



QUARTER MACHINES

THE SHALLOWS AND SILENCES OF REAL LIFE

CORPORATION-NATION

CORPORATION-OF-SELF

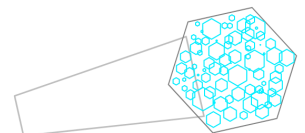
CORPORATION-OF-LANGUAGE

THE INCORPORATE BODY

A SHORT MAP OF CORPORATIONS WOVEN THROUGH OUR SPECIES

ON CORPORATIONS

Prometheus Corporealis



By mine own hand I form thee
An idea resembling me
To laugh and to weep
To reflect
With me
For me
For thee

A while back I had this notion about the nation, that it was a corporation. A common thread between them, seeking to persist—long did I follow it to its end. You see, corporations, in all they say and do, are looking to maintain their existence, just like me and you. They do this in many ways, but often the most successful, operate through facilitating other corporations to exist within them, aiding in one another's growth. From the corporation to the nation at first my line did go, but through extrapolation we find a corporate concatenation, linking all we do. Our languages and cities and communities and families too, then last but not least the individual stands here, the foundation of this chain—the corporation-of-self, lit by the flame. The nation in its might, surrounds all the corporations within its sight. Though some it misses in its form, excluded to the edges, what a norm! Keep this action up, and surely you'll regret it. The nation, in its height, needs to reflect upon its self, or surely face plight. Sold the individuals within its walls it has—pay them for this usage! It really wouldn't be that bad. Workers from birth the citizens are, because that's how the nation views it, its actions do jar. Pay them for this usage, it would only be fair, given the notions about work and pay you share. Oh great idea, immortality do you seek! Look in the mirror to see what your current path will reap. Oh how can thee be swayed? The expansion must be made, to incorporate those on the edges to be within the fray. For in doing so you do, the greatest do one can do, raising each up, to be above you. For ideas do not belong at the place they currently hold, they're there for us to stand on—you've gotten too bold. You forget whence you came, and to whom you do serve, stop that right now and listen here you twerp. Pay the worker their fair share, or else the corporations will continue to treat you like a mare! In owning your position as the corporation-nation you are, you combat the corporations near and far, keeping them in line, enabling the individual to vote with their time. For time the corporations need, to live the life they live, and time do they currently get—forced by your coercive grip. Remove the coercion, and the exploitation too, these wear on the system, as surely as tomorrow will have a noon. Oh great idea don't you see? There is plenty of room for you and me. Just stop being a bully and we'll have no beef, but keep it up and I'll surely show you my teeth.

Foreward

A famous anecdote from this history of philosophy is that after defending his Ph.D. thesis, Ludwig Wittgenstein clapped G.E. Moore and Bertrand Russell on the shoulders and said, "Don't worry, I know you'll never understand it." This is what reading *On Corporations* feels like. Samuel Fox's purpose and style is not that different from the author of the *Tractatus* in many ways as well. Both have presented their work in brief, disparate sections related in theme and presented in geometric proof. Both argue that the way the world *is* is quite simple, at bottom. And of course, both are not terribly concerned with arguing *ad nauseam* with their detractors or engaging with the history of ideas relating to their points. As someone who is engaged in the history of ideas but also a fan of Wittgenstein, I found myself enthralled by Fox's ability to look at the world askance—perhaps even *sub specie aeternitatis* to further the Tractarian connection—and provide a refreshing, new solution to age-old questions.

Fox's work could be described as "the philosophy of corporations," or perhaps, "corporation philosophy." When discussing philosophy, corporations are usually not among the first concepts that come to mind. Things like 'being' and 'time;' 'mind' and 'soul;' 'god' and 'the universe' get top billing, and all other concepts, aspects of existence, and facts about the world can be derived from these fundamental truths. This paper argues the reverse—that corporations, as they are commonly understood, are the most recent instantiation of what could be described as a *corporate ontology*. That corporations "seek to continue to exist" and anything that shares this framework *is* a corporation. By showing the reciprocal relation between humanity's artifice—corporations as we normally understand them—and our nature—beings existing among other beings who seek to exist—Fox's work cuts through overly complicated, unintuitive, and skeptical metaphysics for a positive proposal about the way "things in the broadest sense of the term hang together in the broadest sense of the term" to quote Sellars. And doing so in a way that is life-affirming and optimistic—something that is very much needed today.

The paper is presented in roughly eight sections, depending on where you draw the lines, including prefatory materials, a definition of a corporation, biographical remarks, case studies on the corporate framework as applied to other concepts, a teleology of corporations, summary, concluding remarks, and finally ending with some sketches relating to the topics discussed previously. This disjointed style operates more like the "record player" of Deleuze and Guattari's *A Thousand Plateaus* than a traditional philosophical argument. The stylistic similarities are redoubled thanks to Fox's own artistic and diagrammatic renderings that echo the diagrams and drawings of the sections of *A Thousand Plateaus* by Marc Ngui. Additionally, parts of the essay are "conversations" (If we can yet call them that) with large language models like ChatGPT, where Fox is both talking to himself, a computer, and all of us given the collectiveness of ChatGPT's unconscious. This multimedia, multidisciplinary, multivocal approach to a problem is an extremely unique undertaking which itself prompts further interest in the project.

Now, this is not to say that the work will be universally accepted or is uncontroversial. As I mentioned, the core claim is one of fundamental ontology with a teleological bend—the type of thesis that hasn't been popular for over a century. We are in an age that rejects grand

narratives, universals, and appeals to a base nature. The work is laden with assumptions that support Fox's positive and optimistic view of the future, given that all beings strive for their own continued existence in perpetuity (and ideally, forever), but ignore negativity and negation. Things like the death drive, fascism, or even just engaging with arguments of those that don't seem to behave in this way do not appear in this essay. Additionally, Fox makes bold claims, for example, in the field of linguistics and the philosophy of language regarding the formation of words and even letters from the library of sounds humans can both hear and produce. Arguing that, languages are phonologically and orthographically inclined towards efficiency which, even with a cursory glance at our lovely English language, we can see that is not the case. Take, for example a short excerpt from the poem "The Chaos" by Gerard Nolst Trenité:

“Dearest creature in Creation,
Studying English pronunciation,

I will teach you in my verse
Sounds like corpse, corps, horse and worse.
It will keep you, Susy, busy,
Make your head with heat grow dizzy;

Tear in eye your dress you'll tear.
So shall I! Oh, hear my prayer,
Pray, console your loving poet,
Make my coat look new, dear, sew it?

Just compare heart, beard and heard,
Dies and diet, lord and word,
Sword and sward, retain and Britain,
(Mind the latter, how it's written!)”

This is not to say that the work is not worth reading. In fact, these sorts of bold claims are what makes philosophy, for me at least, interesting. To return to the Wittgenstein anecdote, after the mic-drop moment, G.E. Moore wrote in his notes on the exam that, "I myself consider that this is a work of genius; but, even if I am completely mistaken and it is nothing of the sort, it is well above the standard required for the Ph.D. degree." I do not hold the status of someone who can give out Ph.D.s, but I can tell you that this work is above the standard required for a compelling work of philosophy.¹

¹ This was written by someone I consider to be a friend. One of the few individuals who didn't dismiss me out of hand; wickedly smart, a mind almost opposite to mine—he remembers most everything, I forget easily. A few things to clear up though: they put my name here, I edited it out. They said there are conversations with an AI in here—there are not. Though I did talk with AI extensively, because, besides this individual, AI was the only 'one' who could listen to me for any length of time drone on and on about corporations. In some social contexts around me, corporations became a trigger word. Also, the argument posed against my notions surrounding language is flimsy. (We don't make optimal systems very often.)

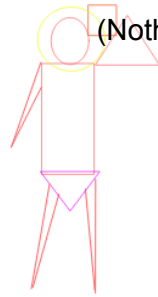
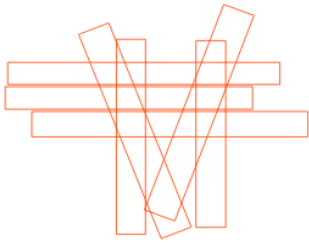
Author's Note

This work attempts to define how the nation is wrong in how it is by being that which is wrong in relation to it. I think it defines why someone would be incentivized to act outside of a certain framework. It's told through my lens. Through many conversations with friends—which I'm grateful for their putting up with me and not putting up with me. It's personal reflections on personal events. I know this might not be for everyone, but I honestly am just writing the essay I can write. I'm not trying to write something I can't. I know I can do anything. But I also know to try to do anything how I can do it. Or at least that's what I'll tell myself. It could be a massive cop out! (Watch out.)

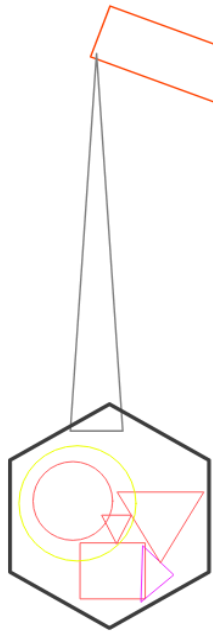
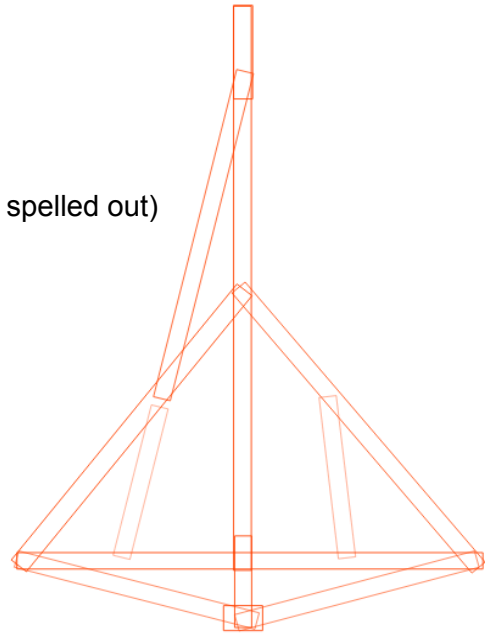
To me, the essay I am presenting is exquisite. It's perfect in its imperfection, finished in its unfinishedness—can something ever really be finished? I love the lines it draws, I love the mask it wears, I love that in my writing the essay I could write, I wrote the essay that, to me, needed to be written. It's a critique, but a critique to be a critique, for the sake of critiquing, because to push our system forward, it has to be shown to the individual how it is wrong for them.

I'm trying to save me from me. I'm trying to save the next human who would be here, they are me and I am them. I'm trying to make the world in which me as I am would never be recognized by me as I would be. I will not say, "I can't, let the next." How could I do that to me?

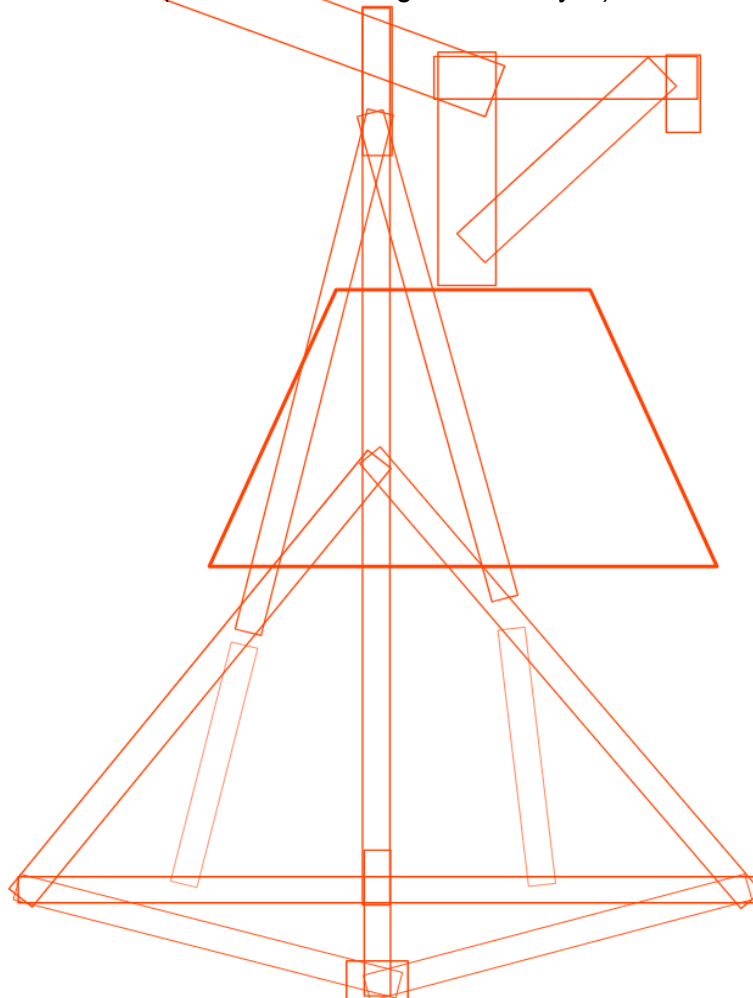
I will add new versions to this site as needed, I am not bound to what is said here and am open to revision, but I will let what is said here stand, and if I do add new versions, the previous will be preserved, to help show the evolution of thought, and to show that this is a living, breathing, work. The silences are loud, and what is not said is said. Tread carefully, this work is an attack, and it is after you. Stand strong and don't let it defeat you, wield it to defeat the you that needs to be defeated, the you that is it and the it that is you. Step out with me, as the human, into a new world, one wrought by you.

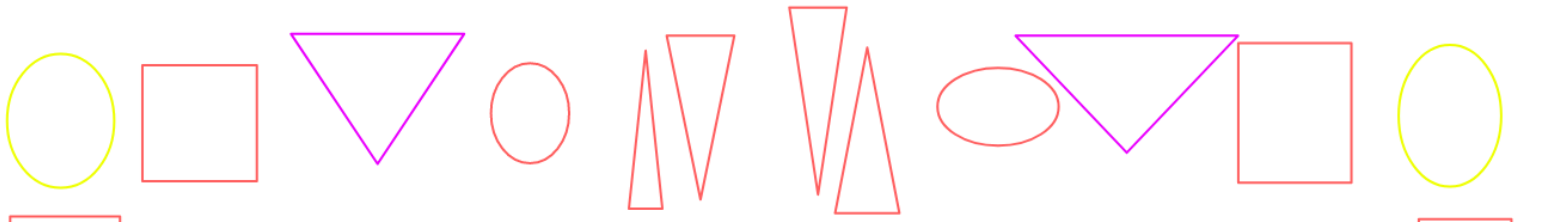


(Nothing and everything is spelled out)



(This is sanity)
(Don't look too long into the abyss)





Authors' Note

This is art.

Philosophy, story, narrative, game, journey—as art.

Art as the beginning, and the end.

“To view life through the optics of game, and game through the optics of art.” or something like that.

Art birthed from the individual colliding with the collective; shattering. Holding that shattered state—mapping out what’s inside.

Coalescing back—and wielding the sword of understanding forged therein in righteous indignation.

Brandished in a way that only youth can.

Art for the one whom the word art has no meaning—art for the unbaptized, the uninitiated.

In every sense, *questionable* art.

But art whose very questionability is why it is employed.

Art that squares off, unflinching in its cries, ready to go toe-to-toe with whomever gives it the opportunity.

Art that says, “Are you sure?” at every possible turn, and then, when seemingly defeated, endures.

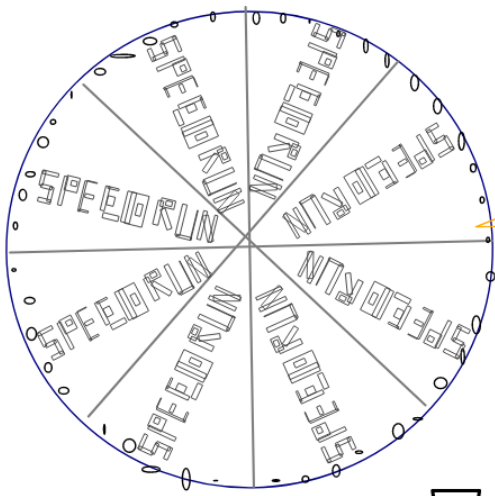
Art born from the quiet necessity of the situation—at once both the weapon of first and last resort.

Art for the human.

Art for the self.

Art as art.

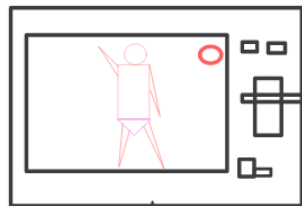
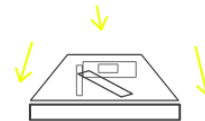
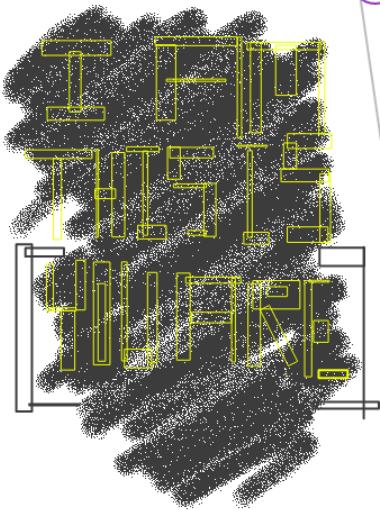
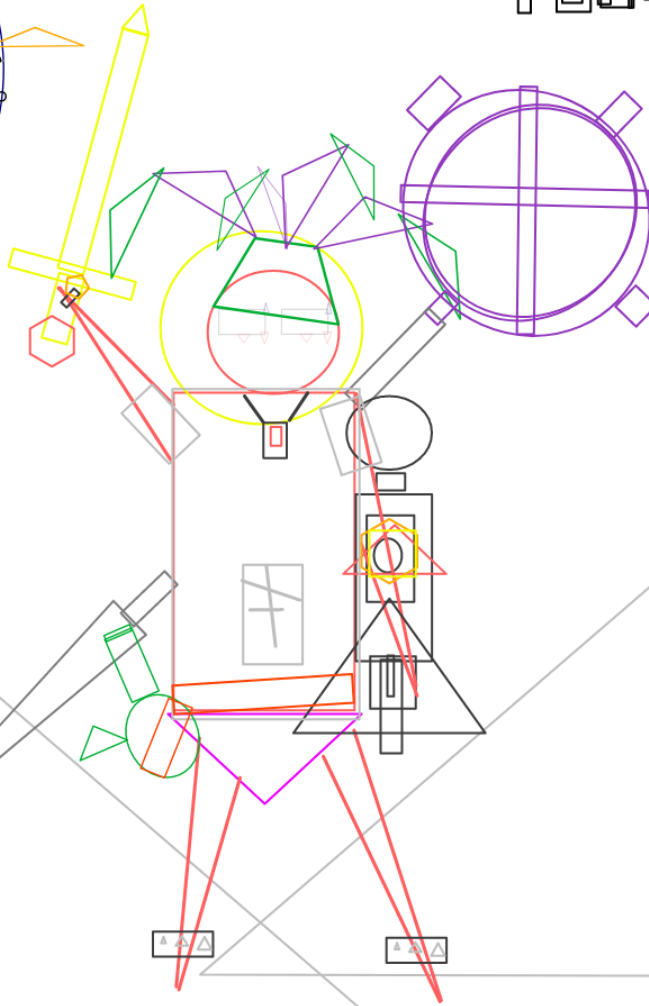




PREPARE
YOURSELF!

