

Why is rip trust so much over Metaphor at SMU
than rip belief
Best: rip faith

27. IX. MMIV.
Mustywood

tear into
rip
stain

rip: ^{? * belief} my trust >>
willingness \leq eagerness [Maybe eager is soldier?]

? ambition
* assured

Agent rip There into apartness discontinuity
2 dimensional woven?? no - paper

Rubber sheet

1
Theme becomes 1+
multiplex

Has to be
fast enough
to tear (after
shelling down)
to see
+

tear (?slowly) rip
slowly
tear out / into / through / also
- why I speed?

[split] grain
rock split >
diamond
diamond cracked
Why \neq ?
Sundered \neq
crumbled
gave (out)

Why?
* cable tore
OK lighter
screw tear out of ^{solid} wood
* ink

tear out of the concrete
* The concrete tore

Hey! For all x, if \exists fabric of X, then rip fabric of X
should also go through. No - The fabric of our community
tore / \Rightarrow ripped
part

V destroy
break

Spin
Why not
rotate? twist?

Word stretching

11. X. MM IV
Misty wood

V put

rip shred slice fragment crack

V water

dash go sky dashed
from red to yellow
wee up dashed
from 9 to 5

V arrive

stuff drain spread slop slatter
reach, elapse, stop

Human > Animate > Weather > Temperature > Distance
Pressure

try
fail succeed

Emotions

bill coast
through Congress

coast \equiv easy

his love > love

Murder will out

Why hard to *?

blur

split

sound people Paris field

Imp
and no

NP* clash

V create
cook up
invent
assemble
balance

emotion
build

differ

?* Henry differs from oil >> Must be
equistrange
~~Oil differs from Henry~~

~~Oil differs from water in viscosity~~
temperature

* The color of oil differs from the ^{color} weight of water
* The velocity of gamma rays differs from the charge of beta particles
* The mass of an electron differs from the charge of a proton

Still
Crummy

(NP* f
 agreement)

27. III. MMIV
 Mustywood

if Yale and if Harvard are eminent, I'll be
*similar a trained ape.

How come I plural agreement?

If Yale is eminent and if Harvard is eminent

⇓

If Yale ^{sg} ~~are~~ is, and if Harvard ^{sp} ~~are~~ is eminent

If Yale is a party, and if Harvard is a party, to this contract

If Yale, and if Harvard are parties to ~~advocate~~ X

*

29. Th. MM.
Mistywood

Tom will be on Friday + Sarah will be

on Sat talking to Mike abt sex.

*to James
Tom will be ~~on~~ about sex on Fri

Talking to Mike

Salvagability

Fall Solstice
Mistywood
✓

What I described to Arthur was HIM* (SELF)

Cool!

But pseudoclyfy does open up more
pronominalization possibilities

"with" Präfix Poss N - \bar{N} \bar{N} - Compound N

17. X. MM III
Frohen Geburtsstag
Elke

	Poss \bar{N}	\bar{N}_1, \bar{N}_2	\bar{N}'_1, \bar{N}'_2
<u>Car trunk</u>	✗	✓	* ✓
<u>clock, face</u>	✓	✗ ✓	✗
<u>door frame</u>	?		✓
<u>door handle</u>	?	?	✓
<u>TV screen</u>	? <<	✓ Contrast <<	✓
<u>car's engine</u>	✓	✓	✗
<u>table leg</u>	✓	??	✓
<u>tooth color</u>	✓	??	* ✓
<u>cup material</u>	✗	?	✗ ✓
<u>bottle top</u>	✗	* ✗	

likely \approx sure

30. IX. MM. IV.
Musty wood

Q + ? L
* sure

(? Not) Every student will go likely \gg ?? sure

^{? sure}
John has likely just left yet

likely has
* sure
sure / likely has not

* has not likely / * sure

* definitely
* about

I think that Tom will sure like this.

admit
* wonder whether

Maura likely hardly ever goes
sure

* Under no circumstances will he likely write
sure

Will he [likely \gg * sure] be back?

