

What we assume and apply to ourselves from space in which decisions are made, as well as the ways in which we are *capable* of responding because of certain conditioning or situational restrictions, and the effects/affects of metaphysical data on our decision making processes.

Assumptions of others actual existence apart from myself, or the regard of self as understanding there is only perspective analogous to your own alone is a function of differentiation that allows for the divergence of rhetoric from some of its assumptive power and motive, especially in regard to others as a first instinct, or a prolonged sense from 'other wisdom'. [LeeCajeteFourArrows2010, Hinton1980, Tolbot, ChangeuxConnes1995]] The hesitance of factoring for a certain formula is the necessity in it's actual digestive effort as part of a body in continuum. We cannot assume others according to our own thought space alone; and the supposed tethering mechanisms therein are partiality confusions of actual aliasing referendum in conscious commensurable data and its exchange and ratio with sub-conscious or un-conscious incidence.[Bruner1966, Owens2000] Silence is an answer in exchange, and especially in telegraphy even the asking of a direct question is absurd in understanding that the more you seek accident or coincidence, the farther it is removed from you in its actuality (impressions of currently existing data on the planet that finds aliasing bias in medium, common idiom and the ambiguity of validity). [Sheldrake 2003, Rhine 1937??] Easily replaced with illusion and mythologies that look or seem like accident or coincidence but are actually collective belief mechanisms or hallucination and the power of collective gaze. [Sheldrake 2003, Bartholemew2000]] Actual accident and coincident as inspiration or the indicatives in exchanges that allow for impression and expression of ideas outside of solely thought form are part of a continual coincidence. [Jung, Bailey2001]

The impulsive reasoning in absolutes of self assurance especially regarding the ways in which our emotions are capable of effecting our thought and imaginary. Emotions cannot be called or directly tethered to; expecting to be able to control or contort every one of your emotions or selves shows the easily innate rebellion of natural response to stress. [Owens2000, Grahek2001] Those unconscious impulses and urges push forth indents of image or which form imaginary template for metadata in reference of transitional plane while in digestion of data according to a chemical or electrical field. That transitional chaos of referendum can alias according to whatever is necessary at that particular point for participation, and can quickly dissipate once it's fatigued or be used to store. What we tend to actually digest as an imprint or inspiration from outside of our beings and why we tend to formulate a particular way is an ever shifting continuance of partial and impartial contingency [Sheldrake, HooperTeresi1986, Bruner1966]. Reading expression to implementation of actual inspiration in patterns of imprint from a small collection of empathetic empirical data driven with the usual intent of intelligence based on militancy, state and government is inaccurate to actual human existence, and would have little help for

actually trying to build storage of ideas apart from the confusions so easily adhered in technology. Technological wave is often an interruption, and sometimes causes serious confusion to the ability to digest and reformulate information, especially regarding metaphysical data and its template and transference. Associative mental imagery easily formulates in myths and the propagation of fabricated manufactured response according to autonomous space and assumptive process within that space; images that show by happenstance are not any closer to actual thought forms than painting a box in the correct drawing limits. [Automation in epistemology; Quine1953, Stirner1845, Marcuse1964]

Computer systems could be used to formulate instances in which accident and incident are likely to occur, and perhaps be able to record when that happens. [Dennet1991, Trapp12002, Kosslyn2006] Beyond that, metaphysical data between humans and computers doesn't honestly concern me; mostly, people get fucked into their computer programming, considering others as influence when in actuality the only outside influence would be your own self as well; your own answers to your own prompting and you can tell yourselves whatever you want. The spreading of false information regarding metaphysical data in general is not helped at all by the currents in technological manufacturing of consent and consequence, of assumption and superstitious greed. In the bi-decibel, the type of coincidence that would need to be recorded could not be anyway; the illusionary function of bi-decibel coding to legitimately human thought is absurd. **The more you seek it, the farther it is removed, and the more you try to fit instance to a specific coincidence or accident, the more impossible actual accident is.** Finding non-specific coincidence could be possible, but even then you'd be propagating some form of immanence out of fabricative possibilities that hold no real tether to the actual situations that rest and exist far outside the assemblage of two counter points or even at its most complex, a yes or no. we do not live in a yes or no universe, and there's no way to test for that sort of experience. The synchronicity is a myth that one could fabricate. [Jung, Bruner1966, Marcuse1964]

[[thresholds in perception, thresholds in recognizance]]