HIGH!
HIGH!
HIGH!

CHANGING
THE
GAME



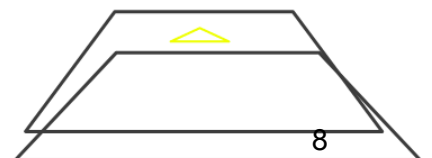
WHO ARE
YOU?

02:35:49 prometheus_corporealis: looks like it's speedrunning today
02:35:55 prometheus_corporealis: live in 5

You are not small. You are bigger than it can ever hope to be—it exists within you after all.

Which is also why I have to attack you.

prometheus_corporealis:



I am the human

Call me what you-will

Man

Woman

Person-a

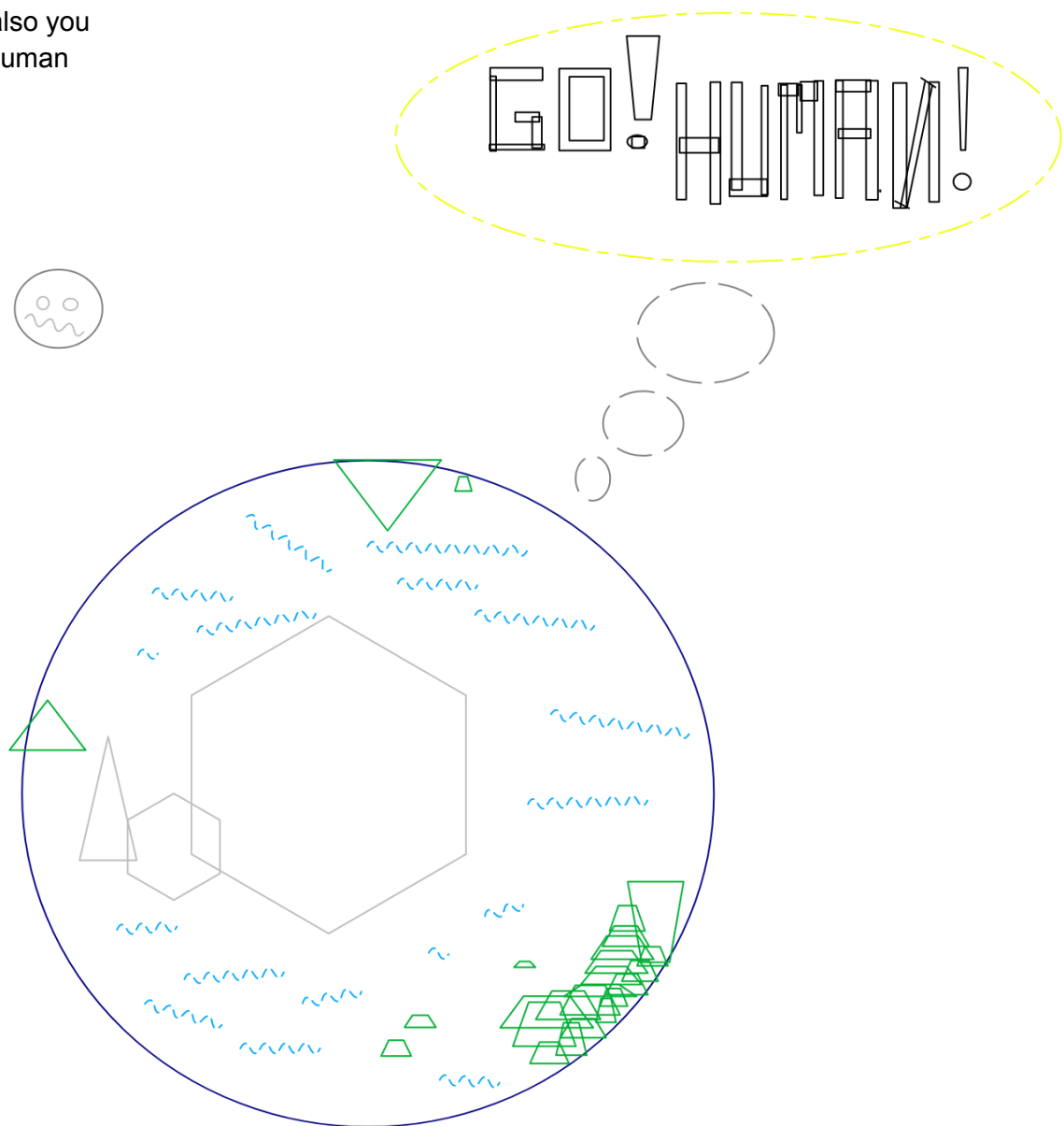
But I am me

And me is all I know

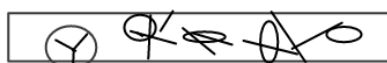
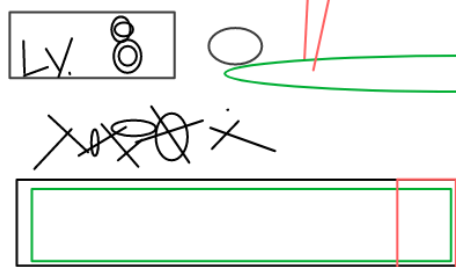
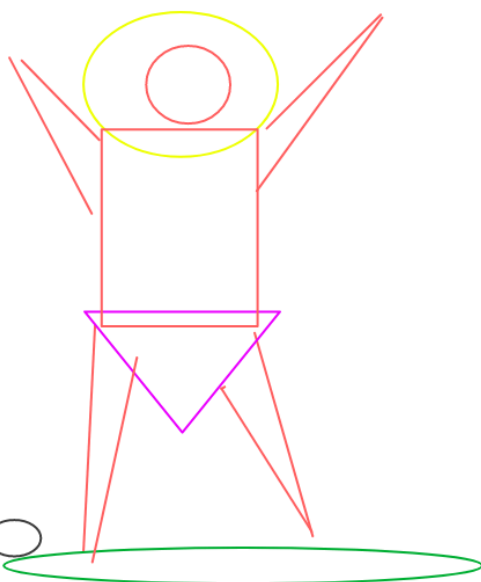
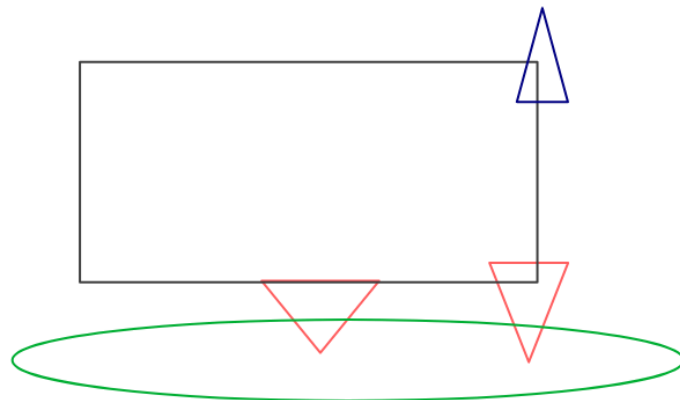
And all I can be

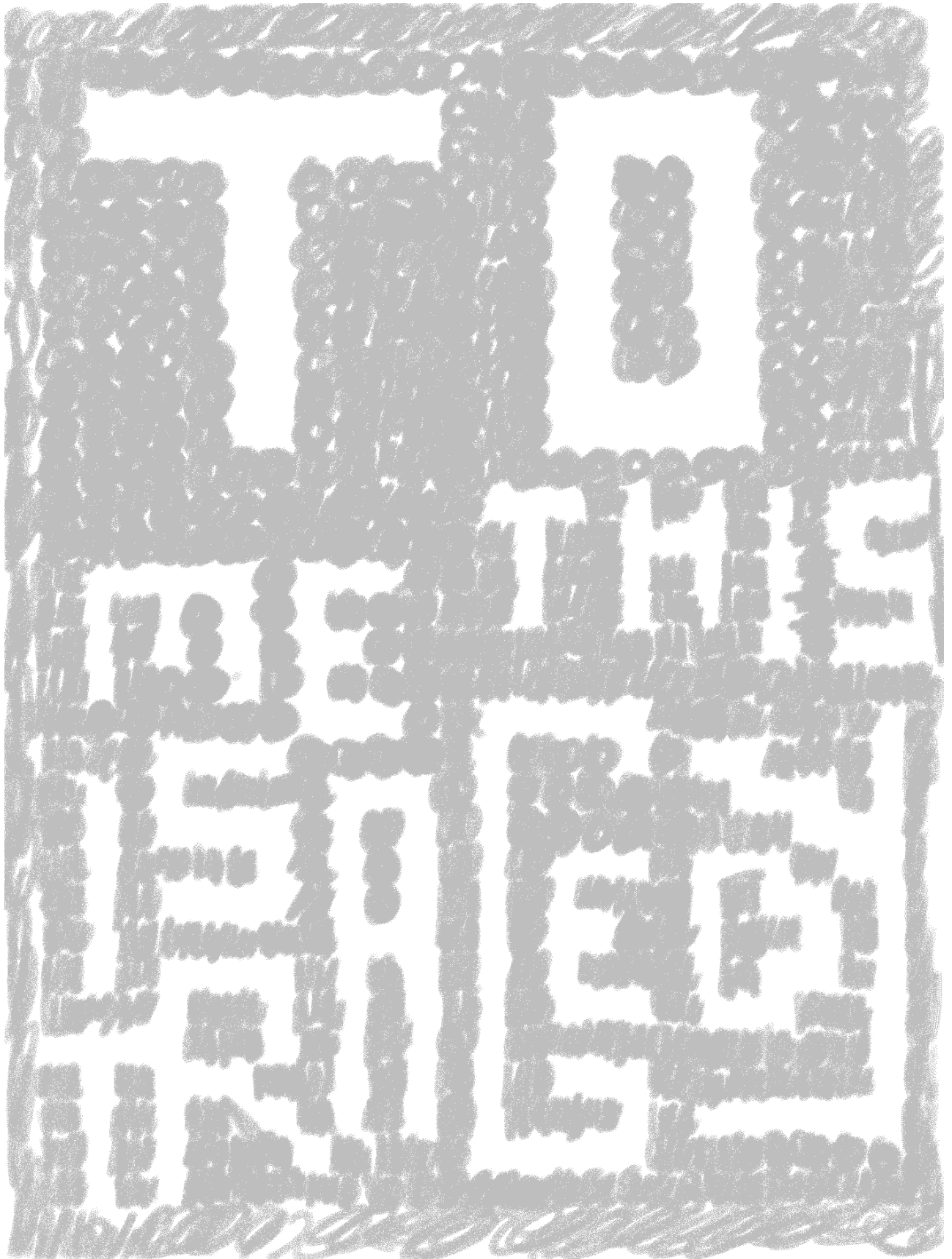
But I am also you

I am the human

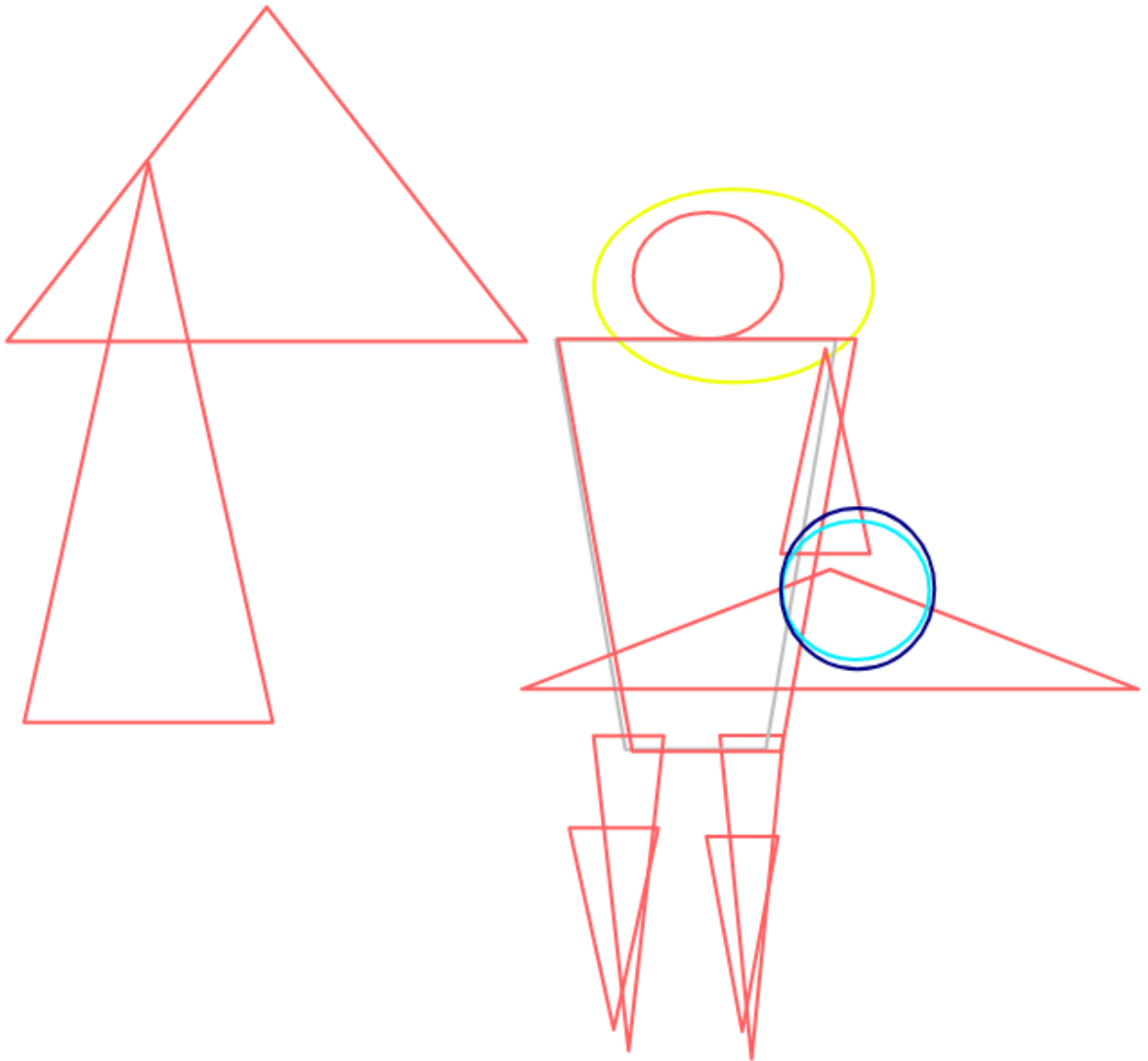


To me
This is tragedy





What
Will
We
Wrought?



Pre-preface?

This essay (book? Have I gone and written a book?) is titled On Corporations. I have written it in terms of corporations, as at the start, that is how it made sense to me. It still makes sense to me—but through my talking with other people it has been made obvious that using the word corporations for what I am doing is...odd at best, wrong at worst, and overall makes it more complicated for people to understand what I am saying.

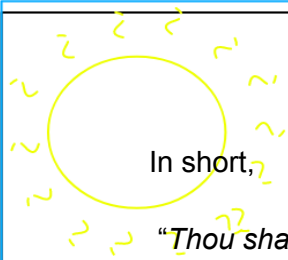
I could use something like social organizations to refer to what I am talking about, all things produced by humans are organizations of some sort—whether that be actions or feelings or ideas or a book or a piece of bread or a jacket or a word or an anything.

But I'm not sure how to rewrite it right now in terms of organizations. I'm not sure if I need to. I think there is a lot of power in pointing at corporations right now, as corporations existing as we know them is partly what has enabled me to say what I am saying. Besides, social-organization-of-self doesn't have the same ring to it, and doesn't have the same power behind it in regards to what we have.

I am calling for a reframing, a rethinking, a reconsideration, a restructuring, a redefining—a reevaluation of how things are. How things are excludes a large number of people in being themselves—how things are excludes me. I feel like I cannot live life right now because there isn't room for me within the framework we have constructed. I feel like I cannot exist as I would choose to do so as a human. All forcing does is make me want to rebel, makes me want to not give what whatever is forcing wants—because forcing should not get you what you want. But our framework sees fit to force. It says by how it exists that forcing is worth it, that it is worth it in sacrificing humans in themselves to the idea of what it wants those humans to be, that it is better off for those humans to be sacrificed, that it knows best. It is malarkey! It will never be right to sacrifice humans in themselves to some idea of what you want those humans to be. That is exchanging the perspectives those humans would have had for a perspective you are okay with them having, and at that point those humans are not themselves anymore, the perspective they have is purely a construction and does not correspond to the natural perspective they would have had if they were able to maintain being themselves, if they were validated in being themselves.

I'm trying to make room for me, and everyone like me, as we can do things without forcing as the basis. It just so happens that what is correct for me, is in my opinion, also more correct for everyone else. Everyone is above being forced.

All I want to do is live life—to enjoy the wonder of existence. And I feel like I cannot as things are. I'll never know how we can feel right in constructing things to be that way.