The man who likely won left
* (who sure won*)

Nobody who he [likely / * sure] saw won

wind
 Com of man ^{break up} ^{flow} ^{connection} ^{contract}
 concentration ^{connection} ^{contract} | The grammar of BREAK

20. IX. MMIV.
 Kropfer's ^{break chess}
 *place break quiet
 *horse

give me a break ^{study} ^{work break} ^{end of} ^{containing} ^{interval} (The) day is breaking

(The) night is falling
 Night fall
 up &

Study ^{trust} ^{word/promise} Day breaks

break with ^{case} ^{strike} The image: the sun breaks through the dark

of fever ^{Container} of the night
 break through ^{heat} ^{weather} waves break on the shore

outbreak ^{break in} ^{break out} ^{break why}
 be in >> be out

BREAK = INCHOATIVE

Shards
 Shrapnel
 Smattering
 bits
 piece
 *

Kinds of breaking

I got through it
 connection broke

(NOT [CONTINUOUS])

Transitive only

Both

Intransitive only

crush
 smush
 demolish
 detonate
 ruin (friendship)
 destroy
 mutilate

crumble
 shatter
 explode / blow up
 fragment
 fracture
 splinter
 crush
 split
 scar
 burst
 pop
 rip
 tear
 fray

deteriorate
 splatter
 squish
 squander
 squash
 splinter
 snap
 crush
 split
 scar
 burst
 pop
 rip
 tear
 fray

NB: flatter
 undergoes no
 topological
 catastrophe

nick cleft
 scuff notch
 slash scarp
 cut slash slice

split ^{has seams?}
 scar
 burst ^{separate}
 pop
 rip
 tear
 fray
 wear out
 give way
 is on the intz
 subar
 out
 off
 dislocate

break / solid /
 MELT / solid -> liquid

break out laughing
 *chattering
 *fighting
 lance
 puncture

melt dissolve
 seep
 leak

burst
 fizzle

rupture
 rupture

W. J. MURPHY
D/FW

over
I kept the fence

Q30 The fence was kept by Volume.

? It was ^{down} the fence that I kept

I relayed the fence

Sua

Ele perder sua carteira

=

your
his Portugal
weak in Brasil

10. II. MM IV.
Japano

Sua carteira ele não vai perder.

↑
Money?

Pluralia Tantum
The shirts

25. XI. 1111 II.
Aikido

He has
got (nd f) the news

? * His news [<] were worse than mine

{ caught } the news
| crucial |
described the news

?? Tony wants the news

If you want the news, eat olives.

(COSMIC DELIVERY SYSTEM)

Various Spaceworkers for the Cincinnati (Utter) Space Program have reported an interesting phenomenon that has been tentatively labeled the Cosmic Delivery System. We call it CDS for shorthand reference and so's you can space out friends who are not yet hip to the Spaceperson's fancy, yet productively cryptic language.

CDS is in operation when you get just what you needed. Typically you find yourself feeling grateful and bewildered, if not absolutely ecstatic, and you find yourself saying something like, "Wow, I feel grateful and bewildered, if not absolutely ecstatic! I just got what I needed (a tricycle, a package of cigarette papers, a space heater, an "A" in Turgid Field Theory, or a small dog who loves you, etc.). And I didn't have to go nuts or beat people up to get it!" When that happens, you have been served by none other than CDS.

So far, Spaceworkers unanimously insist that the only critical ingredient involved in CDS is CLARITY about what your dream is, since your dreams involve, at some level, just what you really need, not what is advertised on Johnny Carson or the Fritz Bangfelter Show, or told to you by an alcoholic family doctor. No one else can tell you what you need, only you know; and if you don't know, only you can learn it.

We now hypothesize that the Universe provides you everything you need. If you need Cosmic or Terrestrial Horseshit to step in, you get it (say Thank You). If you need cigarette papers, you get them. If you need confusion: you're confused. Get it?