The data that is most likely to absorb or find alias in inspiration or impression from metaphysical data between non-present and non-aliased body is never a question of most likely; it is never simply a yes or no answer. [Rhine 1937] It's more like the random and chaotic accident of actual construct in data as nutrients being continually exchanged as rate and ratio of potentiality in medium and energetics of digestion according to rhiticular space and autonomy. The idea of potentiality as the capability in foresight and intuitive conception of space and time outside of your own [HooperTeresi1986]. The gradient before any differentiation is not assumed in postulate for moments of formulate in which body is not as significant to actual digestion or activity. Possible reactions or distortions of reality infer according to autonomous space and the generative and degenerative

formulation of new thought or actual action, not reaction [Dennet 1991, Grahek 2001]. Impulse and the actual action being mostly decided upon by the time one is willed to move, the impression of expressive motion upon a body takes place beyond that body in metaphysical data at least partially. Forms calling movement to themselves in the idea of particles to mass; the concepts we form are new paths of data for digestion, not just inward divergence from conditioning or outside influence.

We have the capability to perceive frame of reference from a common phrase or easily recognize the voluntary cooperation in mutual aid amongst animals. Data partially being digested before it is met with, based on pre-cursors as well as separations and compartmentalization based on standards and specialization. The assumption of subjects upon body and the ambiguity of validity in no particular moment of present. Premonition in realizing the data is partially digested before it's ever met with and any other view of that data is perspective according to thresholds in recognition [BrunerPostmanRodrigues1951]. The ways in which one selects instances for their absorption or control in trying to find idealistic scanning formations for a participant in thought or memory or imaginary as if idealistic assimilation and rapid response at absolutely known limits could produce the needed random instance to process which allows for new ideas. Risk assessments in randomness are too formulated even at their most chaotic and never organized enough. Intelligibility and legitimacy in concept as a perception of self or others or and the ideas themselves of ideal and idealistic morality. [Sacks, Bruner].

Reflexive constructive images in medium according to transitional phase or phrase of difference in movement or sampling from shifts and gaps. The constructs of common epistemic normative are ever lacking the actuality of interaction from body and form unfair positions for response; additive response and reasoning even then come across as a form of tartaros. Difference in two dimensional, dialectic modes of thought and exchange behavior or social habits of thought and mood, such as laughter, anger, and fear are easily manipulated in the logic of domination according to the ambiguity of validity [Kropotkin]. the perfectly real in the perfectly knowable unidentifiable limit of cognition and categorization will never be realized, part of the god complex of deciphering image and body metaphysically [Stirner 1845]. As if we all work to purge thought from contradiction and easily forsake a willingness to ponder. Mental expressions of process. Rapidity of solution and corrected answers are a closing of the universe of discourse according to the rapid economy of immediate cognitive response. Cognition requires myth, the order in which you select instances for their testing in thought cannot be controlled, but 'we are only met with circumstances that we can handle'. [BrunerGoodnowAusten1966] Categories for instance, such as handing you a rose and getting raspberries thrown at me. 'If you're another that sees ideal selection strategies as strangled and confused, don't worry about the

standardized personality traits, everybody's got em'! Ultimatums in decision making are often masked according to characterization and portrayal of assumptive motive upon others' supposed imaginary activities. The strength of elimination and the haphazard efficacy hypothesis in magicians card games [Rhine, Bruner]. Notice how there is either an increase or decrease in cognitive strain toward involved or assimilated information.

Impressions of tonal inflection and the feel for the weight or rate of passage of information across layers of morphological firmament is a construct of physiological data in rate and exchange from being to other being. The strain of impressions and the ways in which we have conditioned ourselves to deal with such cognitive strains in strategies of metaphysical data transposition, template and transference is a process of thought memory and imaginary that is ever changing. Cycles of flexing stretching and relaxation of formulate will never fit an exact path twice, unless horribly and falsely manipulated to do so, and even then are not an exact copy of instance in another body of motion. You cannot assume pretense or presence, nor through any amount of tethering be accurate enough to actually read another beyond your own perspective that you then make in or of them in imaginary space. [Rosenfield 1993, James 1951, Sacks 1990]

