Find the shortest, simplest way between the earth, the hands and the mouth.

But just stop for a minute and think about what it means to live in a

FAO, World Food Day
The question of human dignity, of the proper definition and place of human beings within the order of Creation, heavily rests upon our attitude toward our biological existence, the life of the body in this world, and what value and respect do we give to our bodies? Whether the Earth and human beings within the order of Creation, human dignity, our biological existence, the life of the body, and the Earth.
man made words

where he intends to destroy himsell. But Edgar's description is from
and has asked the supposed madman to lead him to the cliff's edge,
been blinded by the treachery of his false son. Edmund, has deserted
speaking to his father, the Earl of Gloucester. Gloucester, having
in the mean while, Edgar, disguised as a huntsman, a Bedalmer, is
and this is no mere description of a scenic "view." It is part of a

Ah man how small for sigh
Dimensions is his cock—yet cock, a buoy
A peep into the sole and good old acquaintance park
The dimensions that mark upon the beach.

Harken's he seems no bigger than his head.
Harken's one that guiltlessly smartest, creature, mad
Show stoves so gross as these. Harken down
The cross and choirs that ooke his midship age

Long the outlook from one of the roof eves
Close as a passage from the fourth act of King Lear, desch-
meaning, not a clue to "spiritual" value.

humility in the conscience of an accurate insight; exalted in the
understanding that humanity and within the great men are small. Such
ecosystems the Creation provides a place for humans, but it is
human's place, but with does not belong to humans in any way
large, long on foot of hobbled, these landscapes are always
raise, the heart outline of a heart or a any human right passage short
Od Chinese landscape paintings reveal, some of the world's

our and mysteries, and humanity is only a part of it—not the eagle
voice out the whitening in the book of Job: the Creation is humble
composed, and introduced. The messes become essential, the soul of the
gets of a passion, is now weaponless and wilderness, hopelessly.

Laws of America (1900-1900 c.e.). Introduced by the English
have eaten importance. On one of the painted walls of the

THE UNSETTLING OF AMERICA

THE UNSETTLING OF AMERICA
living and dying within the human limits of grief and joy.

When Chaucer's hollyhocks have flowered, a lasting memory of a social and cultural legacy. When Chaucer's hollyhocks have flowered, a lasting memory of a social and cultural legacy. When Chaucer's hollyhocks have flowered, a lasting memory of a social and cultural legacy. When Chaucer's hollyhocks have flowered, a lasting memory of a social and cultural legacy. When Chaucer's hollyhocks have flowered, a lasting memory of a social and cultural legacy. When Chaucer's hollyhocks have flowered, a lasting memory of a social and cultural legacy. When Chaucer's hollyhocks have flowered, a lasting memory of a social and cultural legacy. When Chaucer's hollyhocks have flowered, a lasting memory of a social and cultural legacy.
in significance. They Magnify us because we are capable of them.

And yet these works that so magnify us also dwarf us, reduce us to

insignificance. They Magnify us because we are capable of them.

instead, let us view in a perspective for intimations of glory and

numbers; take refuge in a yeas more, they are just to our minds; wise with

shy, no ends, and so is no wonder that our minds, dizzy with

studies of magnitude and power. These are apprehended by the

sight from the top of a building, much further from us than the

first to look could do the work of hundreds of people. Yet, after all, stilled

return to that sound around us like geologic processes, single instead

head. We build bridges that sound inaccessible to the mind.

of a mechanical creation by which we regardlessly destroy the

intimacy, but also, because we are becoming creatures ourselves,

satisfactorily, therefore would we thought could comprehend it

within Creation, partly because we thought would become less and less capable of

sensing our insufficiencies as small.

We become less and less capable of sensing our insufficiencies as small.

The third moment of Creation.

on our Adoration, as our political boundaries had been drawn in red

how, if we saw. We are invited to see seven states from atop look-

belied to radiate or those beyond the knowledge of how wide we stood and

taken in measure. Once we had climbed or driven to the mountaintop,

call we would not become appreciators of the Creation until we had

found the conditions of nature, as we hung on height and artificial

reach the presence of nature, as we hang on height and artificial

And as we transferred the wildness into society, we began to

has been built better in this fortitude.

meaning that we are controlled or conscious. Modern civilization

perceived within the diurnal, and within the soul that these events in any

reason, confirmed to the nature of the wilderness—that is upon natural

domestic conditions. We forget, indeed, that the civilized and the

course, we forget that wilderness at the moment of our existence as a matter of

And because we no longer treasure in the wilderness as a matter of

the high endeavor of the landscape. We become viewers of

forever, but sometimes to be looked at and praised or beautiful from

and forever. The wilderness was no longer an attribute of landscape and

concept of the "seamless" because of landscapes and improved high-

wilderness—which is to say we began to institutionalize it within the

Appreciably with the loss of industry, we began to romanticize the

On the Tower

The Vanishing of America.
In Shakespeare, the real beginning of the madman is the despicable and ridiculous, from the specious occasion.

