OVERCOMING FITNESS

["Overcoming Fitness" was originally published through Autonomedia in 2001. It was written, secondarily, as a response, at the time, to the 'innovative' avant-garde tendency to borrow conservative biological terms (the 19th century breeders' term 'hybrid' comes to mind) while the life sciences themselves were bursting with new processes, taxonomies, models, patterns, behaviors, systems and syntheses; and primarily to countervail the Human Genome Project which I had been following since the late 1980's. When the completion of the genome draft was announced in 2000, I was working in the Catskill Mountains, trying to introduce a regional architecture. Peter Lamborn Wilson had recently relocated upstate and, as a neighborly gesture, I dropped off my genome writings, which he read through, expressed some regret that I had been too soft on capitalism, and then asked if he could publish the work in his new Exit 18 pamphlet series.]

UPON COMPLETION OF THIS COURSE YOU WILL HAVE GAINED AN UNDERSTANDING OF

Overcoming Fitness is implenitudinist—it views the world as a place of missing or omitted organs, organizations, life forms, agencies, properties and events. It sorts through the nonexistent.

An omission is an omission because its admission would be more than beneficial. Thus *missing* means sorely missed. Potential works fill the air. But how many, once realized, would be salubrious? And of the salubrious few, how many prospects actually fall within one's competence (if compete we must). Bringing life about (as we've learned from studying our local instance of life-on-earth) is harrowing and most improbable. Thus, Overcoming Fitness represents that slimmest chance favoring ineluctable life always yet to exist.

Aren't things fine the way they are? Maybe so, but (I contend) only if a lack of means makes change untenable. Inconvenience is almighty! It is oppressive. (My co-workers claim that I'm able to remove the ease from even the easiest tasks—even from the automatic, the involuntary and Second Nature.) Are the given conditions, whether human made or 'unmade,' indeed inexorable? Ours to revere or revamp?

Overcoming Fitness both conceives and constructs. A work is not conceived until constructed. Until constructed, too little is known about a work to conceive of it. Word/deed dichotomy is eliminated or fused.

Is this an emergency or merely urgent? Is there enough time to undo infrastructures from within or should I just take to the street? I don't want to simply be voluntarily disadvantaged.

Our meddling has reached the core. Thus, time-honored adaptation has too little time to react. This is the case for Social Darwinism as well.

Overcoming Fitness desecrates the zero-sum landscape. It reinvents incentive. It attempts to construct a viable model of benevolent behavior to set against the volatile model proposed by today's so-called compassionate conservatives with their Carnegie-method of responsible contribution by the disproportionately rich.

For Overcoming Fitness to indeed be viable, it must be as proof-oriented as it is poetic. To this end, Overcoming Fitness extends through the soft, speculative, social, hard and exact sciences to generate further scientific types, such as the Sore, Oversensitive, Insecure, Insensitive and Subtle Sciences. The role of these sciences is to provide an alternative 'fulfilling' description of human being. Why? Are the other physical models unfulfilling? Decide for yourself, but with or against fitness as optional.

Inheritance is already being forced to respond to our works. May poetry determine phenotype! Poetry doesn't ask why two white rabbits don't produce a red rabbit but why two white rabbits don't produce a putto.

The unsafe condition of the sexual transmissibility of artwork. Of lifework. Safest surgery.

Sweet, humbling ingratitude.

Ungrateful about what, exactly? Fitness and apoptosis (programmed cell death) are synonymous. We struggle to survive because we ultimately don't survive. We already have this inheritance. It's given. Why work for it? That's what I mean! Fitness is the opportunity to die without using its occasion for further ends.

As a theory, Overcoming Fitness is physically absurd. Nonetheless, it works. It agrees with a world we must not live without. Max Planck once described his mechanics as 'an act of desperation.'[1] Though the quantum concept allowed him to obtain expressions that agreed beautifully with experiment, he recognized that his quantum assumption was physically untenable. Or as Gregor Mendel who, without an understanding of the underlying process of meiosis or the particulate unit (the gene) of inheritance, could nonetheless accurately observe the patterns of genetic transmission in garden peas.

Just yesterday, I was speaking with a biologist friend, describing my implenitudinist practice. With more sympathetic skepticism than I'm accustomed to receiving from her sector she exclaimed: "Well, you're going to have to stretch the boundaries of science pretty far to get that overfitness to fit." My immediate response was to point out that the boundaries of poetry, in all likelihood, would have to be stretched even further.