The ways in which we gather for ourselves and ground out the necessary paths for instance to continue itself to a certain point or points of conjecture. The ways in which we tend to organize information for ourselves from the various stages of storage and template, and what tends to recall itself for the presentation of thought [Chomsky1988 , Thomas 1979]. The ways in which we quickly gather about or collect ourselves from new thought in transforms outside our recognition; the immediacy of storage in certain collectives of idea and the cloud that reflects itself to pockets of cornered reflection. The ways in which we transpose media according to our own templates and congruence with outside information. The ability to forget in the transmutation of metaphysical data and its often inopportune instances of inspiration or randomness that spurns wild concoction from gathered data and new formulates that immediately start to find alias with surrounding data and potentialities [Pinket 1997, HooperTerisi 1986, Pert]. Especially in partiality or complete absolve. Absurdity in circumstances which tether or tend to populate based on repetitions and frenzy involved with direct peripheral avoidance; find neutrality for the instances left moral in absolute and force. And or. Instance for thought outside of conditioning or learned response and outside of socially normative perfunctory response based on collective characterizations of roles and their hypnosis of supposed normativity, especially in church and state dictum and diadem [Bartholomew 2000, Owens 2000, Dennet 1991].

Thought, it's precursors in our differentiation of memory from imaginary and our bodies

postural reflexing which enables or hinders absorption and flux of certain information. The ways in which we tend to absorb information initially, compared with the ways in which we are capable of recalling from storage images and sounds [. The ways in which imagery and sound influence a new thought, and how immediately those new forms are digested and grouped with similar hormone patterns. Empathetic sensory digestion from trying to sense the patterns between the absolutely definitive narratives in perception; a feeling for the sight of something, or the sense of sight for the way something smells [Ackerman 1990, Grahek 2001, James 1952]. The ways in which we reflect upon memory is also a lot of our capability in differentiation and the assumption of perceptions as if of or from others sensory appreciation as ever able to actually rest upon a single aspect of a single memory for long enough to actually read it is absurdity: the reflection of myriads of aspects at a single moment and the partitions we erect ourselves for the digestion of compartmentalized sensory input. Memory isolation in recall according to a simplex of a single emotion or sense at a time is absurdity [Aristotle 1952, Mach 1886, Schrodinger].

There is an example of dissociation that happens in this sort of absurd: this had a similar feeling, but that is entirely confusing to my brain in recalling because I didn't necessarily put it there; why on earth did that come up from what that other had just said? **What triggers certain forms in my memory and why? Does impressionism from 'others' (strangers?) actually effect or affect this? Conglomerate, idiosyncratic and common language and ideas contorted according to autonomous space and mass hypnosis; you could make it seem as though any number of different responses came from any number of different falsity partiality complexes.**

Situation, character and figure—the situational regard afforded the characterizations we're fitted with certain formula according to autonomous space in instances bears very little upon our actual consequences in attitude, performance and behavior. [BrunerGoodnowAusten1966] Where the instance of character, figure and situation are much more susceptible to immediate saturation, our attitude performances and actual behaviors have little to do with these initial activities and are usually perceived in the autonomous space of cultural norm and the idiosyncratic commons of popularity and collective belief, unfortunately. [Bartholomew2000] The consequence in our behaviors cannot be fashioned by simply our situations, characterizations, and figures alone; while these collective forms do bear weight upon our consciousness, they are not decisive factors in action taken from the roles in consequence of attitude, performances and behaviors. Our accidents in thought memory and imagination are always writing and re-writing the forms for character, according to situations and circumstances in which we exist and cannot really change[Rosenfield 1993]. The flexing, stretching and relaxation of certain indications through thoughtfulness shape and regard our actual perception in

continually morphing substance from ourselves in actual attitude. Our performances of attitude and our actual behavior differ, if only in action of a resting gradient of potential compared with the actual carrying out of actions afforded to figured potentialities in situation[Bruner1966]. What a coincidence there must actually be for any of our activities mentally to move our action; our performances can sometimes more easily take on the easily fit characterizations of those figures for situation, but those performances even then carry little weight to our overall behavior as human beings.

TABLE

The characterizations of others in thought process of imaginary and imagined memory as figures in situation according to attitude performances and behaviors from thought memory imaginary and flexing stretching relaxation; from my own medium of tissue alone in record and effort.

Irregardless of how accurate one could possibly become in the assumption of another, you can still only have perspective analogous to your own perspective alone [Hinton 1980(to say you observe is an opinion)), Rhine 1937 (metaphysical data as physiological construct), James 1952(treatise on hypnosis)]. Any other character or figure you assume in others is still digested according to your own effort alone, is still based on your own effect and affect of process in monitoring and your own idealization of situations, characterizations and figures therein. The more you seek it, the farther it is removed; the more precise you become, the more rebellious you will notice nature [Gnostia, Owens2000]. To assume the chaos before the nature of it is impossible. The more you try to directly infer, the more difficult actual accident beyond illusion is [Teresi 1986]. **You can make a situation in which accident seems likely, or coincidence seems more obvious, but these are still illusions, not actual coincidence or accident, and not real incident but myth.** The manufacturing of response and the propagation of conspiracy and superstition from others' assumptive process in the imagining of others' images and processing [Sacks 1990].