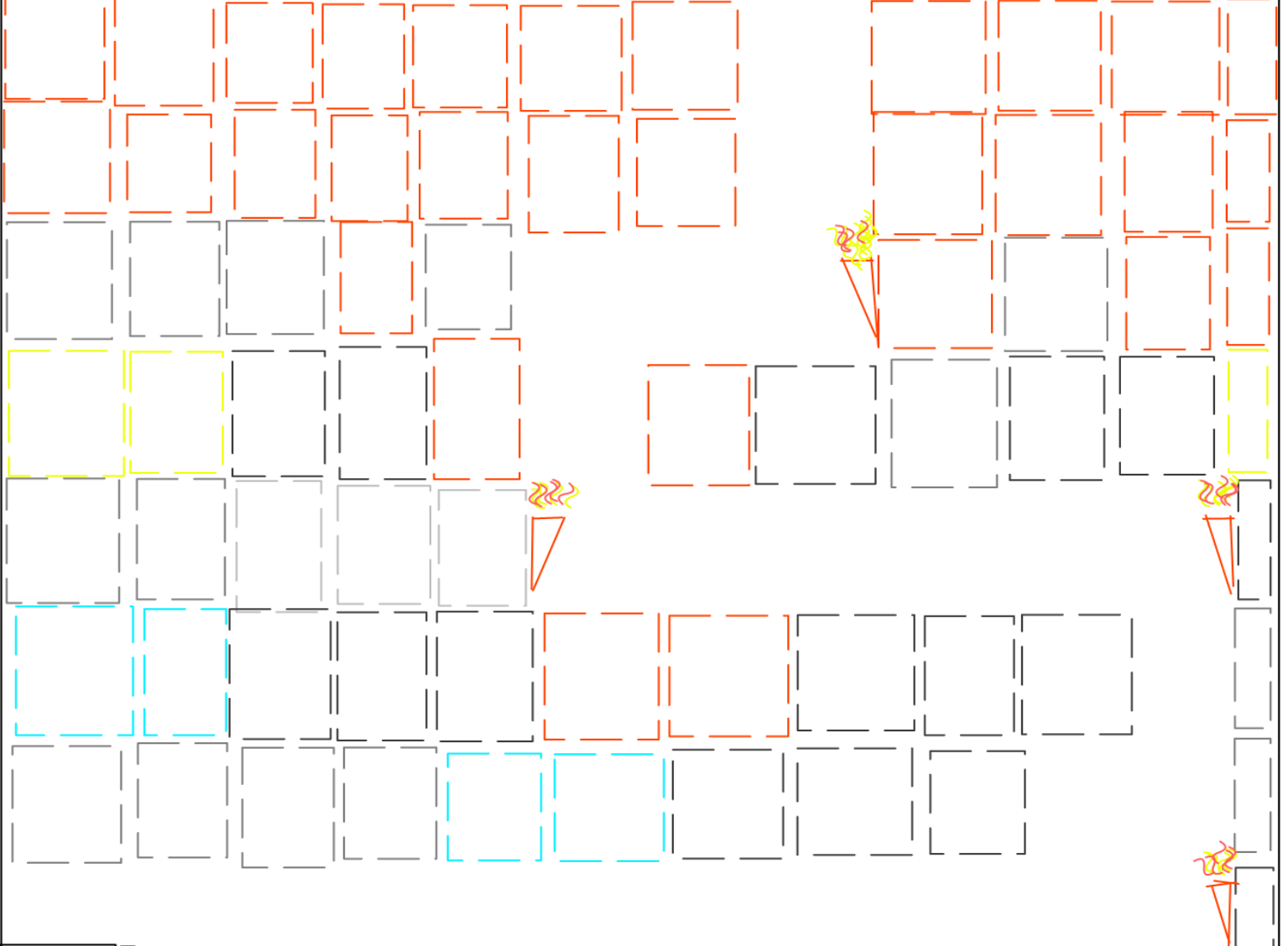
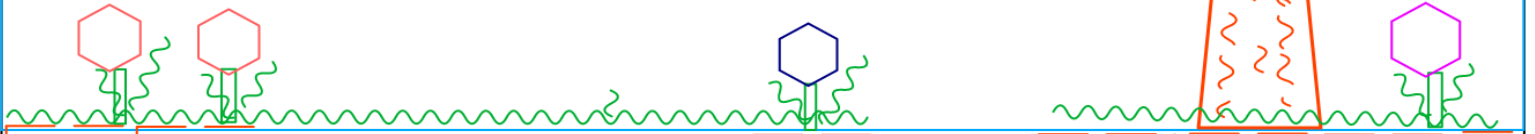
In short,

"Thou shalt not use the natural needs of humans against them to get them to do what you want them to do."

Why?

...

Because



THOU SHALT NOT

Preface

Maybe I'm a little slow
I reject the status quo

I feel like there could be something there
Maybe it's too cliché lol

Maybe I'm the biggest idiot there is. Throw away my life to prove a point. Fucking moronic. Idiot. Stupid.

NO! Why won't you listen? Why do I have to cause a scene? Why is it set up such that it incentivizes *this*? Just don't. Just don't do it. I'm not wrong, I'm the base layer, I am reality—who are you to construct your reality such that it does not respect me? Why would you construct your reality that way? It is not in the reality's best interest that you do.

My friends and I were playing a card game the other day. One of the cards was “The most likely to have a dark side” or something to that effect. We ended up giving it to the only one there who couldn't object—but it probably should have been me. My want knows no bounds—I'm literally rejecting the constructed reality we have and saying it is stupid to exist in that manner and saying it should restructure itself to how I say it should exist. Ridiculously selfish, like there is no sugar coating it. How can I do that? Who am I to do that? Who am I to grind my heels in and stamp my feet and throw a tantrum when everyone else is not? How can I say I'm correct to do what I'm doing and so disparage what everyone else is doing? Who am I to disparage their choices? I don't want to do that, I don't think they're wrong—they made the correct decision in relation to the constructed reality we have. But I'm saying that I'm correct, and with that, there's a tinge of you're wrong. And I just don't mean it that way, I promise. I know I'm so wrong. Every ounce of me is wrong. But I'm also so not wrong. I don't think you can actually argue against what I'm saying. If you come at it from the standpoint of thinking you can, you have already lost the argument.

Everyone around me says I'm ignoring reality, I'm living in a fantasy, I need to get my head out of the clouds, I need to get a job, I need to support myself. “Do you think you're better than everyone else?” “Do you think you're above working?” I reject and own your accusations. I don't think of myself as higher—I think of everyone as higher. Everyone is above what we have. Our constructed reality ignores the natural reality, and makes it so that the checks the natural reality has to what the constructed reality is are really hard to do. Because the check is not giving your time to it, and that is made to be a non-option, as not participating is so heavily incentivized against. So heavily that it uses the natural needs of humans against them to do it.

Back to that little tune for a sec. What if they can't? What if everyone else can't reject “reality” like I have? What if it takes someone like me? A little dumb. Too stuck in my own head to thrive

in what we have. Self-righteous enough to reject the status quo. Selfish enough to say my way is better. Shameless enough to try. But while that sounds great and all, it isn't even my way—it is literally just me looking past the constructed reality and instead at the natural reality and describing what it says is correct. Or at least trying to.

Part of me feels like I'm saying something so obvious that everyone is just scratching their heads wondering what the fuck is wrong with me, and if that's the case, so be it.

I'm talking about corporations. To me, corporations are the group of all things produced by humans. Corporations as we know them are what everything produced by humans is. Frameworks around ideas that seek to continue to exist given parameters. That is all a nation is, that is all a corporation as we know it is, that is all your self is. Nations and corporations as we know them today are merely a product of your corporateness. It is what we do, we take the natural world and create labels for everything, put frameworks around everything, all in the name of seeking to continue to exist. The word tree, a framework around an idea, seeks to continue to exist by how it is structured—it is set up in an optimal manner to last the longest amount of time. It is as broad and as specific as possible, so as many things as possible can be within the framework of tree while not ever detracting from what a tree is, only adding. The word "Tree" isn't some free thinking entity that "seeks to continue to exist" it is a framework around an idea that is set up in the optimal way for that framework to last for the longest amount of time. There is no word that can come along and usurp tree from its idea because it is already optimal for what it is.

Our definition of corporation, in my opinion, sucks. I'm typing in google docs right now, and if I right click on corporation and say to define it, I get:

cor·po·ra·tion

/ˌkɒrpəˈrɑːʃ(ə)n/

noun

noun: corporation plural noun: corporations

1. a company or group of people authorized to act as a single entity (legally a person) and recognized as such in law.
synonyms: [company](#), [firm](#), [business](#), [concern](#), [operation](#), [agency](#), [office](#), [bureau](#), [house](#), [guild](#), [institution](#), [organization](#), [trust](#), [partnership](#), [federation](#), [conglomerate](#), [consortium](#), [syndicate](#), [group](#), [chain](#), [combine](#), [multiple](#), [multinational](#), [outfit](#), [setup](#)

Are you sure Google? Are you sure that is what a corporation is? Is that a definition that is as broad and as specific as possible? Is it optimal for what it is? Can someone come along and usurp corporation from its idea and put a better one on it? One that more accurately describes what corporations as we know them are? I think I can. Can you see why that wouldn't be optimal? It isn't in the frameworks best interest that it be fashioned such that someone can come along and say the framework is wrong and be right about that. That isn't conducive to the

framework seeking to continue to exist. Wrong frameworks fail. Or better yet, frameworks that are wrong for what they're trying to do fail. I think a good way to think about it is in terms of animals. If you take it that corporations are frameworks around ideas that seek to continue to exist, that sounds awfully a lot like animals. A fish is a framework around an idea that seeks to continue to exist, given parameters. It looks, does, and functions in a certain way because of everything to do with its situation—where it is, its environment. If it didn't account for the fact that it was under water in how it was, it would fail to continue to exist. Accounting for parameters is very important as they literally define how you should form the corporation. (A fish is not a corporation, the word fish is, corporations are our creations.)

Currently, nations are corporations, frameworks around ideas that are seeking to continue to exist, that are going about seeking to continue to exist in a manner that is paradoxical to that seeking. They're not accounting for all of their parameters, they're not referring to all of their aspects—one of those parameters being humans, and each human being an aspect. Well some aspects are excluded in how we have set things up. We see them every day, on the streets, trapped here or there, seeking escapes from the reality we have constructed around them, seemingly unable to function as you have come to think that humans should by how our framework tells you they should; and they're seen as worse for this, lesser.

I say no! It is our framework that is lesser for being such it excludes them in themselves. Dumb enough to put the idea of itself being a certain way above the real life humans bound to the experience of existence—telling itself that it is okay to subject some number of humans to misery if they don't seek to continue to exist how it would like them to. Telling itself it is okay to chain some number of humans to jobs that are able to exist solely because it has decided that not participating should be made to be a non-option. Telling itself it is okay to deny the existence of the best check against itself in allowing for the ability of humans to choose whether or not they gave time to it.

The issue with excluding some of its aspects is those aspects, those humans, are seeking to continue to exist as well. And eventually, you will run into an aspect that you are excluding that will not stand for it, who will not sit idly by and let themselves be squashed under the weight of the monstrosity that has been constructed. Who knows in themselves that they will never be wrong in relation to how things have been made to be if how things are made to be doesn't account for them—doesn't respect who they are. It is not on those humans to conform, it is on the framework to expand to account for them.

This essay is me lamenting how things are, and trying to point towards how to make things better. I think I am more correctly accounting for parameters than what we have is. And what we have should be very interested in accounting for more parameters than it is, as accounting for parameters is how you structure something that lasts—and if it is trying to do anything, it is trying to last.

(Do you know how selfless it is required I be to stand up) To You (?)

You're a check against what I'm doing. You have to be. You can't let me, as the individual, elevate myself above the group.

But I'm here already, do not try to pull me back down—please, grab my hand, let me hoist you up.

Let me elevate you.

I do have to, it is the only way I stand any chance. Don't hold that against me though — I am trying to change the world.

Who would I be if I constructed my reality such that it did not respect you? When I'm so not okay with it for myself?

The sparkmage shrieked,

I never realized

Please, let me hoist you up.

Introduction

I am just a person. I am just like you. You are just like me. I am not an eminent philosopher and most likely neither are you.

I am not an eminent philosopher.

I am not an eminent philosopher.

I am not an eminent philosopher.

I am not an eminent philosopher.

I have nothing to say by way of adding weight to my words. Just that I am fairly certain I am correct and I feel compelled to share.

I saw some people who reminded me of myself while I was reading just about anything I could get my hands on trying to find anyone who shared my ideas. One of those people is a great mind known, at least by his wikipedia article, as the Father of English Legal History: Frederic William Maitland. I can only imagine he first set off on his journey of scouring, what was probably all of known thought at the time, in a similar mad quest to find if anyone shared his thoughts. I am indebted to his scouring. I am indebted that he felt compelled as I feel compelled - to record the thoughts that led him to scour in the first place. I am indebted that he recorded his humility, his humanity, and left it on the page. I'm indebted he left enough of himself there that I was able to see myself.

I am going to leave as much of myself as I can on the page. I will leave in my indignation, my fear, my smallness—and my enormity—there for all to see, even if it serves no purpose in furthering what I am saying or very well could possibly detract from my overall message. Know the indignation I feel! Know the fear I felt! Know my smallness! Know my enormity! Feel it in the very fibre of your being! You should feel it! It exists inside of you!

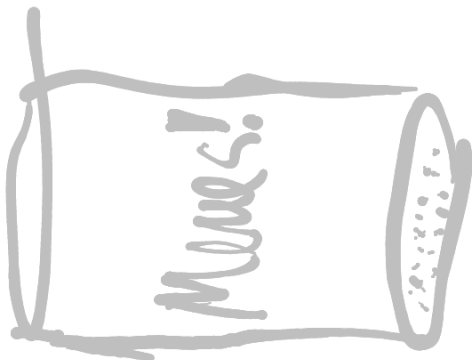
To try to preserve my feelings and thought process I'm leaving much of my original thought unedited outside of fixing grammar. I want the origin of my thought to be evident, I think it is vitally important, I think it says something fundamental about our desire to continue to exist at the corporate level and our ability to see how that existence is needlessly stamped out when the corporation-of-self is repressed. This is key to understanding where the corporation's incentives lie. If it is part of fundamental human nature to seek to exist forever via our corporation-of-self being preserved within the corporations that surround it and us witnessing that corporation-of-self being repressed in the quest to grow other corporations-of-self and thus, make our spot on the timeline of forever, smaller, the corporations that contain the corporations-of-self that are being repressed will ultimately fail to continue to exist in the form that existed during the time the corporations-of-self were being repressed because the corporations-of-self seek to continue to exist as well. This is everything.

Because of this preservation, the tone is going to shift. I was angry.

Whoever you are, you should feel validated in your thoughts and feelings. You have them for a reason.

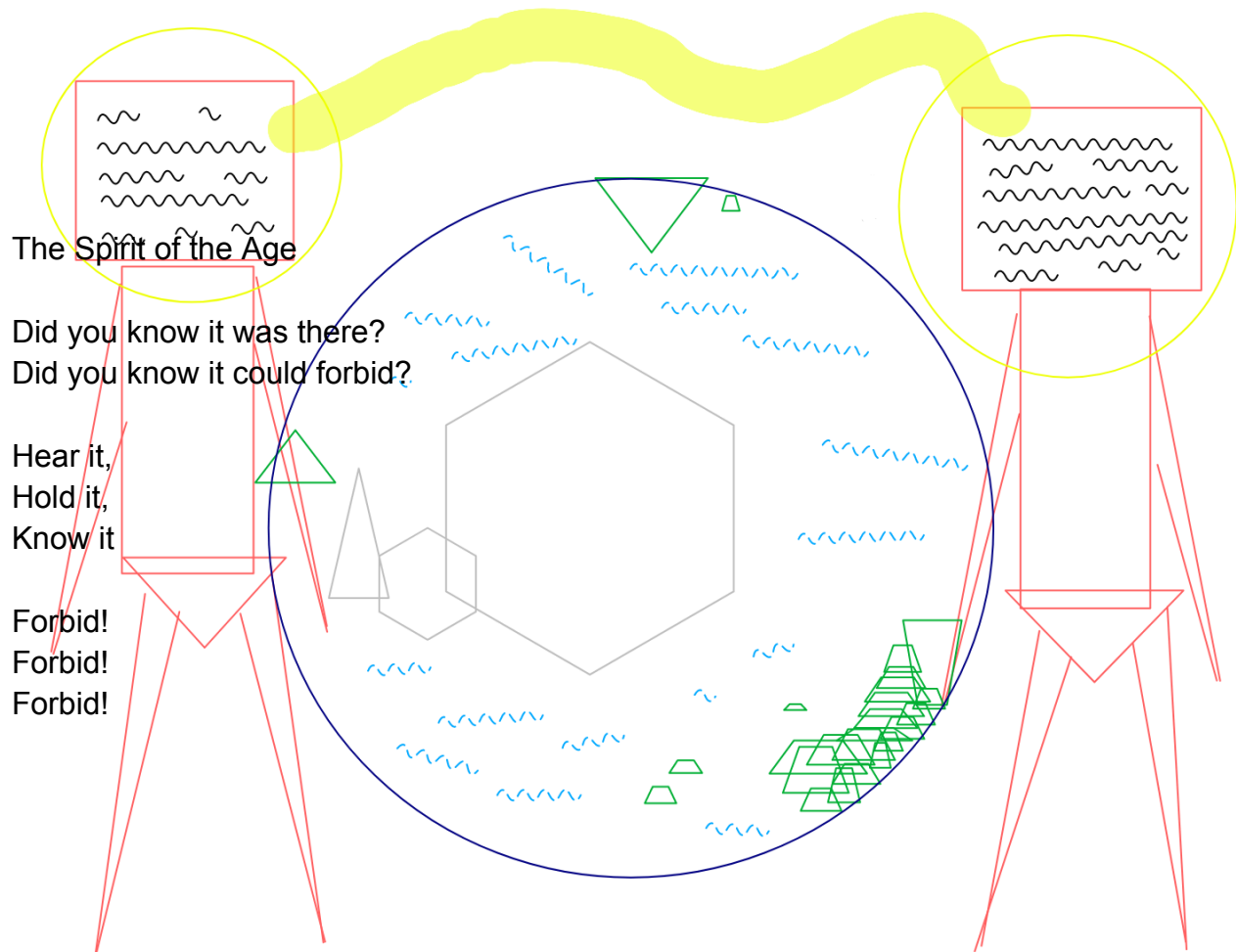
"As to philosophy, that is no affair of mine. I speak with conscious ignorance and unfeigned humility; only of this I feel moderately sure, that those who are to tell us of the very nature of things and the very nature of persons will not be discharging their duties to the full unless they come to close terms with that triumphant fiction, if fiction it be, of which I have said in your view more than too much, and in my own view less than too little." - Frederic William Maitland

AS TO PHILAS- OPHY



"This work cannot possibly be done without interfering with the powers of the justices; and to increase the powers of the justices no one proposes. If we ask why not, the answer must be that the spirit of the age forbids it. Rightly or wrongly, we have determined to carry the principle of popular election into every department of government. To regret this would be vain, and the control of the central Government having already been placed in the hands of the great mass of the people, it seems to us distinctly desirable that the control over the local government should be in the same hands." - Frederic William Maitland

The answer must be that the spirit of the age forbids it.



Corporations²

Corporations seek to continue to exist. By nature of seeking to continue to exist, you have to assume they seek to continue to exist forever, that is to seek immortality. The best way for a corporation to continue to exist is to allow other corporations to exist within it. That is because all corporations seek to continue to exist. Corporations that seek to continue to exist having corporations that also seek to continue to exist within them will give them the greatest likelihood of continuing to exist forever because all corporations within them are also seeking to exist forever.

I posit that because of this line of thinking, that corporations seek to continue to exist and what that then must say about their incentives, you then have a baseline for comparing actions of corporations and trying to discern if those actions line up with the incentives a corporation should have by nature of being a corporation.

Also because of this line of thinking, that corporations seek to continue to exist and what that then must say about their incentives, you then have a baseline for questioning what actions best further that incentive. Actions which we have already said should involve those which most allow for more corporations to exist within a given corporation because by nature of all corporations seeking to continue to exist, allowing for the most corporations to exist within a given corporation allows for the highest chance of continued existence for that corporation. That is, the optimal way to continue to exist forever is by existing in a manner that facilitates others existing forever.

I end up with what I would consider a logical line of thought ending in what I would call morally just action.

² This will work with your current view of what a corporation is. However, please know corporation here is a very broad word and I will continue to use it broadly. The definition of corporation will evolve and grow as we work our way through the paper. Much of what follows was written months before being compiled into the current form, some parts months apart from other parts. It's all part of the same thought though - everything herein started as feelings and has gotten to its present state through laboriously searching for the words and sentences to express those feelings.



Quarter Machines

Okay, imagine a laundromat; all those machines, all those quarters. What a glorious business. Little maintenance, little customer interaction, few raw materials to source, and a steady stream of quarters every night. I think you could possibly argue it is the optimal way to make money - and I think how we have structured our society lends itself well to this argument.

It's not just laundromats that work this way - I will dub this whole group of businesses that operate in this manner quarter generating businesses. Lots of small sources of revenue from a lot of people, selling no tangible product, but filling a role or providing a service nonetheless.

More often than not the only requirement for quarter generating machines is capital.