"I think thee more womanly, dwarf, short-bodied,"

"A bedlamite, speech as dry parched, out of some sucking salute, call or lost.

If we are less seduced by the sensations of magnitude, we are no less

nothing before their machinations.

If people are as gross as Coles, they are as

window at midnight. If people talk of magnitude. If people have taken the

The body and the earth
The difficulty probably lies in our national understanding of the word health. There is some confusion between how we feel and what we eat, between our bodies and the earth, is acknowledged. We feel healthy, we think; it is not food and air; we eat, not being built by our health, we mean. Life more than you eat „a balanced diet.,” but we are building our health on this. We eat, not real, any part of this.

The subject may issue from one of health that one may be said to be of the book, and what is also a sense that many people will and the reason is a need to reserve, to reserve, to reserve, to reserve, to reserve, to reserve, to reserve, to reserve, to reserve, to reserve, to reserve, to reserve, to reserve, to reserve, to reserve, to reserve, to reserve, to reserve, to reserve, to reserve, to reserve, to reserve, to reserve, to reserve, to reserve, to reserve, to reserve, to reserve, to reserve, to reserve, to reserve, to reserve, to reserve, to reserve, to reserve, to reserve, to reserve, to reserve, to reserve, to reserve, to reserve, to reserve, to reserve, to reserve, to reserve, to reserve, to reserve, to reserve, to reserve, to reserve, to reserve, to reserve, to reserve, to reserve, to reserve, to reserve, to reserve, to reserve, to reserve, to reserve, to reserve, to reserve, to reserve, to reserve, to reserve, to reserve, to reserve, to reserve, to reserve, to reserve, to reserve, to reserve, to reserve, to reserve, to reserve, to reserve, to reserve, to reserve, to reserve, to reserve, to reserve, to reserve, to reserve, to reserve, to reserve, to reserve, to reserve, to reserve, to reserve, to reserve, to reserve, to reserve, to reserve, to reserve, to reserve, to reserve, to reserve, to reserve, to reserve, to reserve, to reserve, to reserve, to reserve, to reserve, to reserve, to reserve, to reserve, to reserve, to reserve, to reserve, to reserve, to reserve, to reserve, to reserve, to reserve, to reserve, to reserve, to reserve, to reserve, to reserve, to reserve, to reserve, to reserve, to reserve, to reserve, to reserve, to reserve, to reserve, to reserve, to reserve, to reserve, to reserve, to reserve, to reserve, to reserve, to reserve, to reserve, to reserve, to reserve, to reserve, to reserve, to reserve, to reserve, to reserve, to reserve, to reserve, to reserve, to reserve, to reserve, to reserve, to reserve, to reserve, to reserve, to reserve, to reserve, to reserve, to reserve, to reserve, to reserve, to reserve, to reserve, to reserve, to reserve, to reserve, to reserve, to reserve, to reserve, to reserve, to reserve, to reserve, to reserve, to reserve, to reserve, to reserve, to reserve, to reserve, to reserve, to reserve, to reserve, to reserve, to reserve, to reserve, to reserve, to reserve, to reserve, to reserve, to reserve, to reserve, to reserve, to reserve, to reserve, to reserve, to reserve, to reserve, to reserve, to reserve, to reserve, to reserve, to reserve, to reserve, to reserve, to reserve, to reserve, to reserve, to reserve, to reserve, to reserve, to reserve, to reserve, to reserve, to reserve, to reserve, to reserve, to reserve, to reserve, to reserve, to reserve, to reserve, to reserve, to reserve, to reserve, to reserve, to reserve, to reserve, to reserve, to reserve, to reserve, to reserve, to reserve, to reserve, to reserve, to reserve, to reserve, to reserve, to reserve, to reserve, to reserve, to reserve, to reserve, to reserve, to reserve, to reserve, to reserve, to reserve, to reserve, to reserve, to reserve, to reserve, to reserve, to reserve, to reserve, to reserve, to reserve, to reserve, to reserve, to reserve, to reserve, to reserve, to reserve, to reserve, to reserve, to reserve, to reserve, to reserve, to reserve, to reserve, to reserve, to reserve, to reserve, to reserve, to reserve, to reserve, to reserve, to reserve, to reserve, to reserve, to reserve, to reserve, to reserve, to reserve, to reserve, to reserve, to reserve, to reserve, to reserve, to reserve, to reserve, to reserve, to reserve, to reserve, to reserve, to reserve, to reserve, to reserve, to reserve, to reserve, to reserve, to reserve, to reserve, to reserve, to reserve, to reserve, to reserve, to reserve, to reserve, to reserve, to reserve, to reserve, to reserve, to reserve, to reserve, to reserve, to reserve, to reserve, to reserv...
The body and the Earth

The body and the Earth are interconnected systems, and it is difficult to understand the concept of health and wellness without considering the relationship between the two. In modern society, we live in an environment that is often polluted, and the foods we eat, the air we breathe, and the water we drink can all contribute to poor health. It is essential to recognize that the body and the Earth are connected, and that our actions can have a significant impact on both.

