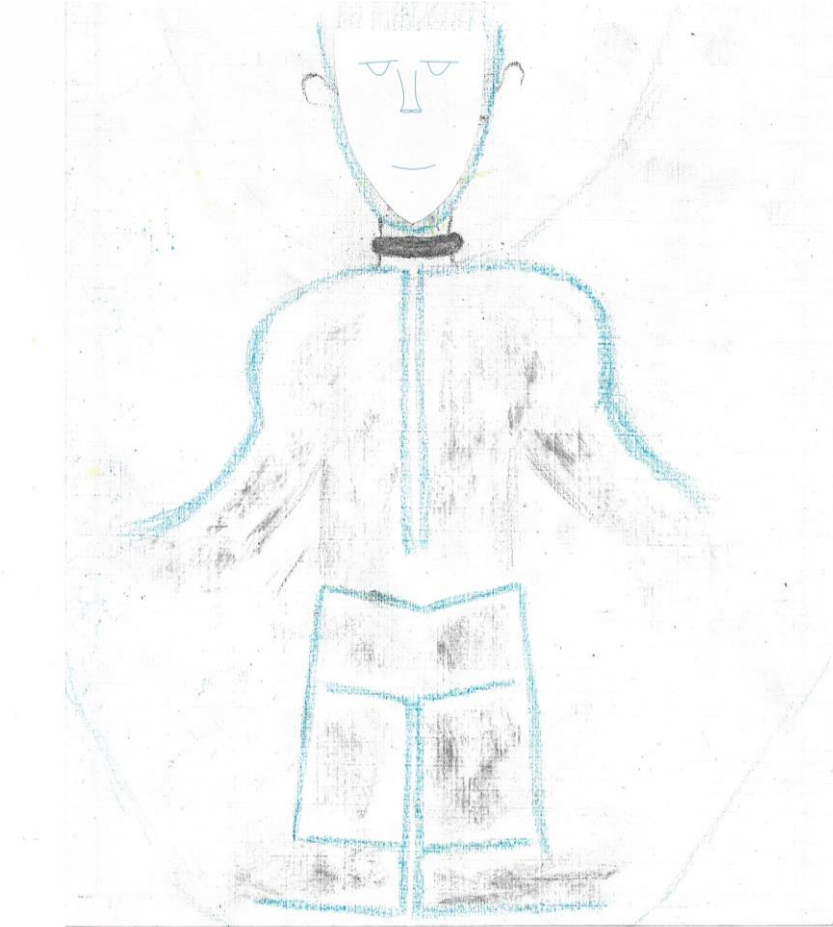
Random Stuff from Some Guy with Schizoaffective Disorder

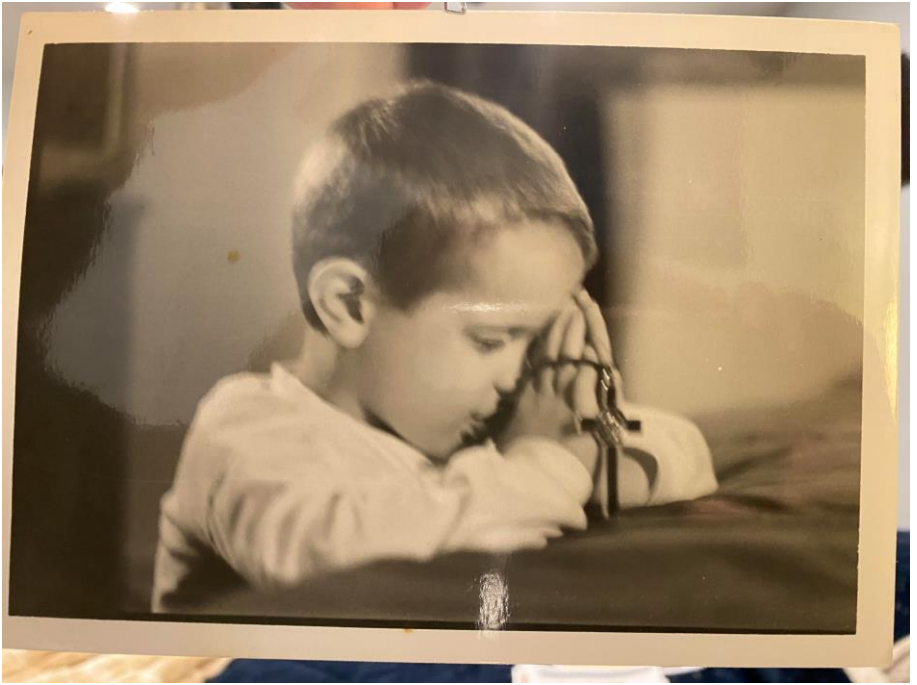


Waiting worders wander, wither
Yet hold on true for grit is "cold"
Failing, falling; foreign fable
New to all, though old and good
Day by day my heart is waiting
by day by day by day by day
Second to second my heart's stating
Do, hope, to hope, to hope, to hope
Remember who and why, come hither

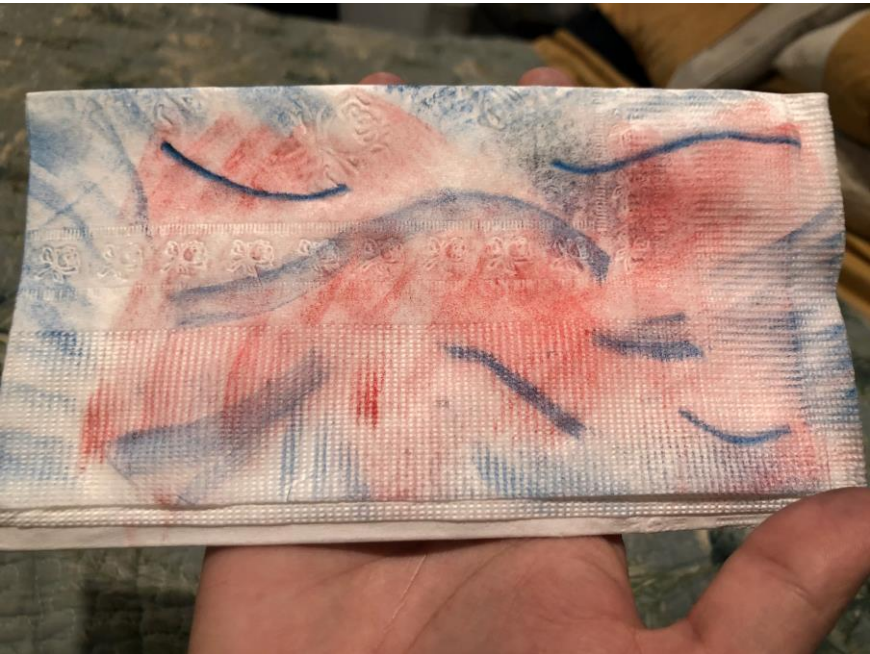
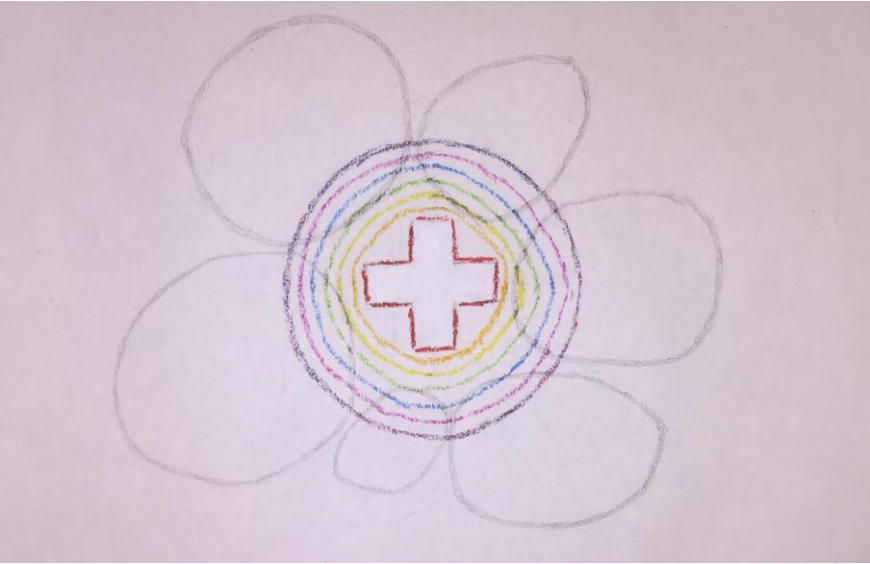


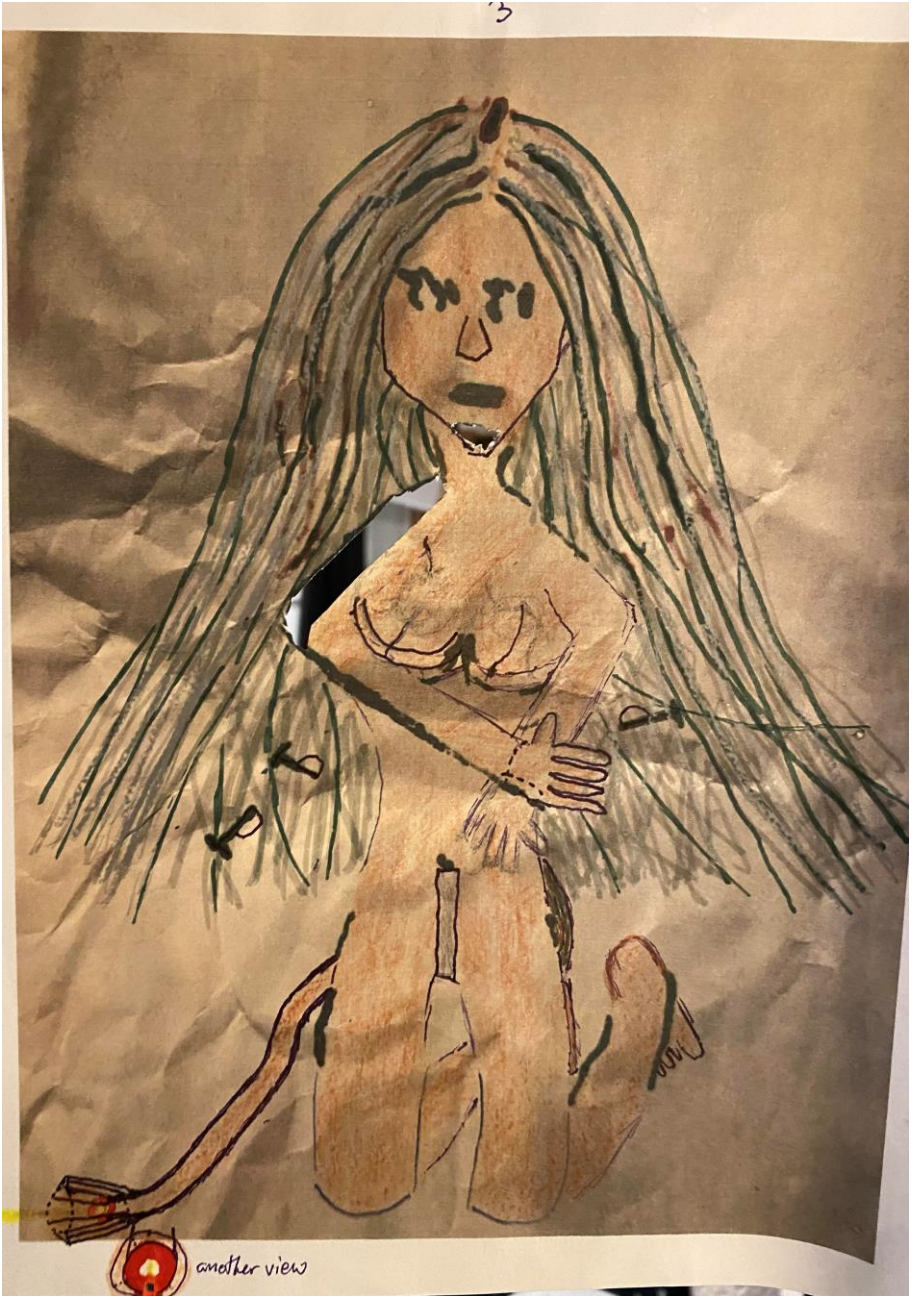


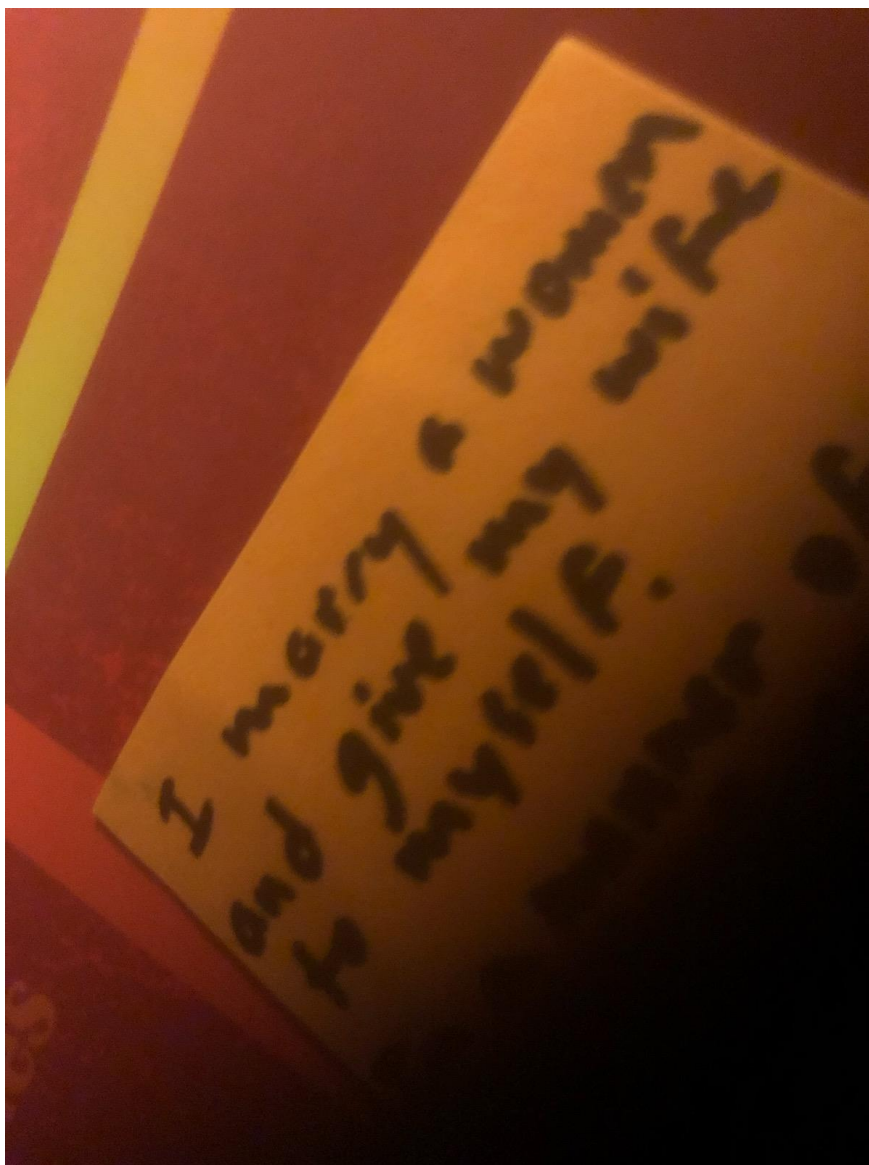




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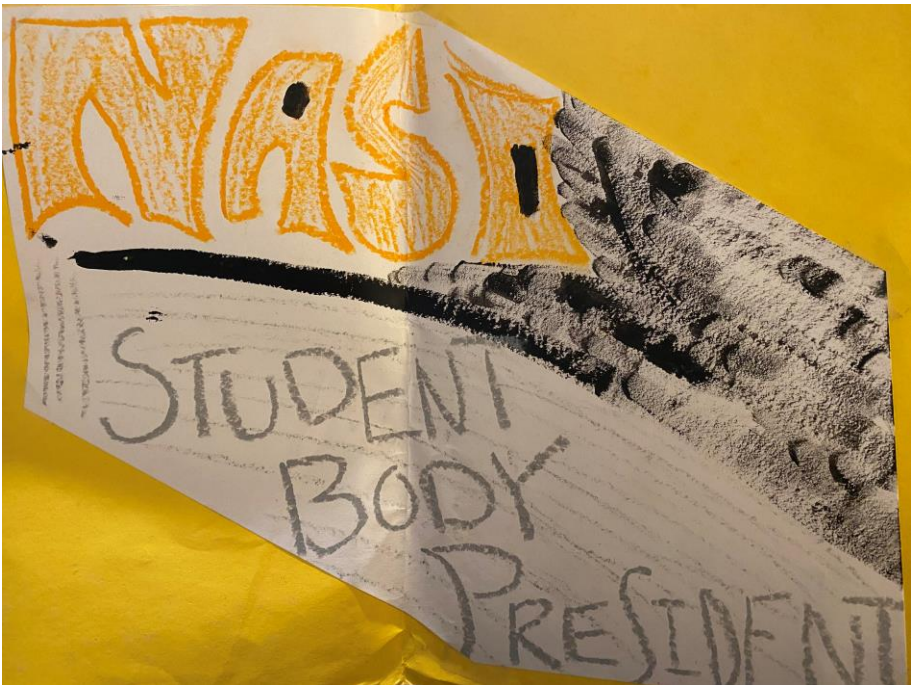
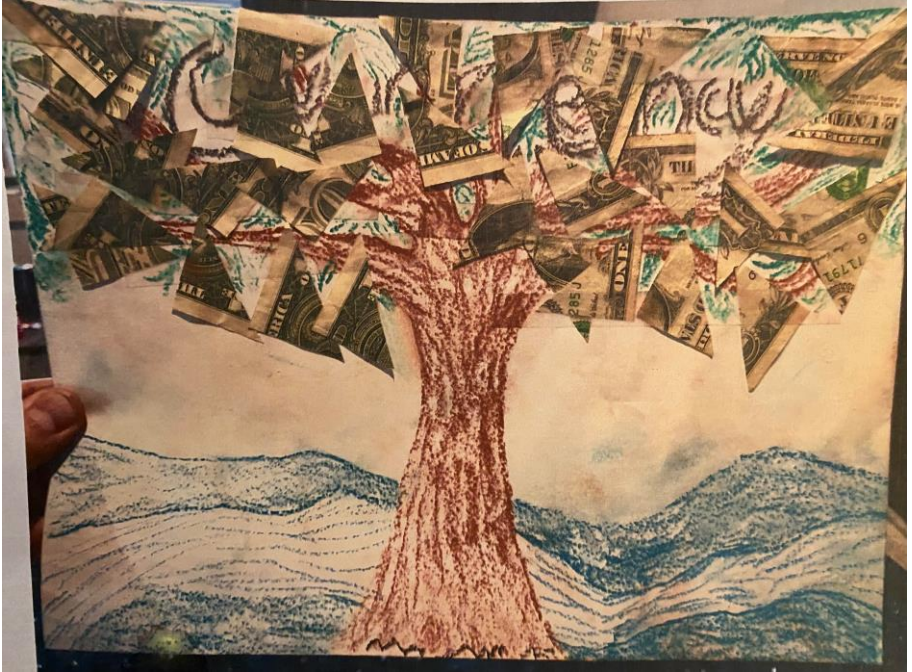
curate^a tv program according to category of the intended push request: consider genre, ^{plot, charact} distribution and demographics, compatibility with your recent activities, substance type (i.e. reality, fiction, based on true story, etc.), content idea inventory forecast

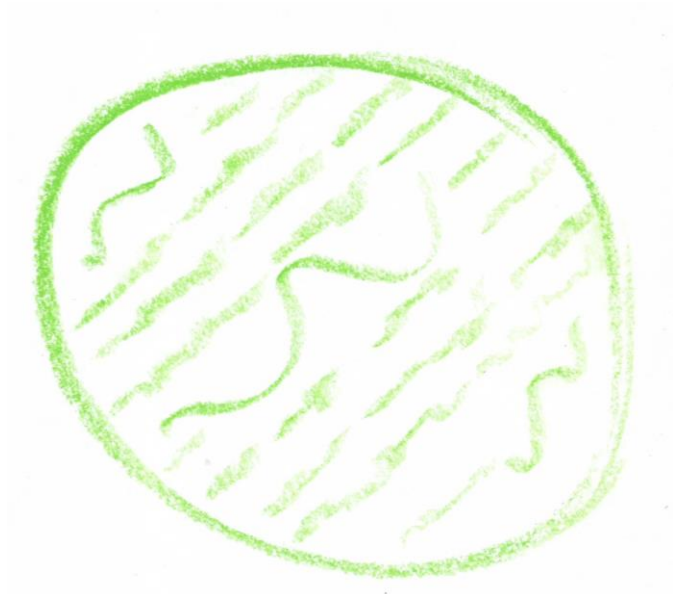
a) View and linguistically interact (output) upon the selected media for perhaps 20-40 minutes as what may be called aura charging: repeat words alongside added linguistic dimension(s) (either validating component(s) of negative ideas or emphasizing neutral to positive idea compartments), apply accrued communication propensity theory to a functionally and stylistically active I/O modulation with a sought intention to temporarily expand the cursory kind of what would be the dynamic of energy potential, realistically dabble in ~1-3 dimensions of language simultaneity, strategically and artistically execute (based on communication pattern recognition) spontaneous plans to structure the duration of the media interaction period

b) immediately after session, converse with subject of question: open conversation with 2-3 "sticks" before primarily engaging in ~1 (typical) lingual dimension — focusing attention on the owned mood of the subject, at an adequate time of ~1-5 mins

c) inject the interrogative purpose of this endeavor into a segmented dually sticky question beginning with a section to the effect of "do you feel-like" in conjunction with a push effort of choice (which is the expression of an intangible or tangible want followed by a probably relevant ownership claim in stick + level language, such as "Forme")

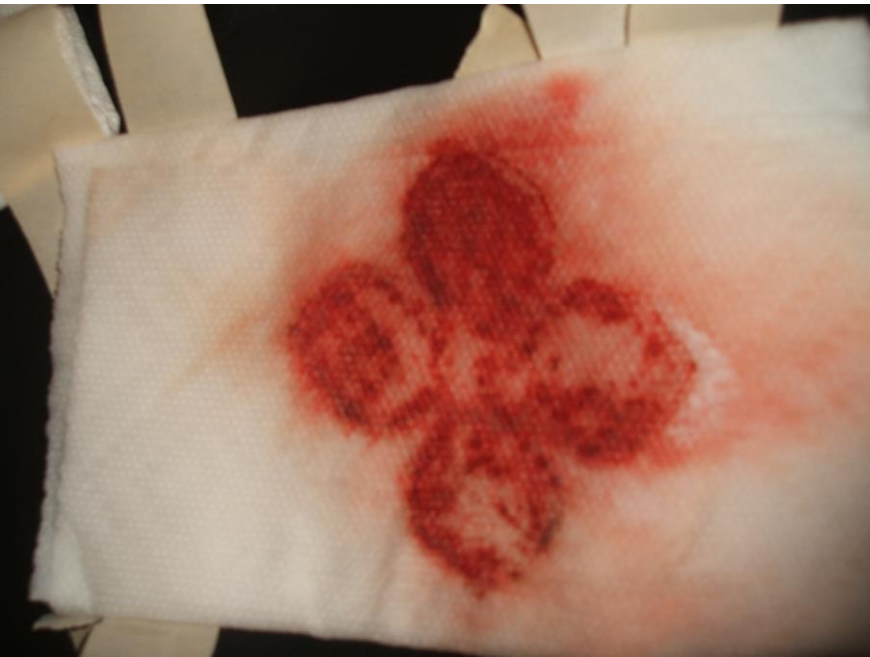
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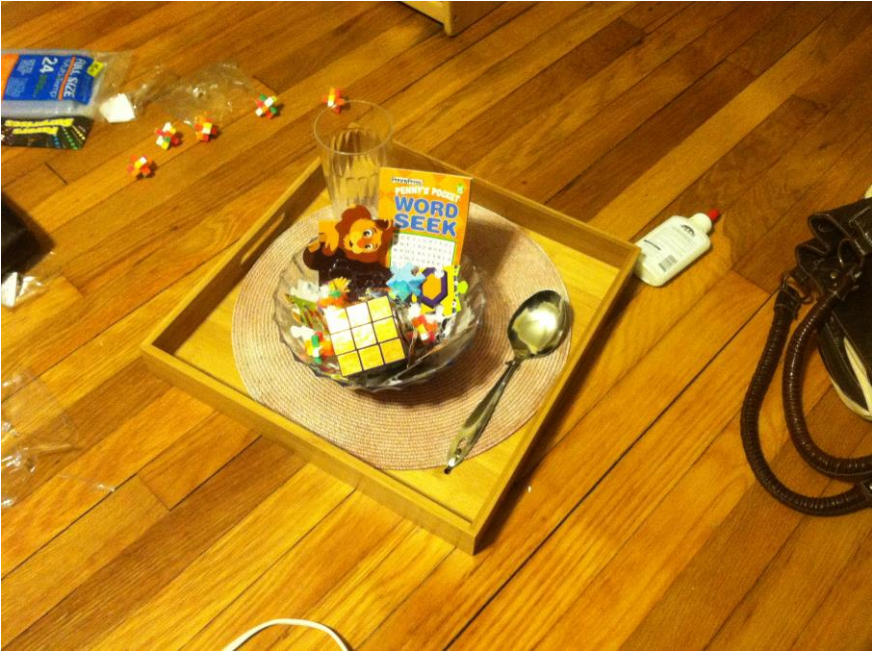


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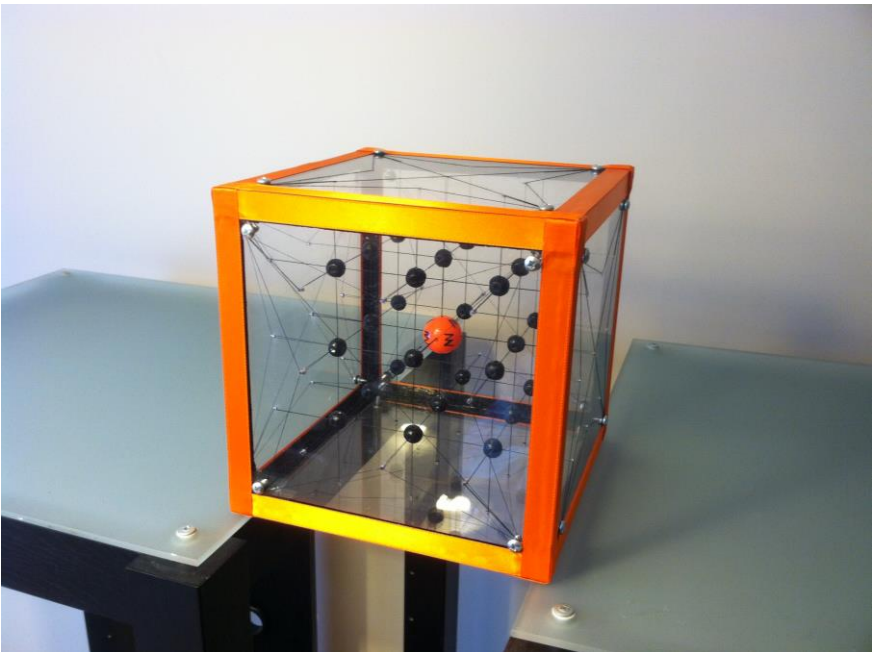






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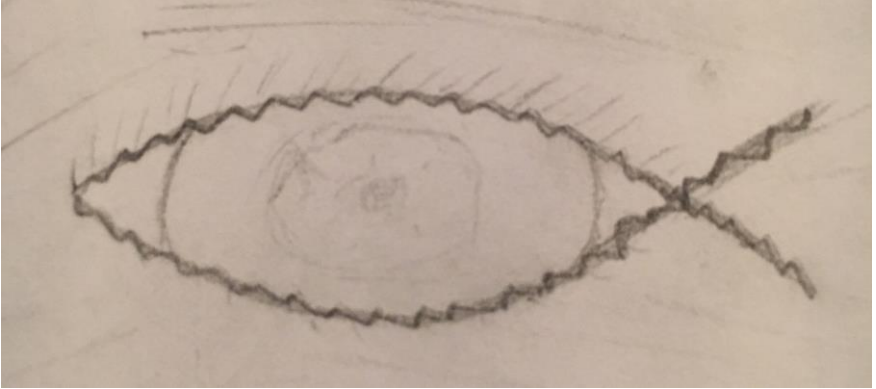






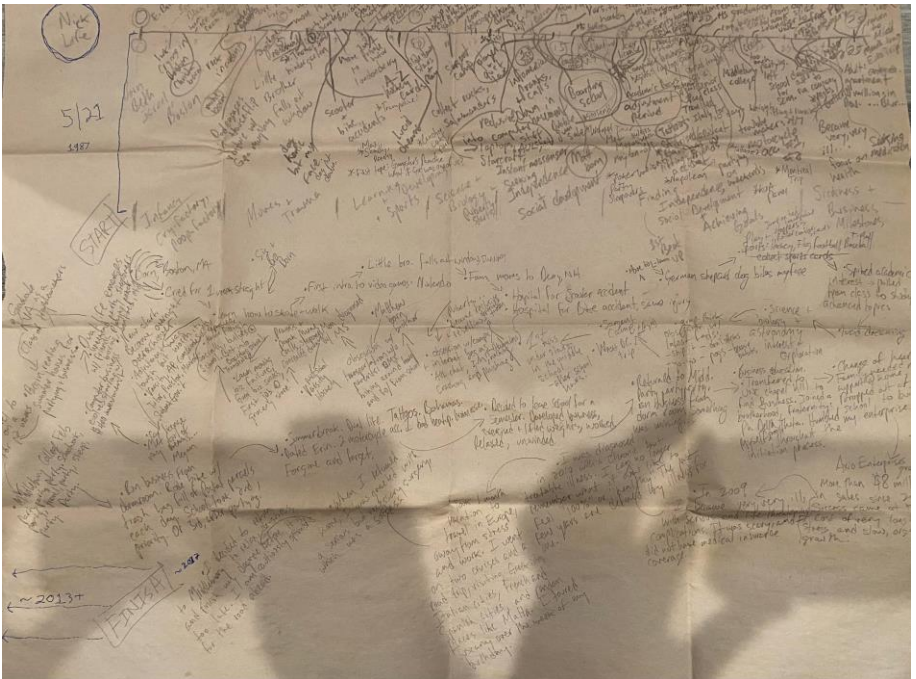
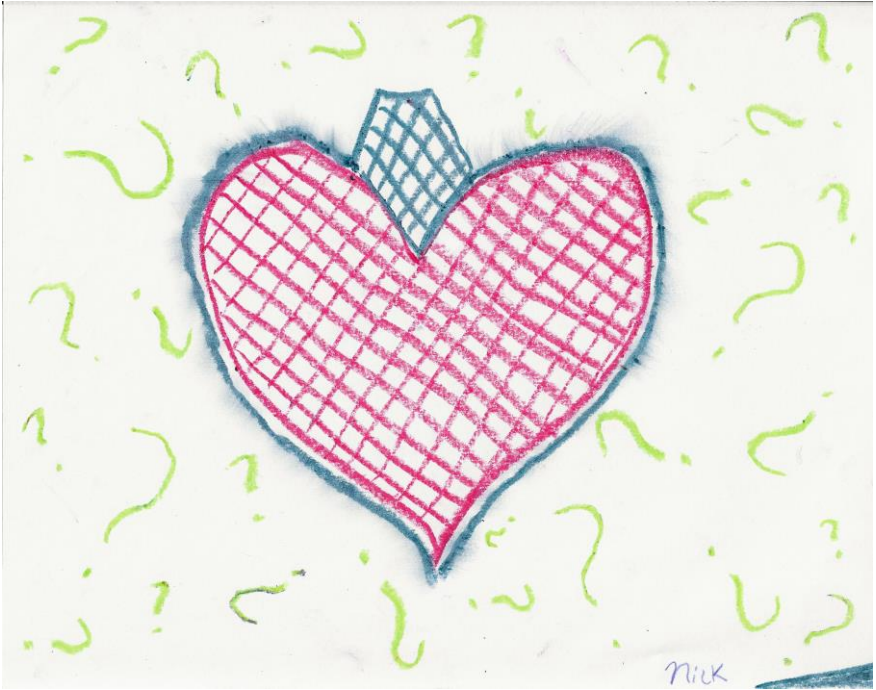
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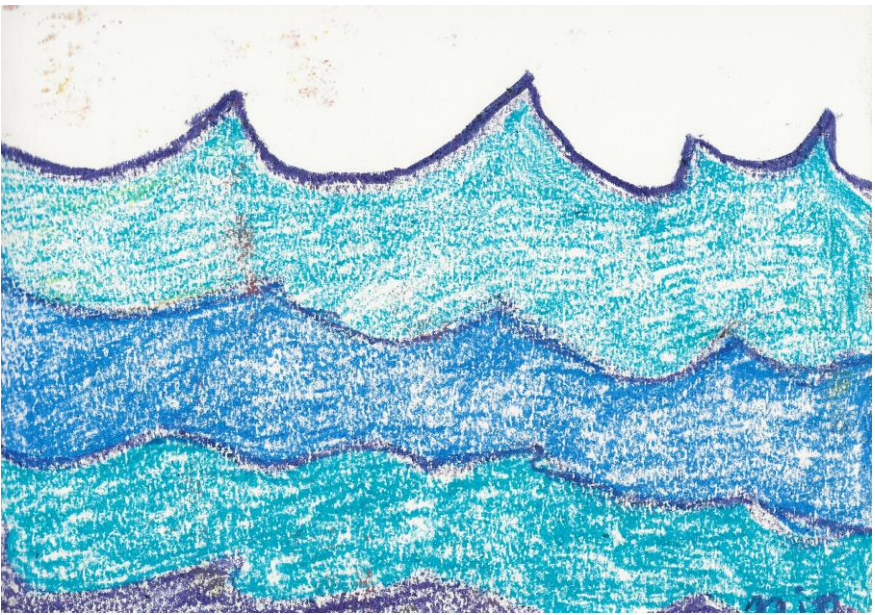