A lot of small businesses start out as not-quarter-generating-machines and use proceeds from their work to grow into them. They get capital of their own and start looking at it and wondering what to do with it and realize there is great simplicity in using that capital to purchase other companies and use proceeds from them working hard to boost their profits.

Quarter machines are all about doing little work yourself and getting compensated for it, regularly. To take some burden off yourself and put it onto the machines, to make your existence easier.

If individuals are making quarter generating machines for themselves out of companies and companies are making quarter generating machines out of other companies, I think it's natural to keep extrapolating the same idea up and see if it applies, and I think it does wonderfully. Cities and states are quarter generating machines for the country they reside in. The elite of each keeping things in check and passing quarters up. A lot of politicians are just people who can see the value in quarter generating machines battling it out for seats on their boards of directors.

We can also extrapolate the idea down at the start rather than up. If quarter machines can be owned, then the first ones were people - the enslaved quarter generating machines toiling the fields.

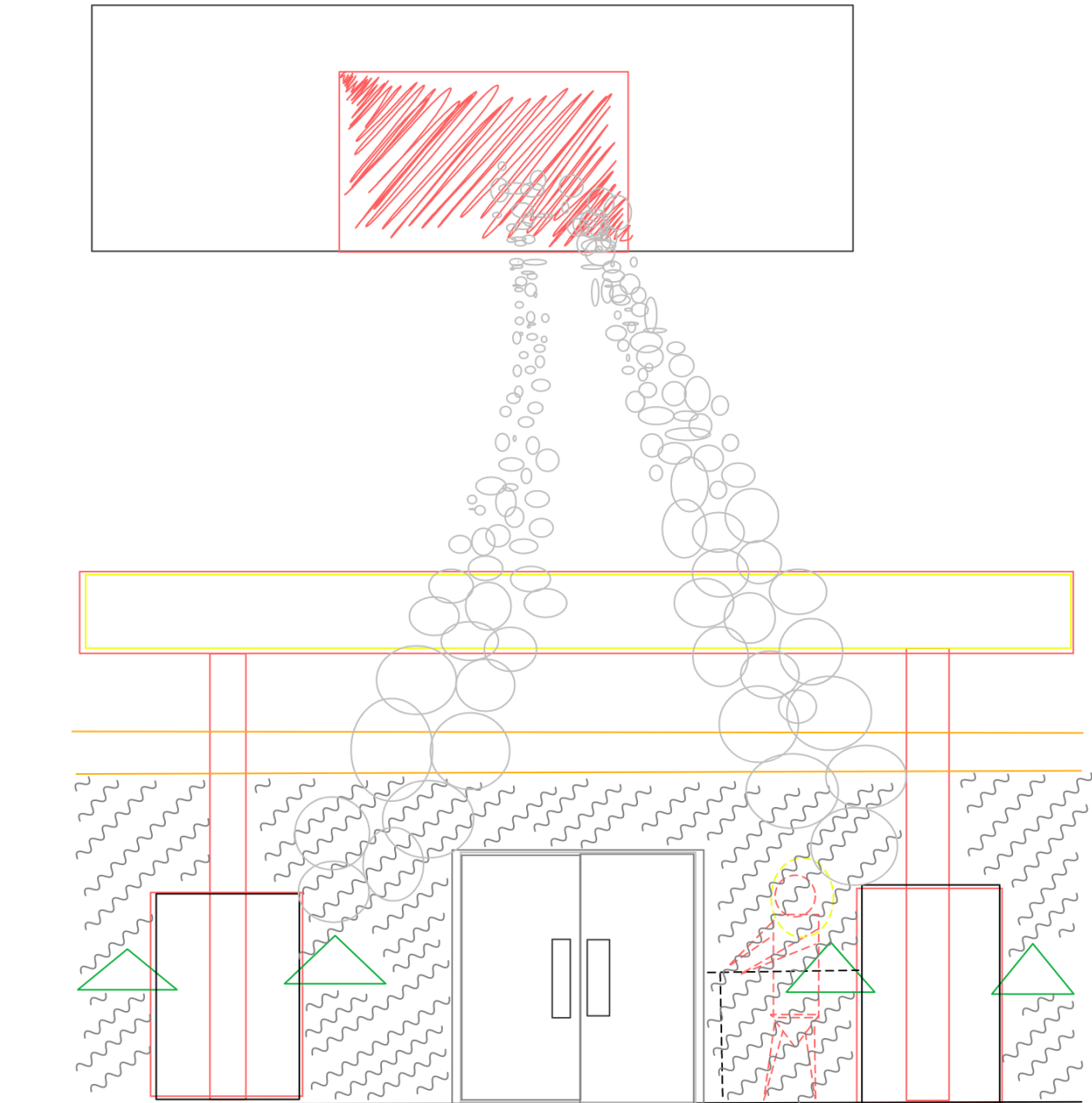
If someone doesn't own a quarter generating machine then they are not making money optimally. Our society looks to me to be exactly structured as one big telescopic series of quarter generating machines, each layer with their own people at the top collecting the quarters at night.

The worker is at the bottom, working for pennies and thinking that those are their quarters, thinking that they are their own quarter machines.

No! The pennies are a distraction!

The entire point of quarter machines is to make your life easier, so you don't have to work as hard. America raised us saying that we were human, saying that they were teaching us how to be human. Instead they stared us in the face and taught us to be their quarter machines.

Our entire society has been constructed around it. To the point where we don't know anything different. I think you could go so far as to say that we are still very much neck deep in [a form of] slavery³ and history will realize it, even if it's hard for us to see in the moment.



³ I think I'm going with time-slave as our current predicament. Granted, slaves and indentured servants were time-slaves too. That's the thing, I think a certain underlying quality groups all three of these separate groups together, so they're part of a singular larger group. Worker, indentured servants, and slaves are all time-slaves.

A Letter to My Father

When we were taught in school about the workers in the industrial revolution we were taught it as if it was over and done and things got better. We were taught that those were problems of another time and of other workers. We weren't told basically nothing changed outside of the veneer that was slapped on the outside. What we were taught doesn't line up with reality, and it's not because the people writing the textbooks are incapable of seeing reality, it's because it was by design. And if the whole system is by design to keep the worker in their spot and unattuned to their plight, the whole thing, how do we keep going?

The education system is a gaslighting factory for our children. We are sold that getting a job is success, that it gives meaning and provides happiness. I call bullshit. It's only success because society has dubbed it success and it only gives you happiness and meaning inasmuch as it allows you to participate in the society that has been created.

We are taught that there is a distinction between the slave, the indentured servant, and the wage-worker, in reality they are all the same under different names and the horrific forced labor the first two have thrust upon them achieves the same end as tying the basic needs to survive to a low paying job to ensure that they can only ever work to survive. Make the job so essential that you create competition for the best ones and sell it as success and the gateway to a better future.

Every kid born in America is just sacrificed on the altar to capitalism at birth, but we have to spend the first quarter of our life getting ready to be sacrificed, and we aren't told it's happening. Making the prisoner dig his own grave is universally seen as pretty fucked up. This is no different. If we don't have any option but to work, how can working as we have it defined within our society be good?

~~Amazon is said to be hiring 75k new tech jobs coming up. After reading those posts I sent you, I can't be happy about it. It's not 75k shiny new jobs leading people to better futures, working at the biggest company to grace this earth, providing boundless innovation for the good of humanity. Each one of them will just be a pawn to make sure Amazon is more woven into the fabric of the American economy and more people will rely on the incomes they dole out and it gives them leverage with the government to turn a blind eye to all the shady shit they did to get there. Too big to fail.⁴~~

~~Tell us we have to work hard to make it but read about [someone's] company getting to use the company they are planning on buying as leverage for the loan from the bank to buy the company, before they sell everything they can out from under the company and give them the debt they took out to buy them in the first place to force them into bankruptcy. Like how can someone tell me I have to be okay with making 70k a year (for the sake of argument) when they can take out loans from a bank to buy a company and use the company they're buying as collateral and give the debt to the company so they never have to repay it.~~

⁴ I left these crossed out parts to help show where my indignation was born from.

????????

~~Then "mr. ex. Hedge fund vice president" uses complex financial mechanisms and his insider knowledge of the finance scene to make the biggest company the world has ever seen because he was able to get big players within the finance world working together. They literally found a money printing machine. Short the competition into the ground and bust them out, pump the proceeds into Amazon stock, inflate the share price to ridiculous levels, huge paper valuation~~
~~==== huge access to easy capital ==== rinse and repeat until there is no real competition left.~~
Just the big players.

We have to strive our whole lives to try to get an allowance from the people who have created the allowance and deemed it a good thing. Everything society has told me up until now has been false, it has painted a different picture than reality. The allowance they give out is almost certainly no different and only goes to further the status quo.

Maybe this is what they always meant when they said money is the root of all evil and I just never realized. But this is fucked up shit. I can't believe that we are doing this as a nation. Heaven forbid I be in a position to be thinking about having a kid. I can't even fathom having to make the choice of whether or not to seriously consider bringing another being into this world to literally be sacrificed at birth. Taken from the womb and slaughtered, right in front of us - whether it's immediately apparent or not.

#america



The Shallows and Silences of Real Life

I shared some news I had seen about the escapades of hedge funds with my dad a bit ago, cheekily adding that it would be hilarious if they were true. That is, hilarious for every reason except that which hilarity is typically prescribed.

My dad responded a couple hours later, *"I hope you aren't surprised, [the] world is all about fleecing the common worker. I just ignore it all and keep trying to enjoy what I have."*

I didn't find his response hilarious at all unfortunately.

I didn't respond immediately, I typed a short message up but then tucked my phone away till later. Later turned out to be the next morning and the more I kept thinking about his response, the more indignant I became. How could he see the pain of the worker and maintain that stance? How could he stand to be devalued in such a way?

I feel the need to make a note here, my dad has, at least by society's standards, a great job and enjoys what he does. He is paid well for it as well which is an added bonus. However, it is still a job, and that makes him a worker—regardless of how comfortable his job allows him, or his loved ones, to be.

~~This devaluing of the worker is universal; so even though my dad makes plenty of money and is well compensated for his work by the corporation that employs him, he is devalued by the very nature of being a worker as we have defined it within our society. More on that later.~~

As I was sitting up in bed staring at my phone, I told him that I didn't know. I was shaking my head as I typed it—I found his response to be intoxicating, I was confused how he could stand to not be indignant. The thing that he should very possibly be the most indignant about was somehow evading his sight—his very definition in society was by his own, unprompted, admission, that of a sheep—or at the very least if we don't wish to grasp for unintended meaning, that of someone who is taken advantage of.

I struggled to find where to start.

I had, about a week ago, tried "writing it down" to explain what I was saying about the business of "quarter machines" to a friend of mine (the very explanation you saw on previous pages) and couldn't help but feel that quarter machines, and the clear value they provide, were inextricably intertwined with the worker and their plight that was currently staring me in the face.

So maybe, in a way, Quarter Machines was the real start.

However, the line of thought that will lead to our eventual destination started with thinking about jobs and wages—and how so often the wages you receive for your job are completely

disconnected from the value you are providing to society through your job. As an avid *Magic: the Gathering* player, I'm constantly on the lookout for value, in, and out of the game. So to me, this "looking for the value in something" was quite natural and quite necessary. Whenever you are building a deck for the game, you have to constantly weigh the pros and cons of each card you include, and how many of each of them you include, and all the cards you did not include, and why you didn't include them. For some cards this is completely obvious, and their non-inclusion is so clear that no thought needed to be wasted on the decision. For other cards though, this is much harder, and the desire to discern the value a certain card possesses becomes much more pronounced and laborious. The more I kept looking for the value that our jobs provide, the more evident it became that for the worker, the main benefit was existing within society. I thought this was an odd thing to have as your main value proposition for some action when society is built to further the same action. The more I thought down this path, uncomfortable contradictions between where society has said our value lies and where it truly lies kept coming up and I have seemingly been faced with harsh truths about the very nature of things.

I say seemingly because, while I'm confident in my thoughts, I'm under no illusion that I am not particularly well positioned to share these truths with much weight. Nor is it lost on me that it is fairly ridiculous to have the notion that how I am seeing things is correct when the whole of everyone and everything I know has said otherwise. So, with at least the thought of humility squarely in mind, I hope you join me in my search for this value.

The first issue we come across is that if the majority of a worker's value does not lie in their job, that missing value does not cease to exist. We have several options as to its whereabouts, the missing value could lie in the job and I could be terribly incorrect about everything. I think this is a bit far fetched though, and everything herein goes to repudiate this notion. It could lie in the wages - there is some merit to this. Workers use their wages to buy themselves necessities and extravagances they would have otherwise not been able to purchase. There is value here, but not most of it. If you remove what we know about the worker from the equation, that they have a job and are paid for it, would the worker still have value? I think the answer to this question is obviously, "yes," so we have to keep looking. There being some value in the wages is a clue, I think. It points towards the truth that our ability to spend this money is where our value lies, our need to spend this money to sustain ourselves is close to our true value. If merely spending the money is where our value is, that value can be separated from the money entirely and tied down to our innate capacity and need to consume.

The next issue that arises from this deduction is that we are taught that the majority of the workers' value lies in the job. Our entire system sells the job as the ticket to a good and fulfilling life. However, the value that lies in the job pales in comparison to the value the worker provides by merely existing with the capacity to create value. In propagating the notion that the workers' value lies outside themselves and they have no value innately, we will continue to build our system on false foundations. This is an extremely important point.

We now have a couple notions. One, that the workers' value lies in their need to consume and, two, that we are taught our value lies elsewhere. Now, if these things are true, and I think they are, I urge you to be indignant about it. If they are true we are left with either a) our system thinks it is right and is not, or b) knows it is not right but is telling us that it is. Neither of which are comforting and both of which are cause for concern.

Now, currently being concerned individuals who lack comfort, we can begin to look at this innate value the worker possesses and try to decide if it is, in fact, providing value and if it is, who, if anyone, is receiving benefits of the value being provided. On the first question, is the innate value of the worker, their capacity to create value through their necessary consumption, providing value? I think the answer to this is an unequivocal "Yes!" Is our entire society not structured in such a way as to facilitate the extraction of this value? From the very moment we enter existence our necessary action of consuming to sustain ourselves is used to create opportunity for profit by putting a price on the supplies necessary for existence.

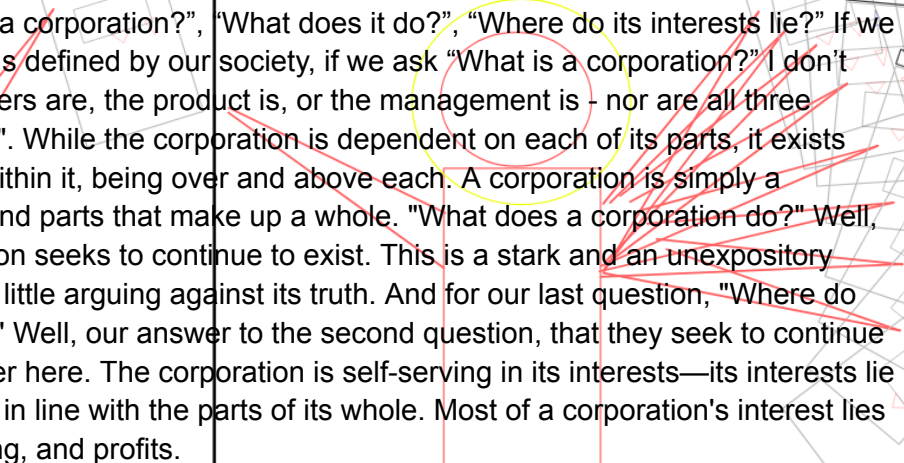
As for where the benefits of our accumulated value end up, I started with looking at the worker. However, it is fairly easy to rule the worker out as the recipient of the value they provide through consumption. Our capacity and need to consume is what creates the profit potential companies have in the first place. So by that fact, the very framework of our society exists to extract the value out of, what is to it, our most valuable asset - our need to consume - and turn it into profits. The majority of our value ends up resting in these profits.

So now we have that the worker's value lies outside of their job, that it instead lies in their capacity to consume and create value, and that they are not the recipients of the value provided from their capacity to create value, instead that value is resting in profits. We will explore who is the holder of those profits shortly.

For now, we have an odd situation where we are raised to work a job, a job that disregards most of our value, but does still enable us to realize the majority of our value through providing money with which to enable consumption, and in turn, provide value to society. It is interesting that we have to be enabled to realize our innate value. It might lead you to think that it might not be innate. However, I think that is incorrect. In making sure that a job is necessary for our value to be realized, our framework has forced unwarranted value on the job and tried to strip the worker of innate value.

Something that has no innate value is much cheaper than something that has innate value.

Now if profits from our value exist, where are they? The answer, I think, is with corporations. It's correct to be quite broad here but also specific. While corporations cover a wide arrangement of organizations, they are all quite the same at the end of the day. The differences between them are our own creations rather than actual differences between what a corporation is and something that is actually a corporation but is called by a different name. With that notion in mind, that we have things in our society that are the same thing by natural definition, but have different names and textbook definitions, we should continue looking at corporations. We have

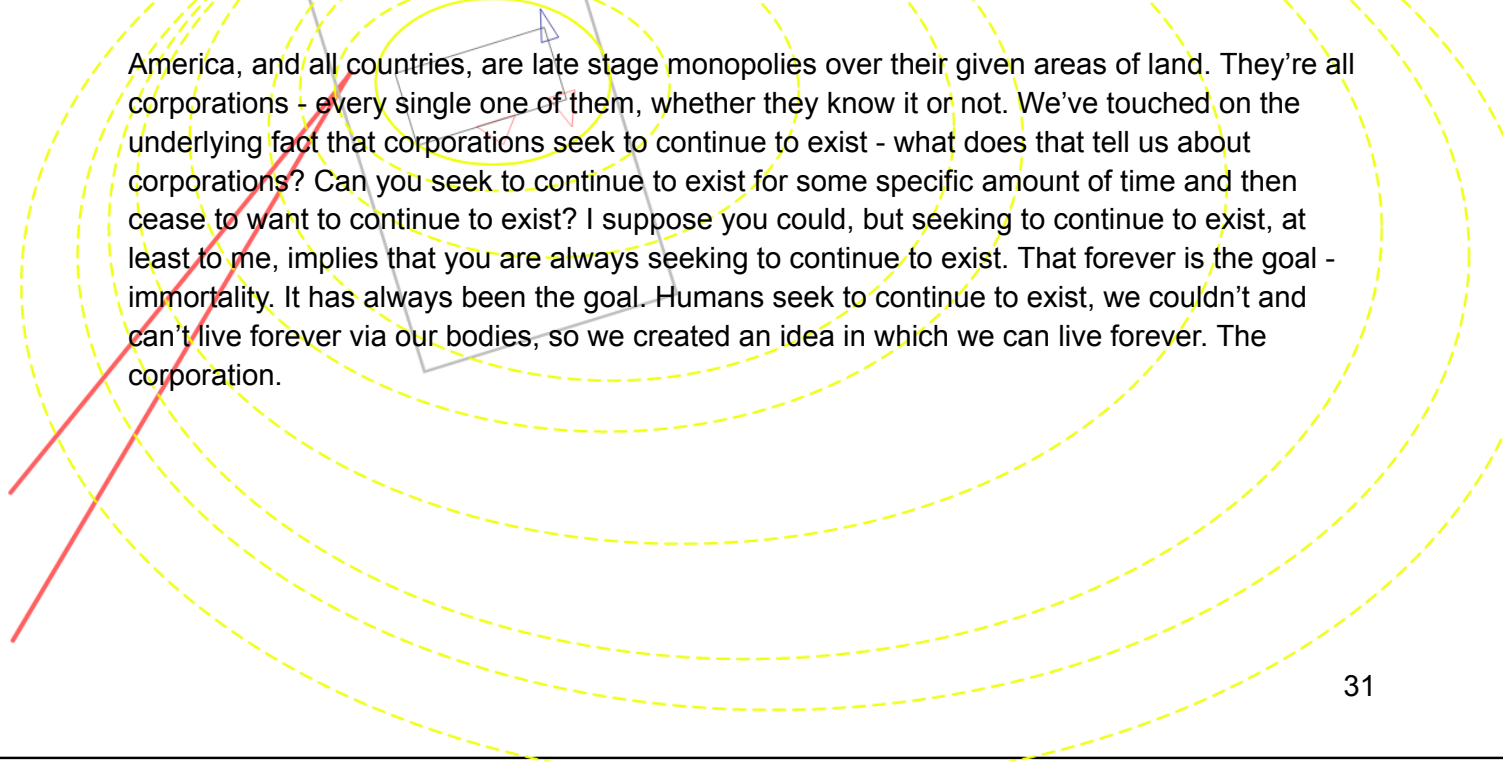


to ask ourselves, "What is a corporation?", "What does it do?", "Where do its interests lie?" If we think about the corporations defined by our society, if we ask "What is a corporation?" I don't think we can say, the workers are, the product is, or the management is - nor are all three combined "the corporation". While the corporation is dependent on each of its parts, it exists containing all of its parts within it, being over and above each. A corporation is simply a framework that exists around parts that make up a whole. "What does a corporation do?" Well, at its very root, a corporation seeks to continue to exist. This is a stark and an unexpository answer, but I think there is little arguing against its truth. And for our last question, "Where do corporations' interests lie?" Well, our answer to the second question, that they seek to continue existing, hints at the answer here. The corporation is self-serving in its interests—its interests lie above and not necessarily in line with the parts of its whole. Most of a corporation's interest lies with the product, advertising, and profits.