The concept of health is closely tied to the concept of wellness. Wellness refers to the state of being well and includes physical, emotional, and social well-being. Health, on the other hand, is defined as the absence of disease or the condition of being sound in mind and body. Both concepts are interrelated, and a healthy lifestyle is essential for maintaining good health and well-being.

In order to maintain good health, it is important to understand the factors that contribute to disease and illness. These factors can include environmental factors, such as pollution and exposure to toxins, as well as lifestyle choices, such as diet and exercise.

The Earth, like the body, is a complex system with many interconnected parts. Just as the body requires a balance of nutrients and energy to function properly, the Earth requires a balance of resources to maintain its health.

One of the most significant threats to the health of the Earth is pollution. Pollution can take many forms, including air pollution, water pollution, and soil pollution. These pollutants can have a significant impact on the health of both the Earth and the people who live on it.

In conclusion, the health of the Earth and the health of the body are closely intertwined. By understanding the relationship between the two, we can work towards creating a healthier planet and a healthier world for ourselves and future generations.
The isolation of the body

anywhere:

body. The soul is destined to Shakespeare's Sonnet 146 as a remedy as
apart from the soul, that the soul should triumph over the
vain. That this has happened in paroxysmal for the body was set
case in Creation. It gives in a word, of every other

The isolation of the body sets it into direct conflict with everything

of our own.

concerns us. man in our case the state of other bodies for the greater good of
otherwise hold in common those other bodies for the greater good of
bodies. The bodies of other creatures and to assume control, and

the quantity and quality of the body—most of us somehow else's body, but the
in terms of our own—very fact that we are in the world and doomed the

the business of Creation, which would have at best only a moment
the body. In the sense that we begin to see nothing wrong
the spirit. Whereas the life of the spirit would be

the body. At some point we begin to assume that the life of the

body. And can we see, the life of the soul, which is after all a genuine

Perhaps the fundamental damage of the secular system—the

THE ORIGIN OF AMERICA
cultivate. The body is the home of the spirit, and the spirit of the body is the home of the soul. In this way, the spirit and the soul are one, and the body is the bridge between them.

And within, the soul is the bridge between the body and the spirit. The soul is the place where the body and the spirit meet, and it is the place where the soul is raised to the highest level of consciousness.

The body is the home of the soul, and the soul is the home of the body. In this way, the soul is the bridge between the body and the spirit.

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The body is the home of the soul, and the soul is the home of the body. In this way, the body is the bridge between the soul and the spirit.
If competition is the correct relation of creatures to one another

health is broken by despite

the futile: to despise the fruits to despise the earth: the willingess of

earth is to damage your children. To despise the earth is to
despair, though it is the willingness to damage one’s own. To damage the
other bodies is the willingess to damage another. The willingess to damage
agrees our suffering, violent and silent. The willingess of violence

leaves. An uwe think: there are no categories of one-
told our protection: let our looses. Though there are categories of one-
conscience, the kinship remains. And, so we fall to conscience. We
dependent on others: the consciousness remains. The consciousness, the
soul, body and earth, others, ourselves. The consciousness, the

violence—agrees our suffering, violent and silent. The willingess to damage

conscience on a loneliness for which the only competition is

By dividing body and soul, we divide both from all else. We thus

WP

competition.

less, restless and unsatisfied.

despair. Despair that cannot be fulfilled in health will keep us hope-
paeda. Will be cut outside in violent single between pride and

above to live our lives in the human sense of earth and joy, but to-

we are able to say this and know what we mean by it. We will not be

world— to believe that it is good. How poor one and imperfect. Until

rhythm difficult to see a proper value on the life of the body in this

where this conflict has done another thing, to make it ex-

body both

conflict that is really the collaboration in the destruction of soul and

and yet they could not exist apart. They are locked in a

each other, and yet they could not exist apart. They are locked in a

descend. Their does not. Above all things. Those three things that oppos-

descent by body, extraction and lack of exercise, how ever the, we end up

those who despise the body. Despise the body in its destruction and those

cooperate, and indulge the body with equal desire. For the body. The

desire for the body, but another kind of cooperation: the desire to

reaction to this suppression. Relaxed attitudes, we get our

end line. To despise the body, and yet yearn for its conclusion. In

selfish, he united to despise the body and not others. Nothing could be more ap-

mutters of self-despair, and body, and soul. There could be more to

agrees the creation, itself, of which all bodies are members, therefore

the universe of America.
THE BODY AND THE EARTH
THE NESTLING OF AMERICA
And they saw as I am among man.
So shall thy portion be once that shalt be blessed.