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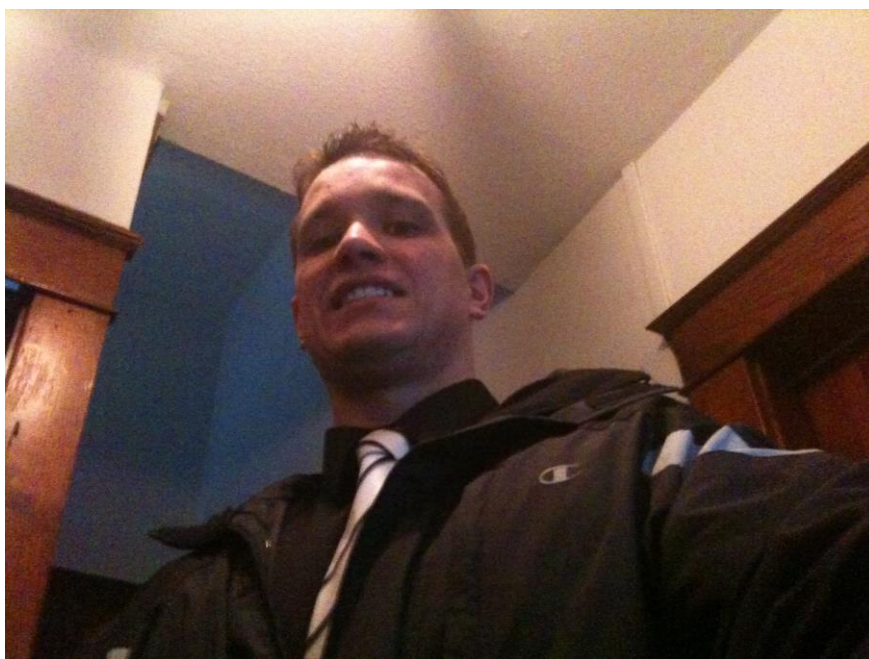


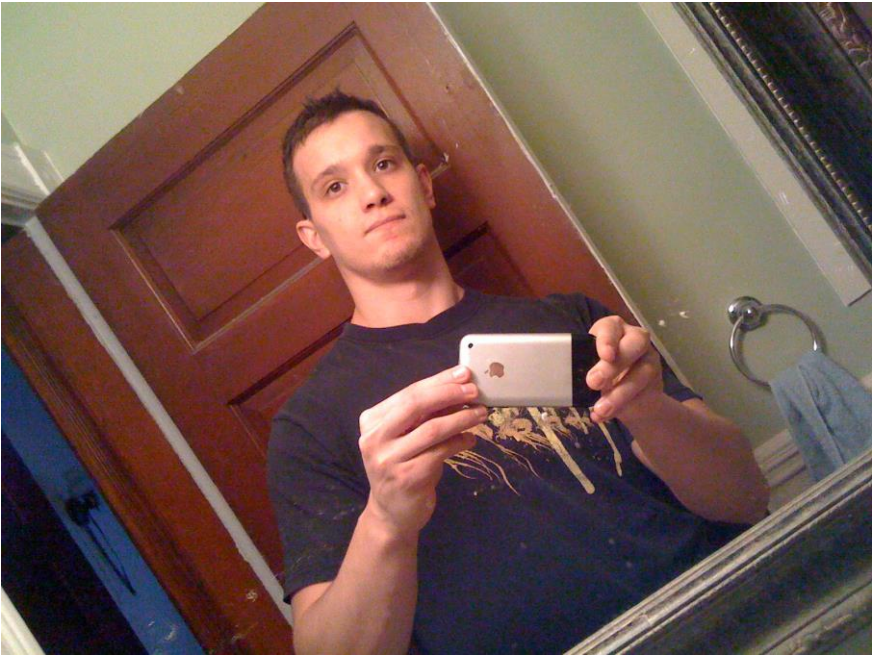


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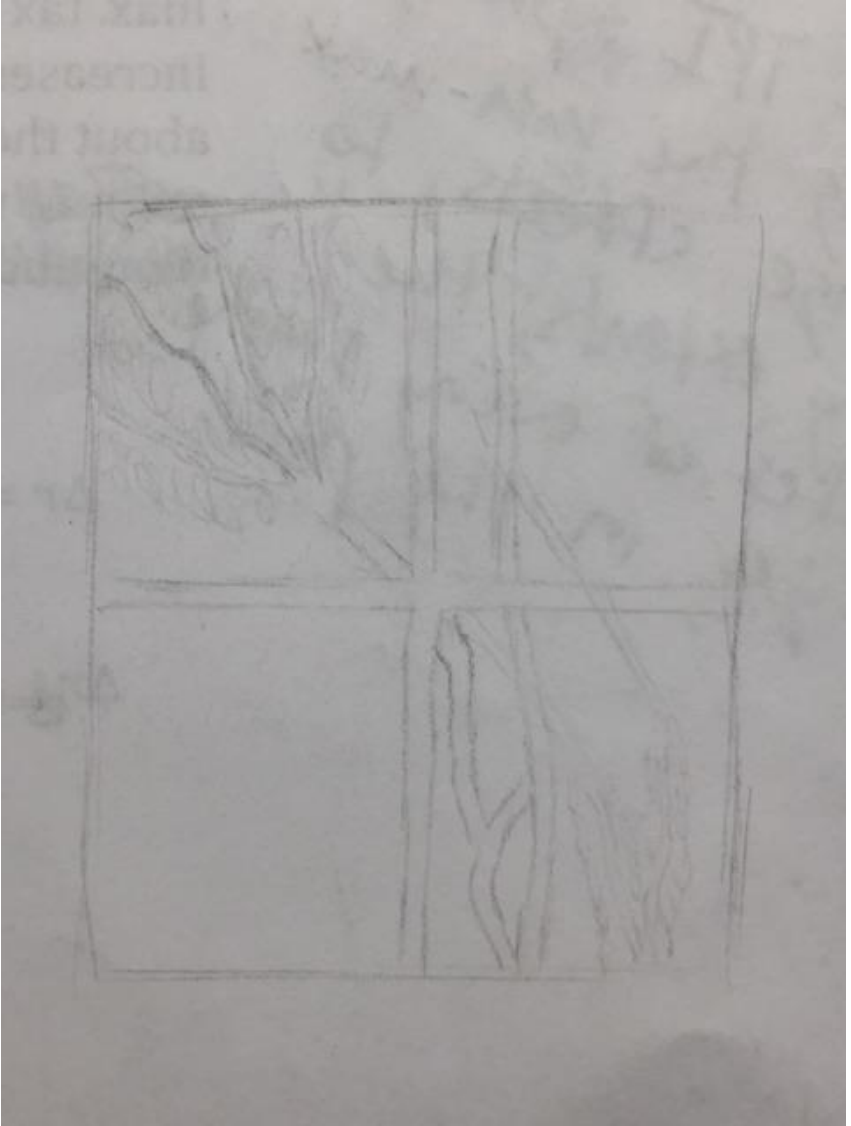


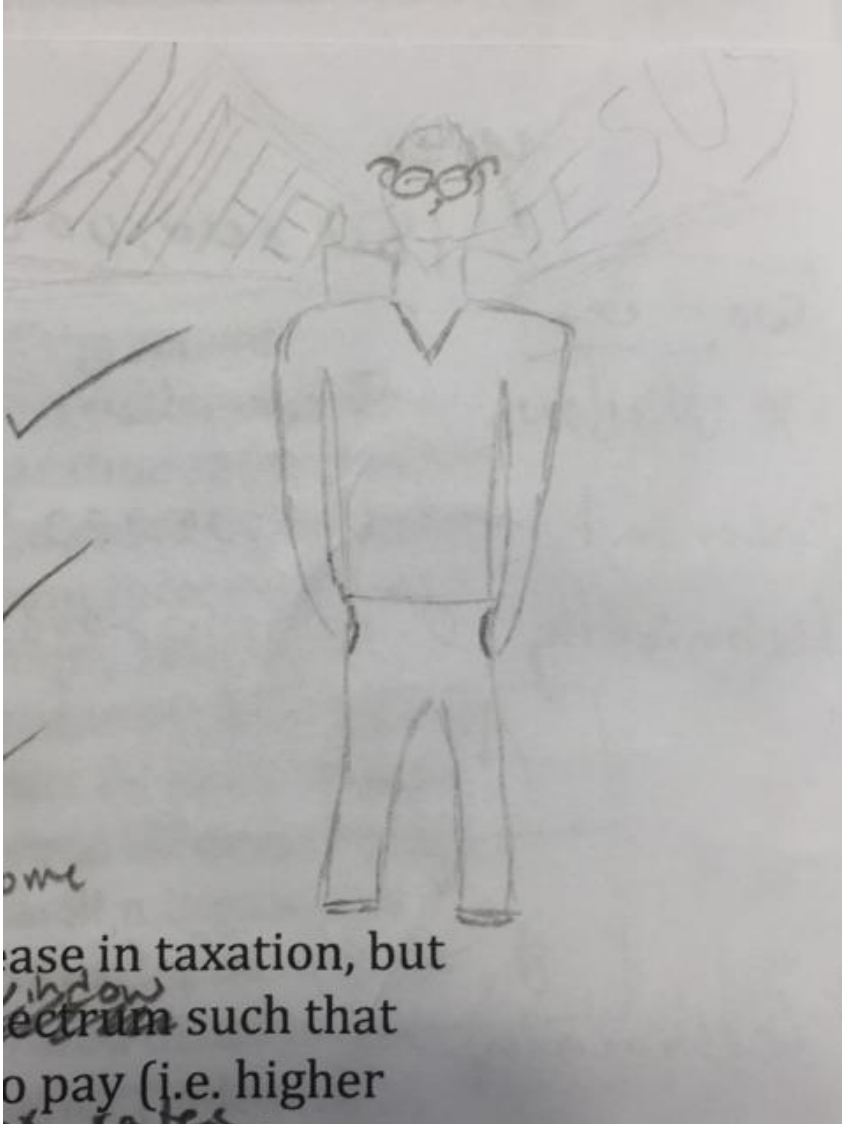
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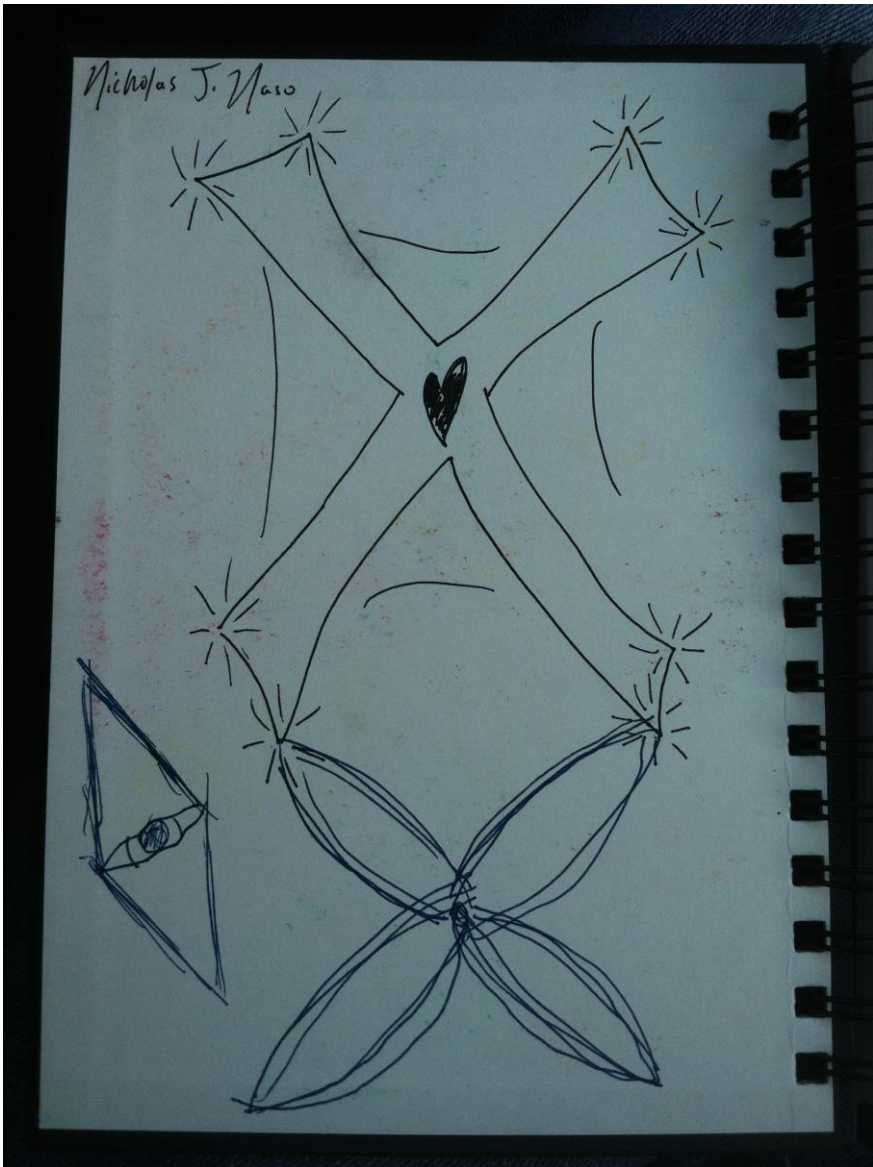


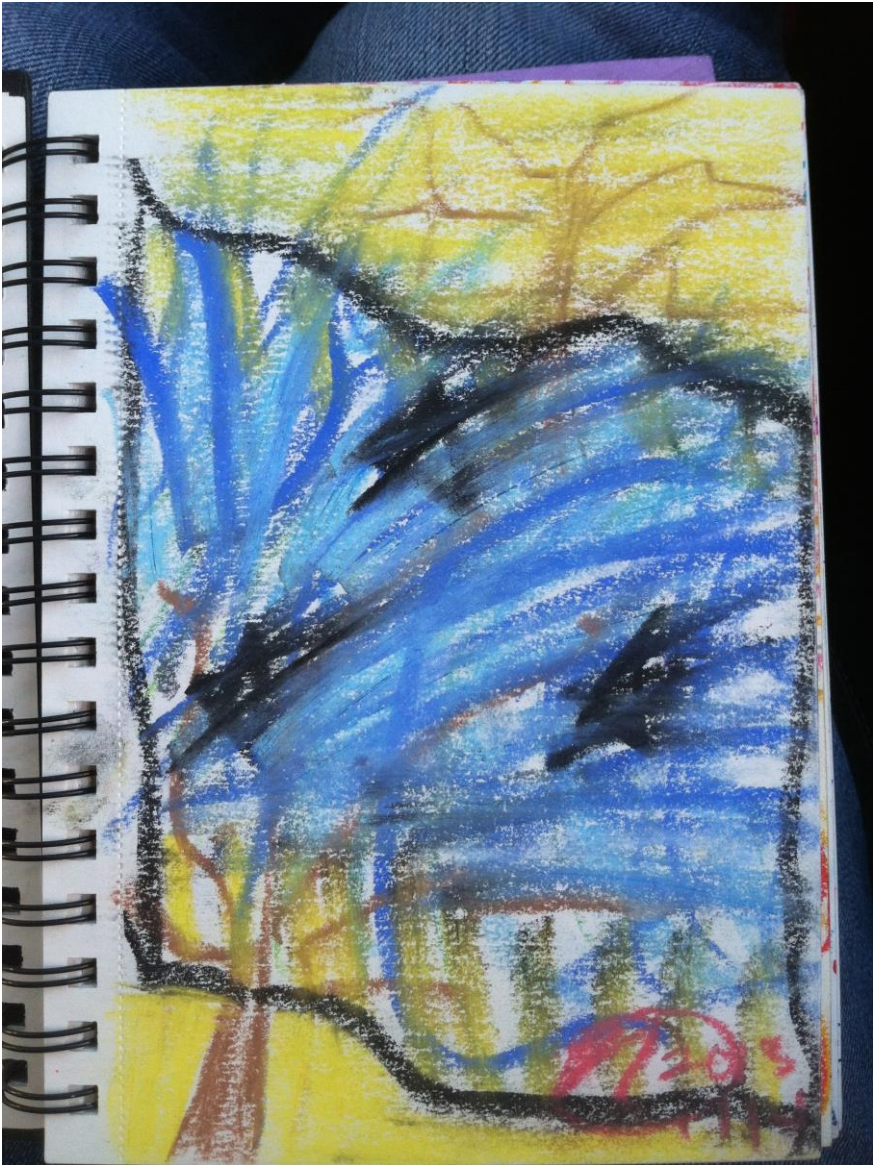
Son of Man ascending:

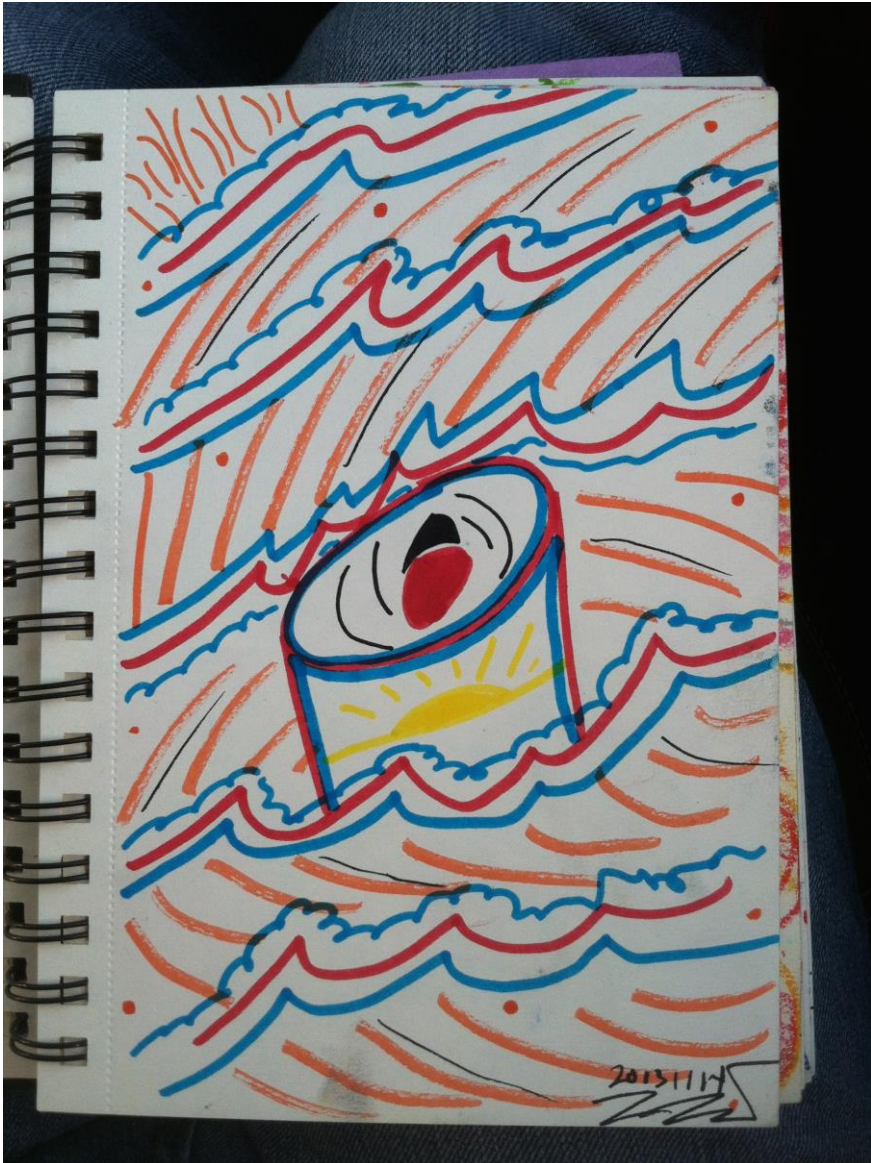
ascending
and
descending
on the
Son of Man

"You will see heaven open and the angels of God ascending and descending on the Son of Man."
- John 1:51; also Genesis 28:12 (Jacob's dream)

"He ascended higher than all the heavens in order to fill the whole universe."
- Ephesians 4:10











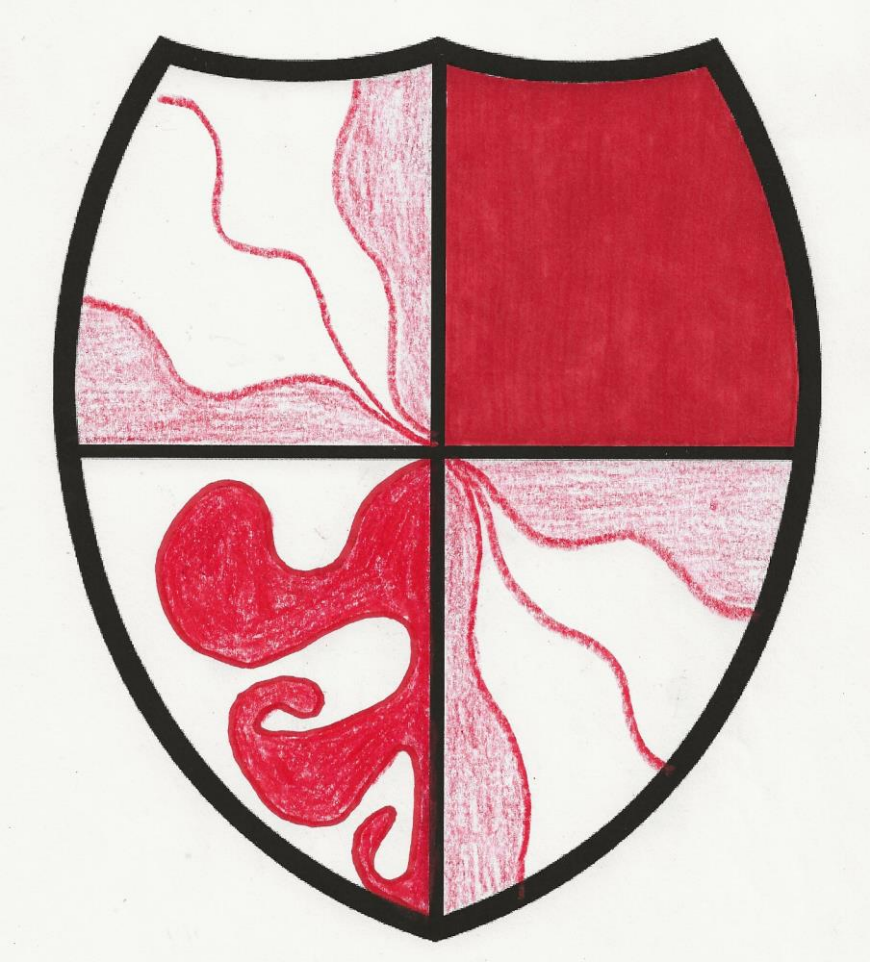




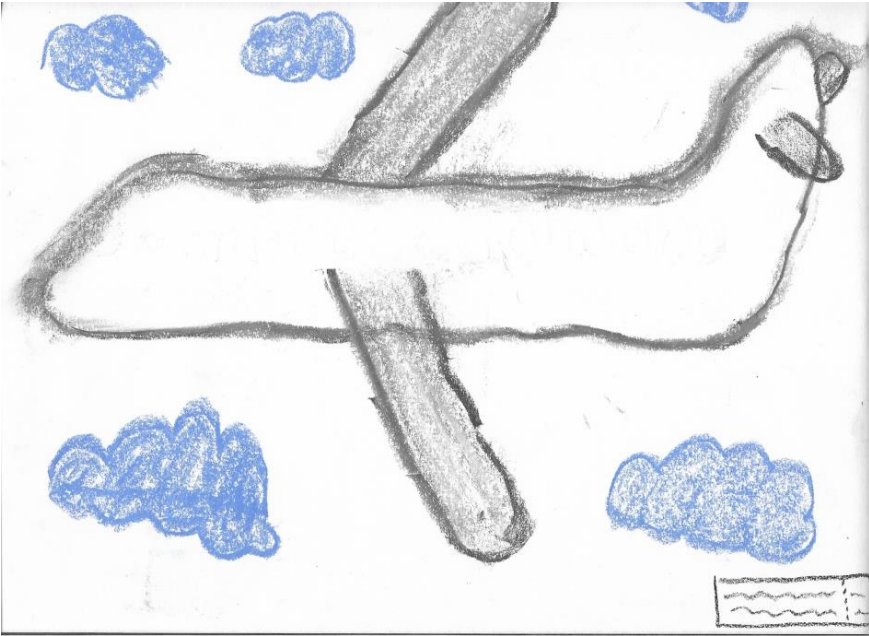


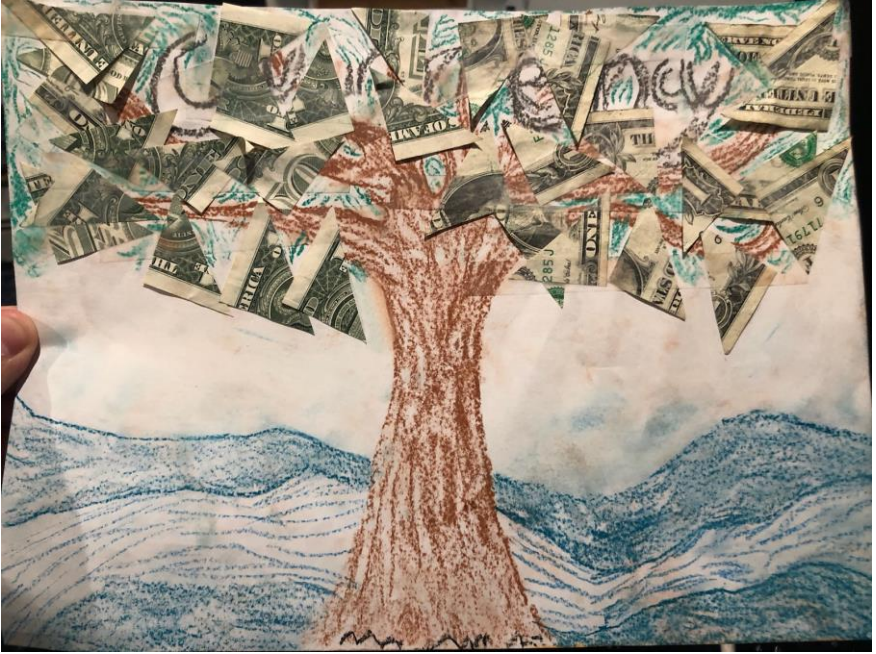










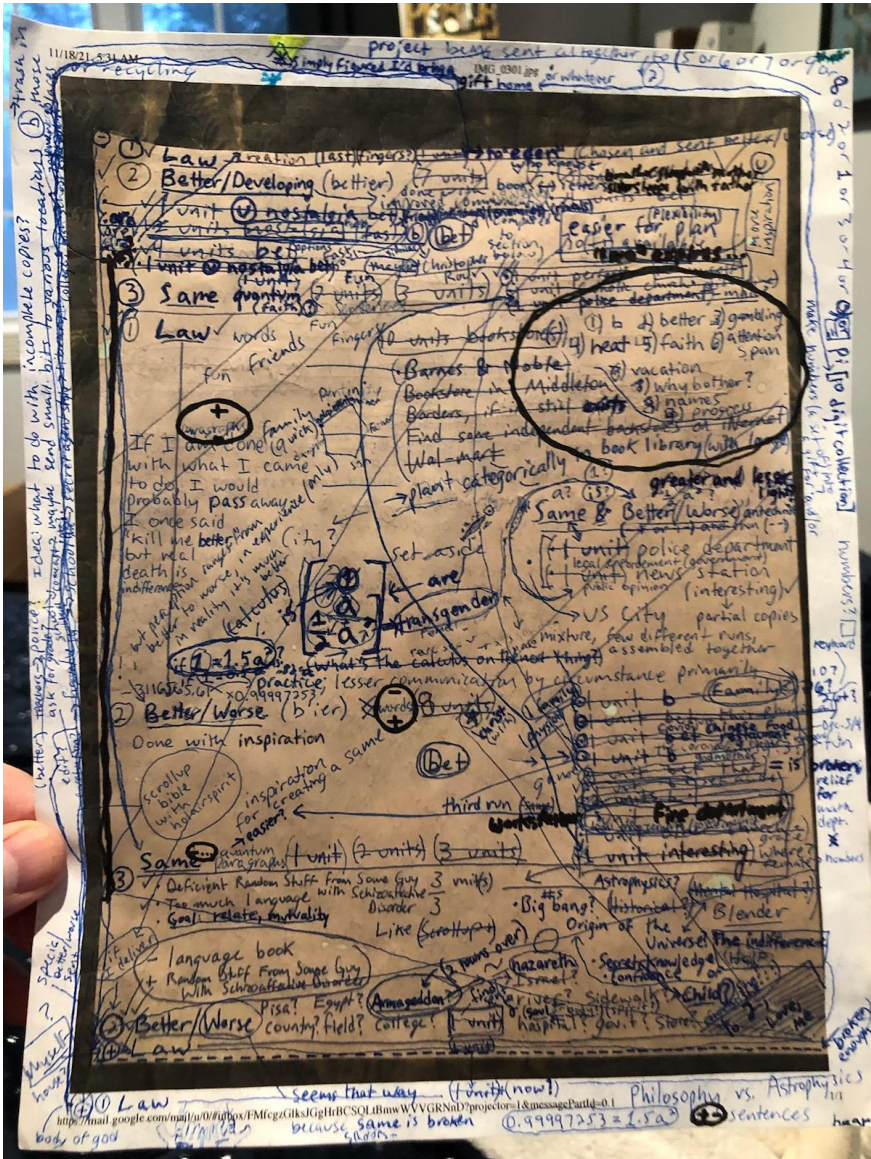




Nicholas Naso

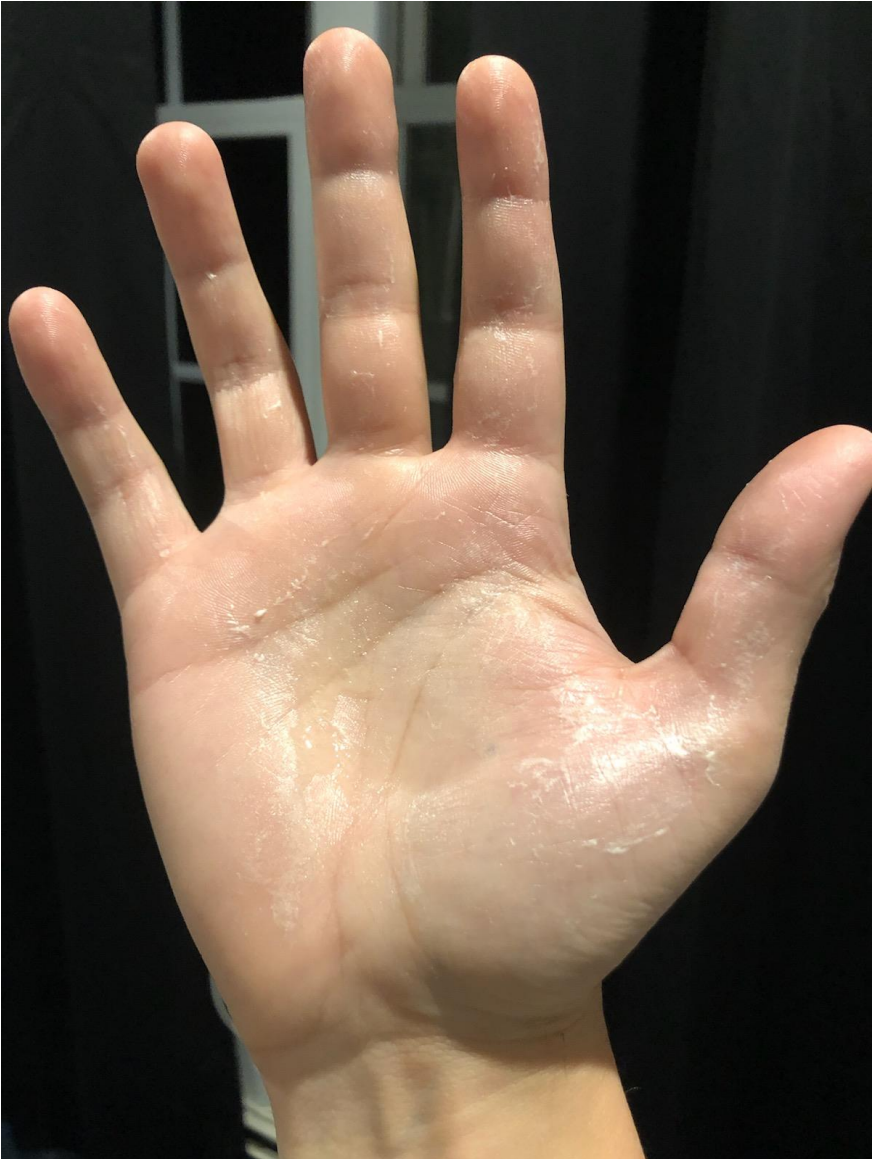


Random Stuff from Some Guy with Schizoaffective Disorder













intraxio

E-marketing, re-invented.