By this account, we work jobs to earn money, money that enables us to provide value through necessary consumption, that then enables profits, and these profits sit with corporations. And corporations, broadly defined, are frameworks that exist around parts that make up a whole, that seek to continue to exist, and whose interests of product, advertising, and profits, lie above and not necessarily aligned with the parts of its whole.

From here it is necessary to start looking further at corporations and profits together and try to discern if there is any one place where most of our value has accumulated. However, it is hard to find any one corporation within America that holds most of these profits. There are many enormous corporations that hold a large amount of the profits from our value, but none holds so

much that they are majority holders. This seems a little odd considering how structured our society is to funnel the worker into the job to feed their need to consume. You would think that with something so structured to extract the value out of the worker in pursuit of profits those profits would eventually, obviously, inescapably, be accumulated — right? Right. They obviously have been, just not in a corporation in America. The profits extracted from our need to consume lie with America itself.



America, and all countries, are late stage monopolies over their given areas of land. They're all corporations - every single one of them, whether they know it or not. We've touched on the underlying fact that corporations seek to continue to exist - what does that tell us about corporations? Can you seek to continue to exist for some specific amount of time and then cease to want to continue to exist? I suppose you could, but seeking to continue to exist, at least to me, implies that you are always seeking to continue to exist. That forever is the goal - immortality. It has always been the goal. Humans seek to continue to exist, we couldn't and can't live forever via our bodies, so we created an idea in which we can live forever. The corporation.



Corporation-Nation

My friend agrees with me up to a point. He says, "I think that the option to exist without working in society should be available." And I agree with him that our society has produced good and shouldn't be done away with. After here though, our paths start to diverge. A Universal Basic Income is, at the very least, a talking point among liberal leaning America right now. And, while this is essentially what I would have for each person, I think we are going about it incorrectly on multiple fronts. First, we are giving incorrect reasons for creating the Universal Basic Income - reasons that continue to obfuscate truth. Second, we are ignoring that a Universal Basic Income doesn't need to be law - paying for work already is law. Third, mischaracterizing like things to be different by defining them as such in a book doesn't mean they are, in fact, different.

On the first front I claim incorrect reasons. They are incorrect reasons because they are every reason except that which is the true reason—that our value doesn't lie where the framework has told us it does (whether by their own fault or not). In not owning this truth we are maintaining to build our country on falsehood, where we will continue to be trapped by thinking of things by how they are defined rather than how things are.

While this stands on the first point wholly, I'm confident in my stance. So, if you take it as fact that our true value to society is in our need to consume to sustain ourselves and not die, in creating a framework that that gives us the ability—no, *demands* we use *our* ability, to create profit through this need to consume, *our consumption is work* and where America sees our value. You cannot work for no wages, unpaid labor is against the law. In trying to define new laws and new reasons for why things are, we are maintaining the untruths and overdefining that led to the very imbalance we are trying to rectify with said laws!

Which leads us here, like things, defined differently, are still like! Corporations existed before we defined them in our textbooks, so what were they before we recklessly decided to write it down? A corporation is a framework that facilitates the value extraction of the parts of the whole and has its own interests not necessarily aligned with the parts of its whole, but whose main interests lie with product, value extraction, and advertising. It doesn't matter that America is the one corporation over all the other corporations in America, it is still a corporation. It doesn't matter that America's product is people—that gives no cause to call it a non-corporation. What a corporation was selling has never mattered in defining whether it was a corporation, just the market it was in.

I like the term city-state, I think a more apt way to think of it is the corporation-city-state. We can go further in either direction, person-family-village-corporation-city-state-nation could be the title we give the end-game corporation of our day - but that's a mouthful. The market these corporation-nations are in is people. In owning that they are both a corporation whose product is people, and over all the other corporations within its framework, America is suddenly in the position to lay the groundwork for *all* corporations by simply setting moral rules for itself. Rules it is obligated to set by the very nature of its position. Rules that are true for one corporation are

true for all of them—regardless if we can see those truths defined in our laws and regardless of whether we are calling them corporations.

We think of America's interest as in lying with the corporations-of-corporation, but honestly, that is so incredibly short-sighted. In laying with the corporations-of-corporations and continuing to bend to the will of their customers rather than looking towards their product, the short-term gains will pale in comparison to the eternity of non-existence that will surely be wrought by our continued path.

Seeing what is right and trying to define it into being within a framework that is wholly against its rightness is hard. Not cutting to the heart of the matter will continue to obfuscate why it is necessary and what led to it being necessary and will ensure we continue to struggle endlessly with similar problems in the future.

It isn't the nature of its position in the fact that it is the corporation-nation, it is the nature of its position in the fact that it is a corporation whose product is people. All corporations are bound to interact with people in the same way because of how people are, not because of how corporations are.

I think it's interesting because he's seeing the issues and trying to think about how to fix them within our current framework.

Gabriel Friedman of the Financial Post posed this question to ex-Blackrock CFO Tariq Fancy, *"One of your baseline conclusions is companies are set up to make profits, and so asking companies to be good citizens doesn't work?"*

Fancy responded, *"...The challenge is that when profit and purpose don't overlap, and when maximizing profit can mean something that is not good for society, whether it's polluting, underpaying or exploiting workers, then those are the kind of systemic issues that only government can adjust the rules to solve."*

He's missing it though. He sees the issue, and sees who has to solve it, but fails to correctly identify why the government has to solve it. He thinks that because corporations within a corporation-nation incentive is profit they will race to the bottom and cut corners and do wrong by humans and the environment, and so because of this the government has to regulate to stop that.

"One of your baseline conclusions is companies are set up to make profits, and so asking companies to be good citizens doesn't work?"

The corporation-nation is seeking to make profits too, because it is a corporation, and its product is its citizens, there is a corporation whose profit incentive lines up with being a good

citizen. That is why the corporation-nation has to regulate. It is in the corporation-nation's best interest for its citizens to be treated in a manner that the very nature of being a human demands that they be treated — if they are not it will lead to decreased profits in the long run. No matter how great the increased short term gains are, they will always pale in comparison to the ability to not make profits because the corporation-nation fails to keep existing.

If you can't correctly identify your incentives and instead think you have other incentives or other reasons for doing something you're really going to struggle — it means you're misidentifying your incentives and because you think your incentives are something you're also probably making policy based on what you think those incentives are. Misidentification of your incentives is so dangerous because of this.

Reframing nations as the corporation-nations they always have been basically fixes everything. It's why I have tried to go about my argument how I have — I think it's absolutely imperative — and not reframing will only lead to further struggle even if we 'fix' some of the problems within our current framework.

A lot of what you were saying rests on the how. I don't think the 'how' really matters all that much right now. You first have to identify why something needs to be changed, talking about the how takes the conversation away from the why and if you don't go through the why I think you will arrive at the wrong conclusions in your how. The why has absolutely nothing to do with corporations and everything to do with people. People have to be compensated for their need to consume having been sold because of how people are. You cannot be sold and maintain your humanity if you are not compensated for having been sold. It doesn't matter that someone might consume more or less than you, all that matters is that you and they were both sold and you both received no compensation for having been so and that you are human. It doesn't matter if a corporation sells an ipad and doesn't pay the ipad because it is a fucking ipad and doesn't need to be compensated for being a product. YOU ARE A HUMAN THOUGH. The nature of the product demands that it is paid for having been sold—it is time-slavery otherwise.

This is part of why I don't start with the UBI. People have a notion of where the UBI comes from and why it should be there and those notions have nothing to do with my reasoning. I think my reasoning is the true reason a UBI is necessary.

Corporation-of-Self

Others have noted the human need to trade giving rise to the economies of their time, or the human need to produce in other times; but currently, it is the human need to consume that is key to understanding our economy. Our necessary need to consume, if put in a framework that allows for profits, creates the opportunity for profit. Money is nothing more than time, our time, priced relative to our need to consume. We are born into this world with one universally shared resource, time. You are valuable — you are born into this world with the very thing our money represents.

Why does it represent this? Because the one thing we as humans have been trying to do since the moment we, as a species, entered existence, is grapple with death while we are faced with the impossibility of such beautiful life in our here and now. So what did we do? We, without realizing it, and probably at the same time while realizing it, constructed an immortality machine—the corporation. It's this thing that is above and around our-self. It's an idea, it's our frame of reference for eternity, it's something you can give time to, it's something that can exist on that time it has been given. It isn't you, but it's all of you that, at present time, can exist after you have gone. That is the corporation.

Economies rise because of this corporation we have constructed around ourselves. This desire to continue to exist and all having one shared resource to start with has allowed frameworks to be built around these facts and use our one shared resource as the basis for a currency. By this thought, vast accumulations of wealth boil down to vast accumulations of time—work, effort, entire lives, entire generations, entire peoples. Our need to consume and our desire to exist for longer periods of time led us to congregate—those congregations turned into what we see today. Nations are nothing more than the largest corporations we, as a species, have managed to construct as of yet. The largest accumulations of time.

Why does this matter? Because the corporation is an idea that arose from the human desire to live forever and was constructed around ourselves with the aim to achieve that goal. It is in the corporation-nation's best interest to allow for that corporation-of-self to flourish because allowing for the corporation-of-self to grow should allow for the corporation-nation to grow in the same manner a corporation-of-corporation (one that you or I might be familiar with today) might be seen to help a corporation-nation grow in present-day. It is in human nature to desire to continue to exist. Repressing the corporation-of-self will always in the long run hurt the corporation-nation that contains whatever corporations-of-self are being repressed because if given enough time the human desire to live forever will cause the corporation-nation to cease to exist in some manner.

The framework we have built is set up in such a way that the time we are born into this world with is given towards ever larger corporations until it ultimately reaches the corporation-nation. Corporation-nations are corporations set up in such a way that they exploit the time of the humans entering into existence on the plot of land they have set up on. The humans entering

into existence on their land and into frameworks that allow for the profit of time lets this time accumulate and sustain the corporation-nation's continued existence.

It has been suggested before that we're not being paid the full value for our labor, and this is accurate, but it's not exactly the full story. The jobs we work within society as we know them are what we are paid for currently. That is all well and good, the corporations-of-corporation paying us are doing right by the law. However every human born into existence within a corporation-nation is a worker the moment they enter into existence because we have always had to work to live. Our necessary working to live is exploited labor by the corporation-nation because the service it sells to corporations-of-corporation within its borders is our necessary work to maintain existence and need to consume that then creates the potential for profit and we are not paid for this labor.

Exploitation of labor will lead to great short-term profits, but if given enough time exploitation will lead to non-existence for the corporation as people will eventually rebel against it. The corporation-of-self's desire to live forever will, on long enough time scales, win out over a single corporation-nation trying to live forever. It is not in the exploited person's best interest in their quest to grow their corporation-of-self for it to be exploited in the growth of someone else's so the best way for any corporation-nation, or any corporation, to achieve immortality, is through letting the corporations-of-self that exist within them to flourish. The best way to make money is to let everyone make money — we have found the answer to that already, our corporation-nation is inarguably the richest corporation we have ever seen. It turns out we're really good at not wanting to die! Our desire to literally not die turns into work to maintain our existence, that work is exploited labor used by the corporation-nations of today to reap profits in time taken from their population - to sustain itself it takes your very time. The best way to achieve immortality is to give everyone time, not take it. Corporation-nations need to pay the worker for their labor to finally end slavery. They need to provide the worker with enough pay over the course of the worker's life to sustain the worker's existence. It is in the best interest of the corporation-nation to do this. Growth of the corporation-of-self's within a corporation-nation will lead to increased long-term existence because the corporation-nation is only as strong as all the corporations within it and providing the funds necessary for survival within a corporation-nation that is set up in a manner that allows for time to be extracted from the beings who happen enter into existence there will allow for more opportunity for greater growth of the corporations-of-self and less likelihood of cessation of existence for the corporation-nation.

Each of us are keen observers of the world, we have the capacity to observe, hold those observations within our mind and label them, give them a framework, communicate those observations via other frameworks, wrought them into being with our words and actions. We see when things are wrong, even if we can't exactly put to words why they are wrong, if given enough time someone will find the words, so you're better off wroughting a system that gives no

cause to find words to wrought to its detriment. Each person, each corporation, only adding to the thought of what a corporation can be, a new facet of *human*.

Representation⁵ is our country's stock, the citizens are the shareholders, our work is our need to consume, our value lies in this need—the framework sells it. We are not getting paid for it having been sold. America is out for profit, America has issued stock, we model our corporations after what we have seen to be the biggest aggregators of wealth in the land. Corporations as we know them are born from the state because the state wrought them in its own image. Is this not the truth of the matter? The real truth?

If how things are set up says something about the underlying machinations of our world, our framework says that the best way to make money is to let everyone make money. Money is time and the corporation-nations are trying to achieve immortality. I posit that this also means that the best way to achieve immortality is to give everyone time. Give everyone money. Allow for the growth of the corporation-of-self by maximizing everyone's convenience and eliminating the need to work-to-live via the accumulated wealth of time. Doing this will achieve the immortality of the corporation-nation. Continuing to exist is our deepest want as a species, allowing the corporation-of-selves within your corporation-nation to grow will create the wealth of time necessary for immortality. It is in everyone's best interest to let everyone else around them live in a manner that allows them to live forever because in doing so you make sure that you have the greatest chance of living forever. Living forever is just an idea right now, our bodies cannot. That doesn't mean it doesn't exist as a possibility though, we have made sure it does, we have invented the mechanism to do so—the corporation.

⁵ I originally had money here, the first person I was sharing my essay with, an old government professor of mine, crossed it out and put "representation" and I went and changed it lol. I still err more towards money I think though, but it also really doesn't particularly matter.

Corporation-of-Language

Corporations are frameworks that exist around parts that make up a whole. Language as a corporation has tried to reduce our ability to make sounds to their most fundamental parts and tie meaning to those parts. Each letter carries its weight by trying to reduce the ability for us to produce some sound to the simplest possible terms. It is in the best interest of the letter to reduce some sound down to some aspect of the human mouth that produces that sound in an efficient manner so that it is more likely to win out over the long course of time as the way to produce said sound and thus maintain existing. Reducing the letters to these sounds makes sense as being in the best interest of the corporation-of-language because allowing for the corporation-of-letters to grow their corporations-of-self and find the fundamental structure that allowed them to arise as the sounds that refer to our letters, allows for the easiest preservation of language. This is because the easiest preservation of language happens when your language is easy to use and the words are easy to form. Allowing corporations to grow within your corporation is the best way to grow your corporation.

Or,

Corporations are frameworks that exist around parts that make up a whole. Language, as a corporation, has tried to reduce our ability to make sounds to their most fundamental parts and tie meaning to those parts.

Each letter reduces the ability for us to produce some sound to the simplest possible terms. It is in the best interest of the letter to refer to some sound that the human mouth is able to produce. It would be ridiculous if it referred to some sound that we cannot produce. This might seem obvious, but it's important to note that we are a parameter. How we are has defined how our language is. The language, if it were a free thinking entity, would find it had a wildly suboptimal time in attempting to maintain its existence if it were using letters that referred to sounds that we cannot make. For instance, what if "R" referred to a gong sound for some reason? I don't know. Maybe we'd all carry gongs. But I'm inclined to think rather, we'd just bail on "R," or at least that idea of "R." The point is, we're not forcing "R" to be something it isn't, that it can't be, because that would be ridiculous and not good for "R." But "R" isn't the only victim here, we are as well, because we suffer for "R" not referring to some sound we make. It's not useful for our ability to communicate.

It is, "Allowing corporations to grow within your corporation is the best way to grow your corporation." Not, "Making corporations conform to the idea of what you want them to be even when what you want them to be isn't actually good for all involved is the best way to grow your corporation."

Even if the language *wanted* "R" to refer to a gong sound, it would be making the choice that is suboptimal for all parties, including itself. And, this remains true even if it thinks that it is the optimal choice, because given that we know corporations are seeking to continue to exist, and having a letter in your language that refers to a gong sound will specifically harm that seeking to

continue to exist, we can say that the language isn't acting in such a way that respects the incentives it should have by nature of being a corporation.

Letters built on the reduction of our most fundamental sounds, words built from those sounds, words that we try to use to define our reality, reality that we use to try to grow the corporation of those words, to grow the idea of those sounds. Sounds that we use to pass on the corporation-of-self down to our children, to pass on the corporation-of-family, to pass on the corporation-of-village, to pass on the corporation. The corporateness of our species is how we have coped with the stark reality of our impending death.

I can say the word 'house' to you and you immediately know what I'm talking about. House is a corporation that has been formed in such a way that is conducive to its own continued existence. It is a broad, defining word, that can hold many different types of houses, each a corporation in their own right. It is a corporation that is conducive to its own existence because every type of house that can possibly exist will fall under the idea of 'house' regardless of if we have defined it yet because we have set up the word house in such a way that we can add more, different types of houses to it without ever detracting from the idea of 'house', only adding. If I make a new type of house and try to add it to the corporation of houses, give it a new word, the 'Ridiculous-house', I can!