The assumption of space and fluidity of motion upon others bodily movement in memory and imagined memory compared with their actual movements [HooperTeresi 1986]. The beauty of a body in motion compared with the capability to catch frames for instance of solely ugly posture in still life. The movement we assume as fluid in the catch frames of what we actually would digest solely as optic from others movement [Tolbot 1991]. The movement itself may be actually fluid, but the ways in which our minds digest according to accommodation and the angular space in imaginary make pictorially stored markers according to each large tick or really visible stop frame; the actual motion between those still frames and compartmentalized images of absorption according to thresholds are stored outside of this fluidity and can further assume and imagine it [ChangeuxConnes 1995, HooperTeresi 1986]. To remember a part you were watching as something other than the actual

movement taking place, for example, or the ability to misplace some movement in illusory blind spot mechanisms. The digestive process of catch frames in congruence with other tethering and gradient energetics in the body happens gradually and suddenly; each part you experience already has a storage of indicative data to be met with, and must stop itself to a certain extent upon that other data as it's met in continuum to form new path and diverge from set constructs of modulates [TrappIPettaPayr2002].

The ambiguity of validity in commensurable space; the manufacturing of response, collective belief and collective hypnosis are obstacles to recording accident and coincident, and to actually noticing accident and real coincidence. Accident, coincidence and incidents of synchronous movement compared with illusion in the formulate of situations in which accidents and coincidence are performed as magic or miracle, or because of technological inference and spying techniques. Collective belief has one of the strongest tricking mechanisms for the setting up of situations in which coincidence seems more likely or realistic because of illusion [Bartholomew 2003]. The idea of norm and it's punishment cycles of absolutism and fatalistic judgment in rhetoric as seen in such myths and hoaxes as the war of the worlds or any number of other superstitions that end up being cover pages in black and white tabloids based entirely off of complex lies that enough people believe. Or that trick people into believing something for the sake of violence or greed in the frenzy of pain fear and excitement. The power of popularity and the threat of embarrassment in information reliability and the willingness in most to lie we see is a matter of material and not principle most of the time. Not to say no one should have responsibility for their own actions, but that our actual actions are hardly ever actually seen these days past the harassment of assumptive models: especially for atheist, anarchist, autodidactic ideas, the avenues of interaction seem to get nothing but degenerated to the point of no escape in murdering morale [Bakhunin 1865, Dostoevsky 1960, DeBoard]. It is not on principle that our minds use myth to formulate reasonable counterpoints alone; neither is it necessarily entirely material. Most of the time people would not lie for a principle, but for the actual material of whatever situation they feel necessitates it for whatever reason; which isn't entirely the same sort of indicative necessary to lying for the sake of embarrassment or because of cultural pressures, even farther removed from a myth that helps along cognitive reasoning. There's a difference between the type of lie you must fabricate materially and the idea of a myth to help with cognitive reason. Deception is necessary to reason, and logic finds itself out from absurdities in recombination and biologically significant metaphysical pathways in the body; accidents in resting gradient[FourArrowsLeeCajete 2010].

Sight and collective gaze in the power of hypnosis and conundrum of popular or supposedly popular inference and assumption of impression or data that has been falsified. [Bartholomew 2000]. The collective belief mechanisms behind so much popular opinion and easily defined rhetoric to

most people go unnoticed. The unconscious digestion of global signals and alarms in metaphysical data are possible, but only from actual conditioned thresholds in whatever medium is absorbing them. The non-definitive and continually chaotic referendum with which we are capable of making sense of what's around us, and of making sense of certain types of data are contingent in some ways upon these learned and unaware perceptions of norm and standards in behavior, as well as global alarm mechanisms. Outside of solely conditioned responses to these alarm mechanisms, there is also the interruption of their impression upon new thought, especially in authoritarian idealization of existence from patriarchal platforming and illusionist hypnosis like control over populace through the falsification of information. Past our own conditioning of those parts that can be of use to us from that which we have learned in our lives, there is also the continual oppression from those ideas outside of ourselves; stigma compared with internalization of conflict against authoritarianism [Stirner 1845, Marcuse 1964, Sartre 1991]. [((attitude))]<0>.<0>.<0>.<0>.<0>.<0>.<0>.<0>.<0>.<0> We do not owe any other being to exist, and cannot be convinced that we owe our lives to powers that work against the earth and against us.