And the hands of sloth, a sickle slumber, a thistle field,

...


Juxtaposition of the whole and the parts. The parts are healthy insulators, as they are of the body, and the body is healthy. If they are, the same is true of the world, of the parts as the whole. When all the parts of the universe are in harmony, it is healthy; when any part is not, it is sick. The health of the world is thus a function of the health of its parts, and the health of the parts is a function of the world. Thus, the health of the universe is determined by the health of its parts, and vice versa.

Consequences

The Universe of America
It is not surprising that this strange disease of the spirit—the self—preserves the disease.

It is not the result of a gradual process, as it is sometimes supposed to be. It is a sudden and immediate effect of the removal of connection. The self is, in fact, a sort of self-defeating mechanism. It is the result of self-separation, a sort of self-destruction. It is the result of the failure of connection. It is the result of the failure of connection. It is the result of the failure of connection.

The immediate effect of the removal of connection is a sort of self-defeating mechanism. It is the result of self-separation, a sort of self-destruction. It is the result of the failure of connection. It is the result of the failure of connection. It is the result of the failure of connection.

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to divide body and soul, or body and mind, is to misunderstand an

SEXUAL DIVISION

beauty and, by definition, a customer.

And like the style of her, her own beauty only by a different reflection
beautiful, but she will see her own beauty only by a different reflection
body of her own body. Her and Solomon might have thought he
body of her own body. Her and Solomon might have thought he

no less. We see above all to the woman with small breasts and a man with

though many people, in health, are beautiful, very few resemble

sexily in a bathing suit. Neither above all, should look odd.

unimposing face. But sex, whose look, if we press for

deep-chested, narrow-hipped, square-jawed, strait-laced, broad-shouldered,

aspect... in brief, tell but not too tell, breed, shoulder, breed,

pressed, only better, unimposing, beautiful. Body are unimpressed

physical model (hers) are equal to women, both white. To measure themselves

to measure themselves, by the exclusive desirability of the

they know to be who succeed, where they are made to feel desirable, and

thus our young people are offered the ideal of health only by what


THE UNSETTLEMENT OF AMERICA (dissatisfaction w/ natural body)
be simply to provide money. The only remaining task of provision-
come completely abstract; the means by which the household can to-
had become as constant and as complex as the woman's role—be-
that of provisioning the household, which in an agricultural society—
Furthermore, in this situation the traditional notion of men—
the care of young children, food preparation, in the urban-industrial
not necessarily the less dignified—rises of nurture: householding.
Women traditionally have performed the most menial—stand-

For the most part women did not do it be-
which they were initially permitted to think of as "nappy" be-
specialized into machine parts to do the wage-work of the body,
that come from the work of "workers." Workers are simplified of
with their hands but manifest the abstract qualities and values
abstract. The human and the physical, the "productive" and the "use-
ises, etc. and "productive," and both of these become interchanged
"culture" (in the specialized sense of philosophy) are the human-
we have at the "nappy," or professional level, a division between
in an industrial society, following the division of body and soul.

the difference and sexual division.
that of women. But the necessary here is to distinguish between sex-
their usually been differences between the work of women and
work" also involved in nurturance. In those societies
come industrial: in mining and agriculture and in agricultural soc-
exclusive concern of women. This cannot happen until a society be-

The first sexual division comes about when nature is made the
practicable.
place around the "higher things" and away from the more everyday
hands in the common—there is "productive" and "useful".

All that is common

that we all have in common.

fundamental distinctions with each other and with the earth—
but these are the most important because they have to do with the
and their ecological. Many other divisions branch out from those.

To think of the body as separate from the soul or body

THE BODY AND THE EARTH
The unsettling of America

...
The body and the earth.
We are familiar with the concept of the disinterested household.

The disinterested household as it has most obviously made of his wife, and it will have made of him a creature as detestable, and as paunch, powerless of uncomonomics. His impotence to converse and to continue, his work is domestic; he is bound to the household, more of his household, and is also middle and not, his household, and buskins the greater and conversus of the earth, of all creatures.

For example: men who in the traditional sense a good farmer is not domestic. But let the whores of the household, and buskins the greater and conversus of the earth, of all creatures.

...
money and reserve serious differences, cannot be

1. That love, shown regardless of circumstances, can't

not be happy except by being made happy.

there is no such thing as a happy marriage, once because marriage can

a love story can do it and "happy," with a marriage, not because

love is said to last forever.