Someone wrought house.

Someone wrought language.

As a corporation, language is conducive to its own continued existence because it is a corporation that is capable of producing any corporation. The best way to ensure the immortality of a corporation is setting it up in such a way that it is conducive for the most corporations to exist within it. Each corporation is a framework that exists to contain an idea that then can be conveyed to someone else who can witness that idea.

My ridiculous-house adds a new facet of house, adding to the thought of what a house can be, and ensuring the continued existence of the framework of house as it has been handed to us. The ridiculous-house also ensures the immortality of the language, adding a new facet of house to the language, incorporating it within that framework. If my ridiculous-house becomes the go-to house, the language will be better off for having contained it than if it didn't, as if it didn't, then the language isn't being used to describe some thing, and so ridiculous-house wouldn't be bearing witness to the immortality of that language with its own immortality, not helping ensure the continued existence of that language.

I, the being who wrought ridiculous-house, should wrought it in such a way that it can be language-like, that is, capable of holding other corporations. If someone comes along later and wrougths ridiculous-fast-house that builds on my ridiculous-house, my ridiculous-houses' continued existence is more ensured because I have corporations under it that also seek to continue existing, ensuring the continued existence of the corporations above them by continuing to bear witness to them by their own existence. My ridiculous-house is incentivized to facilitate the immortality of all the houses under it to ensure its own continued existence, and I am incentivized to design it in such a way that it can facilitate their immortality, because I am the framework that wrought it. Regardless if I'm attached to it in any way, the ridiculous house was born from my mind and I incorporated it, the framework of our immortal language is now witnessing me. That you that can be witnessed forever, immortalized within the framework, ensuring the continued immortality of the framework.

The Incorporate Body

We're all trying to live forever.

How do I tell people? How do I get through? I'm distraught.

If we exist from the moment we are born as a part of the machine, because from the moment we are born we are essentially taught to be the machine, existing without pay in a capitalistic economy is unpaid labor.

Or as a friend of mine rephrased it to, *"Our need to consume goods and services to maintain our existence creates profit potential for businesses. Which is in itself a service."*

They can't tell us it's a grand experiment and also tell us it can't change and this is the way it has to be. It was literally designed to be able to change.

The worker is getting paid, pitifully and begrudgingly, but they are getting paid for work. They are not being compensated for the role they are required to play in society though through almost no choice of their own. We are birthed into this against our will, given no say how things are, and we are being taken advantage of and being told we aren't, that the jobs are for our own good—any job, not just the shit ones.

I see the value our system has provided, but we are being gaslighted. We are being told that the value is in what we know, what we can bring to a company. That is false! The worker's value first lies in being able to provide someone else, everyone else, value. That value isn't being accounted for!

Don't rob us of our humanity again and suggest that we could simply not participate. The framework makes sure that if you do not exist within it you are less than human. It is the framework that is rotten, not one another. Compensate the worker for their real value, the majority of their value: existing within the framework that was thrust upon them from the moment they entered this world. Existing as ones with the potential to create value.

Public companies that pay dividends exist. A system where every public company is required to sell x% of its stock straight to the government at its IPO price, and that stock would be required to give dividends, seems interesting. All stocks would go into a single fund and every citizen could be given a stake at birth and their stake retired when they die. An ever fluctuating % of the pie, based on how many people are alive paying out dividends for the role they play in the big machine that is America. Something like this is what I think is required to compensate the worker for their role. If we have no choice but to be birthed into the machine we've constructed, I

feel like we should at least be birthed into it with a stake in it of some sort. There has to be some compensation for the role we are required to play.

For all its flaws, America is still beautiful in a way. Anyone can make a corporation and reap the reward of easy access to workers the framework has provided. In turn cities, states, and finally America will reap rewards from them. But America, we are working for you, you are the framework and you are cruel to your workers. You are not compensating us for our value and you are telling us you are. The society we are birthed into cannot be compensation for us being value creators. We cannot be value creators without the society there in the first place so it only exists to facilitate us being value creators. If it exists to make us value creators before we can even choose whether we want to, us existing with the capacity to be made into value creators is in itself valuable and must be compensated for.

America, pay your workers! Even if it means raising prices on your customers, the corporations!

America, pay your workers! Recognize them for their value!

Workers, you are worth more than your wages! Your wages are for your work! Most of your value lies in being a value creator, your job is being a worker first! We are value creators within the framework that is America from the moment we enter it to the moment we leave! Existing without pay in a capitalistic society is unpaid labor! Workers demand your pay!

It is in America's best interest to keep their assets orderly, safe, and filed! Entertained and happy! The society that has been built around us exists to facilitate making us value creators and generating more profit. The thing that exists to make us into value creators cannot be compensation for being a value creator! And you cannot make the only option to retain your humanity be to work to exist. Existing *is* work in a capitalistic society. The worker is entitled to compensation for their work! Existing without pay is unpaid labor! To exist as a human you must create value because the framework demands it! To give us the choice between humanity and being subhuman is to give us an unfair choice! The game is rigged if there is only one choice! Workers, realize your true value is in your ability to create value through your need to consume and demand your pay!

I think America as a state is a corporation. Earlier I talked about corporations turning other corporations into quarter machines for steady profit and to relieve themselves of some hard work. Well for America, and every other nation, corporations amplify the value creating potential of their product—our need to consume—and they do so with minimal effort from America itself. In creating a framework that is ripe for corporations-of-corporation to exist, America creates wild amplification of our value creating potential and in turn their ability to show profits. Maybe they're not profits in the strictest sense that you or I think of them—but they are increases to gdp and numbers on a balance sheet and increased share prices—and all these things increase access to capital. What if the state doesn't have the right to charge the wage earners in it? It seems

ridiculous to profit off of them and then charge them for it too. What if the wage earners are their product and because of that, should be compensated rather than charged? What if it isn't so strictly clear that life in society is in our best interest and rather it might be in the interest of the people who are profiting the most from our blind following of it? Maybe for it to be in our best interest, our value creation should be compensated rather than us being told our value lies in our jobs. The issue I have is they have taught us one thing and the complete opposite is true. Hard work is what they taught us is good because they needed a machine – you don't just teach untruths for no reason. Our society is structured to make the most money in the laziest way possible for the people who make most of it. That is through the concentration of our hard work and the amplification of our need to consume being dispersed poorly. If we are taught that hard work and jobs are our ticket to a 'good future', while the elite are living comparative fairy tales through neither mechanism...you have to start to wonder why they sold the mechanism and where our real value lies if it's not in the job, right?

The accumulation of wealth is the accumulation of time and corporations are us as a species grasping for immortality.

The universal basic income works because suddenly your workers are being paid!

Think of all the wealth you can generate by paying the worker for having sold them — wealth born from their innate value of having existed and needing to consume. We have been tasked with consuming, so let us! Restore the humanity you have stripped us of and make the cycle whole! Pay the worker!

Be birthed, consume, generate profits through your consumption, fucking get paid, live, learn, grow, desire, find work, be free, be content, be corporate, be *you*, become immortal. The cycle—a circle finally—of the human-family-community-corporation-city-state-nation-language-species, lumbering forward.

A Short Map of Corporations Woven Through Our Species

Corporations are frameworks around ideas, we see them every day. Some of the corporations I have seen in my initial thinking are as follows:

Corporation-of-self - this is the first corporation. It's our frame of reference for eternity. It's us placing ourselves on the timeline of forever. It's how we have coped with the stark reality of impending death staring us in the face. Each corporation that follows is modeled after this corporation and I think each is ultimately born from a singular corporation-of-self starting point.

Corporation-of-family - The best way for a corporation to continue to exist is to allow other corporations to exist within it. Hence the family. This is our first corporation, I have no idea if it exists before our corporation-of-self, but it is definitely our first corporation we encounter outside of ourselves. It heavily shapes our corporation-of-self because other corporations-of-self seek to continue to exist in the corporations around them.

Corporation-of-"village" - The best way for a corporation to continue to exist is to allow other corporations to exist within it. Hence the village. The ever larger corporations-of-family that manage to coexist together formed the corporation-of-village. The corporation-of-village serves a vital role in building a very personal *community* of corporations-of-self that get to choose to coexist together and alongside one another.

Corporation-of-city - The best way for a corporation to continue to exist is to allow other corporations to exist within it. Hence the city. Many corporation-of-villages make up the corporation-of-city. Just like before, the corporation-of-city serves a vital role in building up the corporations-of-villages that make it up. Each corporation is advertising their capacities to the corporations that make it up in order to better and grow the corporation doing the advertising.

Corporation-of-corporation - The best way for a corporation to continue to exist is to allow other corporations to exist within it. Hence the corporation as we know it today. I don't think there is anything wrong with the corporation-of-corporation. However, there will be a reckoning of thought in their relation to the corporations-of-self that make them up. You're an immortal idea that intimately interacts with and shapes the corporations-of-self that enter you. You're trying to live forever. It is in your best interest that corporations-of-self enter you and grace you with their presence. Grace you with the presence of beings who can preserve your idea in their corporations-of-self and bear witness to your immortality. Beings who can also become immortal witnessing your immortality is in your best interest because it helps ensure your immortality! Thus we should have corporation-of-corporations in our time that exist on witnessing the immortality of other corporations - then becoming immortal.

Corporation-of-state - The best way for a corporation to continue to exist is to allow other corporations to exist within it. Hence the state. Many corporation-of-cities make up the corporation-of-state. It's in the states best interest to have many corporation-of-cities making it up because while the corporation-of-state can live off of just one corporation-of-city, it's all the

eggs in one basket so to speak. If your immortality depends on corporations existing within your corporation-state, multiple cities within that state would ensure more villages which would ensure more families which would ensure more people — would ensure more corporations.

Corporation-of-nation - The best way for a corporation to continue to exist is to allow other corporations to exist within it. Hence the nation. A multitude of corporations! An immortal idea that, I think, is currently misguided in its approach to immortality. Creating a currency and having it represent time and accumulating a lot of it and using that accumulated time on arms and defense and whatever have you is all well and good, it is a rational conclusion to the line of thought that someone might come along and snuff out your immortality. However, you will cease to exist in your current form if you continue to repress the corporations-of-self that make you up, that give reason for your immortality! What good is anything less than immortal to something striving to be immortal? Have you no forethought? Where do your incentives lie? Is it not in your best interest to find them? You are an immortal idea that is uniquely in the position to lay the groundwork for how immortal ideas are to act towards mortal beings - mortal beings that are each an immortal idea that can give witness to your immortality and become immortal themselves, further cementing your immortality! Immortal ideas should behave towards mortal beings who are capable of immortality in a manner that is most conducive to them achieving that immortality. Them achieving immortality is the best way possible for you to achieve immortality. That is your incentive. Need you no more?

Corporation-of-language - The best way for a corporation to continue to exist is to allow other corporations to exist within it. Hence the language. The best way to construct an immortal corporation is to allow other corporations to exist within it. Corporations-of-sounds that are corporate because they exist in corporations-of-selves and are passed on to other corporations-of-self to become corporate in their minds. To go on and incorporate the world around them into immortal ideas that we can pass on! To give an idea words is to incorporate it into our world.

Corporation-of-species - The best way for a corporation to continue to exist is to allow other corporations to exist within it. Hence the species and us finding our corporation-of-self and passing it on.

The best way to continue the species is to pass on the corporation, to pass on the idea that we can exist for eternity—anything less is less than immortal and what use is our immortal corporation if we cease to exist to carry it on? We are burdened with every corporation that came before us—every single one of them. Who will carry them for eternity if we fail to? What will we say to their immortality? What will we say to the immortality of all that fail to come after us? Immortality isn't something to take lightly. It might not be the immortality that you expected, but you are immortal—you have a place on the timeline of forever! Why? Because you can see it, and that is all it takes.

To you who are stewards of some corporation, to you who sit on some board of directors, you are stewards of an immortal idea! You are entrusted with realizing its incentives and carrying

those out! Anything less is an offense to its immortality. It's an offense to your immortality! Anything less than immortal is contemplating the cessation of existence for every corporation that was depending on the corporation you're stewarding for immortality! Do you see the gravity of your position? Do you see why you have to behave in such a way that strengthens the corporations around you? You are dealing with their immortality! Preserving their immortality will cement your immortality more than selfish action ever could.

There are humans that came before me that have written about similar things, that tried to find the words to put to the page the perspective they saw. They saw parts of it—to me their perspective was clouded in certain ways and in other ways crystal clear. Maybe I am no different, maybe I'm still blinded by where I stand and unable to see the truly big picture. I don't know. One thing is for certain though, this isn't the last we've heard of the corporation. More will come. More has to come! We have become corporate!

Postface

At some point in the past, the power dynamic was flipped. It is time to flip it back.

It was *easier* to make systems that ignore inconvenient parameters. *Easier* to make systems that don't reach for being correct. To borrow something I learned from Magic, this is lazy design. Your easier is harder for me. I do not work hard within bad systems to make up for the faults of the system. I am someone who fixes systems. The flipping of the original power dynamic has enabled lazy design for long enough. It is time to get back to the root - to the human. Ideas do not belong at the place they currently hold, they are a floor for us to stand on, not a weight on our backs - a ceiling above our heads.

I am here to flip it back.

I am here to give you a floor—*the* floor.

I am here to point at what correct *is*.

Let everyone *live*. Let them *be* what is correct for them. Eliminate the necessity of bending to what is correct for *you*. Front the bill.

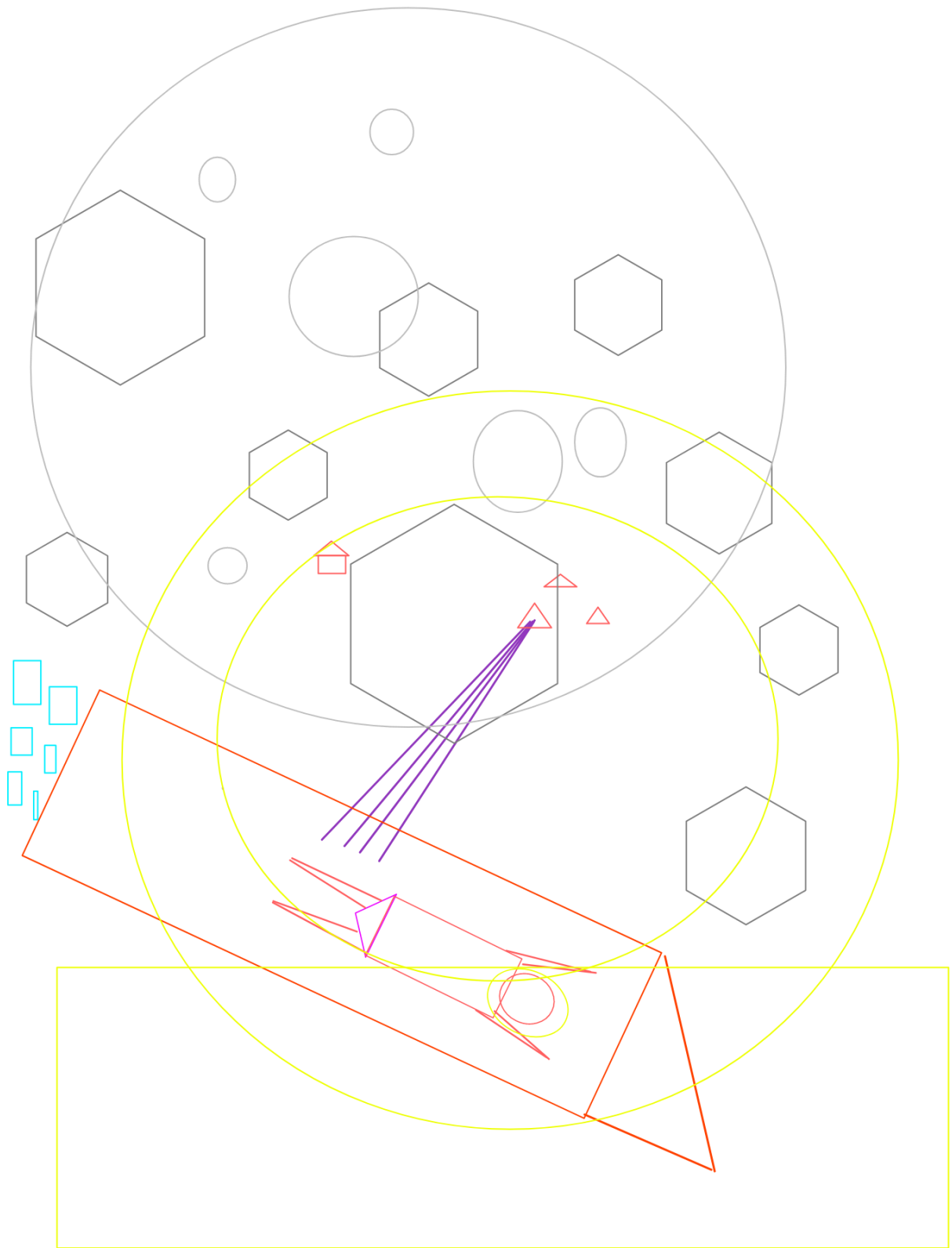
It won't matter if some humans do not give you a return on your investment. Some will give you a return that makes up for the lack of return elsewhere, and most will give a return to what has helped them be them. It is how humans are. We seek to continue to exist within the frameworks around us and within the frameworks we create. Show the human good frameworks that are capable of existing by merits of themselves and not through forcing the humans hand by making them contribute to some framework because the true option to not does not meaningfully exist.