THE ERA OF KNOCKOUT HUMAN BEINGS

Overcoming Fitness and the Human Genome Project are roughly coeval. I began paying close attention to genetics in 1988 when the National Institutes of Health announced the first attempt to sequence the genome. I was reacting against the potential danger of genetic determinism—that *who* we are could possibly be reduced to *what* we are. I simply felt that the developments of the HGP should be accompanied by (as remorse for the certainty that these developments would not be influenced by) an equally arduous poetic

language. Overcoming Fitness is, after all, a non-reductive (to state it negatively) identification with objective biological fact.

On June 26, 2000, the public Human Genome Project and the privately owned corporation Celera Genomics jointly announced the first assembly of the human genetic code.[2] (An assembled genome is one wherein the location and order of the chemical letters of the genetic code along the chromosomes are known.) It's a coincidence that this pamphlet will be published at the same moment that a working draft of our DNA sequence will be complete. In light of this coincidence, I'd like to open this pamphlet with a few comments concerning the meaning of the occasion of this working draft.

Self-Knowledge

Are there ways in which we might 'identify' with our genome? Do we behave in the ways it behaves? Hardly. But the process of completing the genome map—the way in which we've gone about it—does in turn completely characterize us. Matter reveals not itself but us. (I usually believe this.)

Produce a drug and then discover what it does. Don't be overly concerned about which condition it might treat. This is primarily an instance of human behavior and secondarily an instance of chemical behavior.

The genome has been called a 'pigsty.' A 'pearl.' A 'model of high performance.' We're free to make claims about the genome precisely because it is not a person. It won't talk back until we provide it with its facts.

The harshest macro characterization I've come across, reflected back from our projections onto the genome: "The body is a kind of repressive socialist state where every cell is equal but each must respond precisely to collective authority or receive orders to self-destruct."[3] (Thus democracy would at least prove that we can't be reduced to our physiology!)

Competition

A great deal has been made of the rivalry between the public and private sequencing efforts. Both sides now minimize the competitive aspect and point to the benefits that will arise from a quickly completed genome database. As

Francis Collins (coordinator of the public effort) said at the White House-hosted joint announcement: "The only race we're interested in discussing here this afternoon is the human race."[4] This egalitarian attitude is reassuring, but who will the completed draft benefit first and foremost? The assumption is that the human genome database will at last 'democratize' gene research. But this term is only half-accurate. To be more precise, gene research has been *market democratized*. This means that the attitude (whether cooperative, philanthropic, or perhaps cutthroat) of the researchers is of little consequence to the underlying process. Under market democracy, the genome will be portioned in a purely proprietary presidentially-approved-profit-maximizing major player gene grab. Celera has only highlighted and sped up the process. (Imagine a privately owned corporation having shared center stage with government directors for the Manhattan Project!) What the Human Genome Project basically portends is the high probability that no public interest whatsoever will be present in the next Big Science Project. Someone could patent, not a planet, but the only way to travel to that planet. What's the difference? Your vote won't earn you a seat on the last flight off of our cooling or crumbling earth. The lottery—there's always the lottery preying upon those left behind.

Taxation Without Medication

I'm a little guy. The last time I tried to buy some of the advanced material—the stuff that could really take my business somewhere special—minimum order: one boxcar. It's probably easier to find a way to buy the whole train. Figure it out or step aside and let a fitter lifeform fill those shoes. How did we get this way? Isn't there a crime in here somewhere? Or at least a travesty? What fool/entrepreneur is going to crack the fitness code and give people a free subscription to a brand new set of controls? The generalized jackpot. Do we even know what 'dream come true' would mean on the evolutionary plane?

I think of the June 26th ceremony as a shockingly premature, unabashed government handing over to a single private interest of a public trust that is at once a biological commons. This permission of commercial takeover and the faith in the superiority of self-interested incentive characterize us more acutely than any genomic insight. The pattern is well established. Before technologies are marketable, cost and risk are socialized (paid for with tax dollars). Later, when profitable products are in view, the creative works of the

public sector are given as gifts to the business world. The human genome is now added to an illustrious list of public giveaways that includes: transistors, the internet, computers, satellites and information processing. Once technology transfer of this sort is assumed, government and the corporate sector function as an alliance.

Can we view the genome 'commercially' (or even usefully) without such a view determining what the genome is? Are genes simply human interests overriding the genome's lack of punctuation in order to distinguish their functional expressions?

The company that created Celera was the principal supplier of sequencing machines for the public consortium. In 1998, when this company (headed by a certain Michael W. Hunkapillar and now known as PE Biosystems) developed a new generation of automated sequencer called the ABI PRISM 3700, Hunkapillar realized that this machine would allow a single center working on an industrial scale to start from scratch and sequence the human genome faster than the public effort.