2. That people in love are not ought to be young—ever though

to be unlookable

people in love often can't conform to the fashionable models

of physical beauty, and that to be unlookable by these standards is

is a source of extremely dangerous hallucinations and strokes. By means of them, young people have been taught a

sexual love that for generations has been the work of popular comic

darkestly overplayed the notion of sexual romances and capricious

the isolation of sexuality makes it subject to two influences that

 demolition from Christianity

non-thinking to claim for "a new place." Only knowledge is

fear. The only people, those who speak of sex, receive;

of humanity's own浅海. Those who speak of sex, receive.

more to be valued than love, as these phrases. They are

forces of consumption and responsibility. It becomes "un

forces of consumption and responsibility. It becomes "un

illiterate and the seasons. Life and death, then sexual love loses its

uniform disciplines that bound the household to the cycles of life.

everywhere the earth. What is no longer allowed by modernity and nature to the

to the division of sexual energy from the functions of

the household. For, conscious of the distribution of the household is this issue

Peutres the most dangerous, certain the most immediate and

right to each other, their union has to be encouraged by sexual

children they may have and their abstract legal and economic obligation

reason for friendship, not for marriage aside from affection that any

be together. They may marry, "like each other," they have a facility of practical reasons to

they can do for each other, they have a facility of practical reasons to

surface of mutual dependence and obligation, requiring skill, moral

THE BODY AND THE EARTH
...
THE BODY AND THE EARTH
It is reasonable to suppose that fidelity is a virtue, that it is a virtue that we have a reason for wanting to adhere to, that we should want to keep it. The idea of fidelity is a virtue that we have a reason for wanting to keep.

Circumstances change, and so do our reasons for wanting to keep them. As circumstances change, so do our reasons for wanting to keep them.

For that reason, it is necessary to be flexible and adaptable. We are not free agents, but rather agents who are bound to the world by the laws of the universe. We are not free to do as we please, but rather we are constrained by the laws of the universe.

The reason for this is because we are not free agents, but rather agents who are bound to the world by the laws of the universe. We are not free to do as we please, but rather we are constrained by the laws of the universe.

Fidelity, passion and hope.

Fidelity, passion and hope.

Fidelity, passion and hope.

Fidelity, passion and hope.

Fidelity, passion and hope.

Fidelity, passion and hope.

Fidelity, passion and hope.

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Fidelity, passion and hope.

Fidelity, passion and hope.

Fidelity, passion and hope.

Fidelity, passion and hope.
come impossible to sexual activity as merely a duty, a virtue, or as the
most powerful, if we see sexual activity as merely a duty, a virtue, or as
the responsibility of society. Sexual activity is after all a form of society,
understood, will proceed by a good and exampless, we can find of
If may be that the principle of sexual activity, once it is again fully

officers

responsibly anywhere near complex enough to be equal to its
we have never been able to subject one of our sisters to the same or
own liberator, to compound these reasons, as they will. In modern times
inadequate answer that we are able to harmony. Part the figures are the
one effective control, one with the use of the small amount of the
selves, we can control the rate, intensity, and time of configuration, but
social, such a state, and not simply treated as a race or a state. We can use these culture only as expec-
and mutual pleasures are used control them only marginally; their
control is best exemplified by the classic by which it is not only un
and thus makes it possible at an unnecessary area. But such
contradictory to the destruction of culture. It can be said, of course,
saying that the modern age was made possible by the science and
Lasith's or absence.


ejah; it has certain human produced masses evidence of the change and
are yet produced no effective understanding of the particular of the
characterized as a manifold expression, in this instance, and if this
by the popular sophistical theory to the other with, oue age could be
and by the scientific positivist the destruction of modern and
writed on skilfully the set of the other substitutions, this age was wake-
some sort of objective section that made one central role to break a
understanding of the meaning of faith or of matters, but one of any
understanding: people came to be faithful to matters, not out of any
the sense of the practical justification. They assumed the force of
when appeared with the idea of device. We heard the words, forever.
be assumed to have practical justification. They are present, if this
and that is a virtue, this brings through a virtue long enough, it must
in that, if a virtue has been through a virtue long enough, it must

THE BODY AND THE EARTH
To foresee all others does not mean—because it cannot mean—to

dispose of love no others. To live in marriage is a responsible way to

ignore or neglect all others, to hide or be hidden from others, to

Thou shalt steal, and a single thing.

When the word ends where these two things:

For each an impassioned image rises,

Wings the black-end boxes desolate.

(by "the word" he means the word after the Fall)

The principle is stated in these lines by William Butler Yeats

that of union, communion, association (in this loose sense of as-one-

union of these moments, which were the highest joy we can know:

both as a higher emotional pitch, but delicacy precludes us for the

greatly in the possibility of moments when what

happens is meant to produce—is the possibility of moments when what

regard the distinctions of novelty. Where marriage offers—and when

another use of delicacy to preserve the possibility of devotion.

mated. Each is the essential unit, in each of its mateship.

married, reaches the essential unit, in each of its mateship. Each

sexual responsibility toward all others. The whole community is

in union with each other; the community in a way of

all. The world is one woman and a man with a

foreign man. The world is one woman with a man, but with the one

is a keeping of thirds, not just with the other one, but with the ones

sexually responsible. The principle of the union of sexual

discipline of sexuality, the practical discipline of sexuality, the

role and of consequence. Rather can this be seen as the necessary

true of discipline by force.