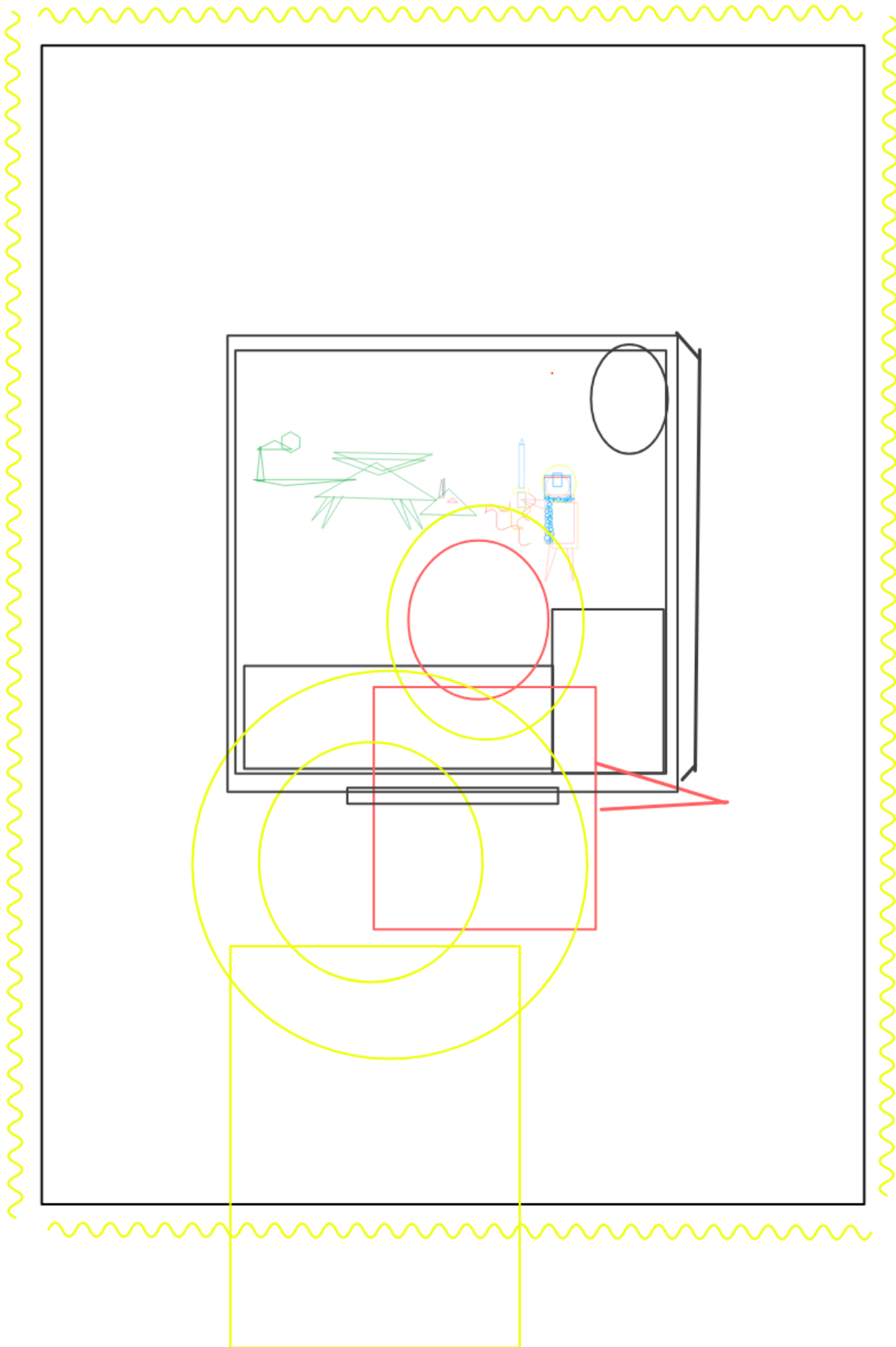
Parameters that have enabled ideas at the expense of humans have enabled corporations to exist that would not exist otherwise. We don't know what kinds of corporations can succeed within a framework that is more correct than ours. I'm not saying everything we have is bad - I'm saying we don't know what corporations that are operating within a more correct framework than what we have look like until we start giving them a more correct framework to operate within. Maybe we don't need some things. Maybe some things have assumed a form that they would not have if the parameters were different. Maybe it's time to give reason to adapt. Maybe it's time for the framework to adapt.

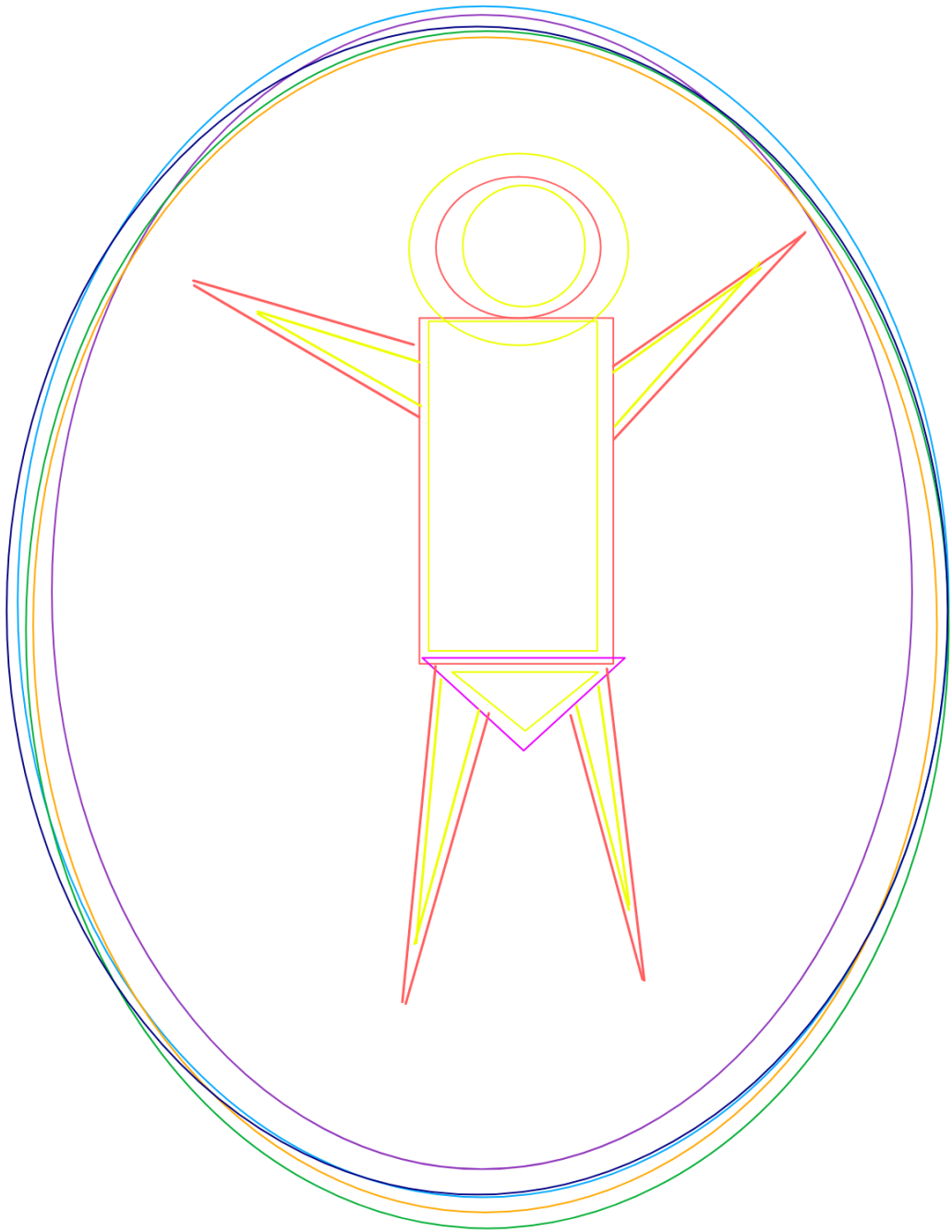
Charge your customers
Pay your workers

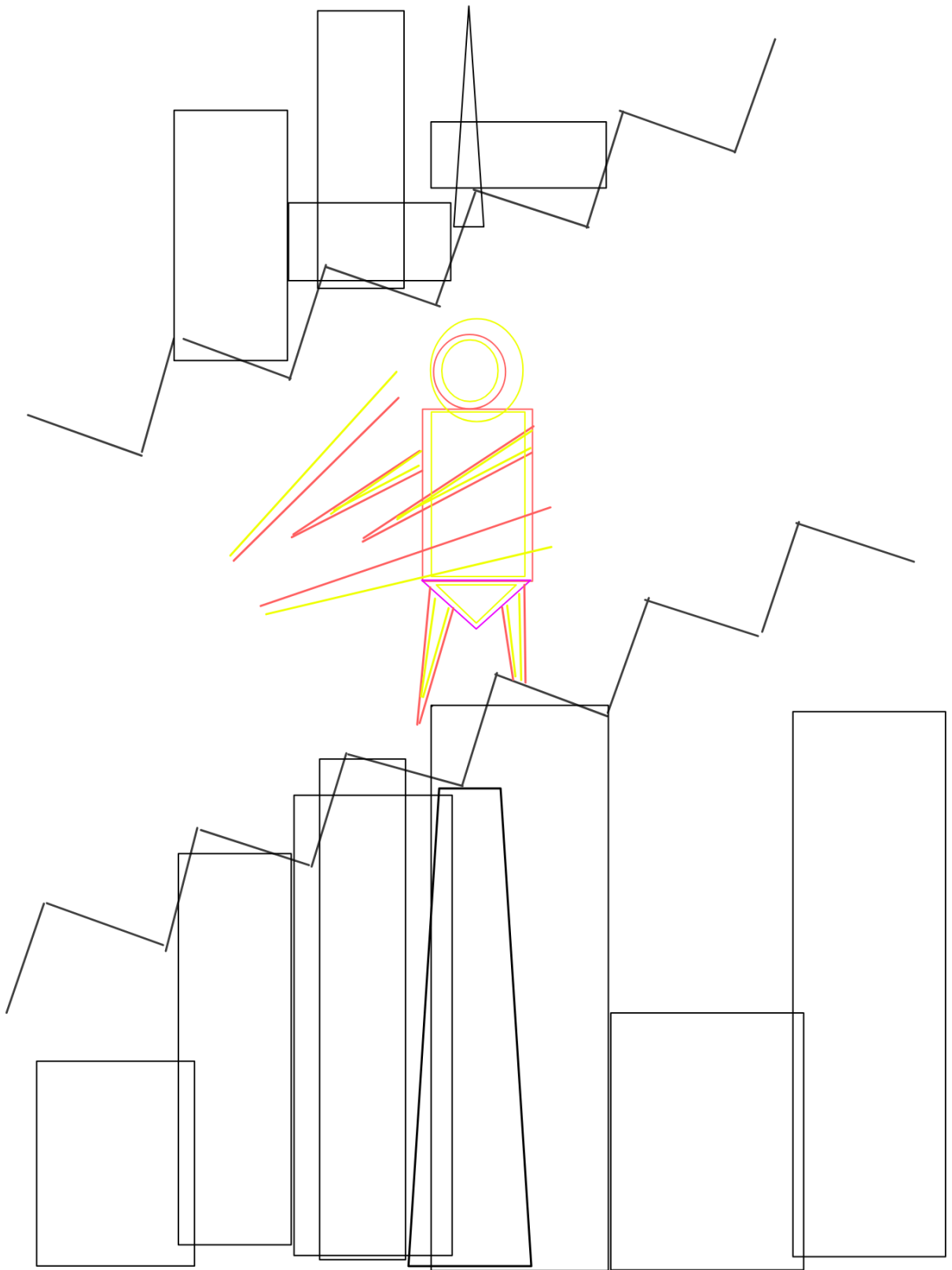
Enable the human

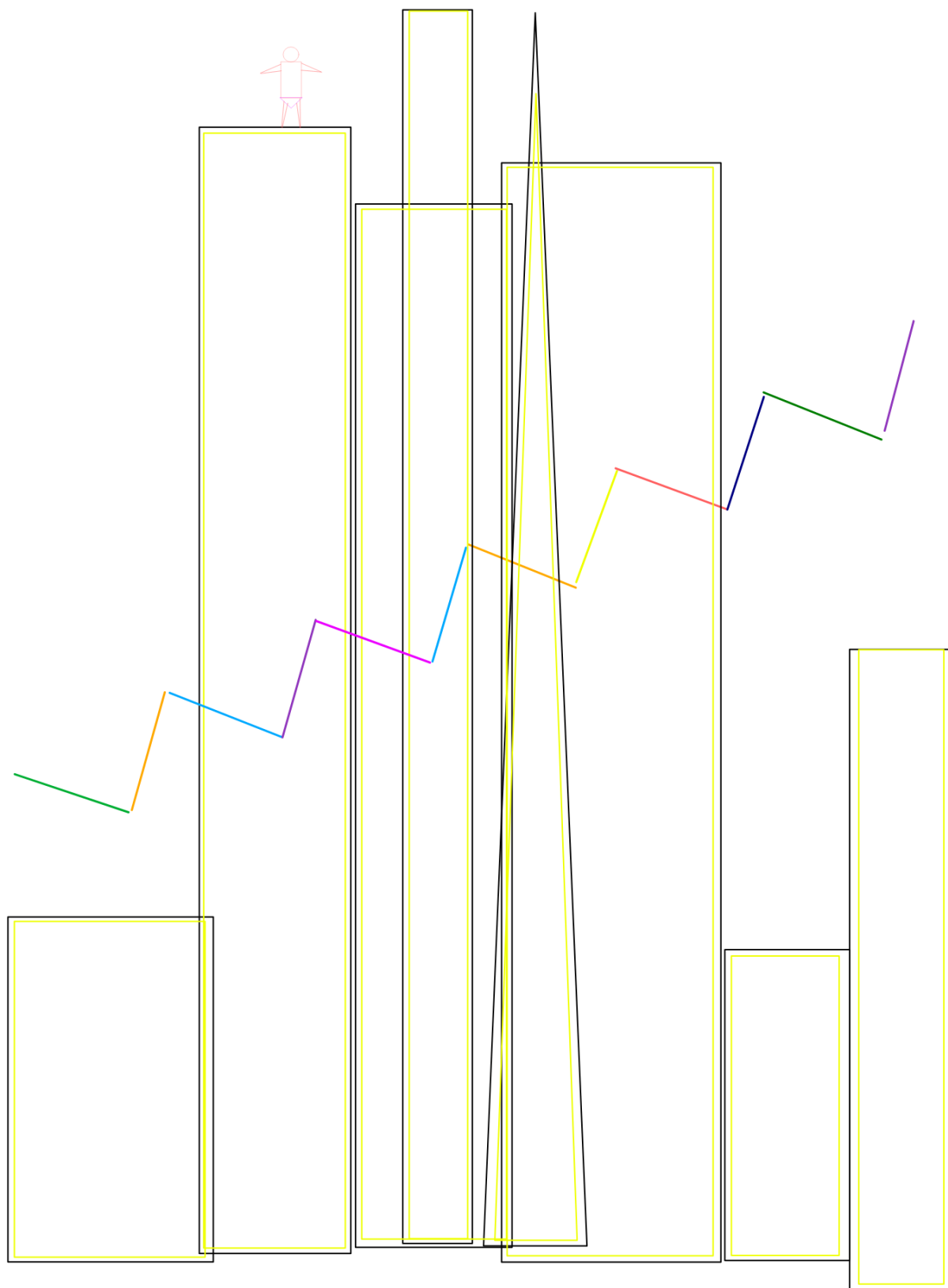
Make the Corporation-Nation into a Quarter Machine for everyone.

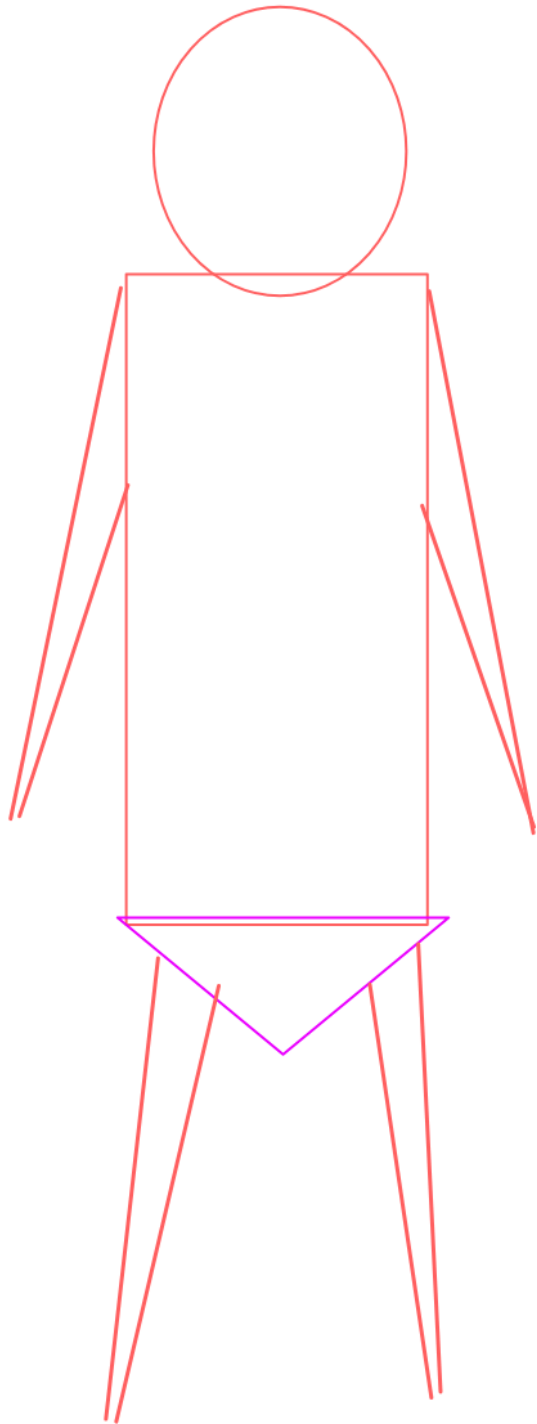












Epilogue

For a long while I was trying to not give credence to bad systems being good by what I get out of them through my participating in them. It is very frustrating to me that it makes itself look right, that it makes itself feel right, even when it isn't. It makes it hard to see why it is wrong.

I'm participating now, and enjoying the things I have been forced into doing — I'm happy and feel free, even though I'm explicitly not. It gets what it wants and I kinda get what I want, an imitation that is basically good enough.

Everyone doesn't get that though.

What we have is not a law of nature. It isn't "just how things are." It doesn't get to elevate itself to that level. It will always be that it was made to be how it is, and it will also always be that it can be unmade to be how it is.

Maybe this is what they always meant when they said _____.

(Do you wana build a snowman?)(Do you wana play a game man?)(Incorporate like indigestion.)(Forgive me Father, I have sinned.)(Are you a fish?)(Why don't you want to do that?)(I'm scratching at the foundation!)(I weep.)(I'm a cartographer!)(Freeze!)(Willing or unwilling, everyone is here.)(This work is a hammer!)(Knock knock, I am coming in.)(You can't stand there!)(You're a wizard, Harry.)(Silence!)(With thunderous proclamation I hurl you back to Earth!)(Let me look at you with my laser eyes!)(What spell?)(I've gone under!)(My heart breaks.)(Fuck! Where's my lighter?!)(You can't use bully incentives!)(Ah! I'm singed!)(No, you're missing it, that doesn't matter!)(The moves are forced.)(Jesus fucking Christ.)(I am steel reinforced. (There is rebar protruding from my anus.))(Maybe I should place some stars in this reality.)(Oh to fall from such a height!)(“Aadam,” moaned Eve, “Ohhh-h-h A-a-adam!”)(Corporations are moons. (They have no light of their own.))(A new dawn approaches!)(snowflakes x up)(The only thing you can do with everything is give it away.)(Btw)(Philosophers, assholes, the lot of 'em.)(All I am is a perspective.)(You're the one.)(How much can you fit in the spaces between the words?)(The universal is in the singularity!)(R)eality would go on without us. (r)eality cannot.)(Look out through their eyes!)(“Fly you fool!” he cried, “I can't!” he replied.)(Overcoding is murder.)(If this and this and this then that. If that then this and this and this.)(Prometheus! Cast the Worldspell!)(Make it right.)

The Universal Workers Fund

Dr. Indigo,

Congratulations on the successful birthing of your new child. As I'm sure you're aware, we at Universal Workers Fund would like to welcome you to open an account for them. Of course, there is no cost to do so, and no obligation to contribute anything to the fund yourself.

If you would like to proceed with opening an account please click [here](#).

The government was slacking so we took matters into our own hands to make the parameters more favorable to facilitate the adaptation we would like to see — blah blah...you've heard this before right? By workers, for workers, our mission is to provide a basic level of income for all individuals by using donated resources to make safe investments that provide consistent returns.