Fabricative coincidence is a guessing game for similar instancing. Actual coincidence and accident require naturally chaotic instance, that cannot be guessed at or fabricated based on the similarities of chance that are easier to find in large crowds. Actual coincidence compared with the easily valued illusions of collective belief or popularity, the frenzy of faith and fervor of absolutes in many religions and unfair laws upheld by governments all attest to the separations of manufactured response and chance hypnosis based on the leans in large crowds. Individuality in the chance of collective to guess compared with actual individualist happenstance. The collective mentality that groups people together and then convinces them of that togetherness through the assumptive processes of illusion also distorts our ability to critically dissect the facts and leaves us with a sense of mystery or determination based on others illusions and process rather than our own. Forms and rhetorical situations that are popular are easier to manipulate and manufacture, and especially when surrounded by entertaining distraction, are more difficult to find alternatives for.

Trusting ones instincts: understanding how many different manipulations and ramifications to them there could be, especially in the study of metaphysical data. Free thought and the conditioned ramifications therein according to the authoritarian culture attainability and availability of information and its reliability upon harsh standards, as well as the sub-cultural ramifications in misinformation: like the sort of backlash at being prompted so non-eclectically in space which is autodidactic. The superstitions involved in interactions, especially regarding metaphysical data often create obstacles to thought and interaction that we can remain unaware of for years, and that make it more difficult for us

to dissect data with critical thought. The ways in which information is regarded or the construct within which it is presented can entirely skew data. The standards in certain rhetorical situations make eclectic response either impossible or automatically inaccurate, which in turn hurts the standardization of certain ideas and their ability to become common in use. Legitimacy and attainability of information regarding most forms of metaphysical data is ridiculous to most, which makes the study and accuracy in these subjects that much more difficult to recognize. The idea of inspiration and its dependence on actual coincidence as well as the possibility that certain types of coincidence are in fact inspired by metaphysical data transfers between non-present bodies is a conceptually reasonable idea.

Were inspiration and thought able to manifest themselves from a physiological construct of metaphysical data and project to other medium, there would still never be an absolutely decided matter of thought factoring. Decided limits of reasoning or the concrete absolutes in certain thresholds and potentialities for absorption are absurd. The Degenerative absurdity of absolutes that lacks **humanity** or allowance for the actual nature of human activities that is continually chaotic and divergent [Chomsky]. We are continually individualizing and re-grouping to simplex the ecological equilibrium of homeostasis that is more dependent upon balance than domination [Kropotkin]. With only certain amounts of information that we could possibly construct from, in specific mediums that tally according to the marks left the last passing in reformation and the surroundings left the group in gradient and flux, we have still infinite possible limits to data that could be referred to; the presupposing of conversations in likely or possible indications based on empirical evidence and the assumptions of others thought space are a degradation to generative discourse. Even more so to assume you could know what another is thinking, or be tricked into believable myth in collective hypnosis and mania according to the manipulation of others will in conspiracies and hoax [BartholomewRadford 2003]. Thought directives in experimentation, the capability to form a thought cloud, to take each part and watch the reformation begin even as you begin to deconstruct and notice each thought directive rebel itself from the group and upon recalling later, may have entirely been forgotten as fixed upon, or changed without conscious effort. The way to tell a thought 'don't' and the ways in which most almost automatically rebel even then to a condensed form of indicative, the ways in which we cage ourselves with directives becoming rigid absolutes in reasoning that continues the same problems of grouped splatters in rebellious reformations of conditioned refusals [Bruner 1966].

To assume impression or expression in others, and to actually impress or express in body are removals of each other in thought space and indicatives in liminoid procedures; compared with duality or dichotomy. A direct duality or dichotomy of comparisons contrasts the liminal predicaments of every change and everyplace. An obvious counterpoint or standardized responsibility in narrative or