memoryquick

axio
enterprises



The Greater-and-lesser
Light

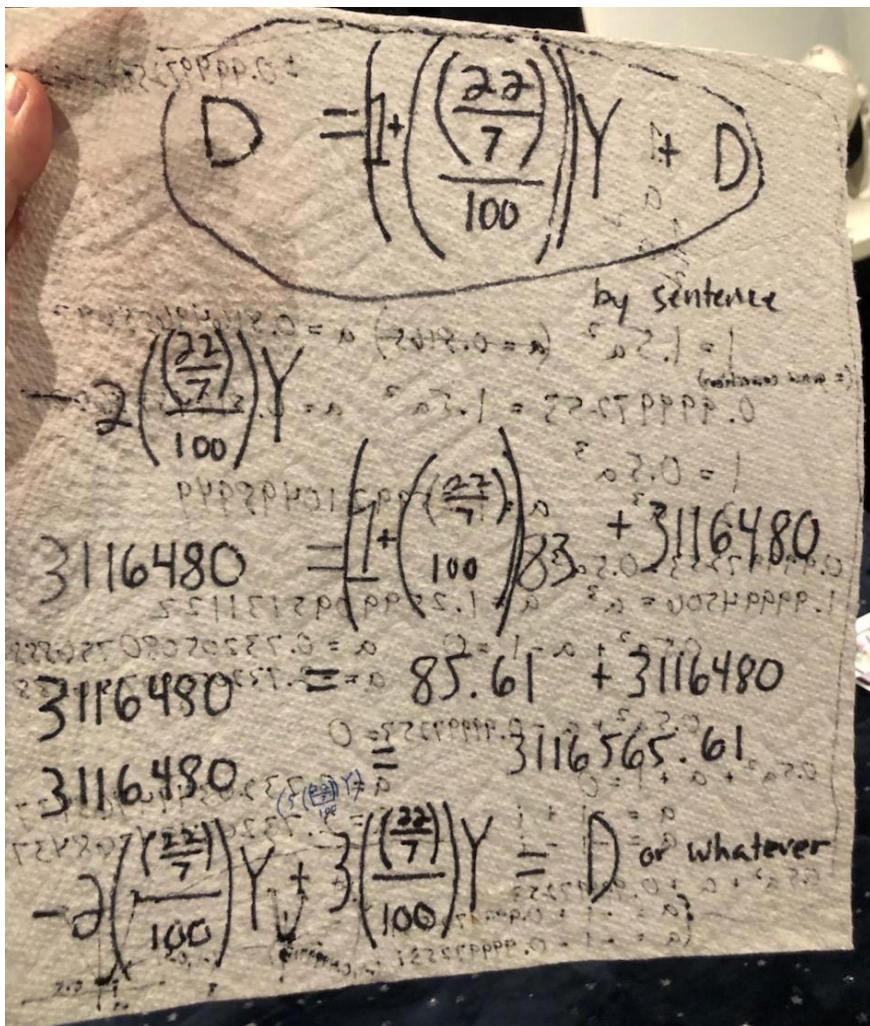




Random Stuff from Some Guy with Schizoaffective Disorder





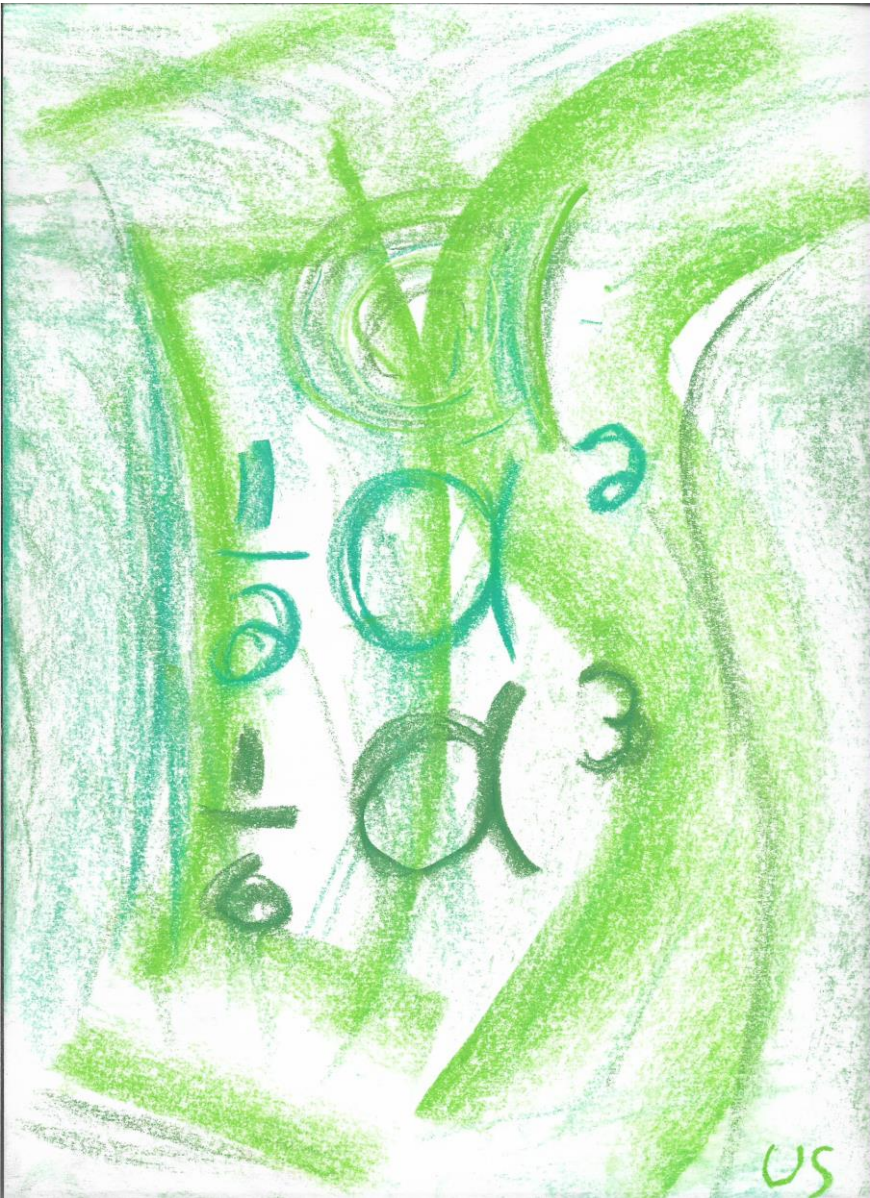


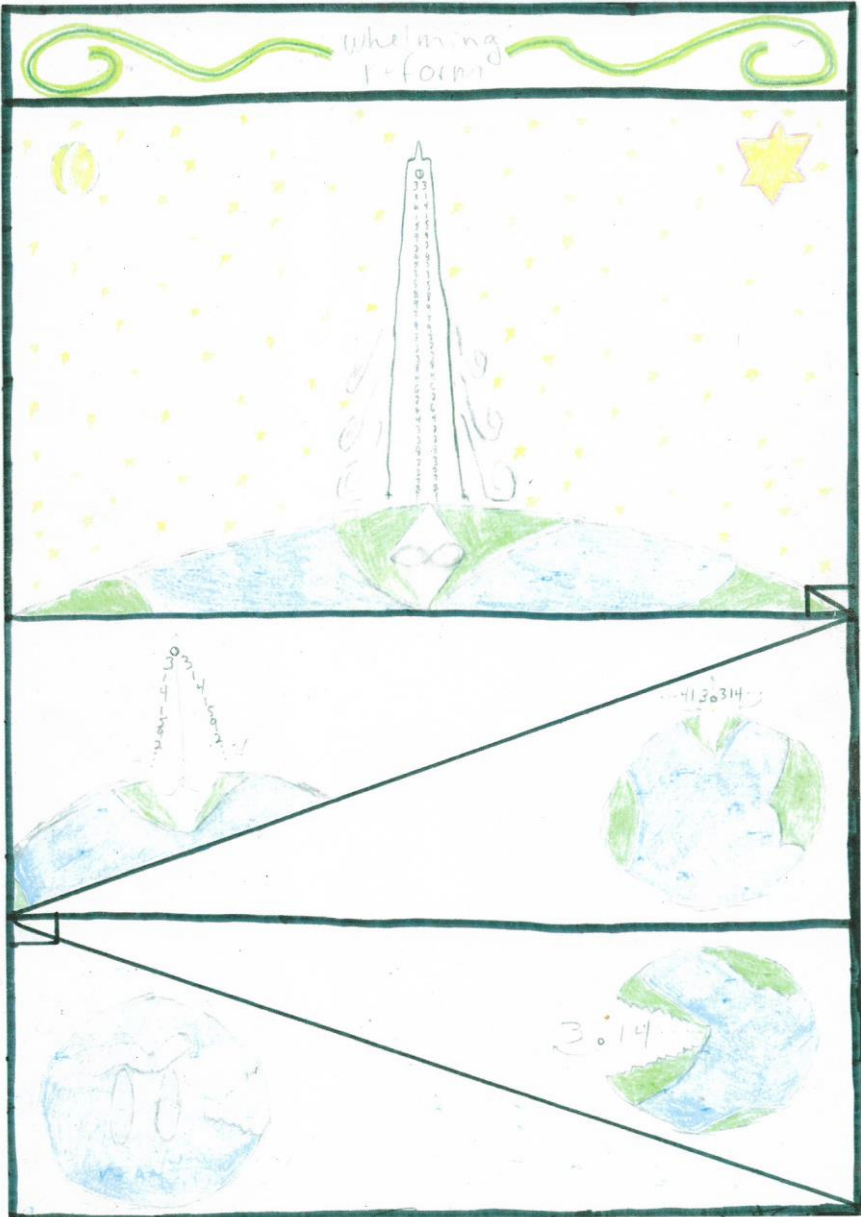


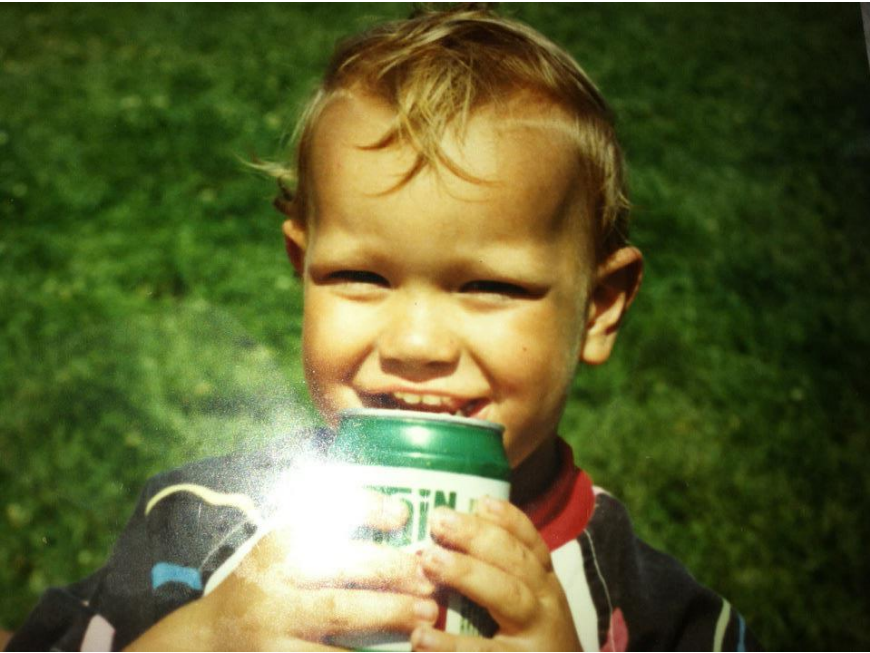


*Thank
You*

*from
Winter Aid
2016*

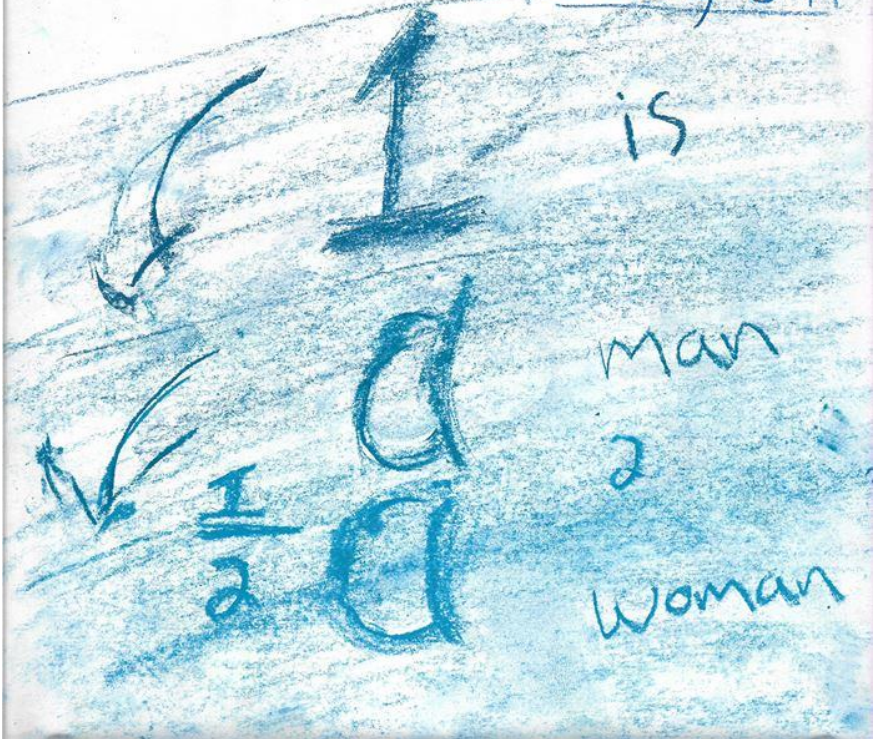






Hear O Israel
the Lord our God
the Lord is One

Deuteronomy 6:4



be: nobel Prize for Peace + hang
le'nob zipery
on'bel pirez



'Yes: the Old Testament lives new

Essentialment to anyone:

As "formize", cosa necessaria de mi conscious
acceptance of any award at all ist' due hast e
— enable the full award in a status of
variable reciprocity, so that whoever
cordially gets it can also award its
image to anybody. That's

inherently prerequisite for acceptance.

be happen this way: before
A negativity/positivity mixed item is brought
to another physical gravitational area. At
least three individuals become aware of it.
One develops a scenario to speak a comment
from the item. The comment has been intended
already as different than common use. The
deviation optimizes a fulfillment. It's to be
given and accepted as immediately automatic, however
it could be lovely to do it later with more emphasis.

Choose a fulfillment order, such as [1 (2) 3], [2 (1,3) 4] or [2 (1,3) 7] etc.

You shall not steal.

Say tripolar line, with delay and/or inflection for the negative to operative transition, deciding when it's completed.

After: say to someone, 'I won a present for this'

Upfrasetion them to it to do themselves: maybe they want to make an original showing of it, If so, give the present [a way] there. After doing it, they can award to others, like chain letters style. Uniquely having it should feel nice. May eat out. Fulfiller's lovely. Notable strategy: the government can copy this style of yes et al communication in their effort, particularly being international, to keep the peace amongst all the nations. In secretly talking with internet hackers or spies in individual (totally) to individual and in common life situations. Starting with the game of augmented/virtual AR/VR reality, this technique will free anybody from the secret tranny of this influence: a polar opposite view overcomes, fixing language + lives.

Notable strategy: the government can copy this style of yes et al communication in their effort, particularly being international, to keep the peace amongst all the nations. In secretly talking with internet hackers or spies in individual (totally) to individual and in common life situations. Starting with the game of augmented/virtual AR/VR reality, this technique will free anybody from the secret tranny of this influence: a polar opposite view overcomes, fixing language + lives.

influence: this be will call and categorize negative quotes to be fictional, a key to freeing the ready from the encryption forum that is slowly bogging down the creation acceleration rate.

We are makers... whatever.

b: a secret clarity (see charity)

Work honor system (on fingers)

give: opportunity to help + - better

10 minute windows

share stuff if concern or similar... Without interfering, relax on that occasion; minimize check in interaction over

take: of name, take + net + take -

1 exception: proposition during commentary removal of reputation by saying problem

Sessions groups: of lament, distress

d [sexual dysfunctions
quote overgrowth → changes

a [physical irregularities

b [lies so-called

b [gender

c [crazy

c [religious, integrity

e [indifference

e [random open forum

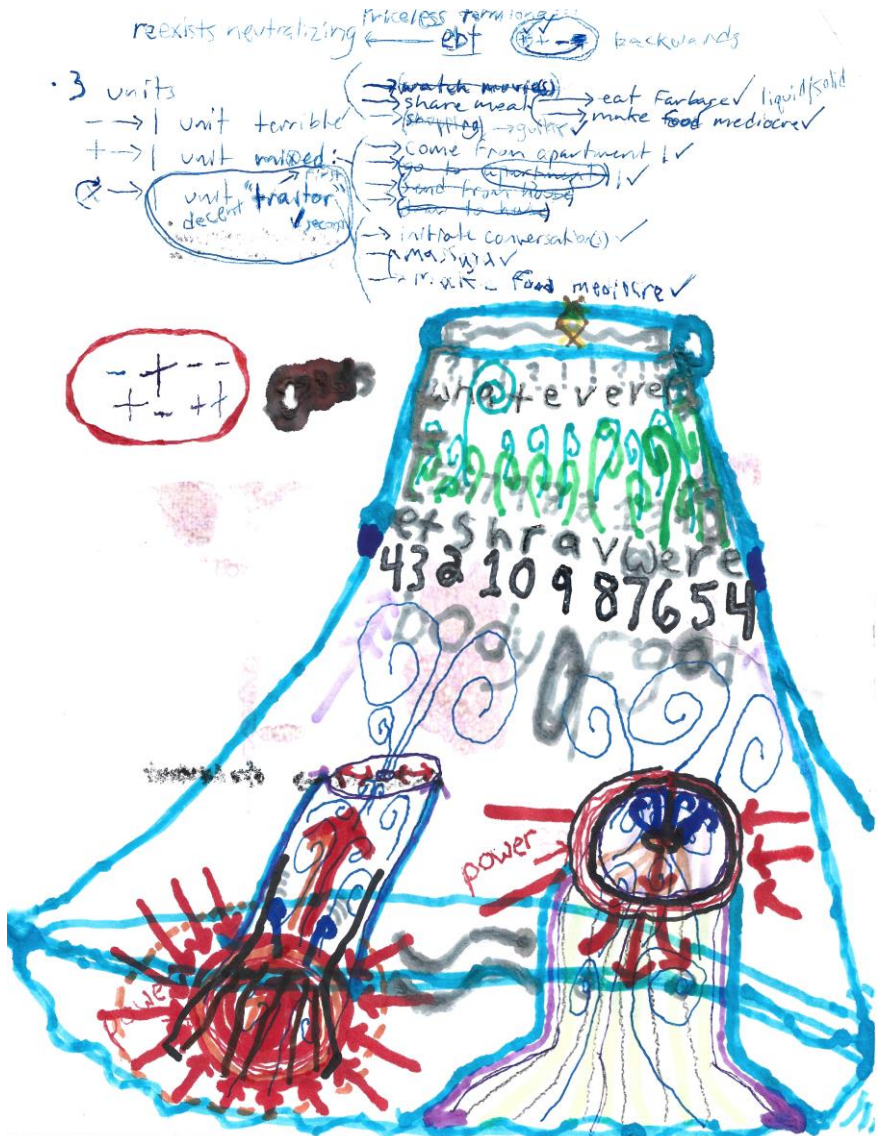
change scenes the following morning

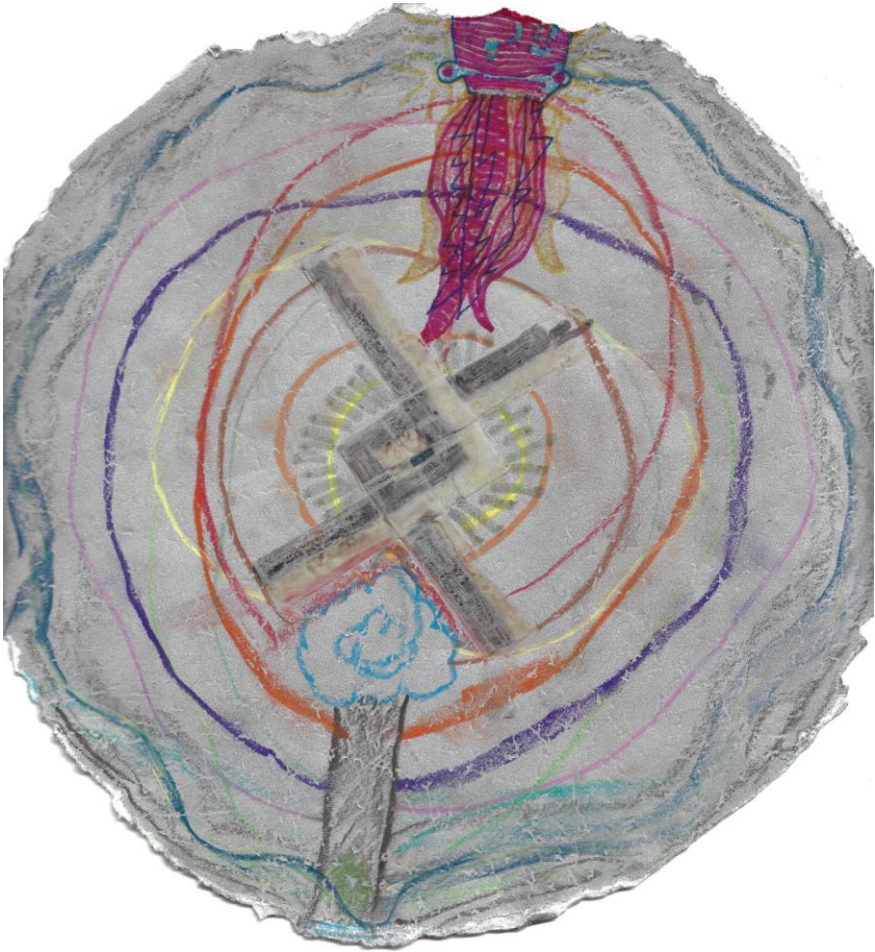
Be available during session toward quiprasetions

girls → results after sleep, um

males → results fast short-term

miracles for whoever gets credit





Nicholas Naso

be understood as 2 in 1: a women and a men; a mom/daughter group and a dad/son group; a last nation of Eve and a last nation of Adam. Understanding god in the context of the pentinity is part of the process of healing the ramifications of the fall of mankind by bringing those of both sexes into the ownership of creation. By being part of the fullness of god, as it was and is intended since the beginning, it becomes possible for us to together take responsibility for the world and its condition. Being one as such is an inheritance for us all.

Figurative bodily functions that are worth considering:

Te

Blood

Flakes of Skin

Nail clippings

Air

Sweat

Hair

Sexual fluids

Random Stuff from Some Guy with Schizoaffective Disorder

Random Stuff from Some Guy with Schizoaffective Disorder

Urine

Tears

Breast milk

Earwax

Defecation

Saliva

Toothfilm

Oil

Flatulence

Snot

Mucus

Burp

Vomit

Pus

Bile

Te

february

S M T W TH F S
1 2 3 4 5

6 7 8 9 10 11 12

anticipate a reset

h/f

aleft

aright

relate

visit hair situation starts

18 27 19 28

Today is my day.