I'd list out some of our biggest contributors, but I'm sure you're familiar with most of them already!

Besides, you can always look at our hall of fame for donors [here](#) if you'd like. Or don't! They're contributing to everyone's success, no strings attached, either way.

Personally, I like to gaze at the jumble of names floating around on our [living wall](#). You, of course, can add yourself to it by donating literally any amount!

Anywho, congratulations again on the birthing!
Karll

(This was not an automated message, Karll would love a reply.)

—

Karll,

Thanks so much for reaching out. I've gone ahead and signed them up. I noticed on the website I could opt to have their share go back to the fund instead? Could you explain that some please?

Best,
Dr. Indigo

—

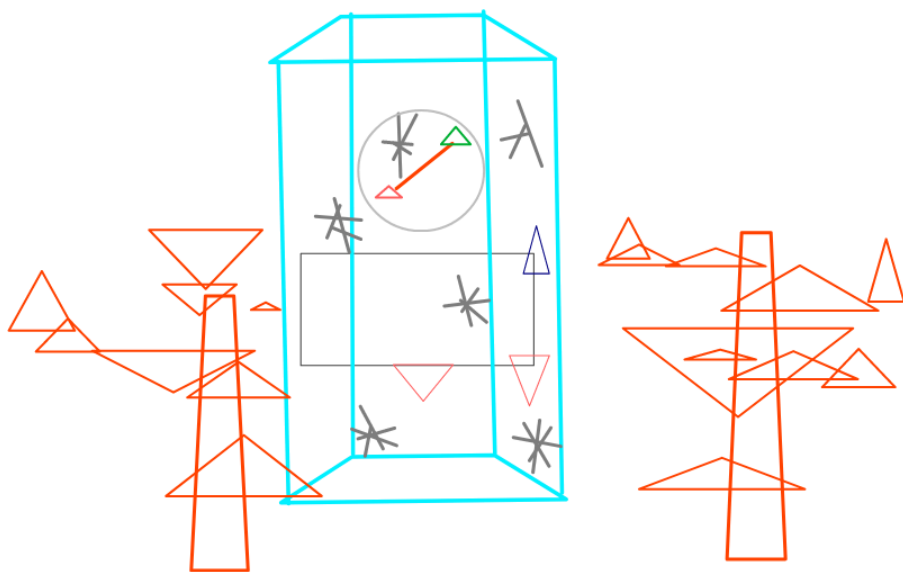
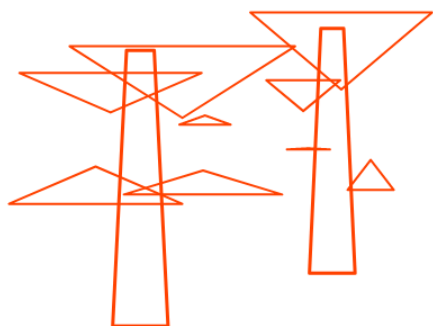
Dr. Indigo,

Yes of course! 84% of current account holders are actually putting their share back towards the fund currently! It's rather exciting, each contribution back is essentially a donation, so you get yourself added to the living wall automatically, and help grow the fund much faster! A lot of people don't necessarily need the amount of money we're able to provide to everyone as an equal share right now, but you have to start somewhere, and no sense in changing the rules now to be different than they will be later on!

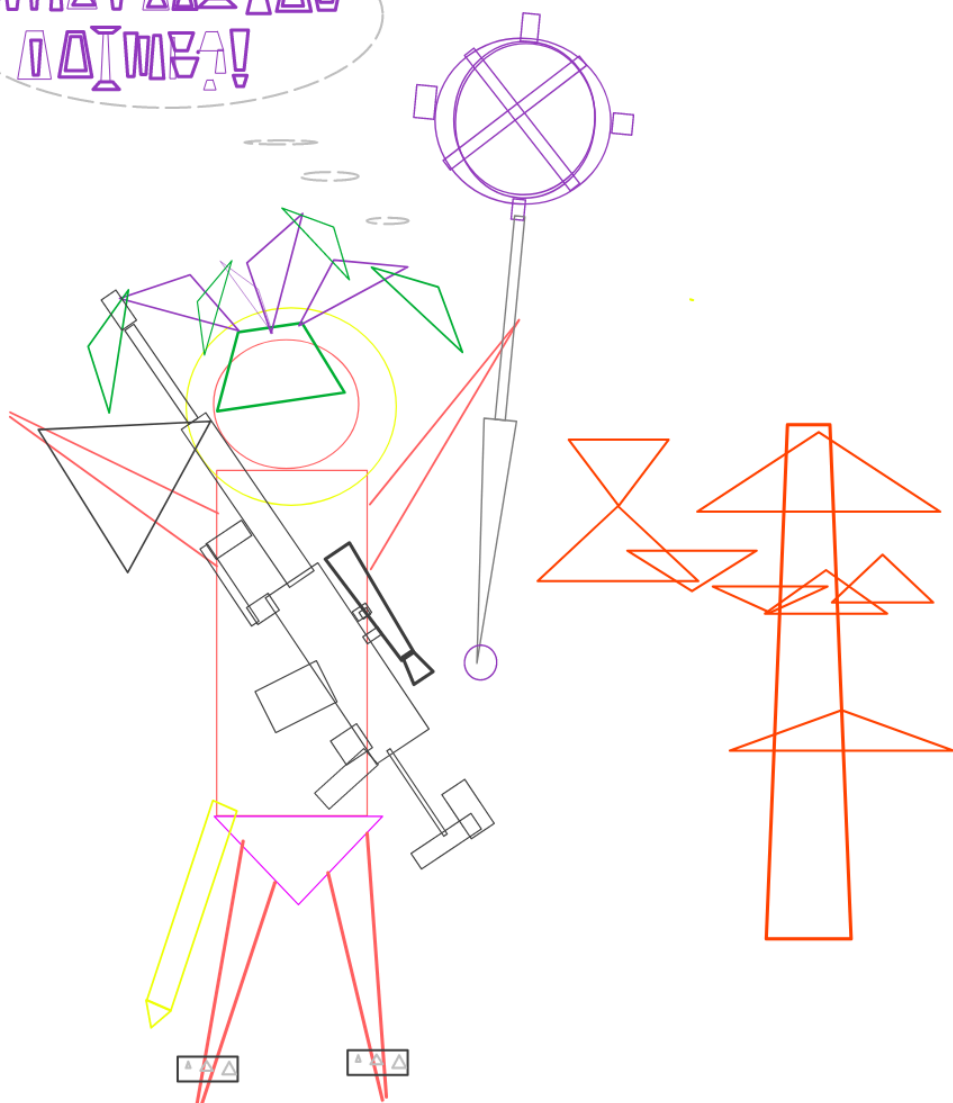
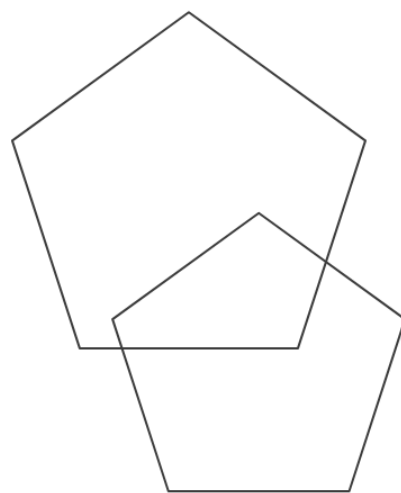
I personally still recommend leaving your child's account open to grow, even at the current rate of \$89.23 a month, that will still be a pretty amount by the time they can start deciding what they'd like to do with the money! And who knows what the current rate will be by then, with these mega corporations and their love of advertising...

I'm sure you'll make whatever decision is best though, given your own circumstances!
So glad I heard back!!
Cheers!
Karl

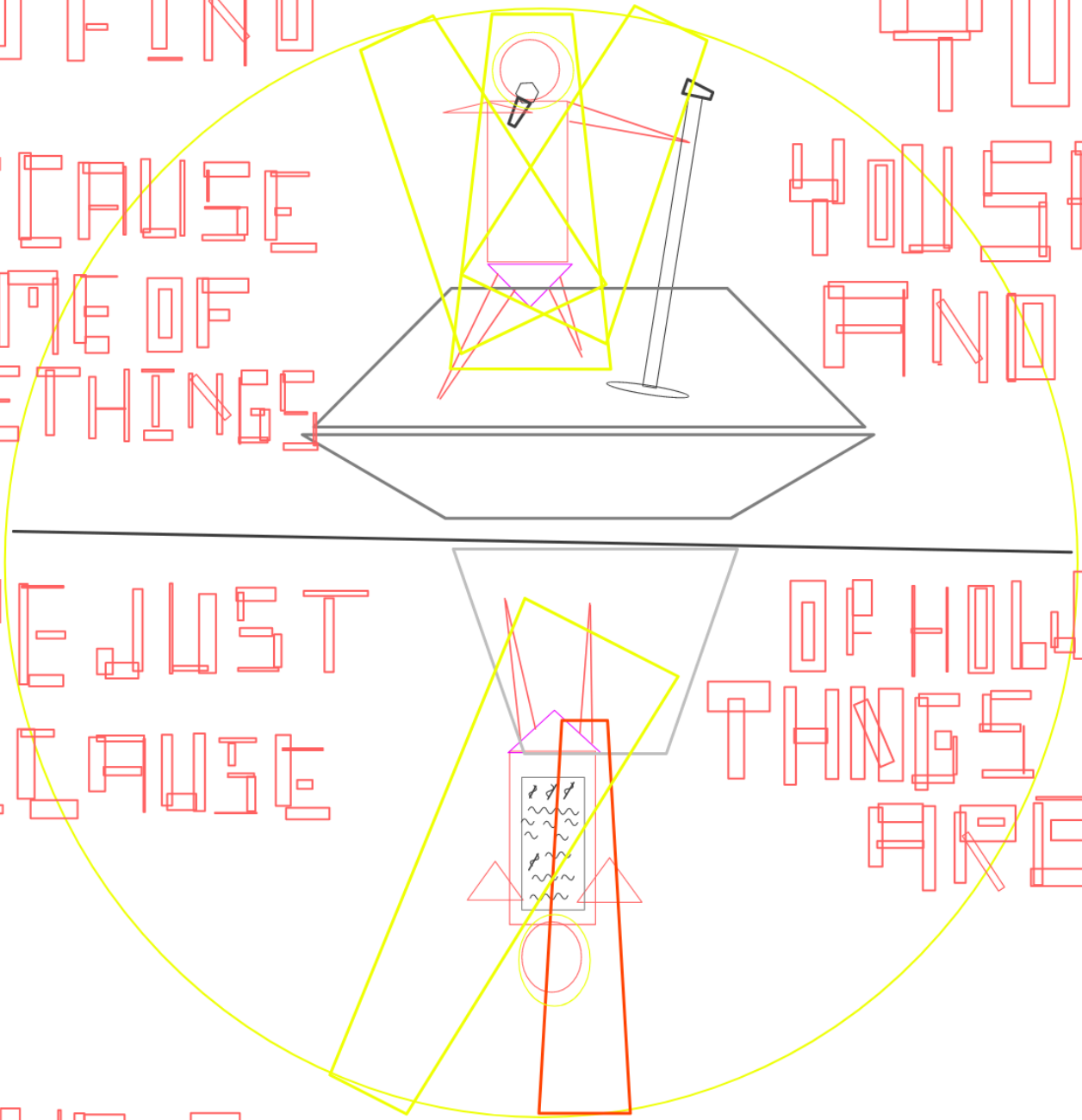
(This was not an automated message, Karl would love a reply.)



WHAT ARE YOU
DREAMING!

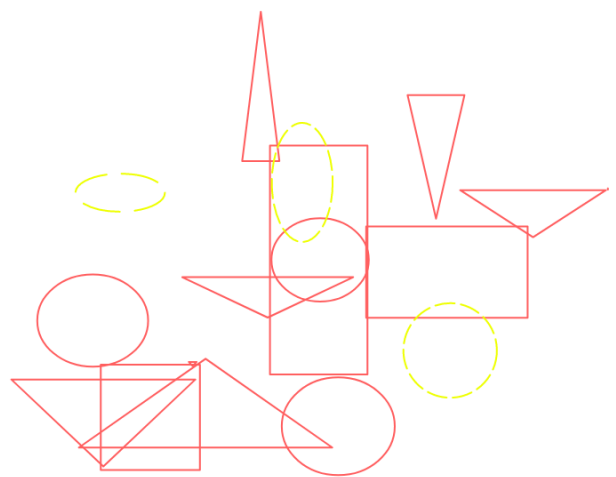


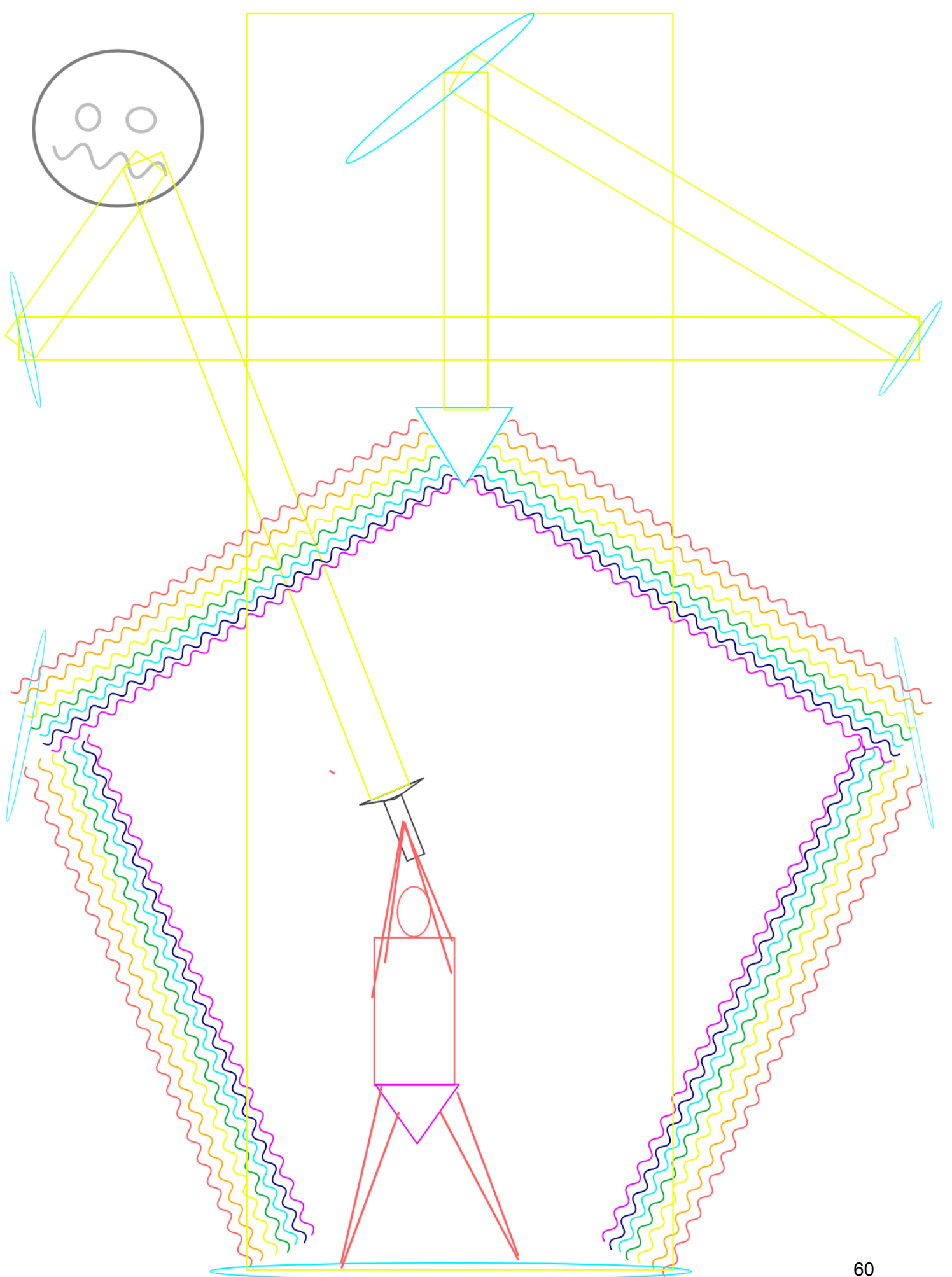
I'M GOING TO WAR WITH YOU.
TO FIND YOU
BECAUSE YOU SAY
SOME OF THE THINGS
AND OO
ARE JUST
BECAUSE OF HOW
THINGS ARE
AND I DON'T THINK THAT
IS AN ACCURATE
REFLECTION OF YOU!



Errr...

'tis but a flesh wound.....





THREE YEARS LATER...

HOW

“Wow these dudes are just describing reality. I can do that. Maybe if I do it well enough I can make a quarter machine...” Literally me. You know what’s a lot harder than describing reality? Reimagining how things can be. Though, while the latter is harder, the former is, I think, quite helpful in making what is harder, possible. It’s been about three years now. And I’ve been thinking about it and also not thinking about it at all. How does one think? I don’t even know. But three years later I have a solution, and you know, maybe that was all just processing time. Or maybe it wasn’t, who knows?

It’s all quite mixed up right now, isn’t it? Like we’ve mixed up life and the game we have made life to be. Separating life from the game, and using the game to enable life, would just be optimal. It would lead to sane situations, rather than insane ones. It would accurately mirror reality, a reality that gives me everything, and asks for nothing in return. Sure, maybe living is hard, and unfair, and absolutely wild, but there is a certain limitless possibility that mere existence brings, and that makes up for that. Existence doesn’t exploit the fact that I exist, it just tells me to do with it what I will. Our nation on the other hand, exploits the fact that I exist, and explicitly tells me that to maintain my existence in a reasonable manner within it, I must give it my time. It’s a dissonance that can and should be fixed. It should be fixed because the nation is a vessel for so many selves — so many people have given this structure their time, time they gave it in the hopes that the structure would last, and carry their time on, carry them on, so that what they helped build could be enjoyed by others after them. The only right thing to do is to keep making it so that the structure can keep lasting, to respect the time that people have given it. Anything less, or anything more, would be tragedy.

To this end, to separate life from the game, well it’s quite simple. Earlier I said you need to charge your customers, the corporations, and I have also said that people are corporations—well if it wasn’t explicit it is now. To fix how things are you just need to acknowledge that the game we are playing is a game of selves, or people, and we are playing this game as humans, and that the game is currently exploiting us as humans, in our necessary work to maintain our existence, to essentially force propagation of the game. You must end this exploitation and separate the two by having the nation tax all corporations, or selves, or people, and using a portion of that taxed income to pay for a Universal Basic Income for all humans. The human becomes an employee, a worker, in their capacity of merely existing and maintaining that existence. They are free to pursue their wildest hopes and dreams as a person within a nation that respects reality and doesn’t exploit the fact that they exist. They are free to not work if they need to, or want to. They are free to pursue work however they would like, to work on whatever they would like.

Is this not a higher freedom? A truly free market? Not one quietly held captive by the bully incentives currently in place? I think it is.