CAUTION: Knowledge of the CDS hypothesis leads some people far astray into Cosmic Confusion and we know, metatheoretically, that that is just what they need. Many people jump at the chance to get everything they ever wanted by the strange but true tactic of just laying back and waiting for a delivery. You will be a long time with loose tobacco and no papers if you think this is how it works. Get clarity! Pay attention to what is happening. CDS is in operation in direct ratio to your GETTING ON WITH IT. Do what you have to do. Do it now! Be what you have to be. Be it now! Dream what you have to dream. CDS works when you are working, not when you are idly daydreaming about the day CDS will deliver free tickets to Utopia.* CDS materializes your dreams when you are being you, when you are being real, when you are CLEAR about what is really going on. When you are not being you, the Delivery System gets mixed up, just as you get mixed up when you are not being you.

Now you can forget about CDS. As one Spaceworker put it, "Quit worryin' buddy. It just works thataway." In fact, it has been noted that working to get CDS operative actually defeats the way of CDS. What we want to emphasize is letting things take their own course. The clarity that is necessary comes from forgetting about CDS, and getting on with it. The best Christmas present comes when you don't have expectations about what it will be. Just be empty. Just get on with it.

Well, there it is. CDS. The Cosmic Delivery System. May it bring you all the cigarette papers or small dogs that love you, that you ever dreamt of.

Pleasant Dreams,

Not Atnab, Director
CUSP, Alpha Module

= Tom Binta, Psych
University of Cincinnati

*Utopia is a small town in Ohio somewhere between Cincinnati and Aberdeen.

and visible as it is in the case of a high-school dropout, but the human loss is devastating. The number of people who hate their work is so high that it is not an accidental fact that the time of the week when most people die is Monday at 9 AM.

I think it is about time for a quote from James Thurber:

It is better to know some of the questions
than all of the answers

James Thurber

Quoted in Patricia St. John,
The Secret Language of Dolphins,
Summit Books, New York, p. 11. (1991)

There are surely many subordinate questions which must be asked if we make the following question the one that is central for us:

What must we do in order to maximize the opportunities for waking up in our educational institutions?

But I will not try to imagine them now. Here I invite your contributions.

And I will end as I started, with zen – a quote from Leonard Cohen, a long-time student. This quote belies what I said at the outset – that words are useless. When they are very good, words can point, clearly, at what lies beyond language. I like an ending that destroys the beginning. It seems a nice way out of some of the tangles that writing anything like this brings, inexorably, with it.

What is a saint? A saint is someone who has achieved a remote human possibility. It is impossible to say what that possibility is. I think it has something to do with the energy of love. Contact with this energy results in the exercise of a kind of balance in the chaos of existence. A saint does not dissolve the chaos; if he did the world would have changed long ago. I do not think that a saint dissolves the chaos even for himself, for there is something arrogant and warlike in the notion of a man setting the universe in order. It is a kind of balance that is his glory. He rides the drifts like an escaped ski. His course is a caress of the hill. His track is a drawing of the snow in a moment of its particular arrangement with wind and rock. Something in him so loves the world that he gives himself to the laws of gravity and chance. Far from flying with the angels, he traces with the fidelity of a seismograph needle the state of the solid, bloody landscape. His house is dangerous and finite, but he is at home in the world. He can love the shapes of human beings, the fine and twisted shapes of the heart. It is good to have among us such men, such balancing monsters of love.

Leonard Cohen

Stranger Music: Selected Poems and Songs
Pantheon Books, New York (1993).

Quoted in:

the other side of waiting. An interview with Leonard Cohen, conducted at his Montreal home by Toronto journalist Cindy Bisailon

Shambhala Sun, January 1994, p. 50

phyartreligion – this is instead one whatever it is, and it is linked to insight, and learning about it is possible in groups in which some strange horizontalization has taken place, and the asymmetry usually there between student and teacher has washed out, and we are all just learning together –

There's a lot more like that too, should you wish to hear it. It is very hard to say just in what way it is not what it was in 1983. It is not that I now believe in different things, exactly – maybe a slightly better way to say it would be to say that the belief is in more of me. Or that it comes from a deeper place.

Maybe two things will help point to something just barely perceptible. Some twentieth-century painter, I think it was Max Ernst, but I don't know for sure, he was asked: what do you tell young painters? He said: I tell them to quit. That way, only those who have to will keep on painting. Or there is an expression in German: die Hand für etwas ins Feuer legen – “to put one's hand in the fire for something.” To believe something so much that you would actually put your hand in the fire as a kind of demonstration of your degree of commitment to it.