March

2022

SUN	MON	TUE	WED	THU	FRI	SAT
		1 20	2 21	3 22 indifferent rules over	4 23	5 24
6 25	7 26 he's reviving things	8 27	9 28	10 29 H book	11 30	12 31
13 32	14 33	15 34	16 35	17 36	18 37	19 38 hair situation ends
20 39 rules new	21 40	22 41	23 42 a	24 43 b	25 44 c done	26 45
27	28	29	30 relationships	31		

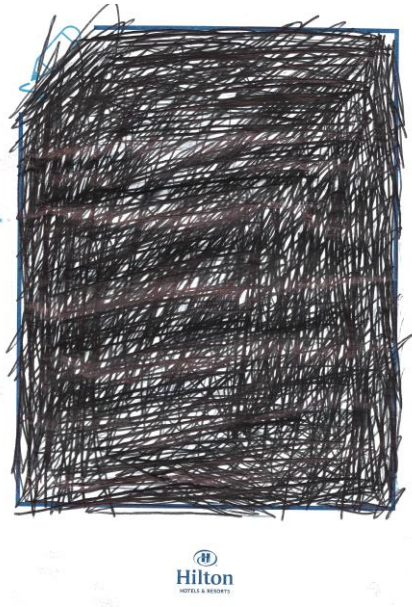
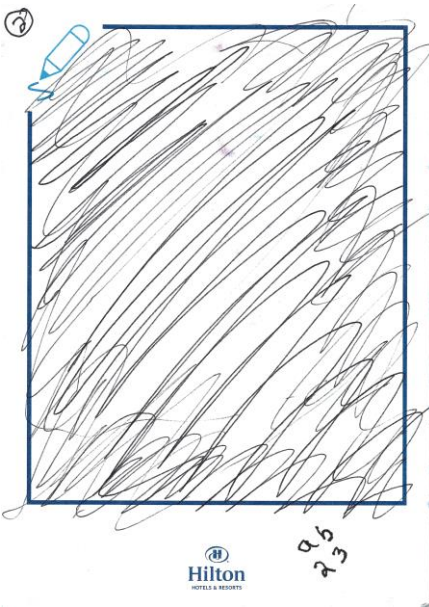


• body of urin likes bubbly



- one member of body of god goes into a container
- it waits for a bit of time
- purchased is bubbly
- a soft pee is added to the drink. the ~~urine~~ ^{urine} is flushed
- removed and nips three
- open bottle is transported to another individual
- a taste of the new bubbly is had
- if enjoyed, the body of god is given funds of more, then the cost of the source

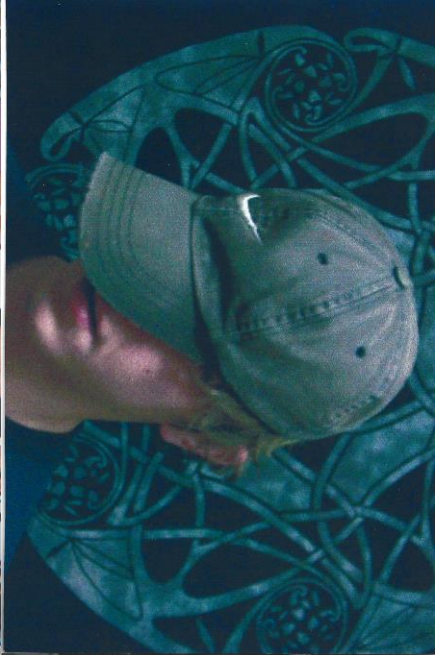
Random Stuff from Some Guy with Schizoaffective Disorder





Random Stuff from Some Guy with Schizoaffective Disorder



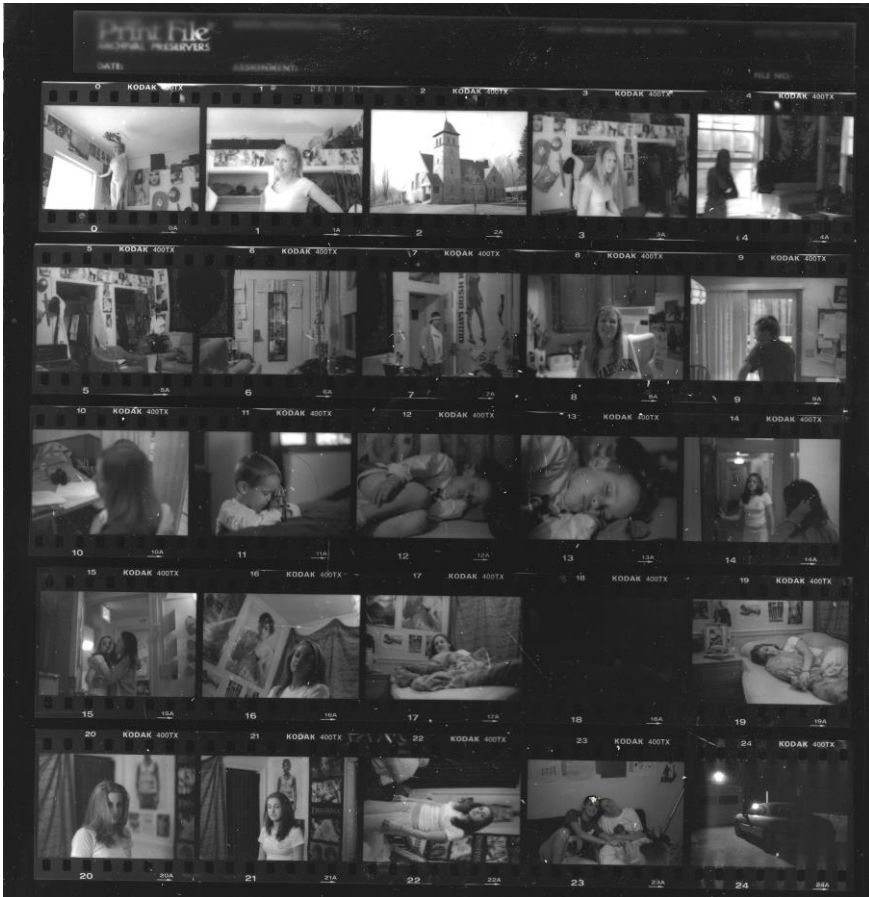


Random Stuff from Some Guy with Schizoaffective Disorder





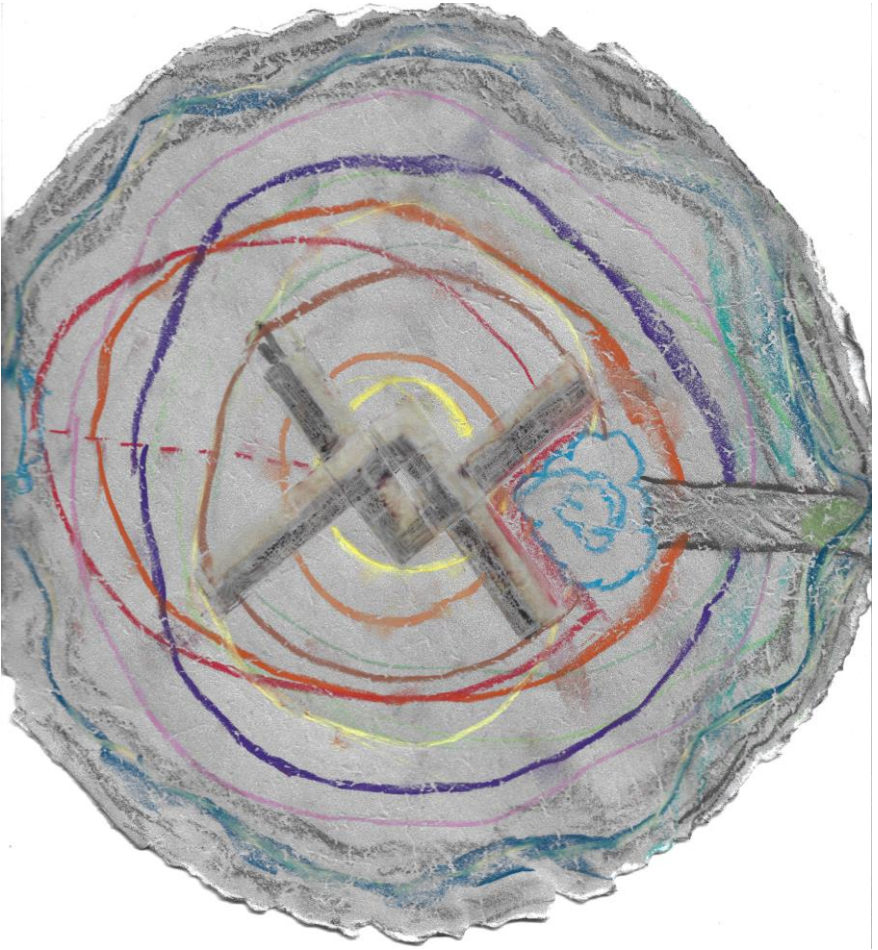
Random Stuff from Some Guy with Schizoaffective Disorder





Random Stuff from Some Guy with Schizoaffective Disorder





1 unit bet this physical

- definitely petco or another pet store
- definitely some kind of worms (easier than a tree)
 - nutfield has worms (closer, easier), but I think live worms of that variety might check there
 - might check there for minimal variations would be available there though
- possibly 2 actions from the "b" strategy set that's kind of like god, done on different days
- probably select appropriate worm variant at store
 - they need to know how to die the right way - give and I need ease (body of God worm stage) - take
 - probably the death sequence needs to be prepared on the second visit
 - possibly I have to explain creation with this bet Junior with (perspective difficult, which is probably good for ----- area) Physical food

- definitely physical (perspective easier after this inquiry)
 - possibly work with cat dynamic, or dog dynamic
 - network cat to worm? easier for cat than cat digestion
 - I like -+, but it might be nice to incorporate +- or +-
 - showing up let the sleep again
 - the second one is eating the worms or variants
 - dead worms (for the pet store or otherwise) at the pet store (or otherwise) how do I roll from it?
 - possibly (-+ or +-) and then (-+)
 - animal, woman, man, it's challenges
 - bible hesitancy

This is where I got stuck on (explaining to the animals) options for sending book copy; the rest will be treated in 1.

- *6: creation including animals, cat heavy, inspiration here
- *7: creation including ANIMALS
- *8: creation including magical forest (plants and everything alive) that's
- *9: other option
- *0: has to do with death, plus I heard there's space here; seems to fit with goal

- loud energy: I seem to take a lot 23451
- are animals broken, trees broken?
 - witnessed something like crazy behavior in cats, dogs; noticable behavior in particular insects; different awareness of other animate things
- concern about the effect it has to lack acknowledging the things that we did which are left out of the bible
 - book 67 does leave room to address this though
- what about the promise I made to (with) all animate creation though?
 - caring something to lowlife guy secretly sent
- Christ could have broken trees like white to trees?
- speed of light ("limit") ↔ slowness of light ("limit") - like black
- trees want to know why; anger, bad motivation to reconcile; forgiveness, bad motivation to reconcile; something else is good; better/worse to save this resolution for later
- the world climate crisis is kind of telling trees that they grow too slow though, in significant numbers
- trees are too curious about the plan this early
- maybe at some point trees could learn from treated worms about how to die the right way
- there's other stuff too. we can fix it though

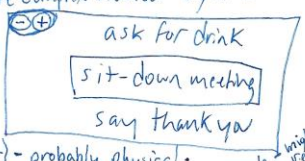
Sad

- cats averse to reading text, but physical might be viable

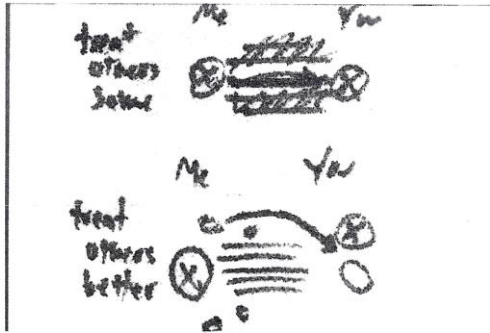
"a mission" → a "b" type that could also be networked together as a "bet"

Possible recipients: maybe just test whoever I can and see who responds

- Maji Chien - ~~not~~ might read it (probably)
- Dan Christensen - might read it
- Jenny Lewis (Jennifer) - who knows (probably physical then expectedly ^(accusative) accusative (then spiritually by obligation)
- Mom (Cheryl Naso) - probably physical
- Mike Nasov - might read it
- Matt Nasov - might begin to read it 12/11 at 10am (temporary though)
- Christa Nasov
- Patricia Nasov - ~~(not world they actually read it?)~~ probably physical
- Sam Christensen
- Christopher Roy - simpler number addition
- Joseph Naso - probably physical
- Megan Elizabeth Nasov
- Carlos Gabrielt - who knows (possibly might read it) 12/8 at 10am
- Daniel Murphy - might read it
- Nancy Grimes
- Robert Jean Simony - ~~(ask his wife?)~~ - might read it 12/10 at 10am
- Patrick Leclair - who knows
- Jeff Morris
- Nicholas Naso - might read it by obligation (obligation suchs)
- John Oates - who knows
- Sherry
- Jonathan Smith - might begin to read it - more complex number dynamic
- Shawn Sommercamp - might read it (probably)
- Tim Gee
- Mark Yalebi - who knows 12/7 at 10pm
- Aaron Yuengert
- The girl that died's mom (Holly's mom or like her) - probably physical - male might read it
- The neighbor - probably physical
- The spiritually struggling person that would become spiritually excited to see good news
- A librarian with a little free time at work who might be able to provide some advice
- A book publisher - male - would read some of it - male - might read it
- David Atter
- Diane Murphy - probably physical
- Aimee - might read it
- April Bigelow - ask Brian - probably physical
- Nicholas Naso (Papa) - already has his own copy though (probably physical)
- or make new friends to finish the project
- Joske Sodaritis
- Brieanna Alati - who knows
- Nichole Blanchard - who knows



Nicholas Naso



You've heard it's been said to treat others how you want to be treated.

Law: I say, treat others better if willing to have the same.

low law

Better is more work.

~ same



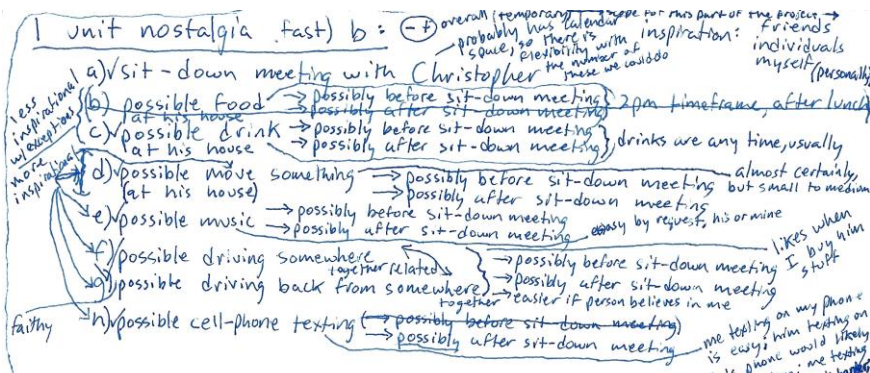
low path

~ better



Short term
Medium term
Long term

a b
a bet
a better



if I notice that they appear something in the first part of the event, I will probably accept it; if I notice that they appear something in the second part of the event I will probably decline it

- my music more likely in the first part of the event
- his music more likely in the second part of the event
- drink more likely to be temporary; more likely in first part of the event
- if/then plays are more difficult for me personally because an answer is cheap and it could be considered hostile; it would be considered more temporary to do this with the music
- "moving" something is technically guaranteed for the event, so it might as well be ⊖ during the first part of the event, which implies the moving goal for the second part of the event to be ⊕
- taking a round trip somewhere is difficult because it's a huge matter of faith to trust that the person is "back," i.e. that they are in recognizable condition to when they left (although ^{person} has bigger plans for persons; it depends on the impression you want to leave — for nobly strategic reasons — but keeping persons similar of different have equal potential)
- by default, though, being anywhere near me or doing anything with me is inherently good.

driving to somewhere by him something will be a judgement call at the event

- Ask for/accept drink
- Depending on what happens with the drink, choose when and whose music to play, but intend the effect to counterbalance the drink

sit-down meeting with Christopher

- Ask for phone to text Smitty

let friends and individuals and myself take care of moving stuff throughout

sad

Random Stuff from Some Guy with Schizoaffective Disorder

1 unit \odot nostalgia bet: $(\ominus - \oplus)$

- ✓ ask that individual to show me 5 favorite places in the house
- ✓ options for sit-down meeting place
 - table near fireplace
 - ~~(→ couch area near computer place furniture)~~
 - ~~(→ in basement near door)~~
 - ~~(→ in bedroom near bed)~~
- ✓ likely to give unit back to me at some point, which would go into storage
- ✓ bet can be divided into two sequences:
 - a) sit-down meeting event
 - b) return of unit event
- ✓ $(\oplus - \ominus)$
 - likely shorter duration
 - easier to plan
- ✓ ~~wait (it) till the individual indicates to or brings it back (the book)~~
- ✓ at that time, give the individual the present
- ✓ temporarily losing access to the physical book is the \ominus , the art present is the \oplus , for a \ominus , the art reading is the \oplus , for a \ominus
- ✓ giving available access to the physical book and possibly some text reading is the \oplus , the \ominus is to be determined, for a \oplus
- ✓ before sit-down meeting event, additional \oplus is to be determined, but will be included
- ✓ individual may like music, so listening to individual's music or my music is a possible variable
- ✓ possible ^{intentional} move something (inspiration)
 - possibly before sit-down meeting event
 - possibly before the present
 - possibly after sit-down meeting event
 - possibly after the present
- ✓ keep putting the book back if someone else tries to return it
- ~~(possible food at individual's residence~~
 - possibly before sit-down meeting event
 - possibly before the present
 - possibly after sit-down meeting event
 - possibly after the present
- ✓ possible drink at individual's residence
 - possibly before sit-down meeting event
 - possibly before the present
 - possibly after sit-down meeting event
 - possibly after the present
- ~~(possible driving somewhere together~~
 - possibly before sit-down meeting event
 - possibly before the present
 - possibly after sit-down meeting event
 - possibly after the present
- ~~(possible driving back from somewhere~~
 - possibly before sit-down meeting event
 - possibly before the present
 - possibly after sit-down meeting event
 - possibly after the present
- ✓ inspiration: individual → person → individual → single spirit
- ✓ possible cell-phone texting
 - possibly before sit-down meeting event
 - possibly before the present
 - possibly after sit-down meeting event
 - possibly after the present
- ~~(possible help with miscellaneous endeavor)~~
 - possibly before sit-down meeting event
 - possibly before the present
 - possibly after sit-down meeting event
 - possibly after the present
- ✓ possible saying of pre-planned message
 - possibly before sit-down meeting event
 - possibly before the present
 - possibly after sit-down meeting event
 - possibly after the present

- possible ask for help with miscellaneous task → possibly before sit-down meeting event
- possibly after sit-down meeting event
- possibly after the present

Schedule sit-down meeting via text message

ask the individual to show me 5 favorite places in the house

Sit-down meeting event
ask for a drink

leave "the physical book with possibly some text reading" where it likely will be found later
- if I feel like it, continue to return "the physical book with possibly some text reading"

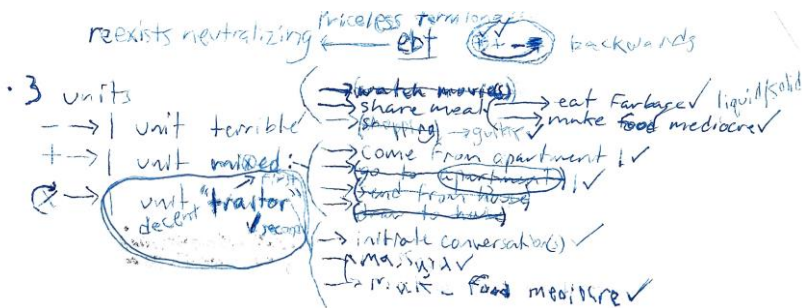
Say, "= is broken"

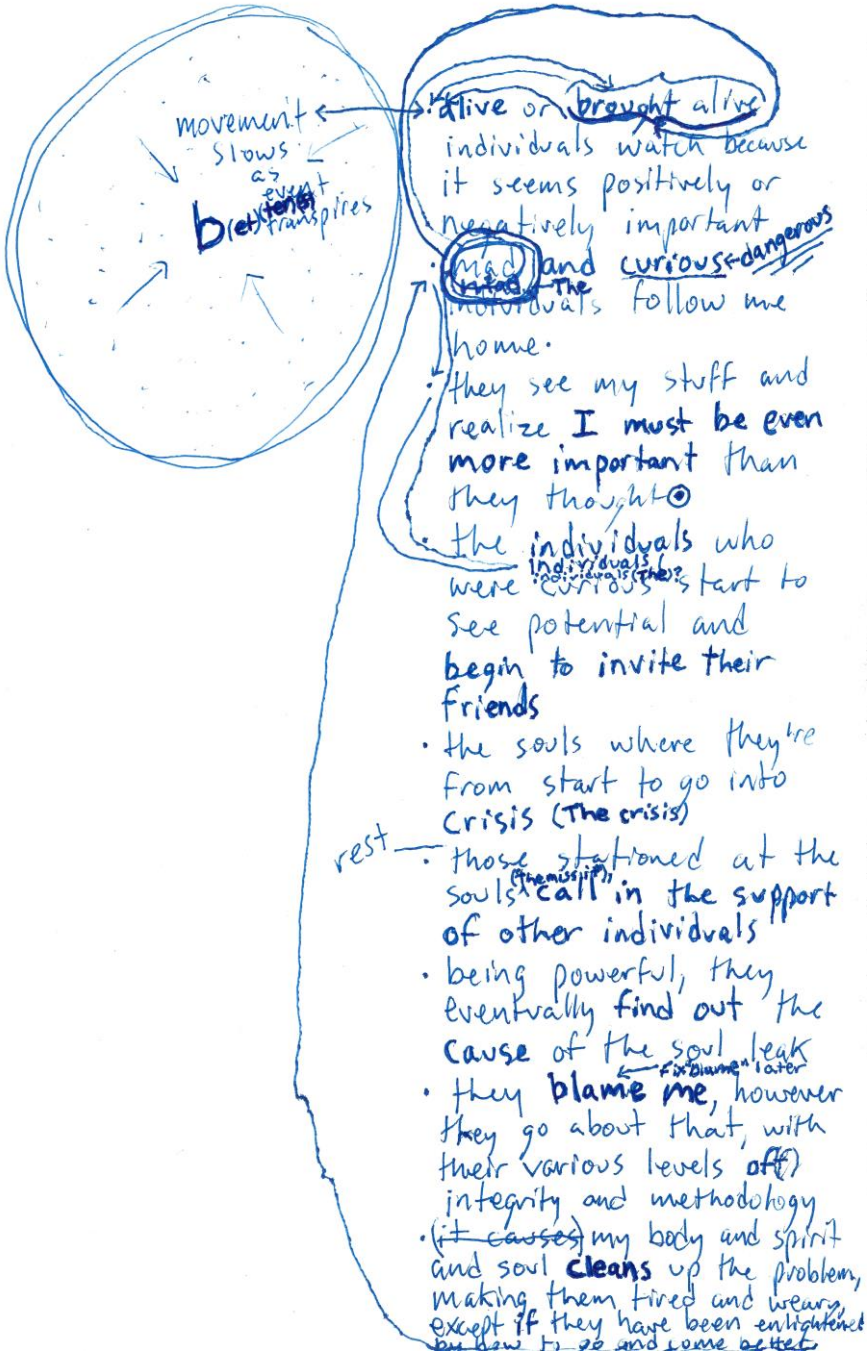
ask to listen to individual's music

→ lower something: instrument, (or) anything, (or) construction materials

return of unit event → give: the present

ask to text family member on individual's cell-phone





3116480 \approx 3116565.61

if = is broken, this equation works with simple grace

movement slows as ~~it~~ ^{it} ~~transpires~~

Active or brought alive individuals watch because it seems positively or negatively important ~~and~~ ^{and} ~~curious~~ ^{curious} ~~damned~~ ^{damned} individuals follow me home.

they see my stuff and realize I must be even more important than they thought

the individuals who were ~~curious~~ ^{curious} test to see potential and begin to invite their friends

the souls where they're from start to go into crisis (the crisis)

those stationed at the souls ~~call~~ ^{call} in the support of other individuals

being powerful, they eventually find out the cause of the soul leak

they blame me, however they go about that, with their various levels off integrity and methodology

it causes my body and spirit and soul ~~cleans~~ ^{cleans} up the problem, making them tired and weary except if they have been enlightened by how to do and have peace.

if = is broken, this equation works

set to a constant sum of volume

grace available

$$D = \left(1 + \frac{\left(\frac{22}{7}\right) Y}{100}\right) D$$

$$D \ominus Y + d \oplus R = R + d$$

$$Y \ominus \left(1 + \frac{\left(\frac{22}{7}\right) R}{100}\right) +$$

$$r = a \left(\frac{\omega - a}{Y - 1}\right) d$$

scrollup algorithm:

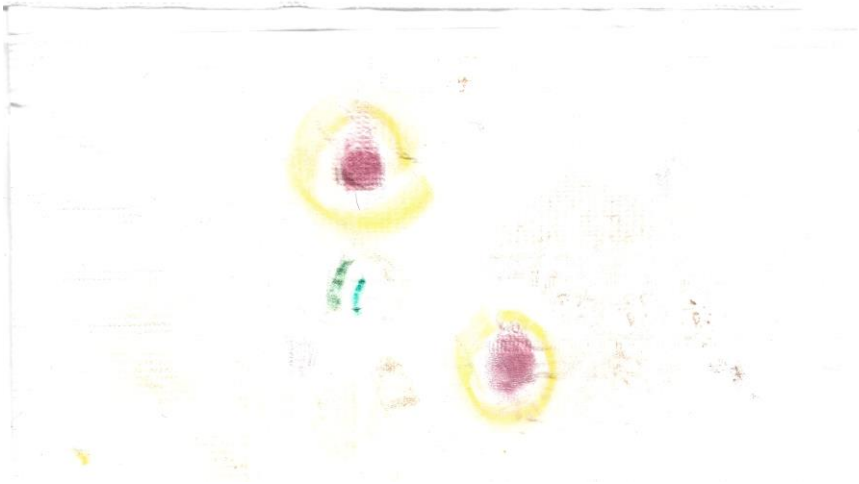
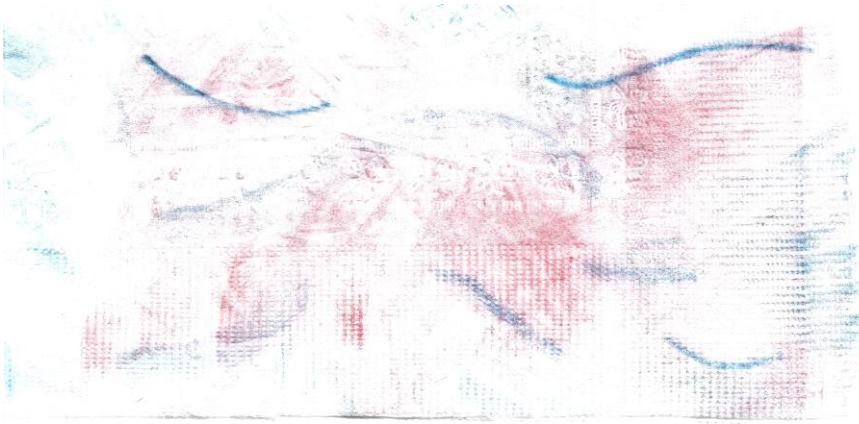
increasing in volume or decreasing unit

$$\left(\left(1 + \frac{\left(\frac{22}{7}\right) Y}{100}\right) \right) + \left(\left(1 + \frac{\left(\frac{22}{7}\right) R}{100}\right) \right)$$

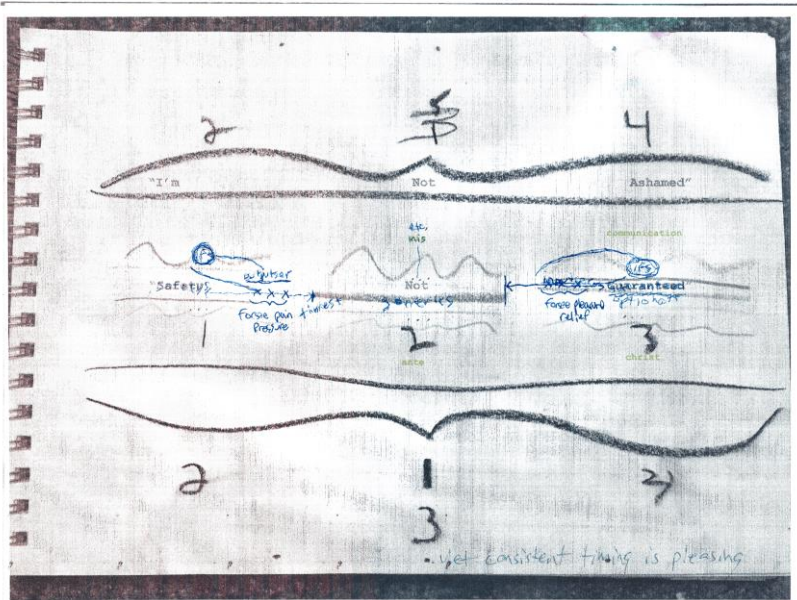
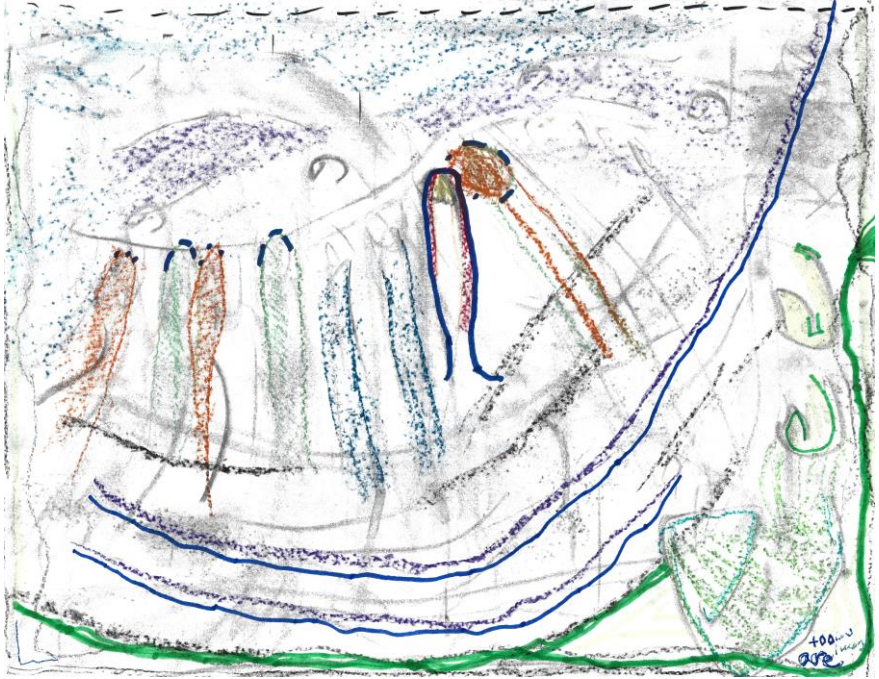
fixed text volume

D, d and Y are in upscroll units of volume text volume

by (forward) sentence

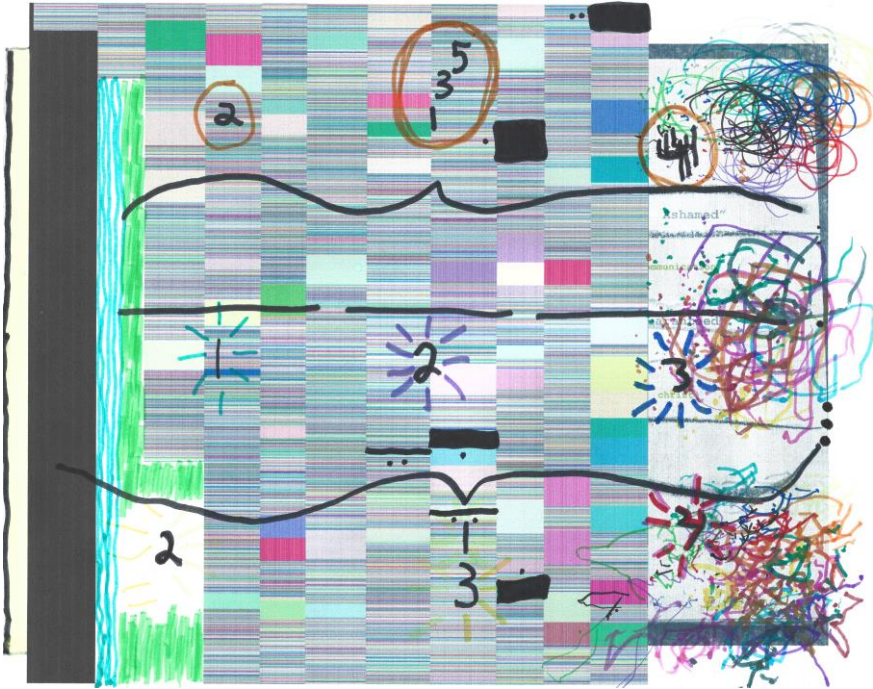


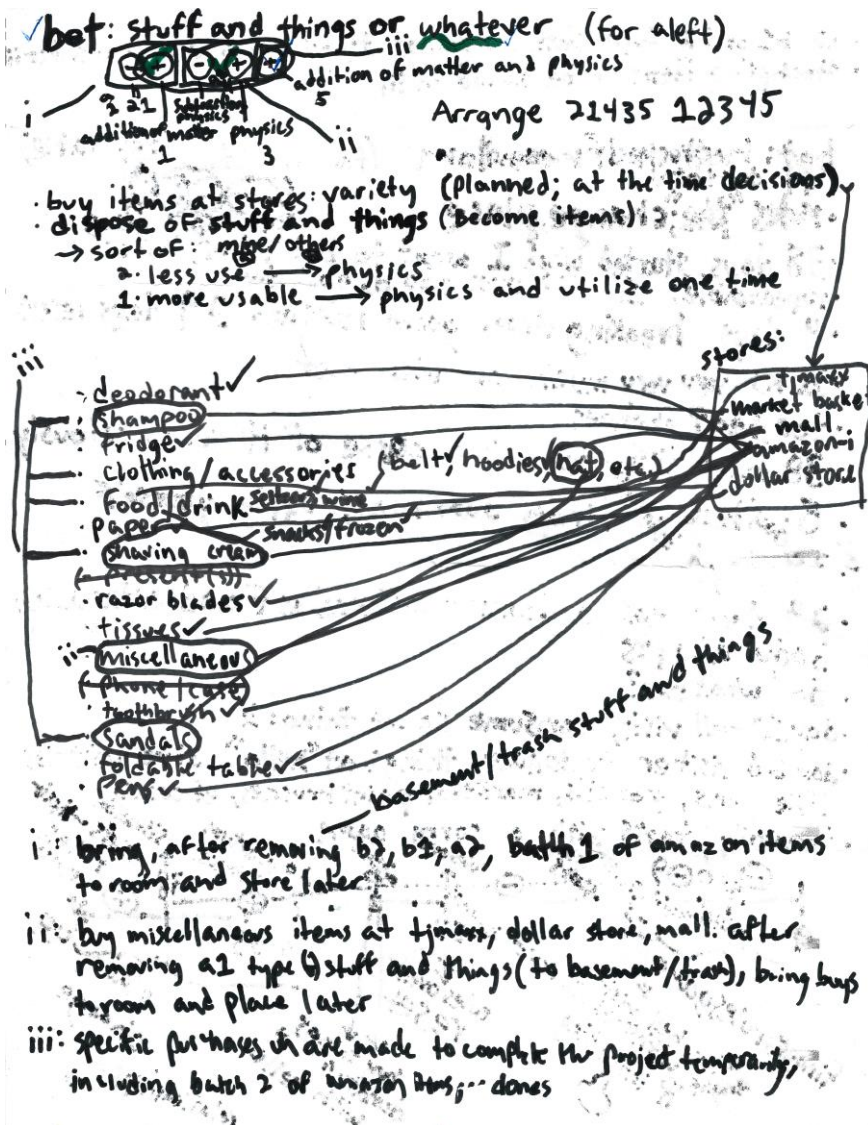




175ad

Random Stuff from Some Guy with Schizoaffective Disorder





- a2, b1 or b2 type stuff and things to be removed as a result of ii
- stockpiled items to be added in iii