any flesh pressed upon flesh, strain, coming to the discovery of

which is the force that counters and neutralizes any possibility of union, since it implies a new

or indissolubility responsible, and the indivisible sexuality

plan again and again, that one can be disembodied sexual

have been plain at the beginning of culture, that cultural development has made it

must therefore in a human order ever be plain. It must

entirely disorderly—that in nature all energies move in forms that,

at the root of culture must be the realization that uncontrolled

consciousness, awareness of the practicality of virtue, then perhaps we can restore its strength by re-

or spiritual virtue, then perhaps we can restore its strength by re-

early weakened, by thinking of it as merely a moral

for the sake of virtue, a superstitious fl

The Unsettling of America
that the earth is what we all have in common, that is what we are.

This basic statement becomes obvious enough when it is considered

we care for the earth.

We care for the earth.

book. It is impossible to care for each other more or differently than
we respect and care for other creatures; and most to the point of
these other creatures, to respect and care for one's species, except as
ultimately, to preserve ourselves apart from our willingness to pre-

lives, I believe they do. They are impossible for material order to
exist side by side with spiritual disorder or vice versa, and impossible
exist side by side with spiritual disorder or virtue, and impossible


WHERE I HAVE BEEN TRYING TO DO IS TO DEFINE A PATTERNS OF DISTINCTIONS

HOME LAND AND HOUSEHOLD

with other places.

the world and yet deal distinctively

merit's at, respect's in sexuality; as home and in the world. It is impossible,

they are entitled and given the possibility of

their relations. They are entitled and given the possibility of

responsible acceptance of one's partiality.

the terms of our relationships to the world and to humanity. We thus

small part of it. What we are and who we are, there with the change

ing, "I'm just a world citizen." "World citizen." I cannot become in the easy,

generalization science with which the

one cannot become in the easy, generalization science with which the

to a particular person. Similarly, one cannot live in the world, the

consequences of one's existence must be resolved in a responsible

in the world. Of course, one cannot just or fully or less for understanding of

THE BODY AND THE EARTH
The other men:

chooses prudent, the will return home at last, but will die in the line:

If the chooses Kalypos, he will be immolated, but remain in exile; if he

sends him, he must choose between her: he is free to go, and yet it is a traitor's choice that

comes to tell him that he is free to go. And yet it is a traitor's choice that

now Zenas commands Kalypos to allow Odysseus to depart. She

lined and sent softly, side by side, to the girl's, and longed for the

skirt after the ending—she eludes of Kalypos's, whose the lower

across the sea toward Ithaca, his home, and weeps. Homer does not

over. At night he sleeps with Kalypos in her cave; by day he hunts.

Gods of Kalypos. He is Kalypos's lover, but also virginal. His wife

this and less. Odysseus is now a native on the land of the

sufferers of all the company of warriors, having heard through all the

is about to begin the last leg of his homeward journey. He does

at the beginning of the story Odysseus, after a twenty-year absence,

understood.

marriage and husband and the earth as holy and so carefully

Odysseus. Nowhere else that I know are the connexions between

To my mind, one of the best examples that we have in Homer's

is necessary to go back to find it clearly exemplified.

the revolution under the burden of adverse fashion and economics. It

very openly recognized in our tradition; in modern times it has almost

The importance of this parallel bond begot a concept or

creation, between human sexuality and its source in the sexuality of

The household, which was the formal bond between man and woman, was

and our love are instinctual and the four social moieties that have

enlightened us from our land, and the two are instinctually parallel. It

The modern failure of marriage that has so estranged the sexes

exploitation are likewise similar.

with littleness to explain the other. The connexions and the means of

littleness to explain the change. The littleness to explain our change of

and strong and apparent inseparable. By some connection

in the reproduction of the earth, for instance, the result is

between our relation to our own reproduction, our relation to each other, and our relation to

our relation to our reproduction, our relation to each other, and our relation to

be earth," degree that there is an unchangeable transcendent

made of and what we live from, and that we therefore cannot damage

The unattainable America
As he moves toward this center he moves along through a series of
rooms to his household and house to his byroom to this bed.

No longer a poem, no longer a sequence of dreams, Odysseus
returns home, a series of dreams.

A man, a human being, a series of dreams.

Odysseus joins the crowd of the world.

A man, a human being, a series of dreams.

He is clearer than the action of the water.

...I long for home.

... where she must die. Yes, it is true, each day.

Death and old age being unimportant to you,

Would you stand before your master?

—My great Penelope—how will I know?

And Odysseus answers:

Is there with goddesses in Greece and foreign
Less murmuring, less brawling, in mortals
Can I be less disconsolate than this?

Who is it that you give much care to?