Now I feel more of a chicken about physical pain than I imagine most people do, yet there are things I have seen in poems, say, or maybe even about all of this mooshing, which I would put my hand in the flames for (I'm not saying how long, mind you). However much this may be true, when push comes to shove, is in a way immaterial. I am just trying to find some way to describe what may be different in the Háj of 1997 from the one in 1983. I don't think that there was much in the older one that he would have put his hand in the fire for.

Or maybe another way to talk around this feeling is to say that wanting has become somewhat irrelevant. I used to want to believe in mooshability, and was assailed by doubts guilt etc. Now, despite the continued presence of all that dark stuff, mooshability just is. It's as if at times I become Mr. Moosh.

But what does all the above have to do with the title of this piece? Where does waking up come in? And what is this whole thing about, anyway? Believe me, I sympathize with such questions. I am getting there, doubtless not fast enough. But I have to tell one more story, from a kind book, a present from a kind friend: Seeking the Heart of Wisdom, by Joseph Goldstein and Jack Kornfeld. The book starts like this:

It is said that soon after his enlightenment, the Buddha passed a man on the road who was struck by his extraordinary radiance and peacefulness. The man stopped and asked, “My friend, what are you? Are you a celestial being or a god?”

“No,” said the Buddha.

“Well, then, are you some kind of magician or wizard?”

Again the Buddha answered, “No.”

“Are you a man?”

“No.”

“Well, my friend, what then are you?”

The Buddha replied, “I am awake.”

And in fact, the word Buddha comes from the Sanskrit root, *bhuddh, which means “to be awake.” When the ending -dha is added to it, a word is produced which means “one who has awakened.”

I am going to skip a lot of stuff about what it was that the Buddha awakened to, which is called in Sanskrit Dharma, and which we might quickly translate as “what is firm, or the Law,” or: “the way things are.” There are many books which talk about this much better than I know how to. Instead, what I want to talk about is how the Buddha passed this wisdom down to his students.

And there, the answer was, and still is today: from the deepest place in his heart to that same place in his student. The Buddha's great insight and courage and determination had enabled him to completely purify his heart, and had also given him the ability to see clearly into the hearts of anyone who wanted to follow his teaching, and to tell when someone had truly understood, and embodied, all of it. And when that mystical point was reached, what happens, is something that we who have not experienced this can only guess at: it is written that at that point, there ceases to be any difference between that Buddha and the student. They are One in their deepest heart of wisdom.

And what happened when one of the Buddha's students, who had personally achieved this fusion with the Buddha, started teaching still other students? Well, the same thing: when one of the students' students had achieved a pure heart, that fact would be revealed to the pure heart of his teacher, and again teacher and student would fuse into one. And thus arose the notion of lineage, and today there are Buddhist masters who can tell you who their teacher was, and who their teacher's teacher was, and so on, all the way back 2500 years to the Buddha. There is an unbroken conduit of Light that radiates from the Buddha that comes down into the lives of these living masters today.

The Buddhists say that we are all already Buddhas, but that we don't know it. All the work that we do on ourselves is to help us to wake up and remember who, in our deepest essence, we most truly are. They say that each of us has a sleeping Buddha in us, and that we can wake that Buddha up.

OK, you may say, but what does all of this have to do with Maezumi Roshi in 1983? Well back then, I believed something which was wrong, I now think: that when we awake, we are roshis or gurus or Perfect Masters, or whatnot. I believed this fervently, despite many cautionary warnings in the zen literature, like the famous story:

Before I studied zen, a mountain was a mountain, a tree was a tree, and a lake was a lake. Then I studied zen for a while, and a mountain was no longer a mountain, a tree was no longer a tree, and a lake no longer a lake. I continued my studies, and a mountain is again a mountain,

↳ people.vnt.edu/~trm0001/mckbrad10.zip

hctv.humnet.ucla.edu/departments/linguistics/

Vowels and Consonants /

Marjorie

Heck! My goodness!