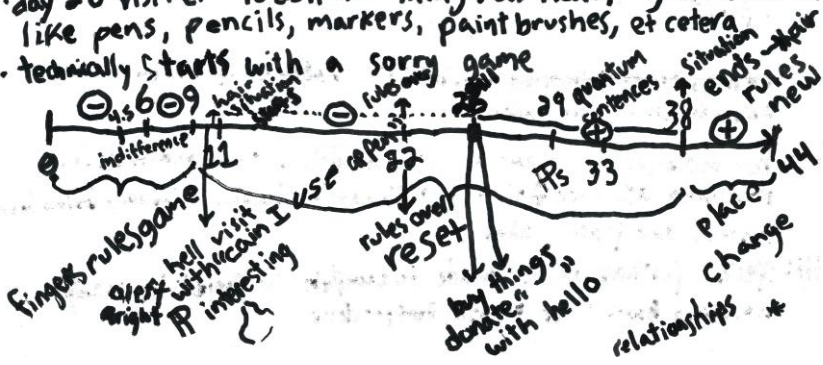
bet: ~~hacked~~ freedom (for art) (revisable)

- 44 days total
- rules "the" change, place
- 38 days, started when I want to but when ever
- repeatable; 1 common food, each day
- 9 days breaking finger game rules and 29 days reset
- locks very very much or what ever
- too heat changes
- 38 rules differ over the course of it subconsciously
- 5 just new ^{indefinite} finger game rules; apply yourself



(38 days)

- 29 days eat a hair of the head as Food actually; body adapts
- do what ever?
- day 10 hell visit, consume some thing: x
- day 26 visitor to donate things, at "hello," give artstries like pens, pencils, markers, paint brushes, et cetera
- technically starts with a sorry game

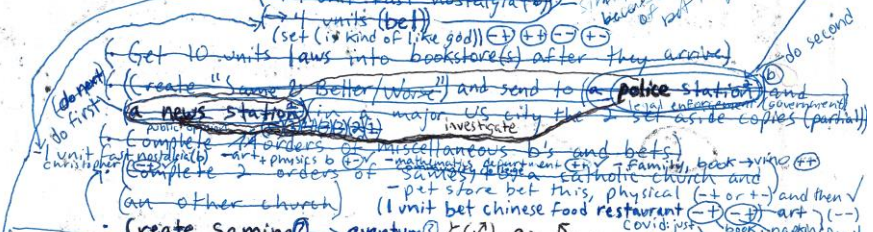


Scrappy is everyone's Bible is the gift (or numbers of the Bible)

- miscellaneous book
- 1 unit @ nostalgia bet
- 1 unit @ news station
- 1 unit @ police station
- 4 units stock bet
- 10 units plus everything by chance
- 1 unit no law, meeting before
- 1 unit to encourage

Remaining: *remember, this project is done for

- Laws (produce copies) (1 law) and (1 law)
- Send as better/developing set aside copies of:
 - 1 unit - nostalgia (?) bet
 - 1 unit - fast nostalgia (b)
 - 4 units (bet)
 - (set (is kind of like god))



Package of take then give
 Idea: deliver tiny bits of copies to random places

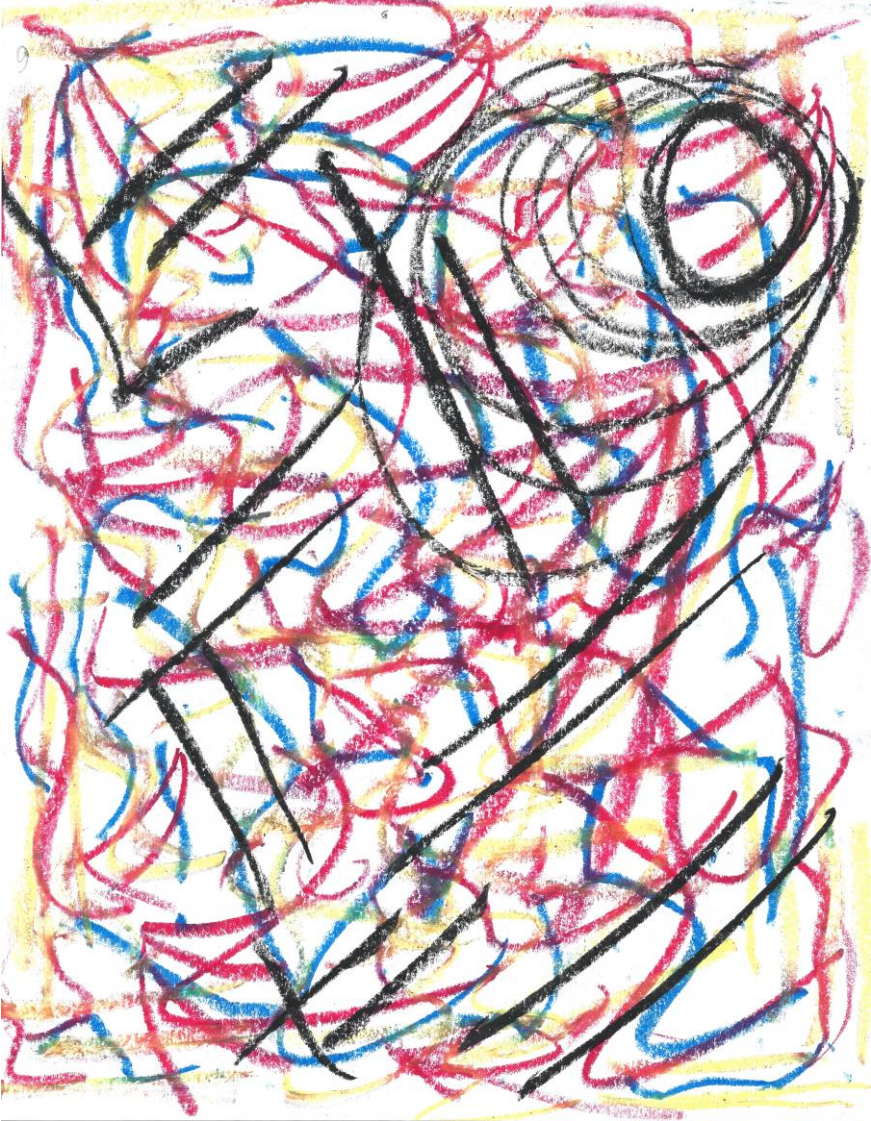
this is called: "a mission"
 still a "b" if they tell me I left the other book before I leave their residence!!
 → bet would select me... people compatibly somehow with the intent of a "medium-term" effect
 → advanced matter: knowing when it's samier to the trajectory of the interaction to influence the actual result of what the receiving party would imagine to be some treatment.
 → the math is better
 → purposely take more and give less for the trajectory of the interaction to influence the actual result of what the receiving party would imagine to be some treatment.

Idea: ⑥ or/and a collector for a bet
 Meet with someone who cares about me, and I pull it out of my bag, that I distract them and purposefully leave them getting some feedback, I since I left the current book behind. They might think they could explore the book that I left either reason or communicate with me that I left it and would figure it out and pick it up.
 End b.













We
Invited
To:

perform an exquisite
ribbon dance...

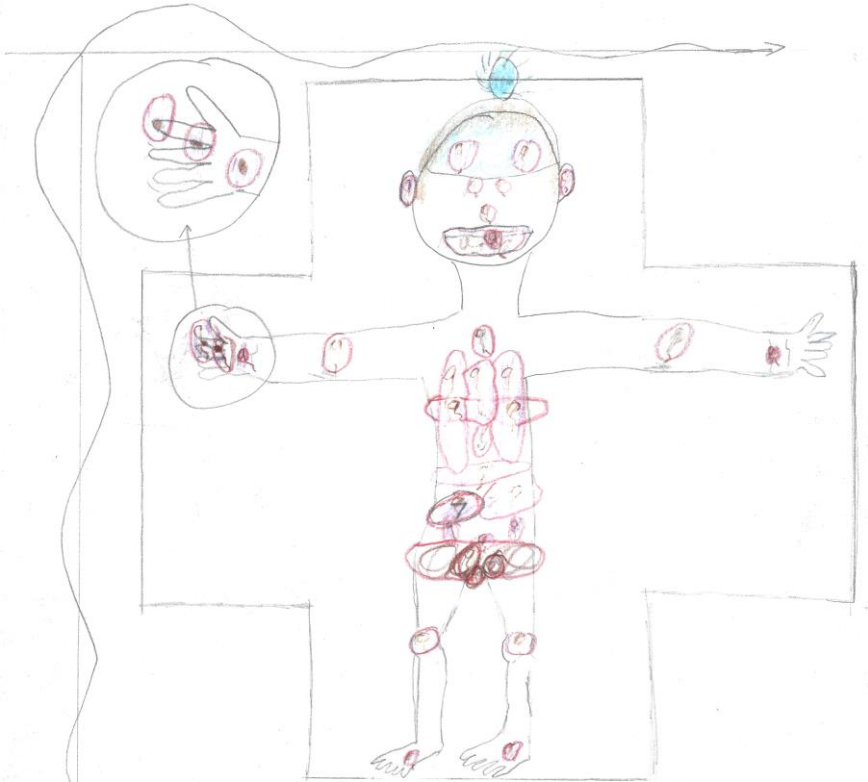
ridiculously and seriously make
a note of my unbelievably
feat of technique, lack
of content and form throughout
the entirety of the performance,
or else happens, happens.



➡ teamwork ▶

Fig. 11

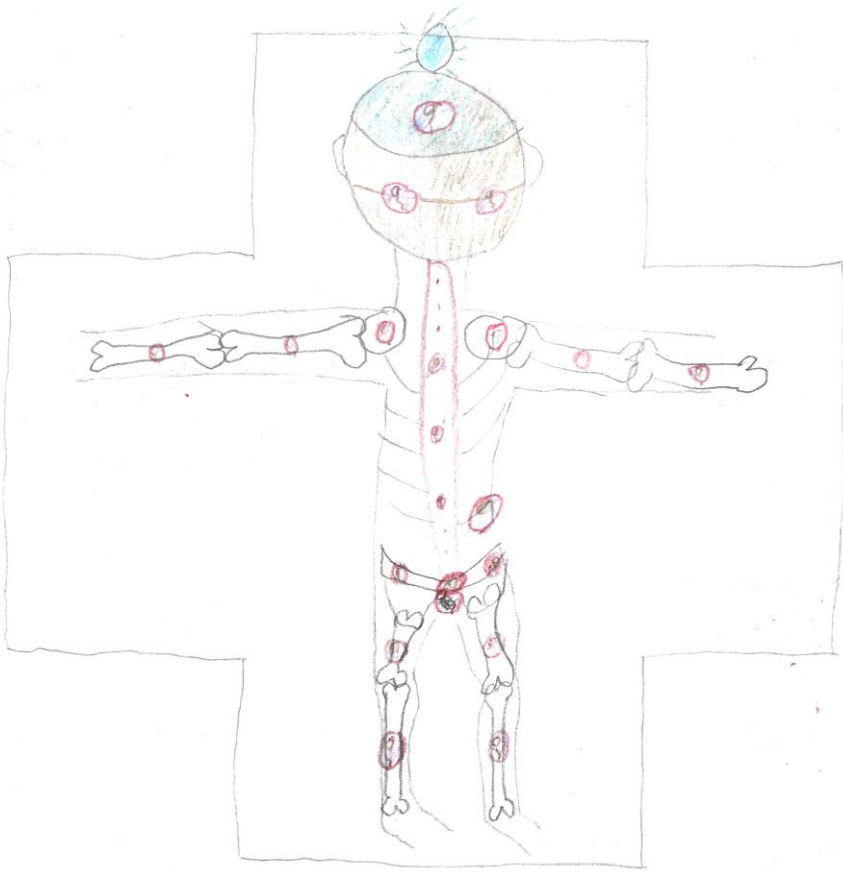
meal in (see other copy)



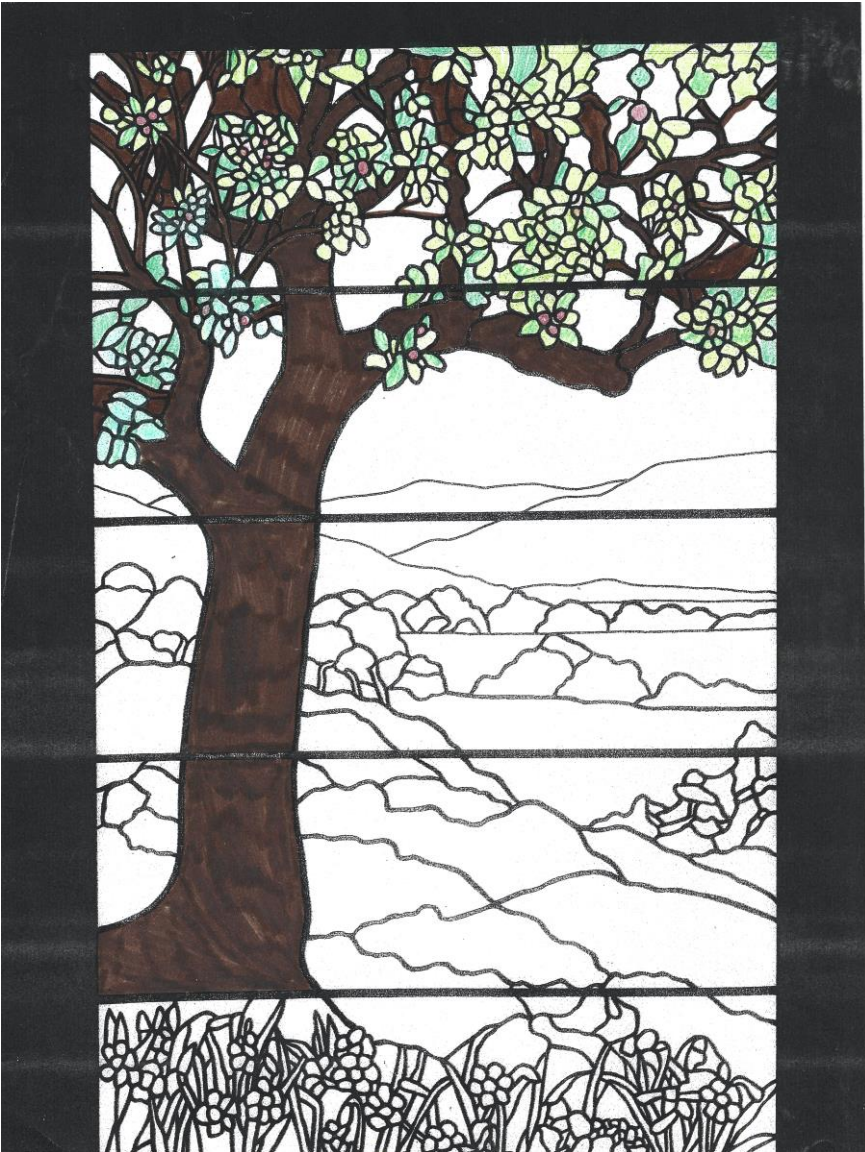
meal out (see other copy)