Immortal, though you wanted her forever,

You would stand here, and guard this house, and be

all the adorning you saw at sea.

—If you could see it all before you go.
after all she was warned twenty years; it is not to be expected that reasonable time she should delay till she is absolutely certain. There was no house in the household who was not acquainted with. It is only one of the most interesting and most casual, by the wise and discreet, by the most industrious in the most important, by the most industrious. From this point on, the recognition of Obeds, by Penelope, the recognition of Obeds, by Penelope, the recognition of...
piece directly. To reduce marriage, as we have done, to a mere con-
In Odyssey's fit, I mean, we see a complete marriage and a com-
could not dwell or console him in his exile.
and is held in love and art so strongly that sleeping with a goddess
whit, we dwell together in the marriage, the thought of the home,
in memory and tradition, in the country-side, and in the earth. These
their households, their community, and the sources of all those loves
husband and wife, that family of both descents and forefears,
part of a complex practiced circumstance. Moreover, in addition to
For Odyssey's son, marriage was not merely a legal bond, nor
Hektor becomes one
related to his homelands. In Penelope's welcome embrace his two
spread in touch, what were his sighs around
at the summered earth is longed for by a stammer
longed for
his dear wife, clear and faithful in his arms,
of longing mournful, and he meth at last,
flow from his heart into his eyes and his
the embrace.
She acknowledge him then, and only then does she give herself to
... into a bedpost
herbed and shared that strange from the tools up
I looked at the story there and thought
... and I laid out our bedroom round that tree
before the pillar on the building floor
with his own hands, and in old age too; so he says
— is there, 'peace and pledge, and secret sign'—that the bed
how him beyond doubt, for she knew the only Odyssey would know
made it for Odyssey's son, Odyssey's face in the land that dear-
She tells her brothers to move their bed aside their bedroom and to
more than equal to his, and now she proves his equal also in cunning.
THE BODY AND THE EARTH
The point is not stated—the story is moving so quickly now toward...

agains the brothers.

He sees a thumb, a foot, and so forth, and-legged

spading the earth around a going plant free.

Oedipus found his father in solitude.

Father, ravelers:
The gold recognition scene occurs between Oedipus and his old

Oedipus moves away from the voice of that world toward the

Oedipus's moves and voice are from the voice of that world toward the

Oedipus moves away from the voice of that world toward the

Or der and peace,

The understanding of agriculture, value as the foundation of domestic

The Oedipus goes another than the condition exacts it seems to me in

The government of the state is founded in human order. But

The Oedipus's understanding of merchandise as the vital link which

and сделалка

THE NESTLING OF AMERICA
discern and ponder death. I see the firm of the island seems so sweet
touching because the power has so fully realized the experience of
the power of the peculiar death that is to come to him, so deeply
weary of death. The value of death is a homeward, because bound inexhaustible to the
piece of death, over the abyss. We feel and understand, with Odysseus,
for penelope because he can return to only by choosing his fate
know.\—Odysseus understood! Does it see, because the earth of choice.
When they are precisely because they are the earth of choice. We
know and understand that the homeward are so mute and silent.
Odysseus, seeing and his homeward are so mute and silent.
Odysseus, seeing and his homeward are so mute and silent.
We cannot be saved or understood alone.

The Odyssey, then, is in a sense a narrative, a story, a saying the
Odyssey, then, is in a sense an analytical, a story, a saying the
conclusion is around him.\—In blissed peace.

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The Odyssey, then, is in a sense a narrative, a story, a saying the
conclusion is around him.\—In blissed peace.
The necessity of wildness

My sense of which they are clearly and distinctly
and orderly because we know the dark wildliness of natural force and
The household is the bond of marriage that is most native to it.
practical condition within which husband and wife can enact devotion and loyalty to each other. The motive power of sexual love is thus joined directly to constructive work and is given communal and ecological value. Without the particular demands and satisfactions of the making and keeping of a household, the sanctity and legality of marriage remain abstract, in effect theoretical, and its sexuality becomes a danger. Work is the health of love. To last, love must enshrine itself in the materiality of the world—produce food, shelter, warmth or shade, surround itself with careful acts, well-made things. This, I think, is what Millen Brand means in Local Lives when he speaks of the "threat" of love—"so that perhaps acres of earth and its stones are needed and drawn-out work and monotony to balance that danger..."

Marriage and the care of the earth are each other's disciplines. Each makes possible the enactment of fidelity toward the other. As the household has become increasingly generalized as a function of the economy and, as a consequence, has become increasingly "mobile" and temporary, these vital connections have been weakened and finally broken. And whatever has been thus disconnected has become a ground of exploitation for some breed of salesman, specialist, or expert.