voice according to obvious stand points that are generally accepted as rhetoric that is used often and makes 'perfect' sense hinders the capability in some of the more divergent factors of random response and wild improvisation. Possibility in the potentiality of space to morph itself according to attribute we presume and gradients that we tend to cannot adjust itself as flexibly or have the necessary rigidity for digestive progress that constitutes examples or can further formulate for expectation apart from conditioning. The energetics necessary in an expression to remove and re-postulate an impression of thought space toward medium of other expression are metaphysical. The imprinting of thought compared with the expression of body: the sense of removal from actual consequence in situations and characterizations we have in writing is an example of the gap between the formulate of data that is expressed but not necessarily by body physically. The initial imprinting of thought in its formulation within the medium of my mind, and the actual expression that comes after this in its performance behavior and attitude. For an impression to transpose itself as inference or for inspiration to fathom itself for moments and in whatever reason can project itself for memory in stances of perception and positions for perception. For an impression to become an attribute of performance in expression of thought from the process of impression, differentiation of impression from fabrication and expression from imprinting are necessary. Not the words themselves, but the sense for the separation necessary thought in postulating query for metaphysical data and its actual recombination structures of body and language or **fabricated thought and myth from that which is fabricated from impressions**, and that which is the imprinting of thought from actual self. Definitives for impression and the ways in which they are capable of expressing are oftentimes obstacles to formulation and absorption past thresholds of perspective. Pinning down absolutes in certain channeling methods for certain inspiration, for example, tends to actually confuse the communication capable of transcribing boundaries of thought. Initially you may notice being directive actually applying to that which comes to mind from wonderment, but after a period of time you begin to recognize the need for eclectic organization of information in random patterns that wouldn't make sense to consciously reconcile with the natural rebellion of thought [Stirner 1845, Rhine 1937, Sheldrake 2003, Bartholomew 2000].

The way in which certain groups of people [(hippies) (punks) (hicks)] are normally viewed, and the ways in which we are capable of remembering or thinking of others after an initial interaction [Gladwell 2005]. The ability to reformulate certain postural reflexes of conditioned norm and the instances in which those formulations against cultural conditioning are harshly oppressed and miscalculated. The pathways necessary to reconsideration of data that has already been stored or had some forms of potential set certain indicatives in emotional response cause confusion oftentimes [Grahek 2001]. Every time you recall a certain dynamic, the emotionally charged strata about that

process interrupts actual digestion; the ideas and images become more and more mangled and disarrayed. Risk assessments internally and alarm mechanisms externally continually interrupt and diverge stances and instant. Fear and pain scattered arrangements of confused misunderstandings and poorly digested emotional responses crowd out both the postural reflexes and the conditioned normative postures; changing a view about anything is a sort of demonstrating procedure [Rhine 1937]. Those split seconds in which we are surprised and scattered during initial inspiration or the continuance of those unconscious determinants without our knowledge of them at all; irregardless of the type of ignorance, those initial moments decide a lot for our capabilities in discussion and digestion of data from outside of ourselves. Especially data that is metaphysical, or that could in some form or another be tethering according to the impressions of inspiration from other beings: immediacy and assumption contorts and confuses that which we are actually interacting with [Sheldrake 2003]. Whether a tether of technological sound is mimicking an illusion excursion of outside inspiration, or actual interactions from other beings in metaphysical data are happening is a necessary postulate of referendum. For example: from autodidactic space, you think you understand where an author is coming from but then the actual meaning really surprises you.

The impressions of others can bear weighted space in memory; if the impressions themselves partially work from projections of others' currently existing matrices of exchange on the planet, the alias and bias according to medium in that particular autonomous space would decide much more than the partiality itself what is actually digested. If you were to receive a partial inference as an accidental impression from others on the planet as part of metaphysical data in physiological construct, the digestion of this information is according to your own perspective alone, and a small instant of instinctual idea could find replicable bias in other medium for instances of coincidence. The way in which you imagine others bears weighted effect on the ways in which they are capable of influencing you; the ways in which we perceive others reactions in imaginary space could have relevant effect upon their actual beings to a certain extent. Hypnotists and illusionists are well aware of this fact, and use some of these same assumptive models often to convince or entertain. ***We are not responsible for unconscious urges, even then, and you don't need free will to be against epistemic normativity.*** [Owens 2000] manipulation and superstitious relegation of factual evidence from mystic quarters and the supposed responsibilities of seers as a sub-cultural authoritarian principle exemplifies modality misuses and over confidence in the ideas of Gods and Masters, in the idea of absolute definitives or certainties in 'readings'. If we can be convinced to perceive an enemy, for example, we are more likely to give greater grants to the government in fear and the coercion of propaganda threats, and those ideas and platforms of understanding then plague our imaginary and memory with

conditioned or alarm mechanism responses to stimulus intended to effect the way in which we are capable of relevantly interacting with the idea of other people. There are many examples of the instinctual idea and identification of others having influences upon them and on the cultural significance with which they are reckoned or metered. If you assume a particular influence, you are going to manufacture it for yourself [Rosenfield 1993].