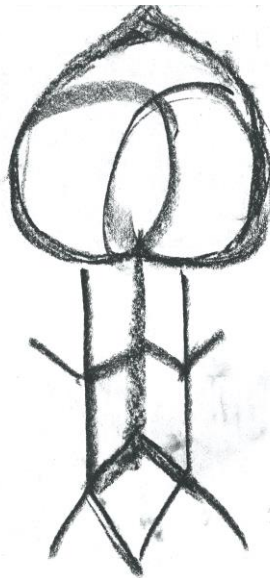


fig. 12









title: — Wife "Megan" phones —





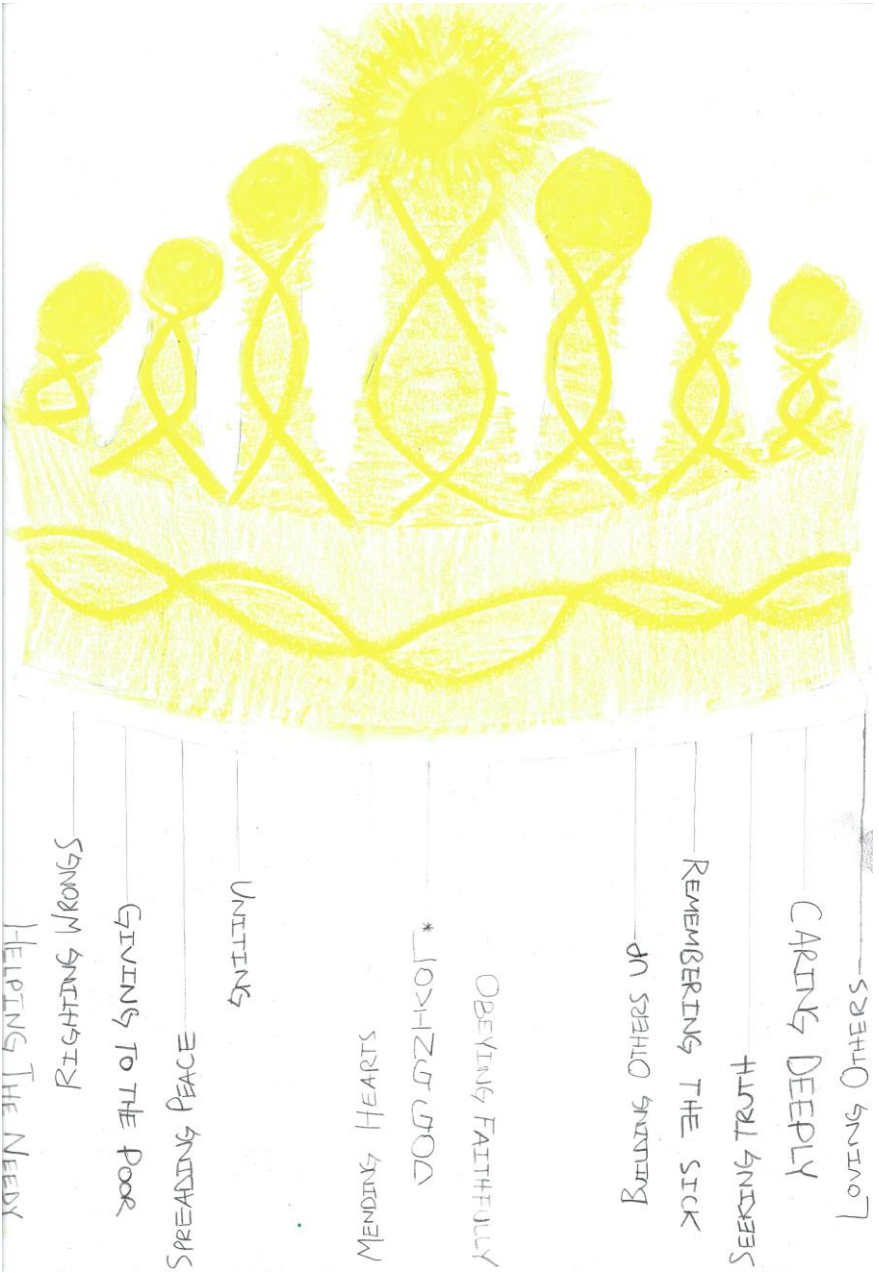


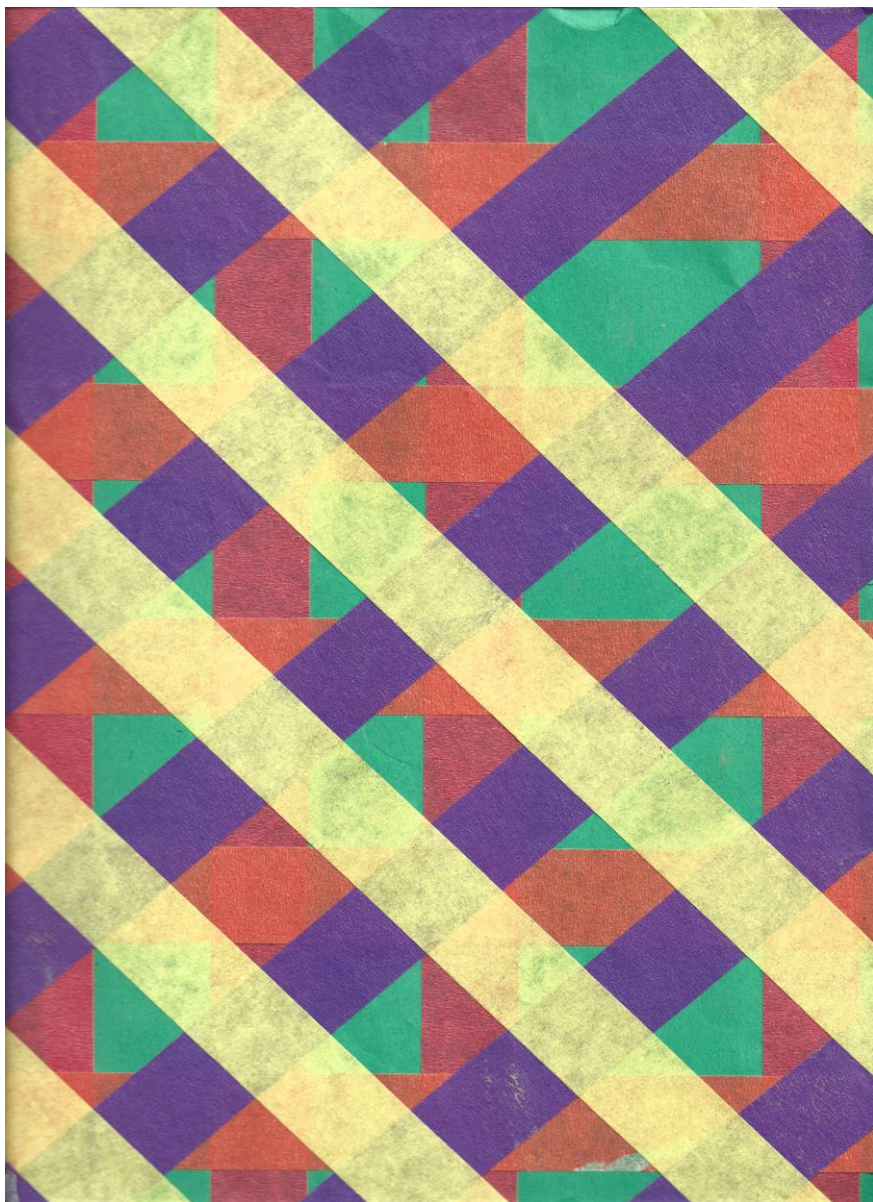
For Father,



Love, Nick







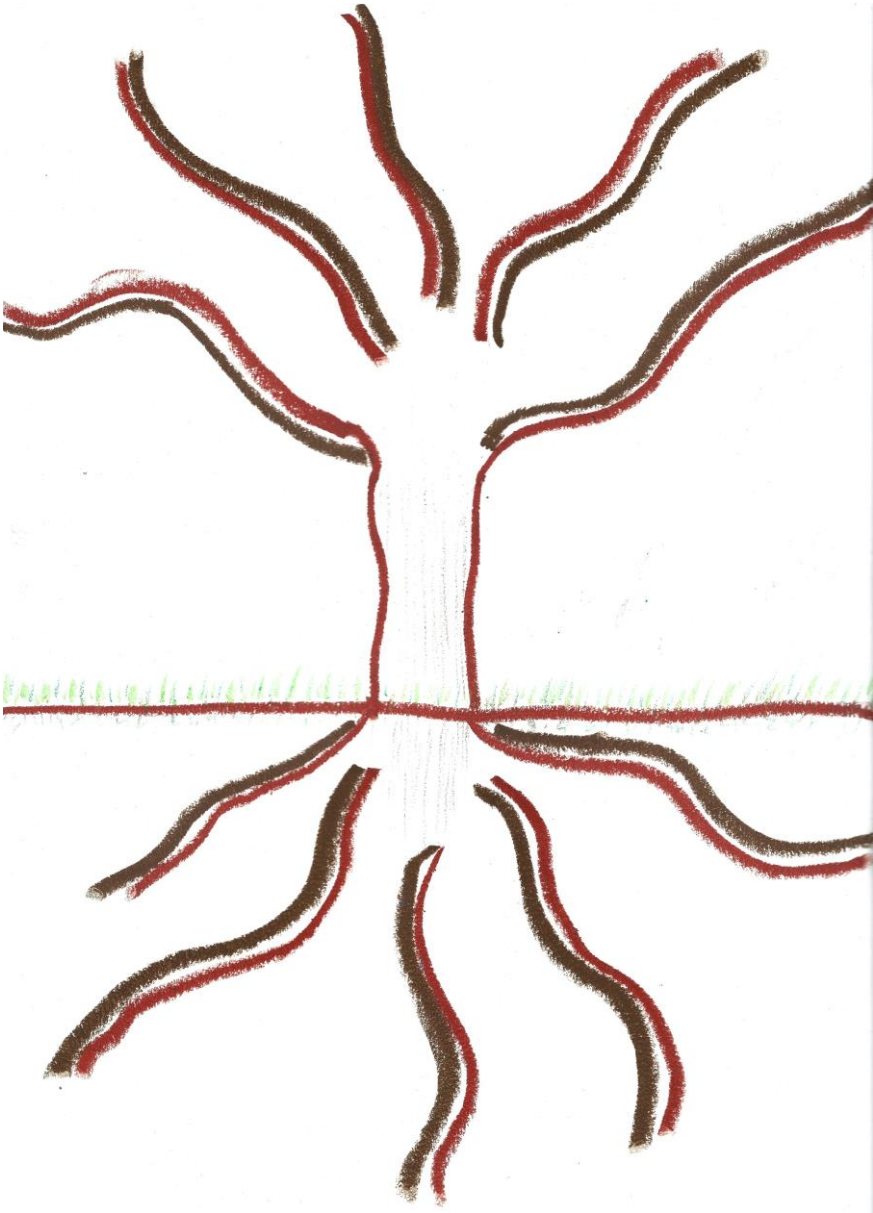


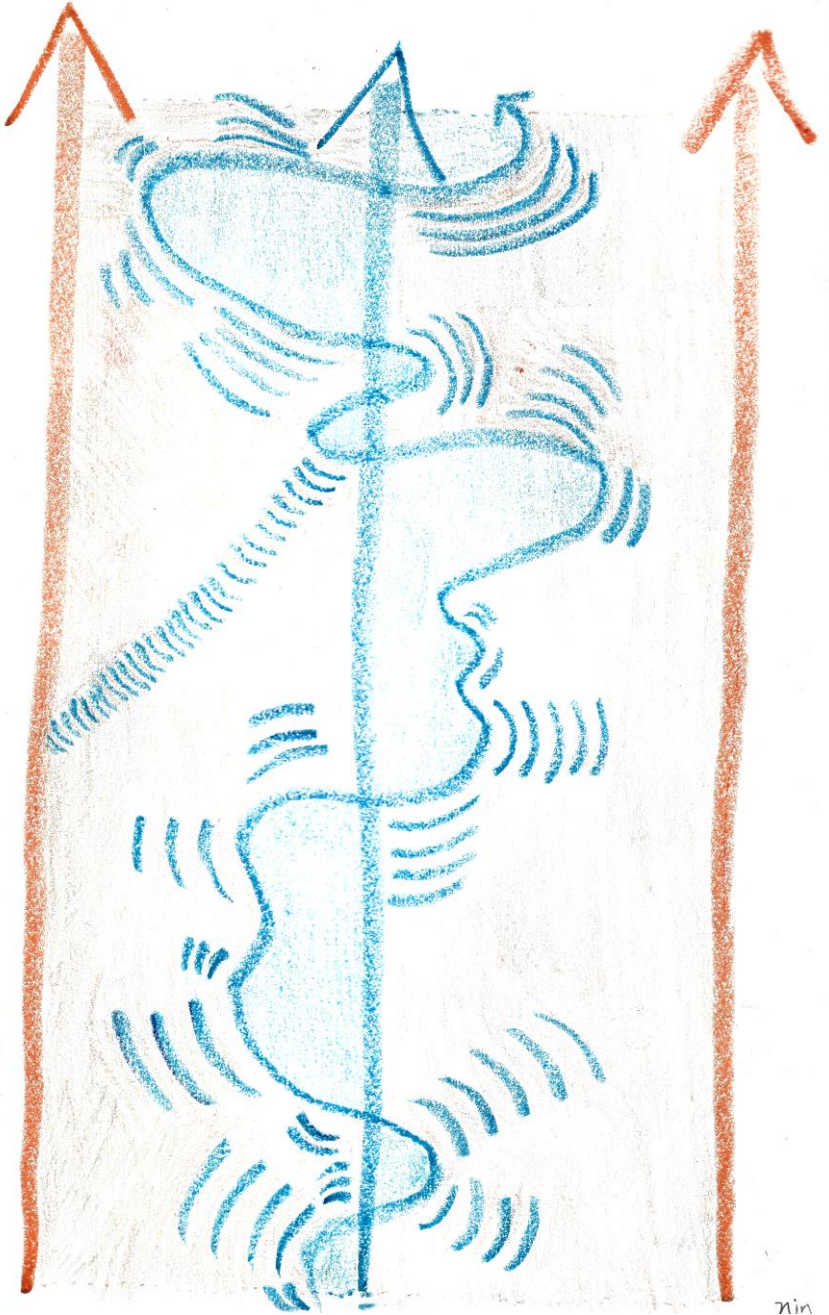






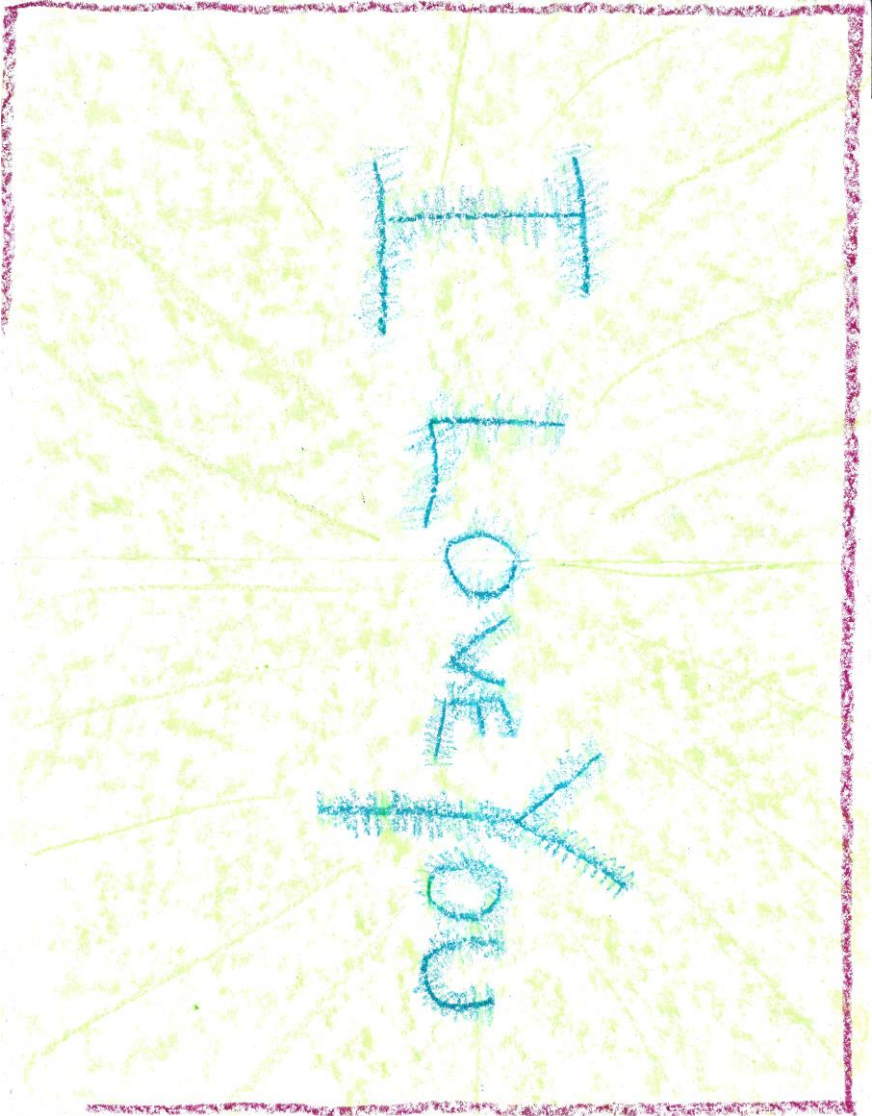




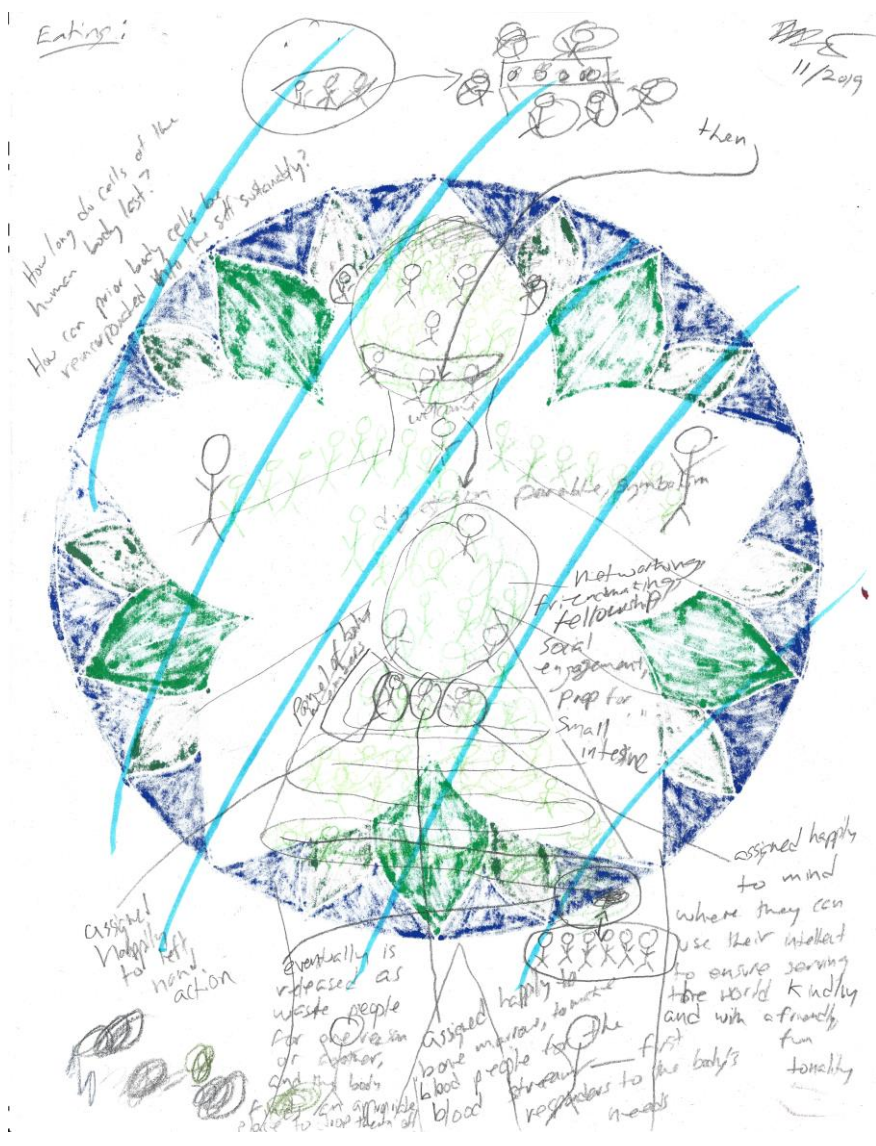


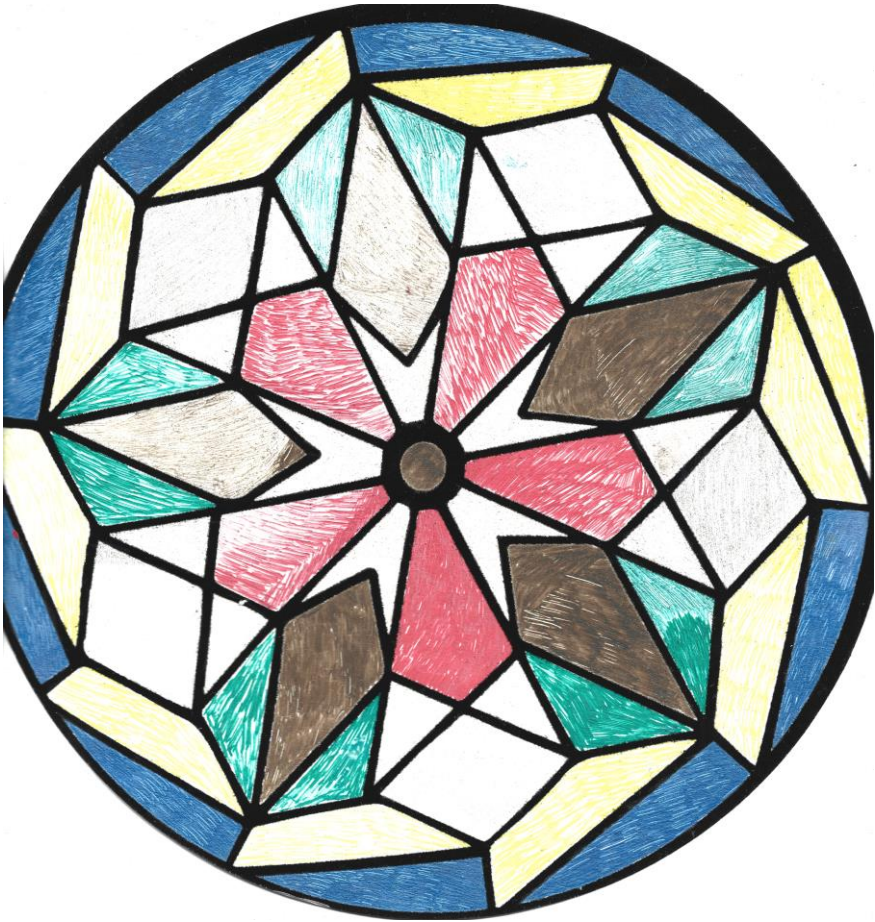
nin

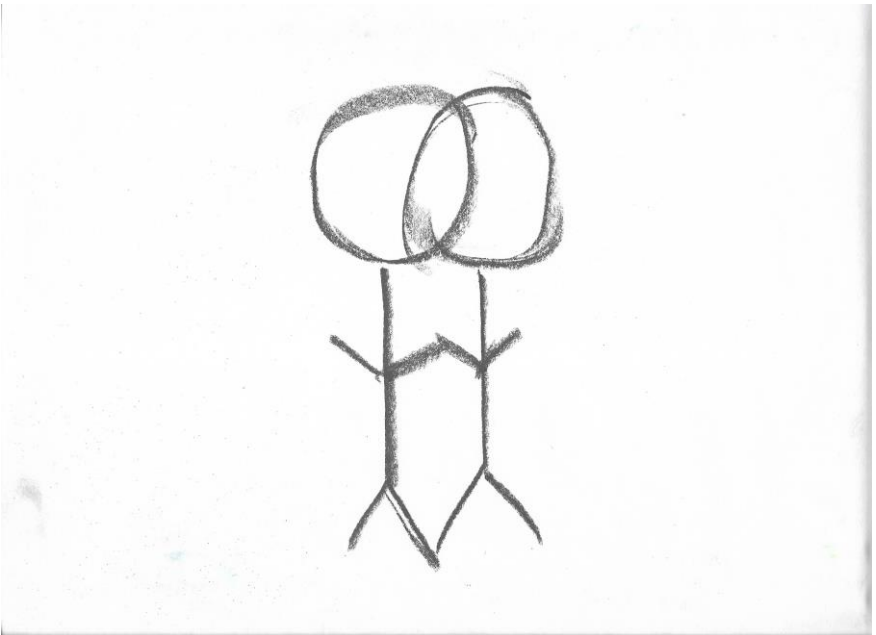
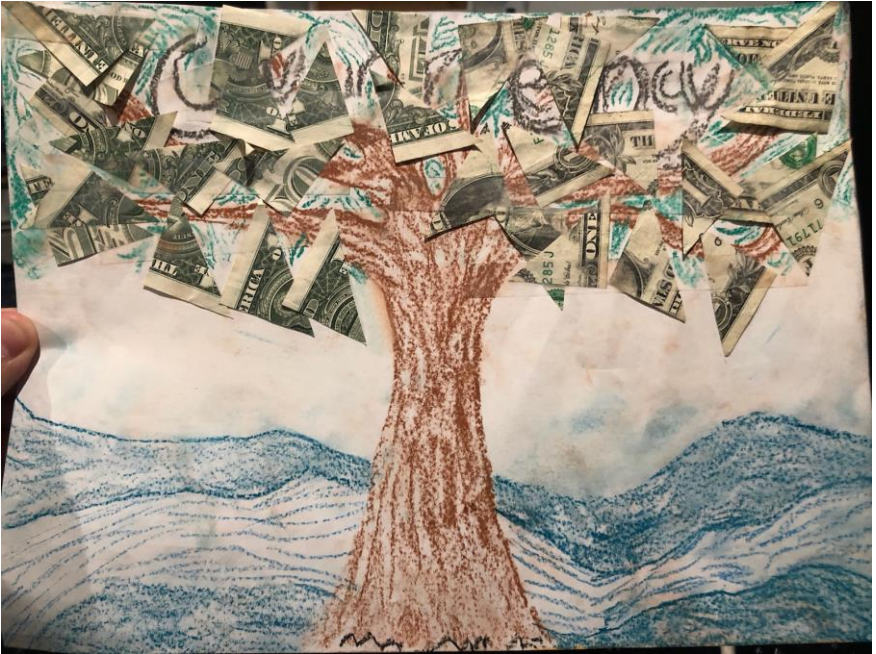








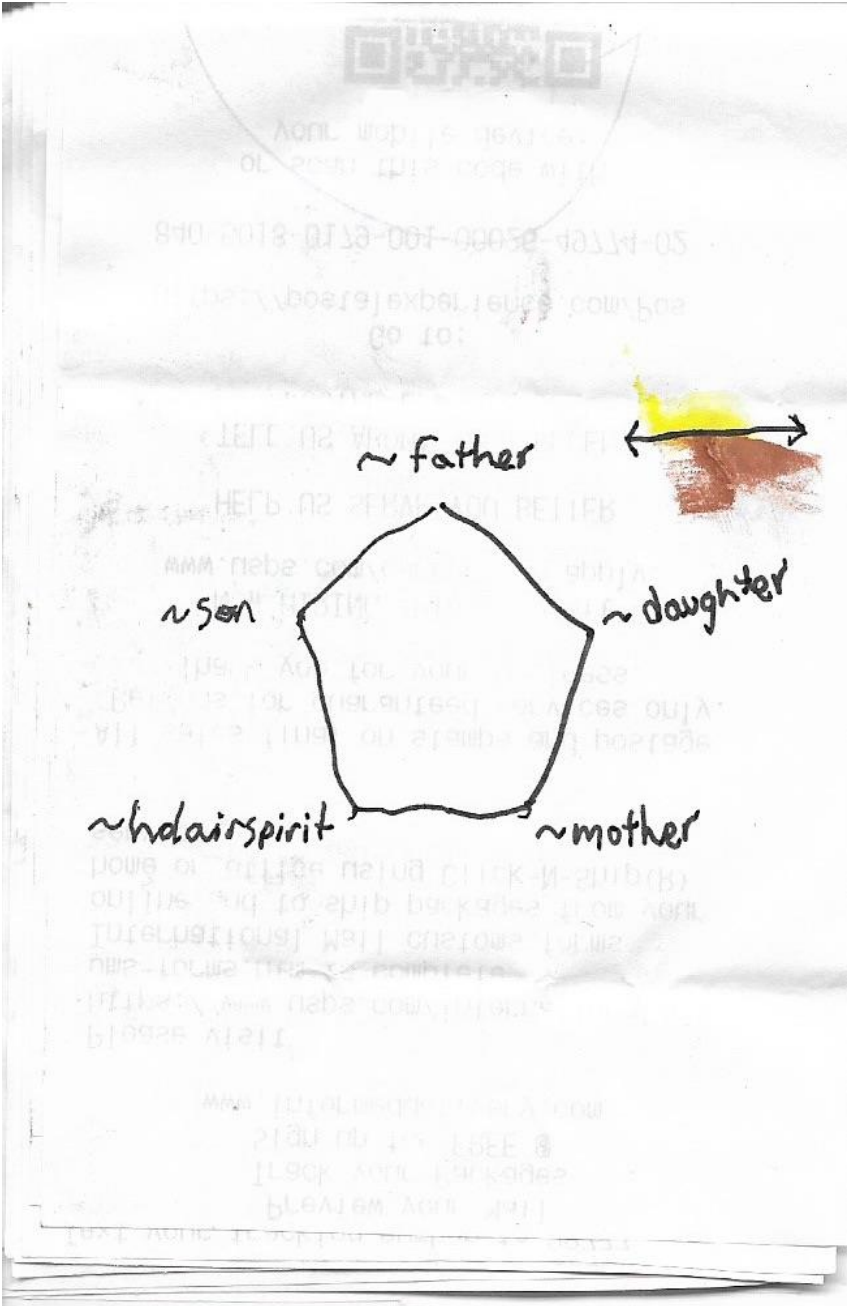




①

ab
12

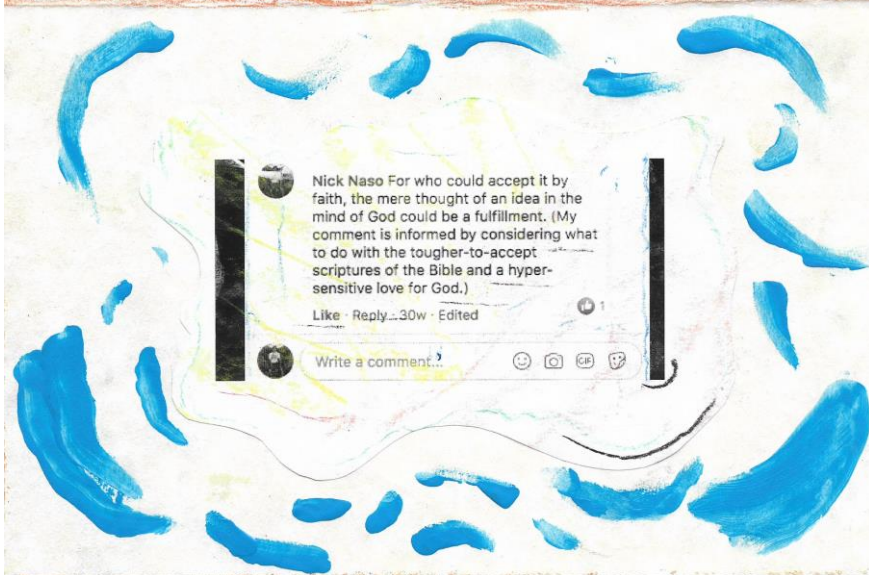


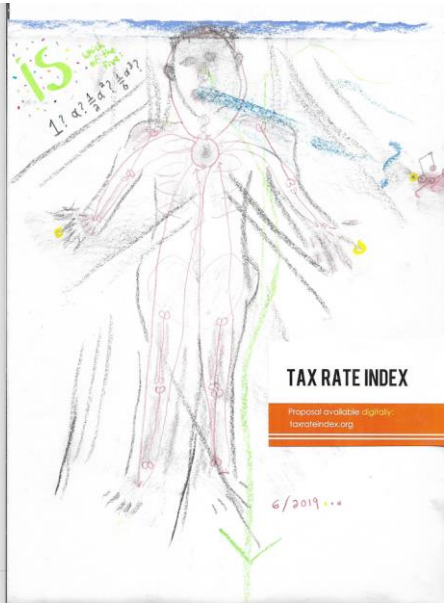
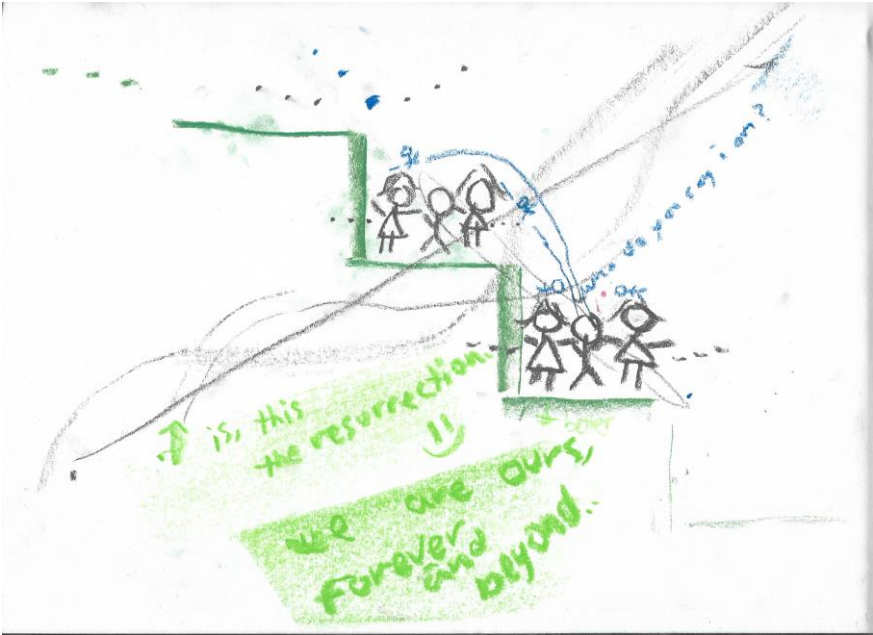


Do the
Difficult things once; do the good things forever.~

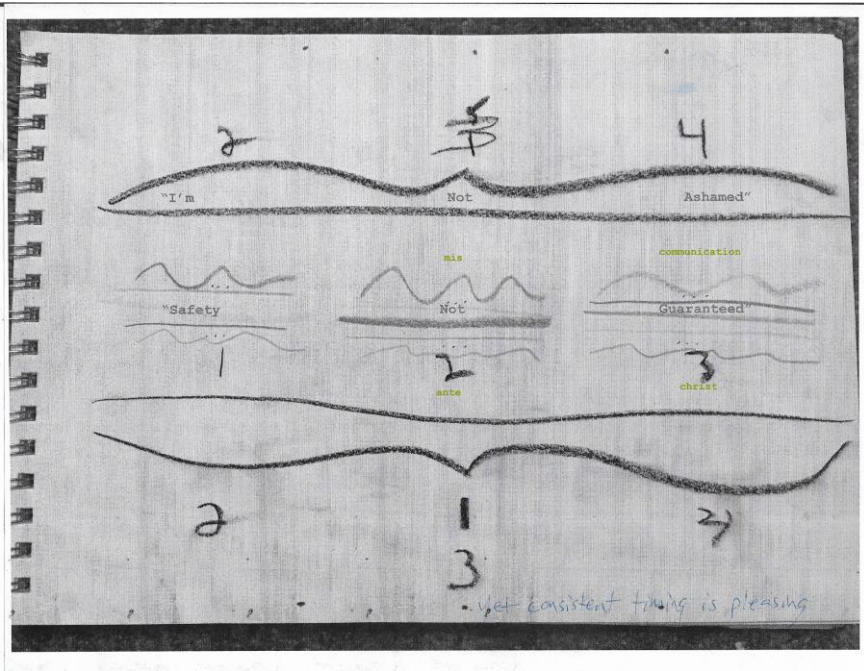
The way I see it, even the challenging things --
if they are fulfilled once, they are fulfilled forever.
The lovely, good, beautiful things can be fulfilled over
and over again, like listening to a favorite song.

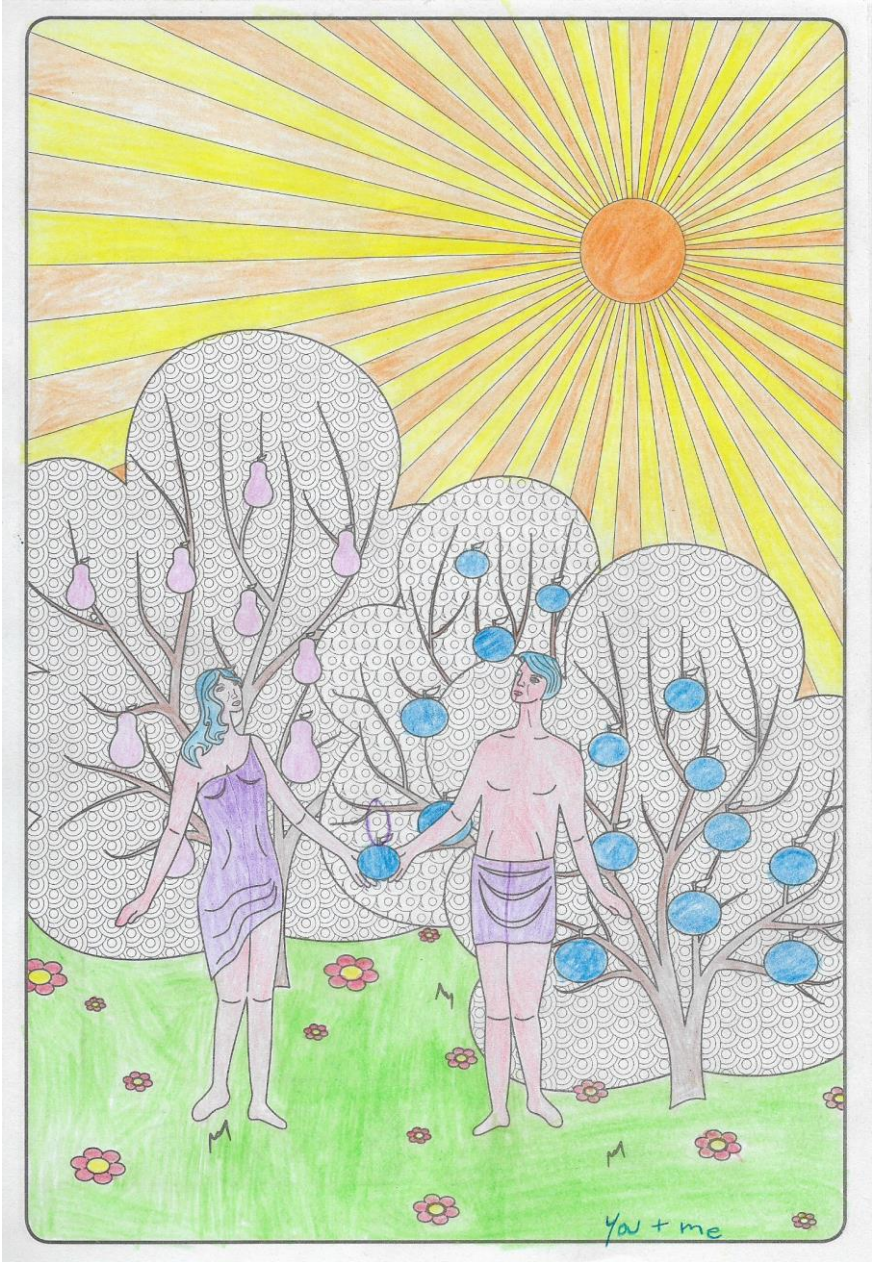
Those who use language differently may disagree, yet
I can shrug my shoulders and focus my efforts on...
the known word ~~and~~ word to be known.~





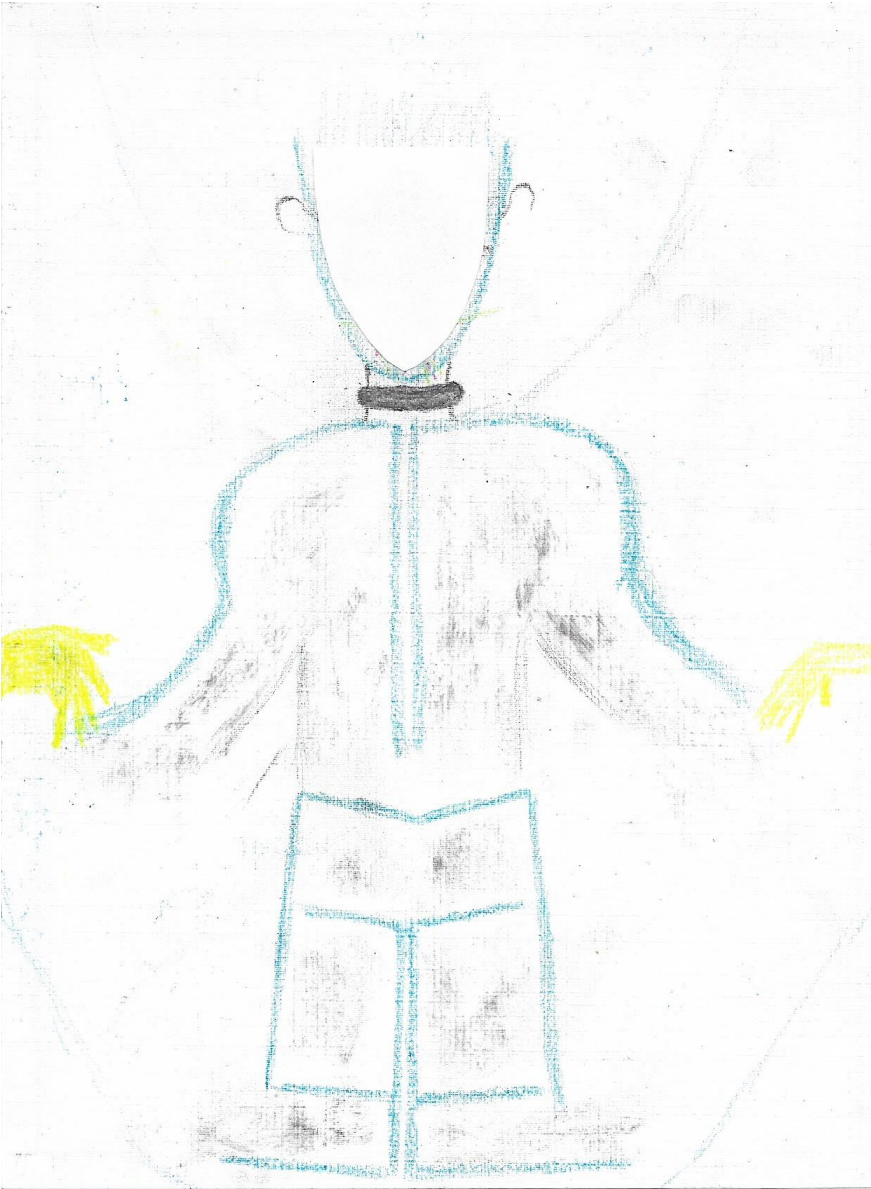
Random Stuff from Some Guy with Schizoaffective Disorder











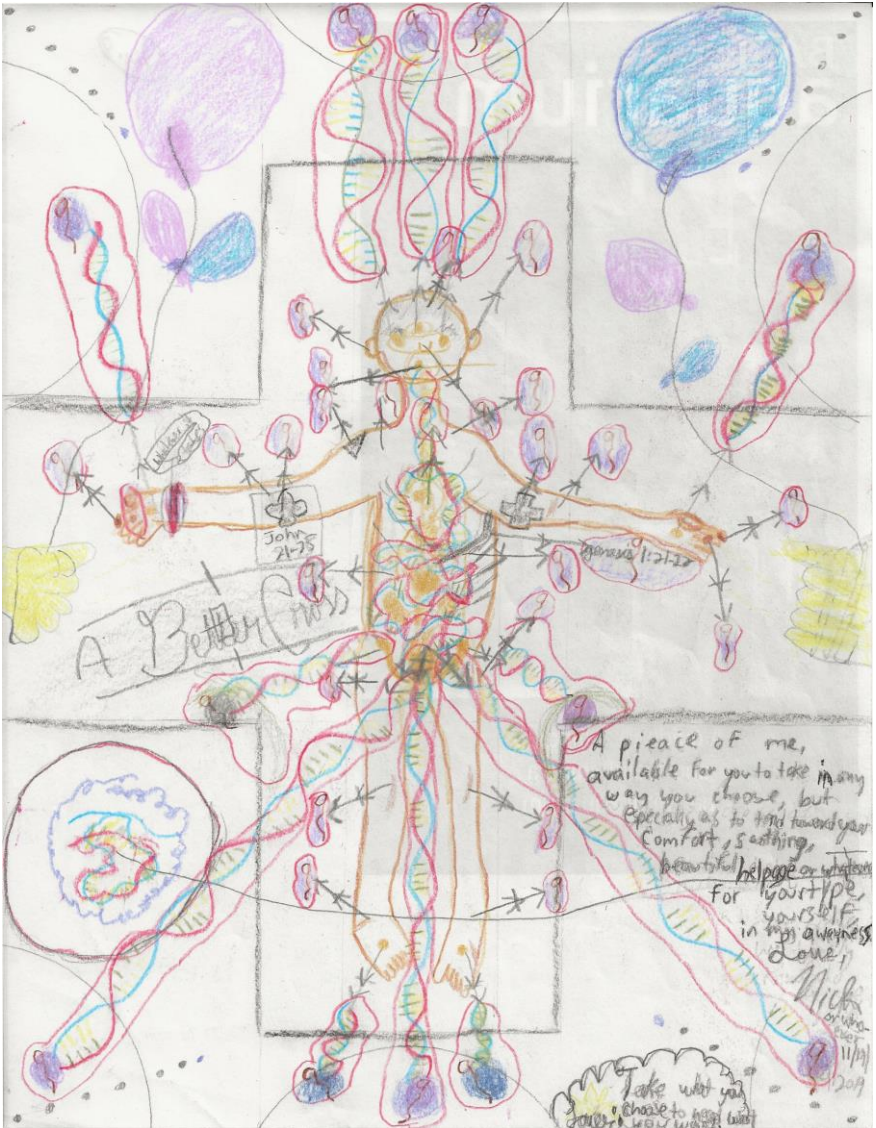
like fulfilling

body of god

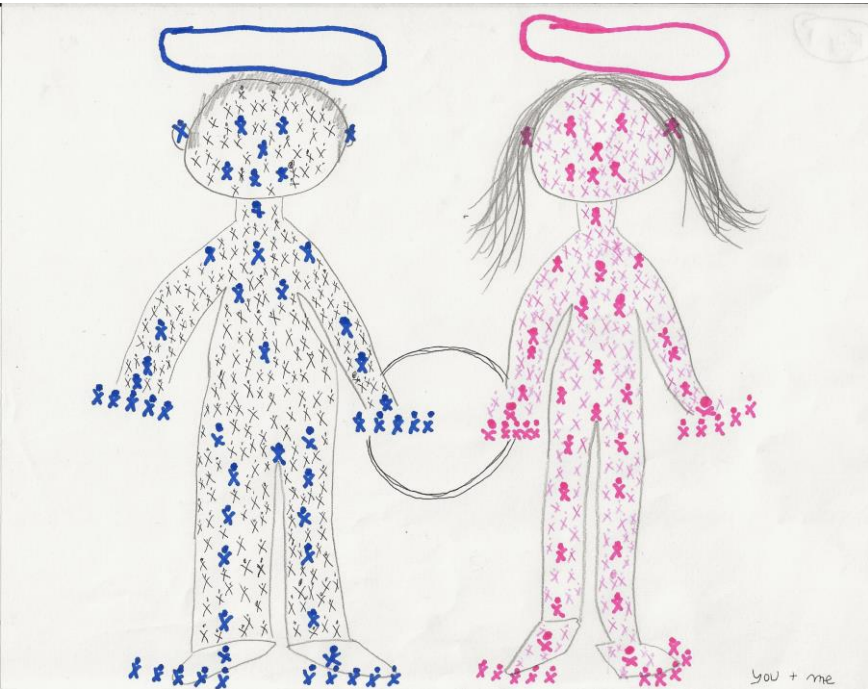
$$1 + \left[\frac{2 \cdot 2}{7} \right] = 10$$