Those wide blue eyes, opening
to that giggle

I bet you still slap your thigh

And just as seriously

as you listen to our words

which you take up for us,

us with them, into that Canadian

great heart, like kids or grandkids

nephews friends whoever —

We came to you, you held us,

watched us grow, marveled with us

serious when that was what we needed

or a not when just a pain

Evolution:

My thing fell out of
my hair (*)

11. VII. M. III
Home → Texarkana

There's a bug in my hair
* inside my hair

? Take that bug out of your hair >
?* The bug fell out of my hair

inside → out of

Why? In (*side) danger but OK
out of danger

* The tooth is
inside his mouth

Take a tooth out (* of his mouth)

Aha! Inness ^{prototypically} means: not fastened, part of
Central in:

Cool? till?

Lamprey
Strong shake then

28. II. MM II.
Korean Donut shop

1. Modifiability: ^{from past} until right then / ^{around there} then when it's stopped raining
past (*right) then * " ✓

2. Pippability: when did you work till? The day by when it must be marked
to past > ? * past when

3. Gappability?: Tony worked till 8 + Sara till 9

4. Not Lamprey: Not until ^{? past 8} 9 ^{past 9} did he work.

until / past now

Important one: Lamprey dances to accessibility

Not { a / Jim's } picture of Bob but of Sal did he steal

Clefts

Cool!

5. It was ^{until} that I worked
~~past~~ then

Backwards: Since Tony can work ^{until} then, I'll leave at
past

PP pred-pipe
interpersonal quality

9. II. MM III

Following Peter
Shelley's home
from DFW

go into
look at
move towards
rest on

Intentional pseudo!

J. P. M.M. III

Ryan - U.I.L
Science test

Is there what do
~~brush myself off with?~~
~~myself~~
~~* yourself~~

Hey! This is what to brush yourself off with
~~yourself~~
~~* myself~~
~~? ourselves~~
(for Jan)

This is what to scrape the ice off with

This is where to park
?? That lot

This is how to hold them
Like this

Where to park is behind that building

So! Essentially, then

~~what for you to brush yourself off with is for you to brush yourself off with this~~

(Deletion)

what to brush yourself off with is you should brush yourself off with this

Can extrapolated \int
be chomsky adjacent to (No?)

22.5.111111
Uncommon ground

I took $(\geq ? \text{it})$ for granted that \int which ~~was not~~
~~none else~~ predicted

he would come back
tomorrow

We figured out $(\geq ? \text{it})$ that the Russians have spy planes,
which the Chinese always denied

ser/Estar

13. I. MM III.
UNT

(* now) ^(barely) visible stars / stars ^(barely) (now) visible

So maybe they're constantly \neq

Pole-based "adverbs" (?)

31. Xu, MM II
Misty wood

Let's invite at least him
most
? even
only

even Tom I saw
Only Tom did I see

Why is this OK?

{ ?? Also Tom } I saw
Tom too

Maybe because it's not an
insertion but an adjunction

At most 6 he drank

NB: It was Tom who we had at least a picture of

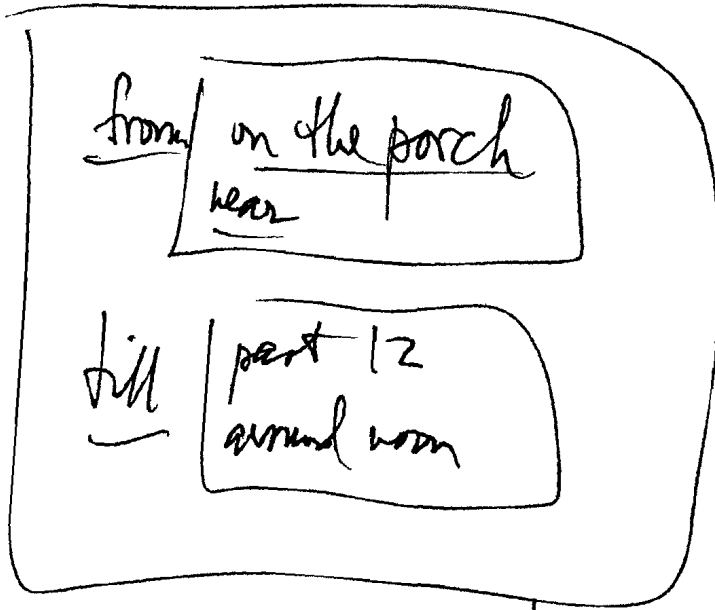
Is it like only + even in dislocation / P-NP?