Free thought and the conditioned norms in the assumptive need of authoritarian rulers or centralized rule to have organization and order is an obviously popular cultural influence with little opposition, and a decent example of space where impressions and assumptions create instinctual apriorism that can destroy lives. We do not need an innately human sense of good or bad, nor any institution convinced of their 'rights' therein, to have humanity and understand the need for homeostasis and balance with the organism we are part of as animals. It's not a moral necessity that enacts people in humanity toward one another, but a natural logic based on mutual aid that participates according to stable balance with the planet. We don't necessarily need free will to be against epistemic normativity, nor does the idea of a created and conditioned cultural norm in war and violence barr the necessity in mutual aid and equal exchange [Owens 2000]. We have been conditioned for industrialized existence based on authoritarian principles in ownership of property and people based on regulations and agreements made without actual involvement or consent from those directly effected. The want of control over others in forms of violence and the coercive might entailed in the authority of Church and State have created ideas of enemies to trick populace into compliance through fear, pain and the manipulation of entitlement: the unfair distribution of land and people or goods and services [Bakhtin 1860]. What we have industrialized for ourselves is far worse than any nature we could fear; so convinced of our technology and philanthropic intentions that we often refuse reality for the frenzy or mania intended to confuse and control any controversies for the sake of the already clearly defined acceptability rhetoric and contorted platforms allowed understanding. To assume you know upon any value issued according to the rights invested with the religious absolutism necessary in 'good and evil' or 'right and wrong' and then in that apriorism punish others according to your ideals is degenerative to constructive balance and mutual aid; especially in thought process alone (as irresponsible as our unconscious urges are). The confusions in deciphering inference in autonomous space according to influences outside of oneself or imaginary can construct delicate and impossible manipulation cycles if one is easily taken under the influences of others, or if one is easily set to their own way and impossible to move once convinced [Bailey 2001]. If your ideas become too rigid, especially in these respects, impressions are more difficult to read accurately, and expression becomes uneasy.

Discernment of communication through tactile, textile and technological inference has much

more pull and capability in falsification through the tethers in illusionary accidents than those accidents and happenstance of coincidences that actually constitute the progression of metaphysical data between non-communicative bodies. Alias and bias in reference and the types of commensurable data that tend to replicate or for whatever reason recombine to formulate new instance within other tissue or form other path in chemical and electrical convergences and replications. For example: impersonation and falsification of movement or its meaning through surveillance is relatively simple to separate from actual coincidence; people watching others for long enough to supposedly guess an instance in thought based on postural reflexes in body is false and interrupts actual coincidence and happenstance that it would otherwise be possible to notice more effectively. Irregardless of how refined the guessing could possibly be, those instances of actual thought and its transference are no closer to actuality or to the reality of being than any other assumption that could be put upon another human being. If agreement is found in some of those affordance structures of assumptive motive and motion, the characterization of those roles has very little to do with actual behavior or performance, even, of an actual body [HooperTerisi 1986].

Mental imagery in modalities outside vision, and variances of the intention behind tonal inflection and the presumption of space. Interaction in impression outside of impersonation from the perspective of technology or others will never be a precise indication of actual animal behavior. Perhaps predictions of postulate or likely inference based on commensurable data, but the actual attitude behavior and performance of body will still be far and removed from the most complex or simple of decision making or attribute allowances outside of the body or performance itself of being in *present* [Thomas 1992]. Even to others whom could claim any amount of bearing or rights to their supposition or assumptions based on their own analogous space, those portraits and conceptions are still not based on observation alone. The experience of data cannot be interrupted by thought; we are a continuance of attainability and assessment.

The resting area of signaling physiologically; the between a yes or no answer as autonomous space in which no particular action or potential is absolute having actual presence beyond digestion or absorption. The idea of an absolute in signaling physiologically either chemically or with electrical, as we have learned in yes or no impulses or actions, is more of a continual digestive or absorptive process than the definitive we like to imagine as a static position held for longer than moments. ***Is there actual stillness and clarity existing within the body?*** In energetics like plasmids, any single protein refracting for instances of coincidence in a certain medial position, and it's morphing structure in digestive motif that allows for other paths and their absorption in recombina

according to medium in tissue. Or shifting mucousal sheaths of biofilm catching short frames for instance and projecting form according to pili or ligand glycocalyx for the pseudopodia of possible absorptive movement and digestion in physiological construct of metaphysical data. Potential, gradient and flux [Saunders1995]. Chemical to electrical conversions firing apart from energy source, signaling to distal parts automatically based on non-present data in potential before any data is actually met in tissue. Potentials in medium according to commensurable data and its absorptive process based on radiative bias in medium of tissue [Moore 1990]. A certain sequencing that allows the actual transference of a message as it's digested and continually morphed according to the medium in which the transference is already happening and completed before it's actual instance. The points at which a path could be recognized as itself in proteins according to the structures of randomly postulated granule are not absolute or static [Thomas1979].