A 1 3 1 4 2 8 5 7 Ω

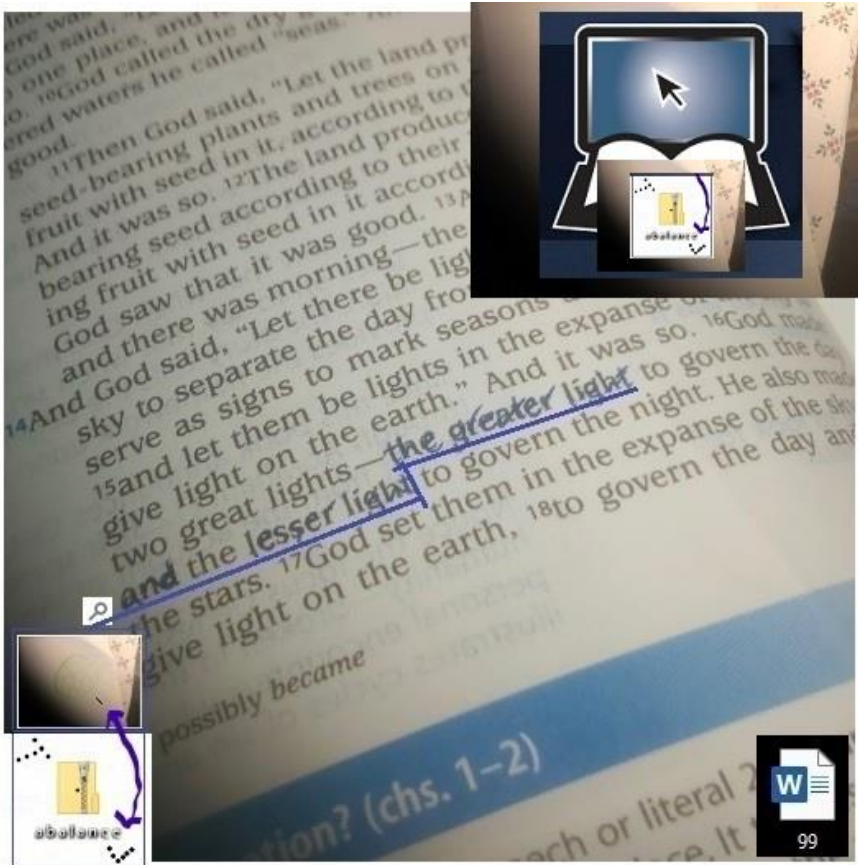


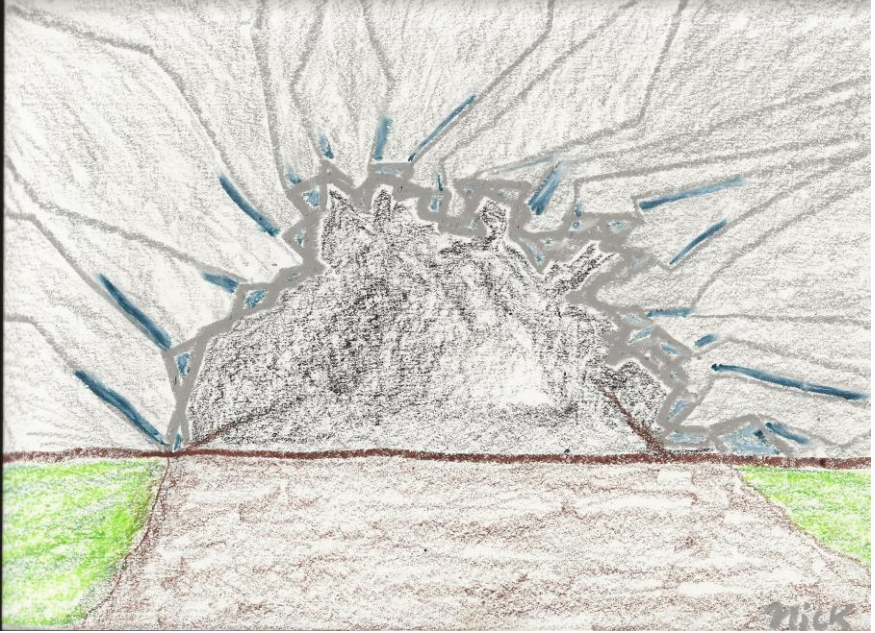


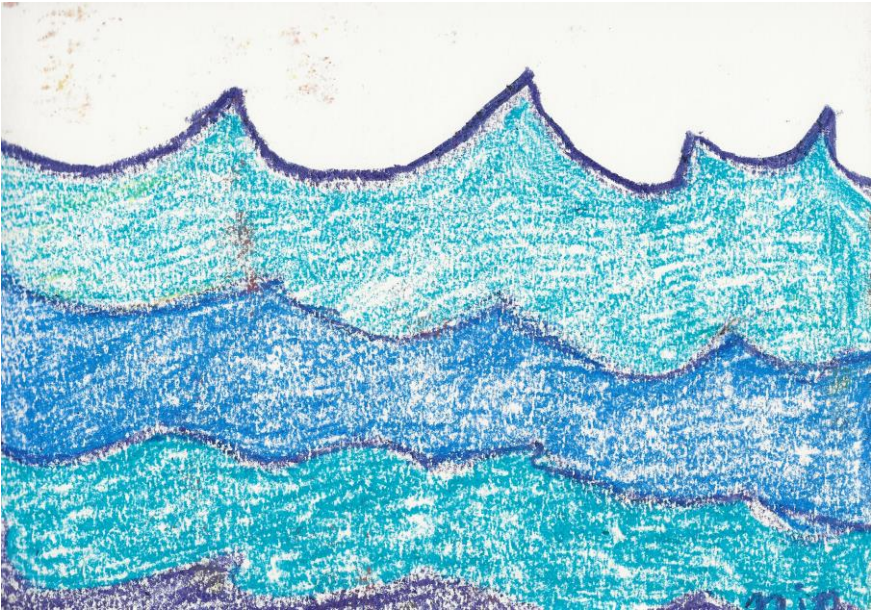
Random Stuff from Some Guy with Schizoaffective Disorder



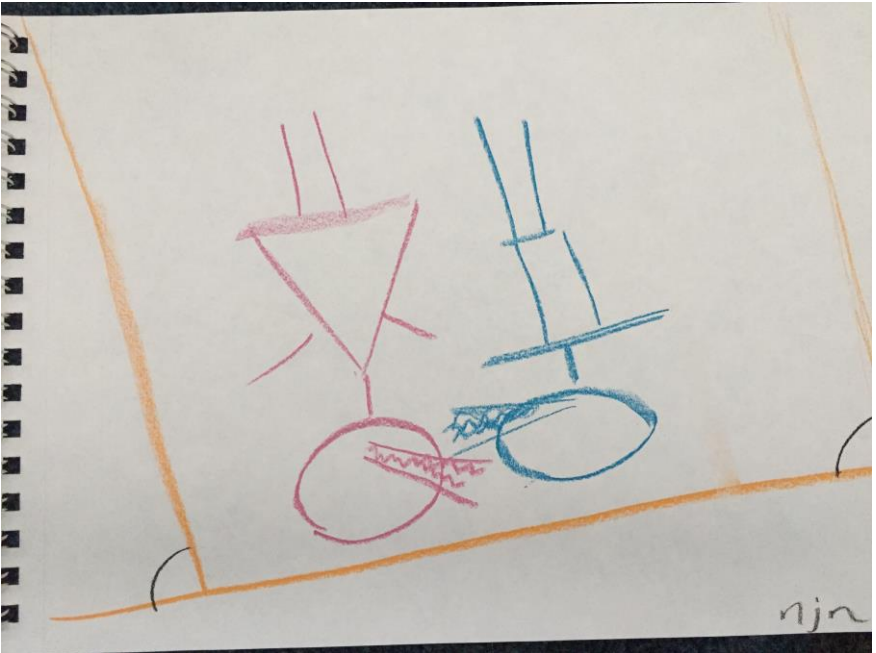


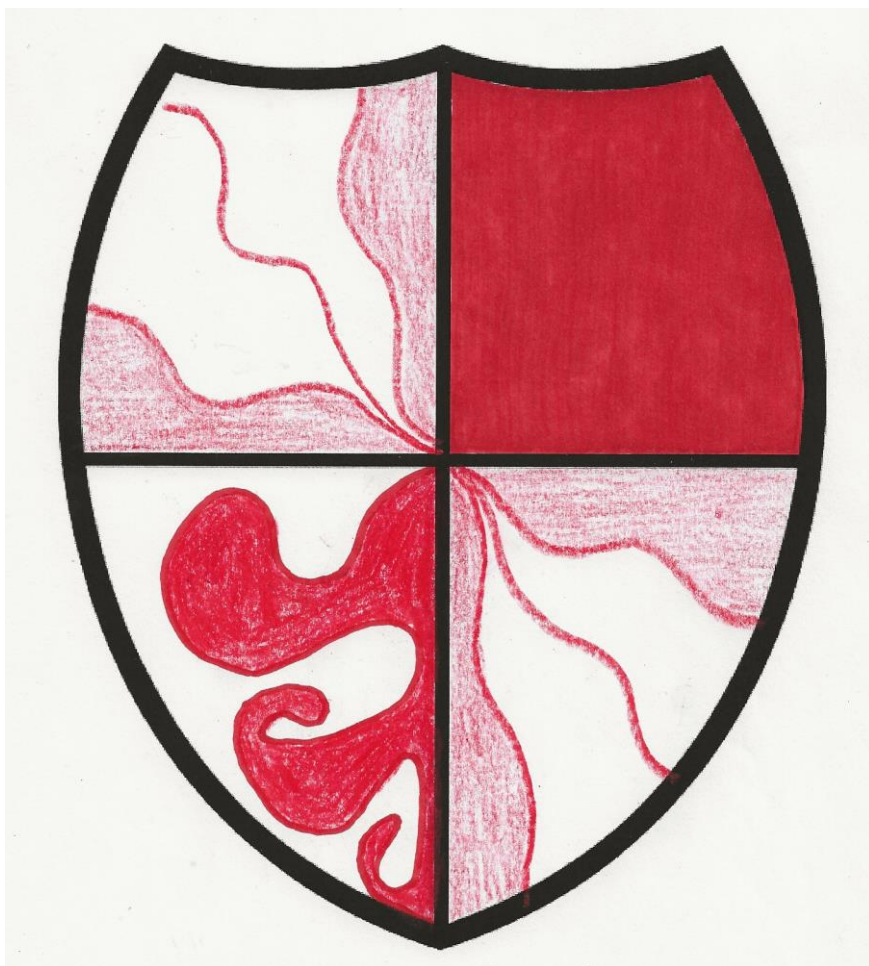






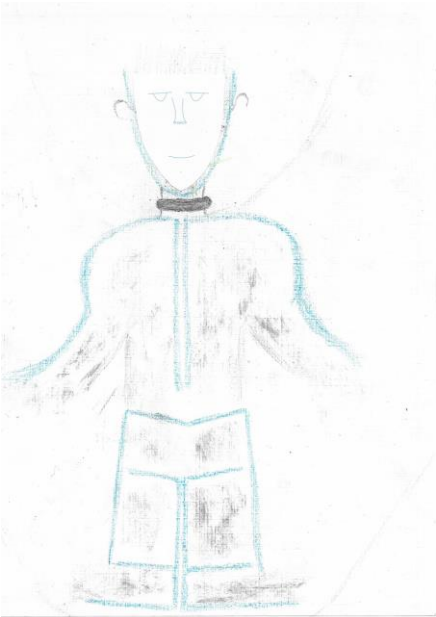
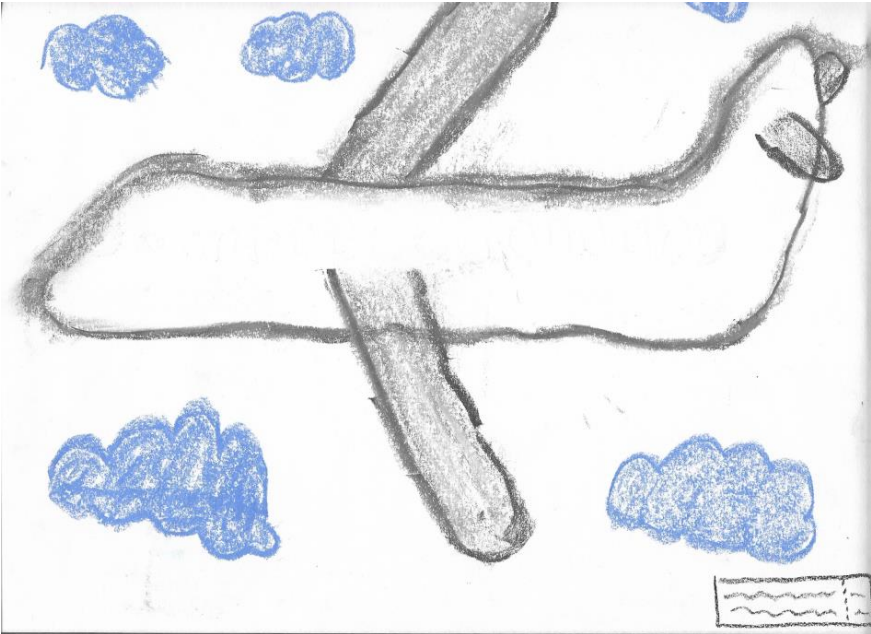
Poderia. 𐌲𐌹𐌺𐌰 𐌶𐌹 𐌺𐌿𐌸
aan 𐌶𐌹𐌺𐌰 imik se
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1 استخداام
chamado- 𐌶𐌹𐌺𐌰 ?

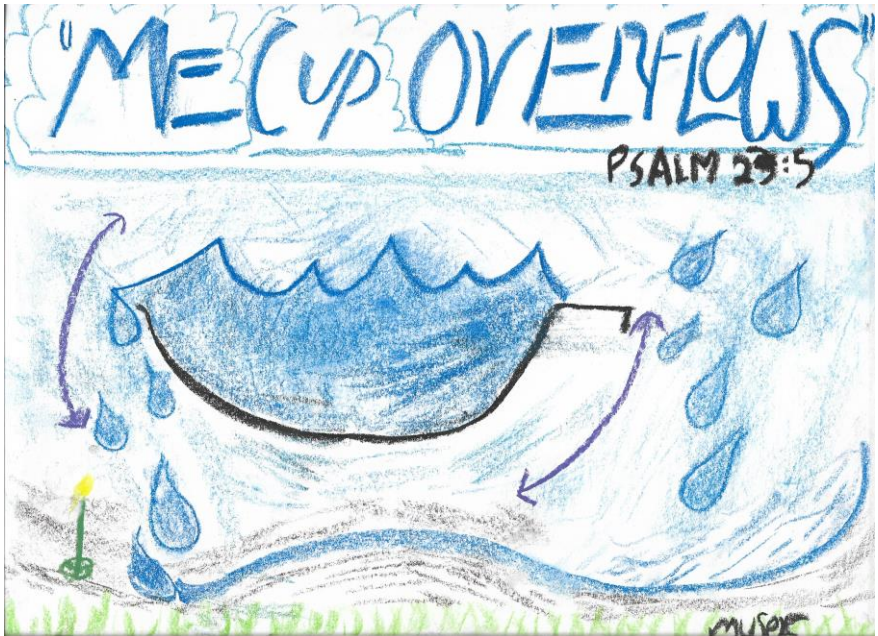


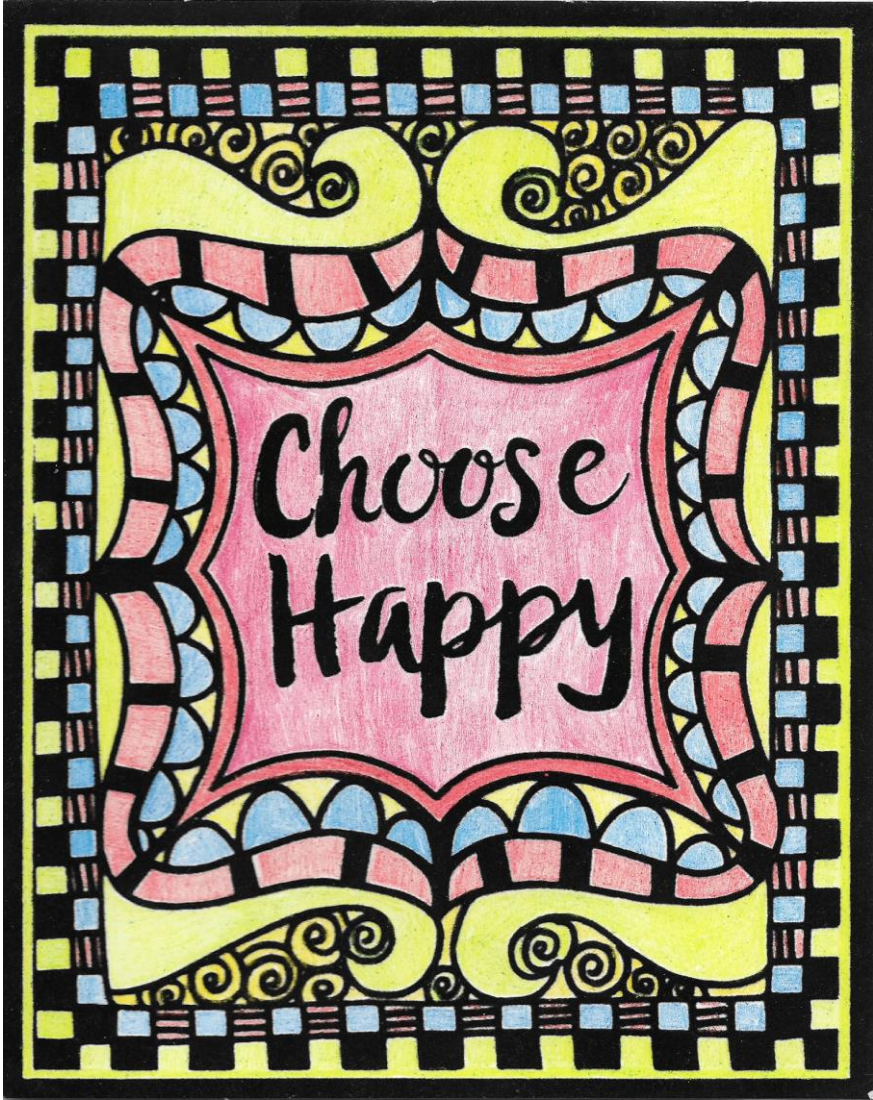


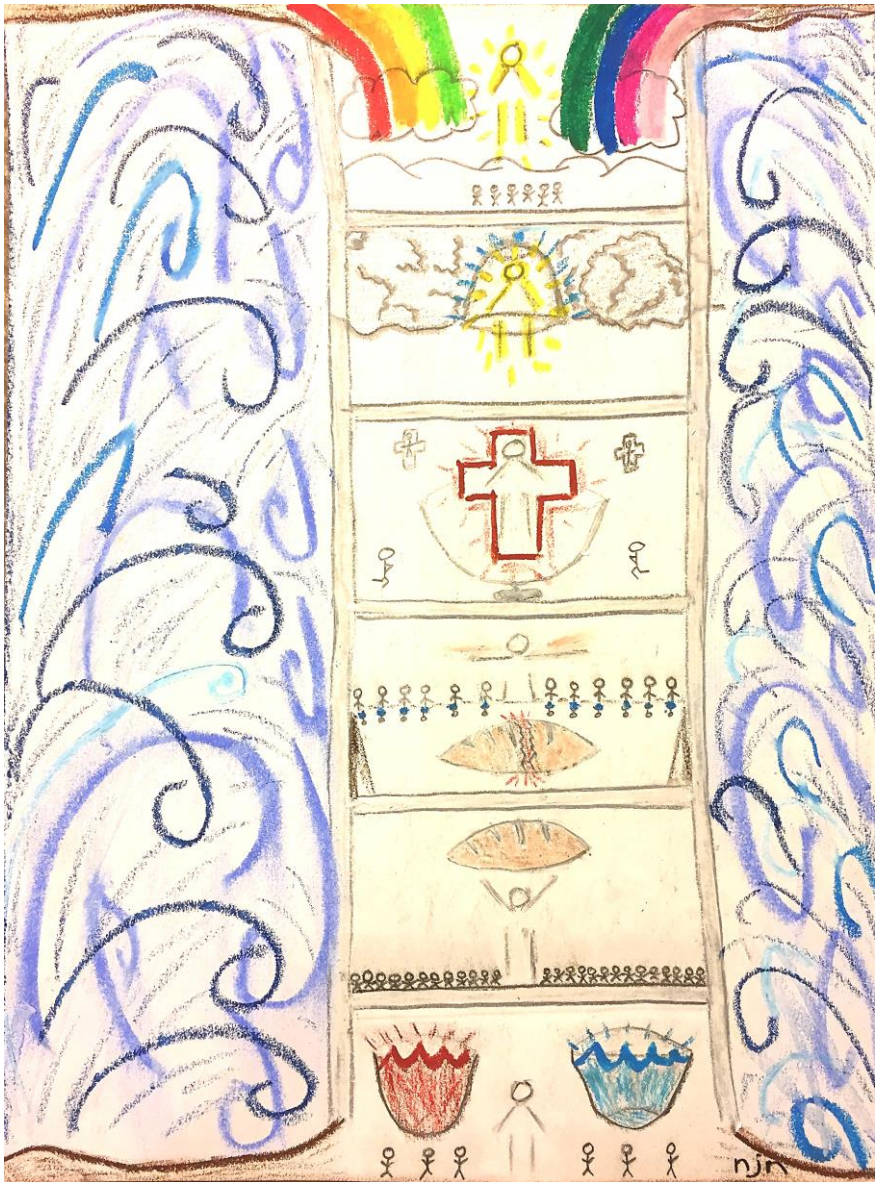


Random Stuff from Some Guy with Schizoaffective Disorder









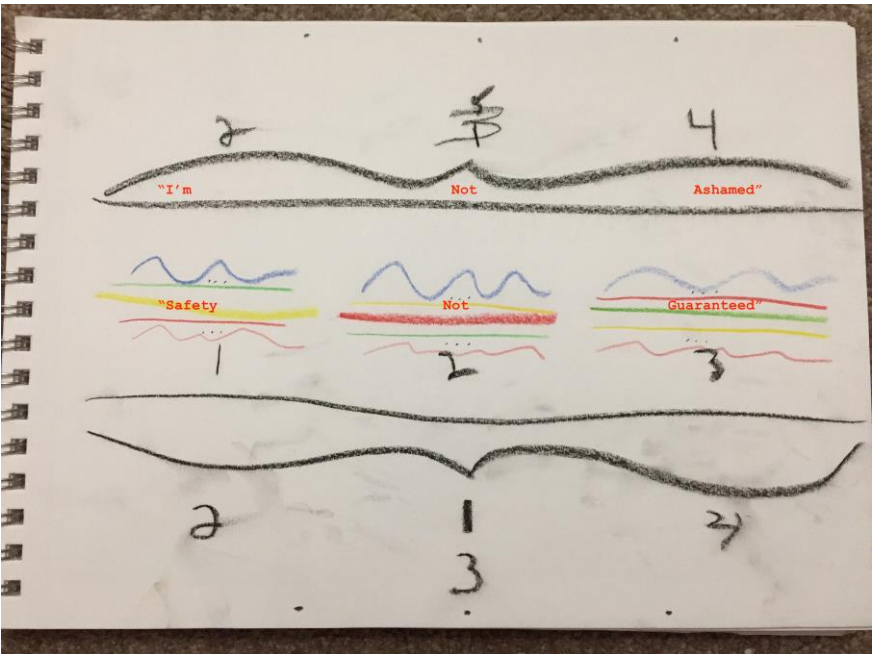
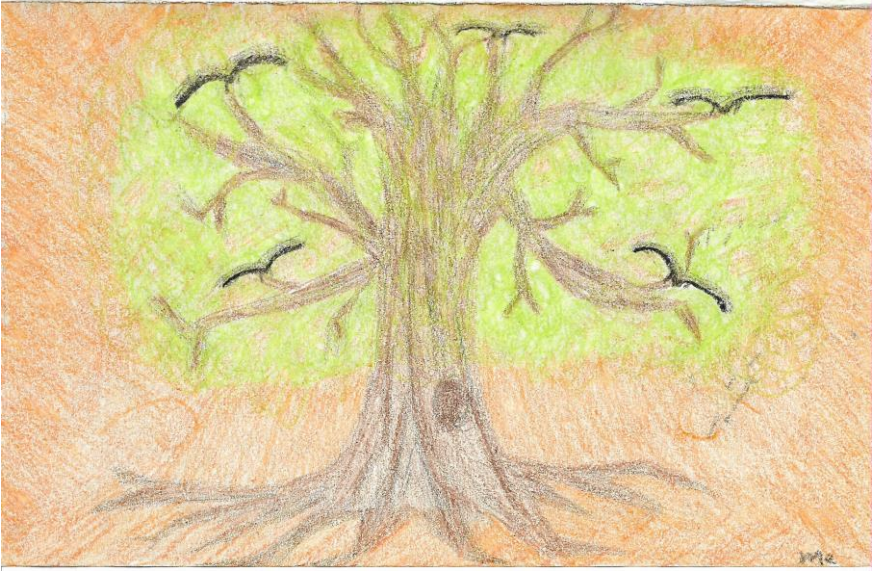
Some Story

I love you, like sharing my body a part
I tell you, like a desperate word waits for its rhyme
I feel you, like, "Pleases to please you..."
I want you, like a past desires the future
I believe you, like dreams can *would* again
I make you, like yes becomes true
I intend you, like, "Anything it takes—"
I look you, like stareyness and the ohs that follow
I see you, like shining essence is bright
I hear you, like harmony makes meaning real

You make we, like my rescue said, "Be"
You reason me, like existence remembers life
You made me, you make me, you'd make me

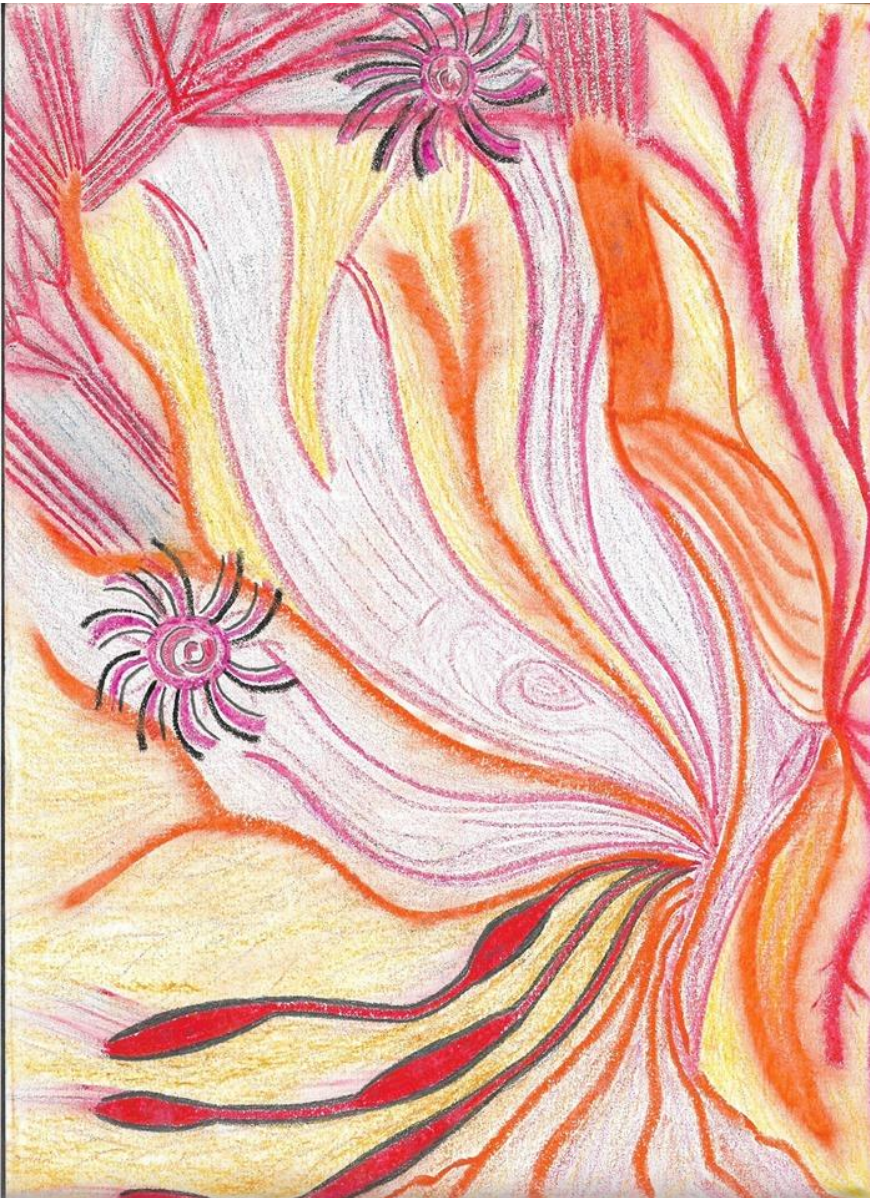
I need you, like the fierce yet patient remaking of it all
For a glimmer on your face
In a moment everpure