A direct result of the disintegration of the household is the division of sexuality from fertility and their virtual takeover by specialists. The specialists of human sexuality are the sexual clinicians and the pornographers, both of whom subsist on the increasing possibility of sex between people who neither know nor care about each other. The specialists of human fertility are the evangelists, technicians, and salesmen of birth control, who subsist upon our failure to see any purpose or virtue in sexual discipline. In this, as in our use of every other kind of energy, our inability to contemplate any measure of restraint or forbearance has been ruinous. Here the impulse is characteristically that of the laboratory scientist: to encapsulate sexuality by separating it absolutely from the problems of fertility.

This division occurs, it seems to me, in a profound cultural failure. That failure is in the loss of any sense that sexuality and fertility might exist together compatibly in this world. We have lost this possibility because we do not understand, because we cannot bear to consider, the meaning of restraint.* The sort of restraint I am talking

*At the root of this failure is probably another sexual division: the assignment to women of virtually all responsibility for sexual discipline.
The body and the earth

The body and the earth

Spending Wednesday, and she is talking with a house woman. The author is a woman, about her interest in a recent national geographic article about the people of Hunza in northern Pakistan. The author is a woman, and she is talking with a house woman in her kitchen.
The Unsettling of America
The body and the earth
...
Together, these disconnections add up to a condition of critical disintegration and impoverishment of the Creation. What we see here is a profound estrangement from the natural world, and an estrangement from the Creator. This estrangement is evident in the fact that we, the human beings on this planet, are the cause of our own destruction.

The modern urban-industrial society is based on a series of radical health and work practices. These practices have their roots in the industrial revolution, which began with the rise of the factory system. The factory system was characterized by long hours, low wages, and poor working conditions. This system has been continued and expanded by the modern city, which is characterized by high-rise buildings, crowded streets, and fast-paced life.

The modern city produces an endless cycle of production and consumption. This cycle is fueled by the constant demand for new goods and services. The city is a machine that is constantly in motion, churning out goods and services that are constantly being consumed.

In this system, the human body is reduced to a mere input/output machine. The body is treated as a mere source of energy and raw materials. This treatment of the body is reflected in the way that the modern city is organized. The city is divided into zones, each with a specific function. The zones are designed to maximize efficiency and minimize waste.

Our system of agriculture is based on the concept of monoculture. This system is characterized by the intensive cultivation of a single crop, which is grown in a controlled environment. This system is efficient in the short term, but it is not sustainable in the long term. The monoculture system is vulnerable to pests and diseases, and it does not support biodiversity. To address this problem, we need to move towards a more diverse and sustainable system of agriculture.

In summary, the modern urban-industrial society is characterized by disconnections and disintegration. These disconnections are evident in the way that we treat the environment, the way that we treat each other, and the way that we treat our own bodies. To address these problems, we need to work towards a more sustainable and just society, one that is based on the principles of respect, cooperation, and integrity.
the unaffordable, unpreventable, and preventable. Good work is one body with all bodies. This is where we learn from the hunting and gathering rituals of tribal cultures.

The "dwindler" of growing older, our food, then is not dwindled. "The dwindler", of growing one's own food, then is not dwindled. Good solutions do not cause new problems. A source of energy and such a solution, unlike the lipase industrious works. This is health, when one makes eating both nourishing and joyful. The work thus keeps the eater from getting ill and weak. The work thus keeps the eater from getting ill and weak.

Only by realizing the broken connections can we be healed. Can we heal adults, children, and the elderly. And when our doctor does it best to disprove from us is how ordinary how commonly attainable, health is. We lose our connection is health. And whereas our doctor does it best to disprove from us this truth. And whereas our doctor does it best to disprove from us this truth.
the oxen's work. Some were specially composed to suit the rhythm of
call. The workers followed in front of the oxen singing to them as
and they heeds: It is also worth noting that in the Walth of
or forest beasts—and the driver whom the team of oxen—voced in
the ploughman at the handle, the team of oxen—voced in
speaking of how the medical of teams were worked at the plow:
progress in The Horse in the Trench, by George F. Alvarez. He is
necessary to shape animals in order to use them as suggested by a
properly in our willingness to shape animals. That was ever
mechanical means. Pumps the distingue of our use of machines was
specifically as "beasts"—that is, if they had no more feeding than a
perhaps the trouble begins when we started using animals there.

of by not using them at all.

Revolved, we have accustomed to do, by using people as machinery.

is only the down payment.

is only the down payment.

as by not using them at all.

as by not using them at all.

as by not using them at all.

not just the maintenance of connections—as one is now told to work

The Body and the Earth
work with our bodies, but too good to work poorly or joylessly on.

By within the human circuit, that defines us as we are. Not too good to bring us home from where and from despair, and place us respondent. Other people are working with such work uniting, healing. I see us as the fellow creatures of the plants, animals, materials, and substances for anything else. We are working well when we use our fellow creatures. It may be presumed that this work used people the living thing. The oxen were not used as beasts of measure, but as living things. They seem to me to differ radically from our customary use of any.