This universe of constant motion and sound, that is ever moving and breaking in prisms of light and darkness; there must be significance beyond thought alone for the clarity, the idea of non-space in which no light or dark exist: actual clarity with no background. Stillness without movement and actual silence we can never actually experience as beings that exist. Our ability to imagine non-space from space or existence from bodies that perceive and exist, or to conceive of silence and clarity in a universe of motion and color seems like so much of our metaphysical curiosity in language that has been filled in for and named according to so many different myths [Camp 1973]. Complex collective belief systems have created language necessary to discerning the human experience and from which we have evolved more accurate systems of language and understanding to try and dissect these universal ideas that we have fit with so many roles [Bartholomew 2000]. Personas in caste and personifications of archetypes have levied the ideas of darkness and light, of good and evil on account of those in power; have circumscribed entire nations according to certain personifications therein and erected innumerable protective measures for regarding any particular righteousness in accordance with any specific law. Impressions from digestion in these spaces especially bears so much of the conditioned and popular rhetoric and acceptability cantor; what's a clear path to clarity? **Everyone's is absolutely correct for themselves alone. To have no adversary.**

Any ritual, conditioning or assumptive process shares and leaves it's breaks and removals of posturing dilemma and parts of narrations, for example in the sense of being far too familiar or far too foreign for the instance in which the circumstance is taking place.

What sort of impressions are you actually remembering, and what is being manufactured outside of your impressions or ability to express them? What manufacturing mediums and process have effect on these fabricative instances in medium of tissue within my own mind and thought alone? What is being fabricated and what is actual impression? Where is my own voice beyond the manipulation and fabrication of assumption and conditioning? What is the actual narrative that we submit ourselves to or work against for our own sense of voice and narration? How do we differentiate between other or imagined narratives and our own inward voice?

Actual coincidence and accident are NOT mythological pre-fabricative events based in magical grouping mechanisms. Actual accident and coincidence's basis in physiological process COULD be a metaphysical construct of data.

The phrases used in considering the variation in mental imagery that might be provoked in two people who hear the same sentence simultaneously. 'did you see that rose?' pointing at a common weed. The ways in which we have grouped and categorized certain scientific information could tell us quite a bit about what becomes common language and what phrases become popularly understood and used.

[[Classification, identification, nomenclature and taxonomy of botanical, chemical, bacterial, and anatomical data]]

the morphogenic motion in the growth of plants, the formation of a thought process.)(formulate morphogenic composites in natural patterns: snowflakes, plants, anatomical structures

Avoid homonym and explain a sense for the meaning in a passing of weight or rate in sense for language beyond its actual mechanisms. The conditions we give ourselves for digesting information in accordance with pre existing structures as well as the formulated potentialities that surround us which divest interests in motive applicant force and path of digestion.

The amount of variation possible to each common idiom in language according to tone and situational manipulation discovers itself in a need for actual chaos and the possible structures for value in exchange of data beyond allowance structures and attainability risk assemblages. Transitional interstitial space and the pre-cursors necessary for thoughtfulness in consideration of common bodily energetics and the potentials for actual stillness, clarity and silence within our bodies as well as the chemotactic assumptions on shared and commensurable space within and outside a body. The actual coincidence and accident of instances necessary the digestion of data to and from certain parts of the body.

The transitional frames in which pattern and path are decided before an actual indication of transcribed

action has been met with.

idiosyncratic skill share at job sites; pick up quicks.

FREE THOUGHT

FREEDOM OF INFORMATION

INFORMATION RELIABILITY

PRIVACY

falling to one knee and resting my head to my knee ((shin splints))

“You assume where I was going without even listening and won't go where I want to take you”

Negative ion inference is more beneficial than positive to mood and absorption conduction depends on charge neg pos))

Centrioles' attractive force from within a cell upon granulated particles and larger proteins enzymes and hormones. Thymine dimming, photons across the amphipathic peripheral offset.

extra-phenomenological epiphenomenon

Theory of mind materialism

proton motive force

especially in partiality or complete absolve. Find neutrality.

How would a body appear to move without ionic flux? At only the mechanical electrical potentials themselves from hormonal inference, without the generated impact of ionic flux and piezoelectric energy.

//inference/influx//