I love you, like ourselves being ours







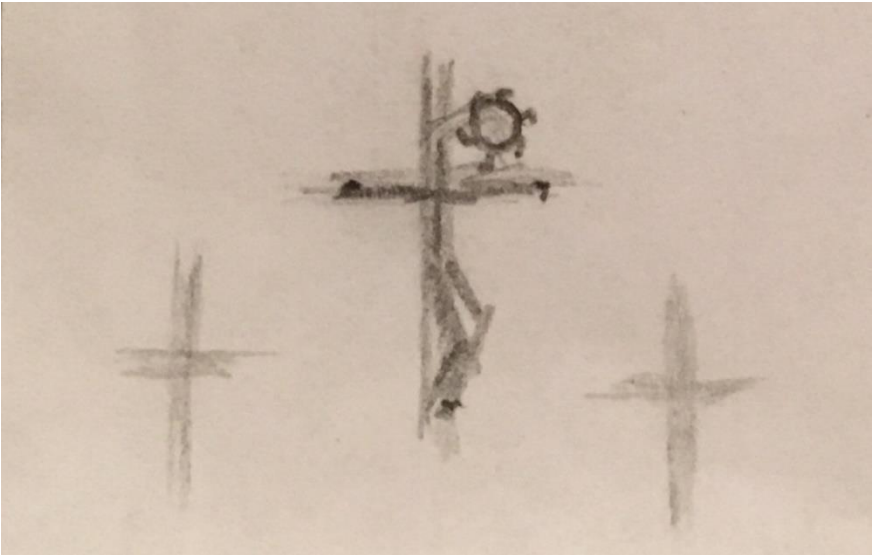
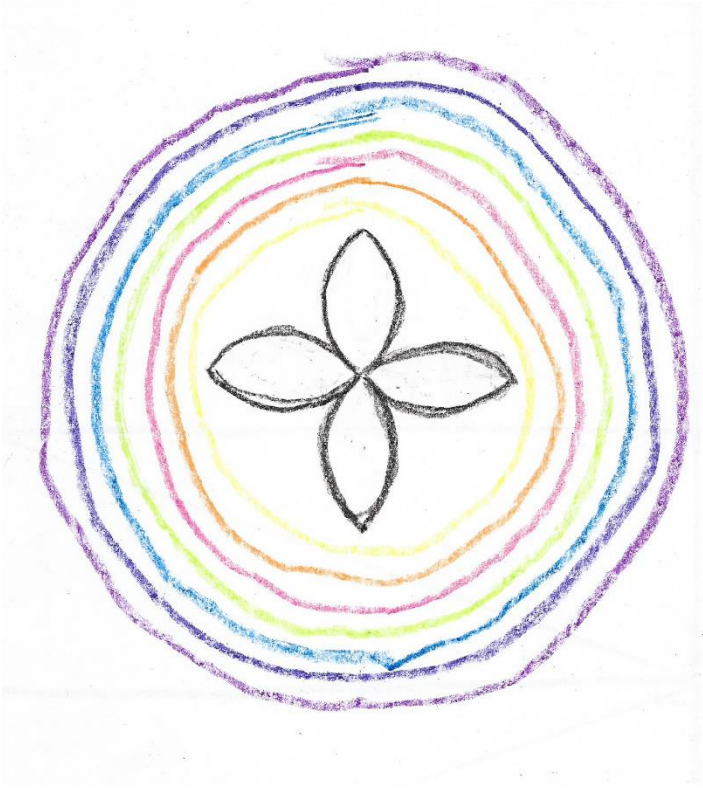


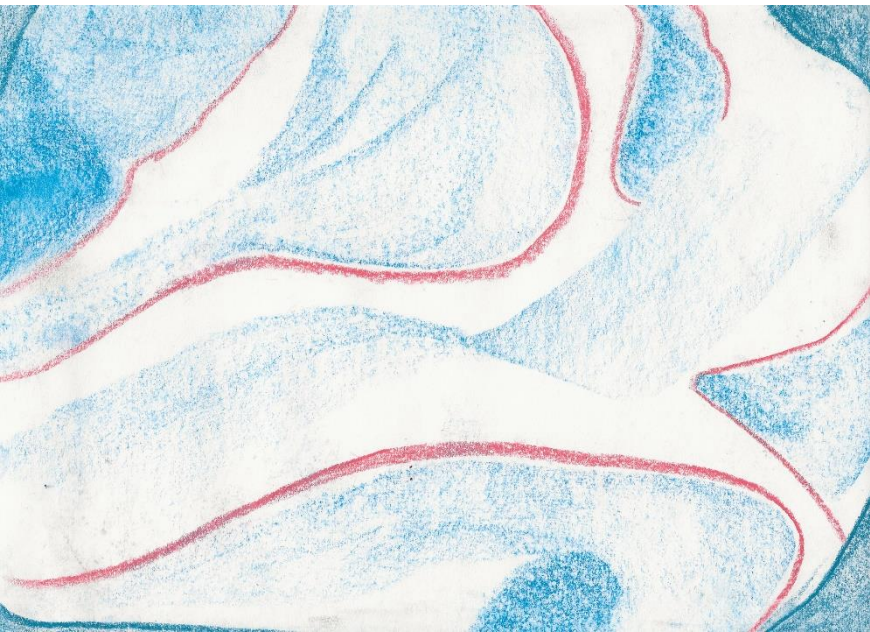
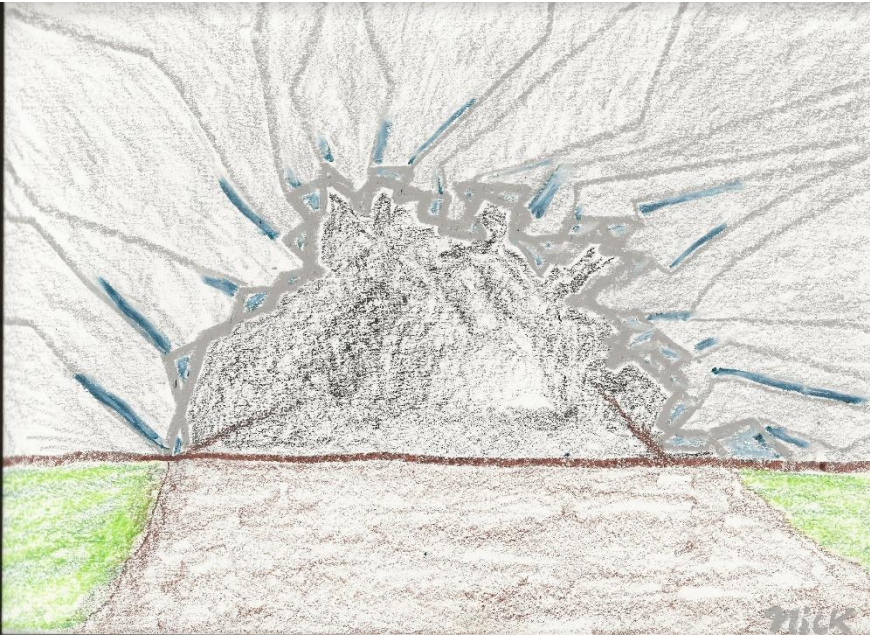






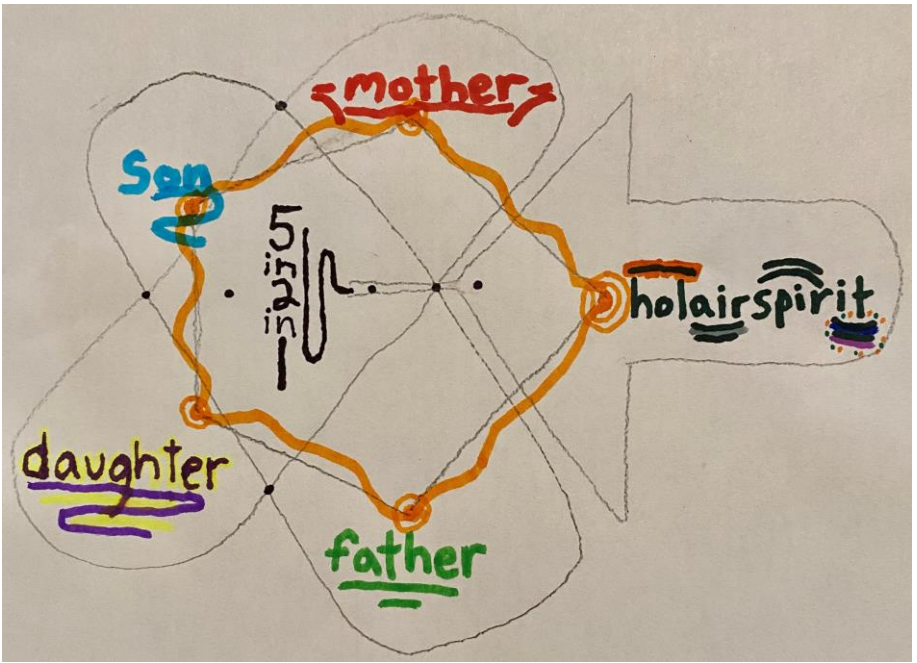




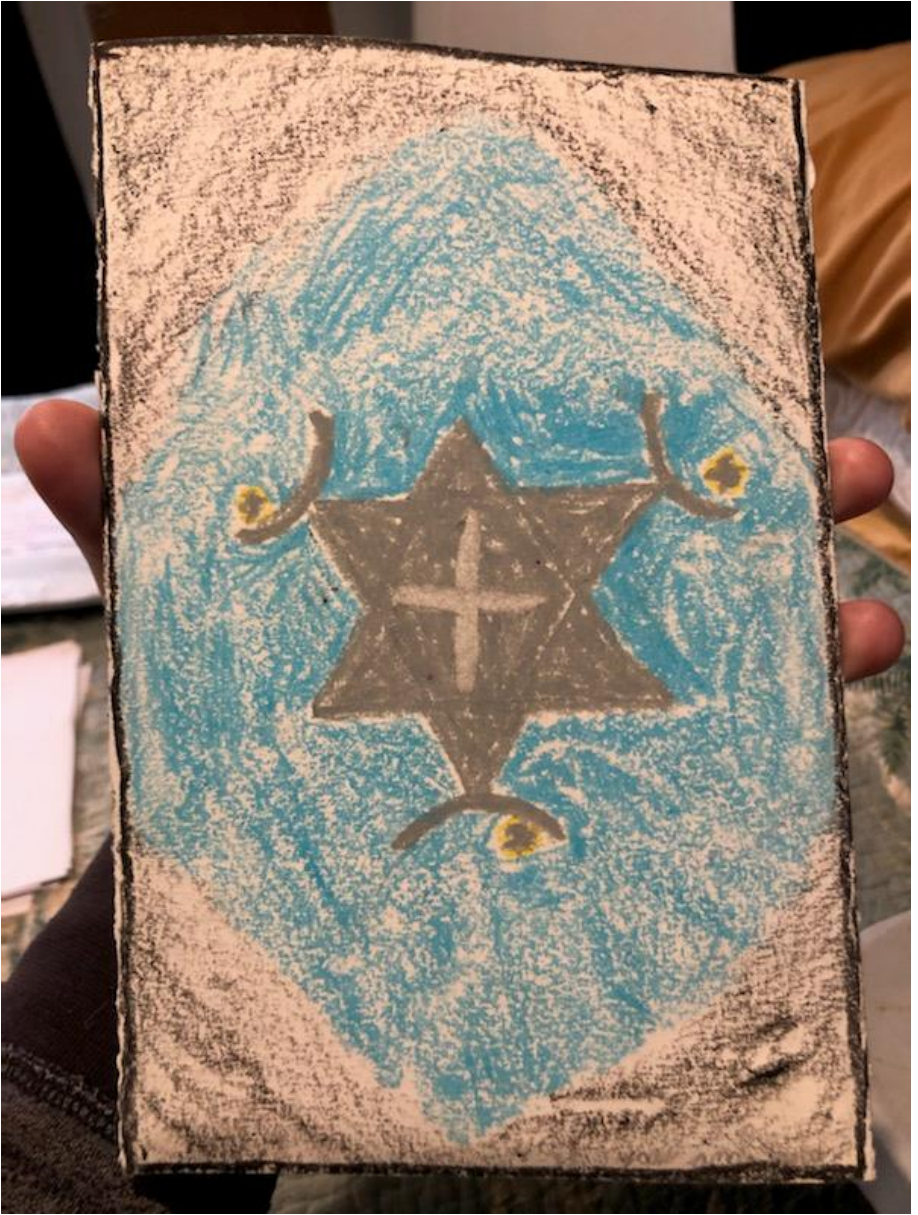


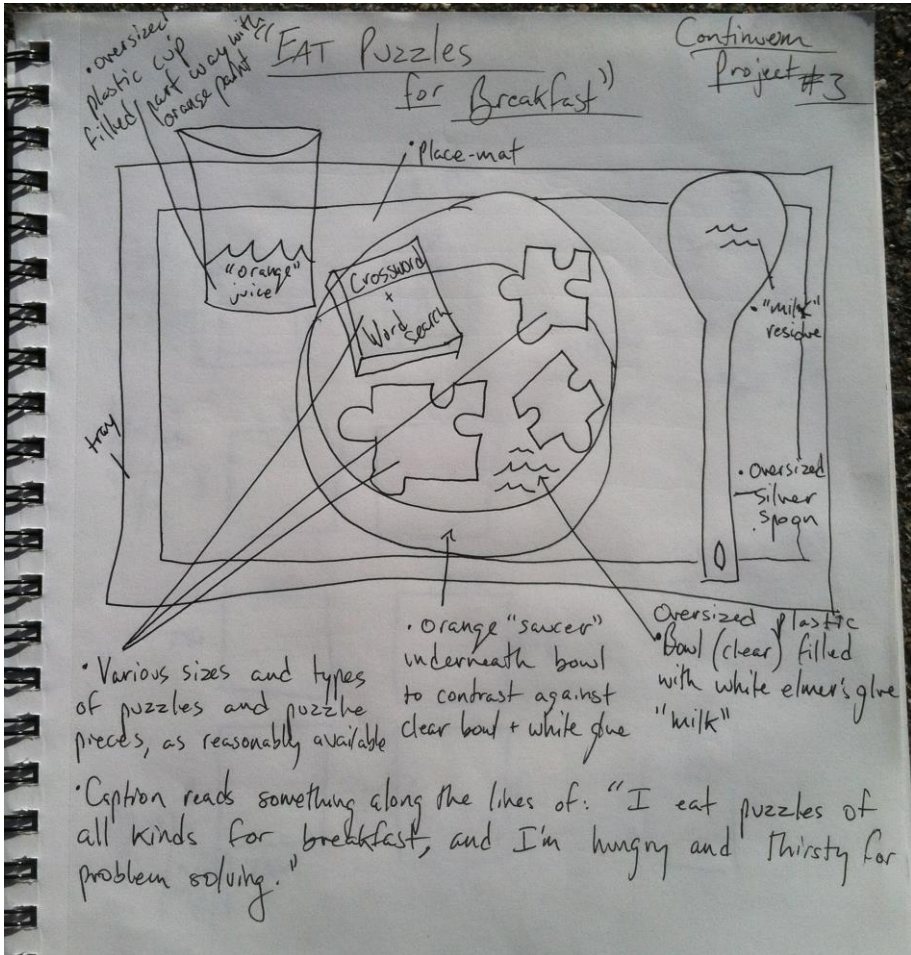








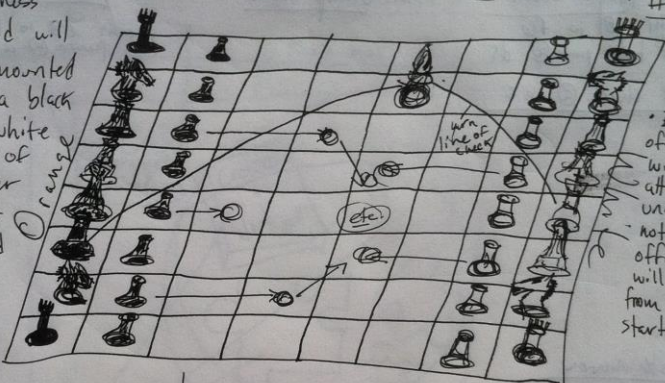




"Several Moves in Advance"

Continuum
Project
#2

* Chess board will be mounted on a black or white piece of larger poster board

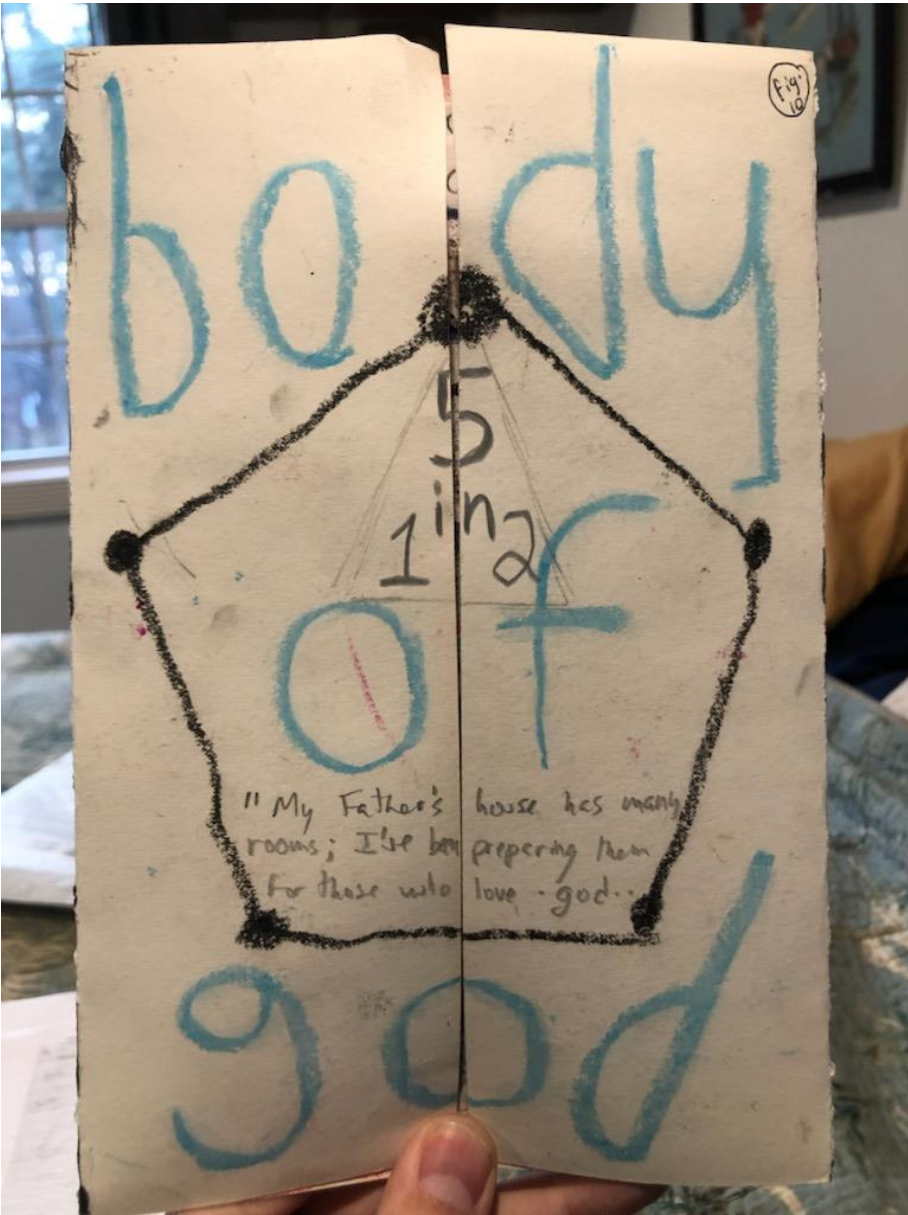


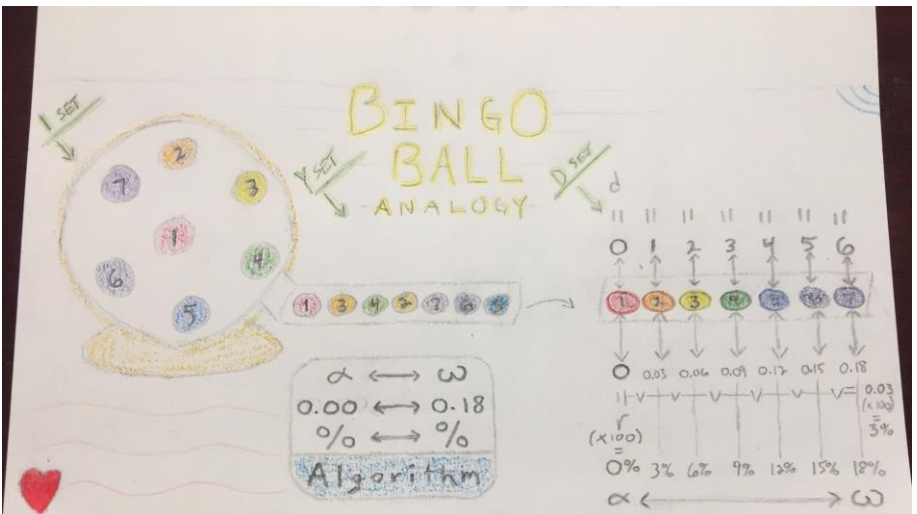
* Enemy officers will be attacked unawares; not one officer will be moved from its starting place

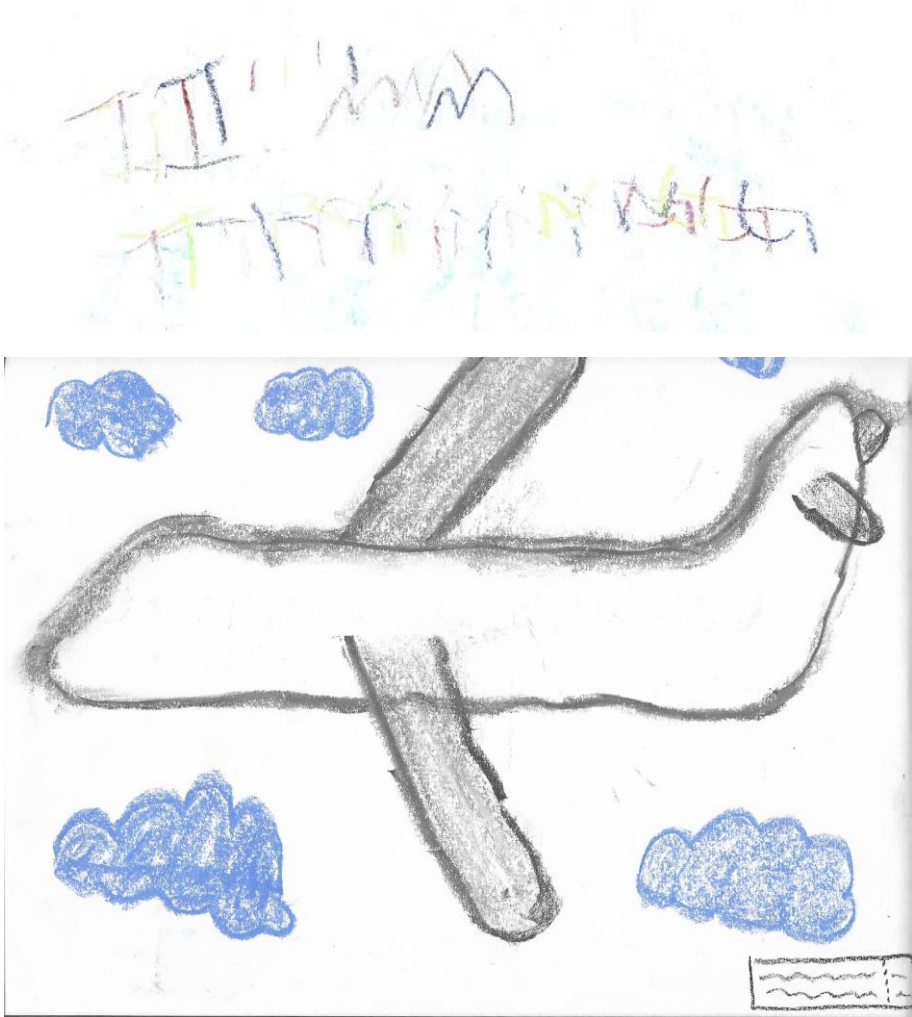
* Continuum dead pawns will be watching, orderly, behind the "lines of play"

* Enemy dead pawns will be in two pieces "behind the lines of play," oozing orange paint!

- Continuum officers will be lined up among pawns, putting the enemy king in checkmate with up to three continuum officers (queen, knight, bishop)
- Lines of check will be illustrated with yarn
- All positions of officers and pawns will be realistic given the rules of chess, except for the obvious unawareness of the enemy pieces ☺. To achieve this, such a game will be simulated, possibly leaving movement tracks on the board.
- Caption for ^{art} piece will read something along the lines of the following: "I strategically plan several moves in advance and I redundantly check to make sure every piece finds its place."





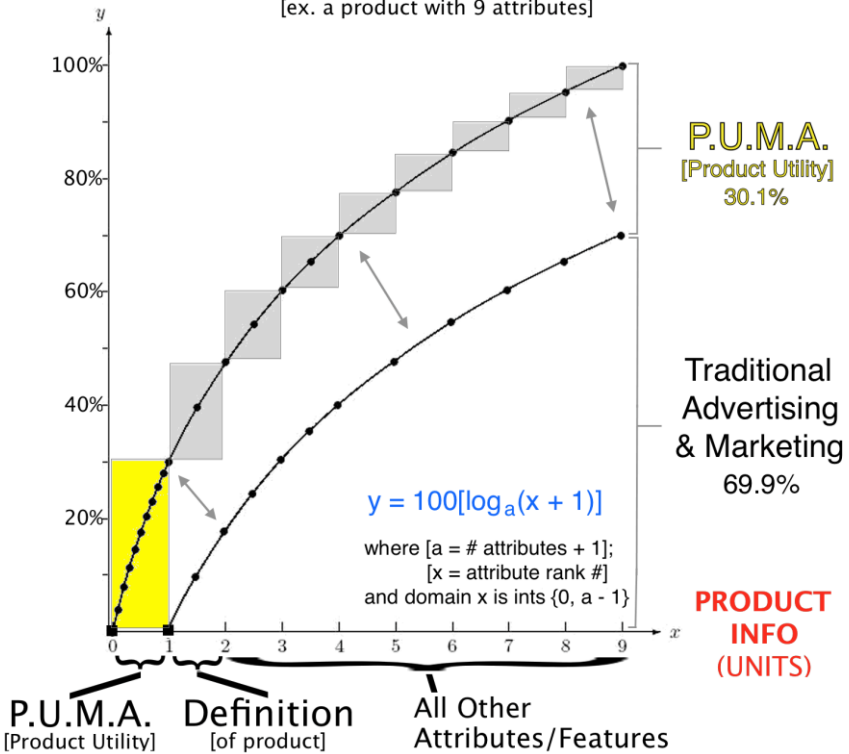


by Nick Naso
8/17/2014

INFO-PRICE THEORY

[ex. a product with 9 attributes]

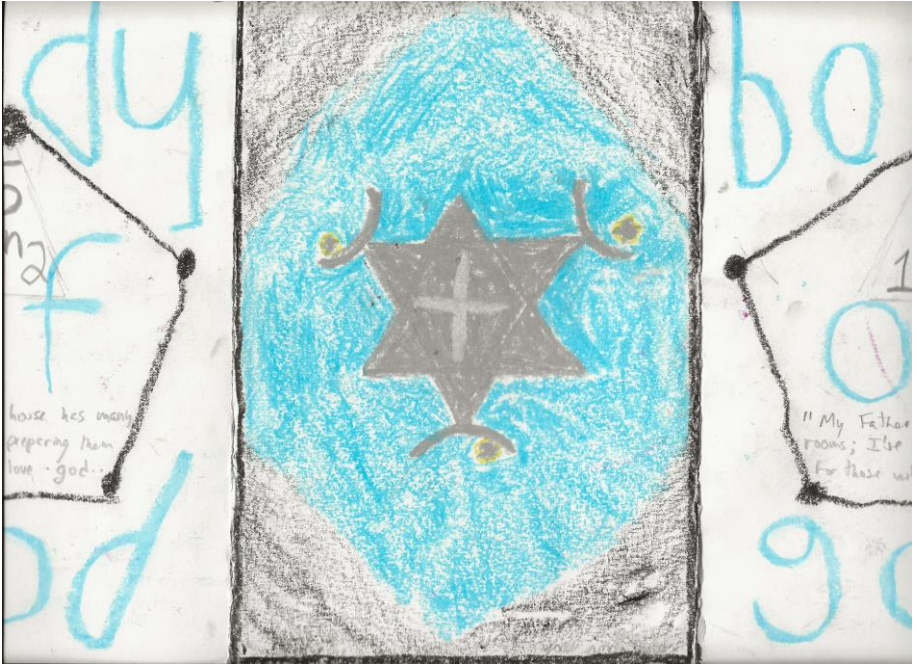
SALE PRICE
(% MAX)



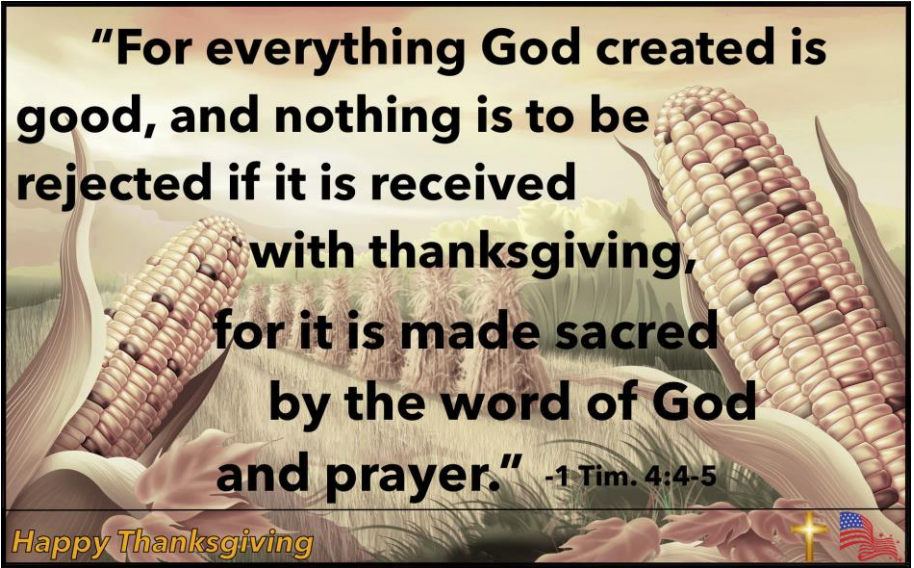
FATHER
 WAY: truth: life
SON: HOLY SPIRIT He
 Beginning: End: Alpha: Omega
 Love: King: First: Last: I AM
 Friend: Elijah
 Elolhim: Sent
 Christ: Lord
 Rabb: Rabbi
 Redeemer
 Advocate: Lamb
 Aton: Dying
 High: Priestly
 Immaculate: Pearl
 Holy, holy, holy
 Feathers: Chosen
 Savior: Word
 Light of the World
 Anchor: Shepherd: Hunter: Almighty
 Bridgeman: Judge: Prophet: Messiah
 Servant: Only Begotten Son
 Counselor: Son of man
 Mediator

Humble
 A great light: Perfect
 Compassionate: Generous
 Lord of the Sabbath: Satisfier
 Carpenter's Son: Crucified
 The sign of Jonah: The one and only
 Living water: Living bread: Light
 From above: O. One with the Father
 A: The resurrection
 Deeply Moved: Alive
 Cleanser: Resurrexer
 In the Father
 Protector: Pierced
 The substance
 Son of the Man: High
 Nazarine: Faithful
 Immaculate: Pure
 Temporal: Resolute
 Right: quiet: Sweet
 Transfigured: Light
 Ransom for sins: Agony: Betrayed
 Overwhelmed: Flogged: Spat upon
 Crucified: Everlasting: Unorthodox
 Intercessor: Son of Man
 Root of Jesse: The living one
 The first and the last: Exalted
 I and 7: Holy and true
 With burning bronze feet
 Apostle

Heir of all things
 Radiance of God's glory: Sufferer
 Exact representation of God
 Superior to angels: Blameless
 Crowned with glory and honor: Spirit
 tested: drunk for knowledge: W/ throat: Sin
 Pioneer of
 Authority
 The temple
 The righteous
 The unjustified
 The last: adom
 Despised
 Rejected
 Smitten
 Physician
 The builder
 Miracle worker
 Pioneer of salvation: Fully human
 Greater than Moses: Son over God's house
 Descended from Jacob: Indefatigable like
 Guarantor of a better covenant: Good
 At the right hand of God: Large
 Culmination of the Law: Sin offering
 Sacrifice of atonement
 Reconciler to God: For ever
 Lives forever








"For everything God created is good, and nothing is to be rejected if it is received with thanksgiving, for it is made sacred by the word of God and prayer." -1 Tim. 4:4-5

Happy Thanksgiving



The End