It will remind you of { * also
?? only
?? even
? at least } Helen.

Inductively these "Intensifiers"
have some "numerative" or perhaps "pole-based" function in
common. All are * when clefted

It was [only/also/even/at [least/most]] Bill who left.

28. II. MM II
Little Thei



So: fill ^{a point} at 9 → fill ~~at 9~~

Paths: Trayⁿ

27, Vin, MM VI
Mobywood

The Trayls are iterable:

over X # under Y over Z under W

around X around Y around Z } WST
through through through } franching

into X into Y into Z franching

Odds are 5

3. II. MMIV.
Mustywood
coronary heart

From Deepak Chopra's book on reversing disease somewhere in 1st 10-15 pages:

(that)
Odds are he'll win

What we know is odds are he'll be there

1 2 3 \Rightarrow 3 2 1

* That odds are 5 is A

? A book that odds are he'd like will be left here

? Nobody that odds are he's seen was left in town.

?? Odds are that 5, aren't they?

2. II MMIV

Home \rightarrow VNT

Prior to what (I has) happened
will happen

I must

Prior to the [accident that $\left\{ \begin{array}{l} \emptyset \\ \text{I has} \end{array} \right\}$ happened]
accidents that (have) happened

Not Hopping:
BLOX if subj & lx

9. V. MM III
Mudgwood

?
=

If any student thinks Stan is not bright, ...
doesn't think Stan is bright

Any grad student can't seem to afford a Lexus.

I was surprised that anybody didn't think he was sick

Wow! OK, I think win? he ever didn't think I would win

? Never did many sheep not think I'd return
? any

(Pseudo + Pop/Raising?)

18. TX, MMII.
Dipwalking

I imagined { me / myself } biting the dogs

I imagined { Peter / me / myself } getting into Yale

what I can't imagine { Peter / me / myself } getting in

⇒ ?? { Peter / me / myself } getting in is what's hard for me to imagine

? { Peter / me / myself } leaving early is what I watched

Tony tried to imagine { himself / to him } being knighted

?? him getting into Bones w/o paying is what Tony was trying to imagine

cingularSM
WIRELESS

2321 N University
Lubbock TX 79415

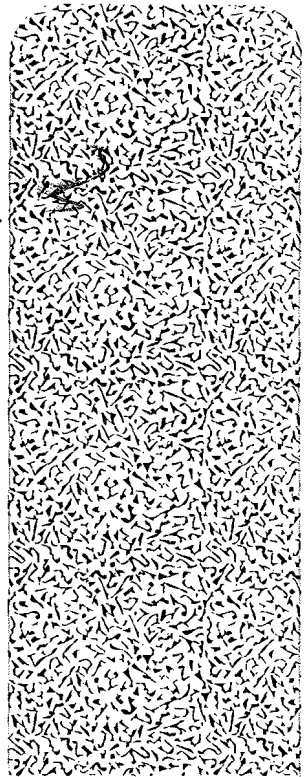
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~~And I ate bears is what I ate~~

is what I ate too

Tony ate bears, which

Fix color



Places (vague grounds)
 Body parts diseases shops Pluralia tantum
 clothes clubs Abstract: on these grounds
 scissors knives deeps

25. XI, MM II.
 Mosty word → defangs

Portuguese as coostas
parts

They inhabit the boondocks
 live in the outskirts
 * He inhabits the grounds of the vine

His bangs were all melted
 * All of his bangs were melted
 knuckles

English genitals
 bangs
 chops

The outskirts of Melbourne are all populated
 IV
 All of the outskirts of M. i. a

He had grounds
 for a complaint
 but he forgot
 them

* His genitals are beautiful
 but I hate to suck them

Some of his
 {olhos} [mus]

diseases

runs
 shifts

? All of the Azores are inhabited

* None
 * Neither of the Straits of Magellan could be visited

The Deeps Subj' ≥ Obj' [I swam in the deeps →
 ? I stayed in the deeps]