At this point, though Celera is indebted to 134 years of general genetic research and 12 years of specific public HGP data, they are only kept from withholding their own information by the fact that the public effort, under an accord known as the "Bermuda Principles," submits its DNA data every 24 hours to a public data bank. Had the public effort failed to respond to the push provided by Celera's entry into the 'race' in May 1998, when the human genome was only partially sequenced, Celera might have been able to complete its draft genome, reverse the Bermuda accord and receive congratulations at the White House alone without a public counterpart at its side.

Perhaps the final drive of the consortium (the combined efforts of Britain, France, Germany, Japan, China and the USA) was not to avoid humiliation but to avoid monopoly—to serve as Celera's only possible competitor and keep it from commanding top dollar for its database.

Like anyone dying of a disease, I want Celera-style incentive and vested interest to speed things along. (The webpage of Celera Genomics used to greet visitors with the statement "DISCOVERY CAN'T WAIT.") Call it *celerantics*. Many will benefit from the goods and services publicly funded research has allowed the few at Celera to now provide—I just resent paying for it again.

Can't a percentage be established? Shouldn't my gene therapy come with a certain pre-deduction? Aren't we in fact already shareholders in the maverick genomics companies' investment risks?

We're Into Optimization and Cosmetics

My purpose in applying my faulty logic to this historic achievement is to say that the moment has truly been lost on us and is irrecoverable. This is perhaps the most consequential research of all time. If an occasion of such magnitude does not compel re-evaluation of our productive behavior and is only used to reinforce grievous already ingrained socio-economic patterns, we are, I feel, though living longer and looking good, being buried alive.

Will self-reflection factor into the genome, as the genome appears as a product of our selves (the 'alert' genome—aware of its material nature as co-created by observer and instruments of observation)?

Keep your eye on our 'traits'—the genome will fashion itself after our traits and behaviors and not vice versa. In this way the genome will become an advanced type of retrofection—germ cells influenced not only by somatic cells but even more directly by social forces or perhaps psychological factors (though psychosexual retrofection is clearly beyond the scope of this essay).

What we're learning from our genome, therefore, is that human nature is not about to change for the better. We couldn't even safeguard the international character of the genome effort. We're learning that the nascent disciplines—genomics, bioinformatics, proteomics, pharmacogenomics—will only embed themselves in our current customs, shortcomings and fitness tests. We're learning that our government serves as promotional agency for the ultrafit companies to which it transfers federally funded technologies.

If I can locate the protein responsible for creativity and trace it to its gene, I should be entitled to royalties on all drugs and products that are designed to stimulate that gene. And the makers of those downstream drugs and products would, in turn, be entitled to royalties on any artworks produced downstream from their drugs. They would then logically be liable for any downstream 'losses' as well. What does the word 'royalty' mean in market democracy America? Munificence finally redistributed? Or rents and consumer prices that are more like taxes paid to the private sector?

We're Only a Fraction of What We Are

It's been announced that people are, genetically, more than 99.9% identical.[5] This statement, whether factual or not, has a different meaning if announced by an aggressively economic hegemonizing culture rather than a threatened non-industrialized culture. That's one point.

If our microbiology is used to justify our commonality, it can also be used to justify our bigotry. Under this justification, all behaviors are built in (the *bios/bias tautology*[6]) and there's little we can do about it.

On the other hand, if we're *that* identical chemically, then our differences (including our differences of appearance) must be experiential. This would be a purely Lamarckian world-picture, albeit spread out over enough time to appear to have been all along Darwinian. This world-picture would favor Overcoming Fitness, as Overcoming Fitness is based on experiential inheritance brought to bear on the genetic moment. We're free to diverge from the dictates of our material substrate, and the very life of that substrate, in fact, depends on our divergence!

It would be impossible to overemphasize that harmony and relationship are not assured by identicality but limited, perhaps threatened, by it. What I call the *non-affinitive* or *heterologous* bond has not yet been revealed in recombinatorial genetics. Without the non-affinitive bond, we are stuck—doomed—within a bios/bias tautology where no significant relationship is possible among entities with little or nothing in common. Non-affinitive relationship is a rich macro-behavioral rule of thumb (for instance, a workers' union made up of limousine drivers and machinists or strangers sharing the same favorite restaurant) which can usefully be brought to bear on the genome.

Contrariety, if anything, is consecrate.

(The poetic view: there is no common ancestor. Each of us flew in on our own asteroid.)

At this point in time, concerning the genome draft as portraiture, it's safer to say that our instrumentation and interests have so far made us (and by 'us' I mean animal and vegetable) look stunningly generic. This will change as the 'draft' phase moves into the 'annotation' phase. But even then, once our

differences begin to be charted, they will be perceived as point mutations, defects and variations and not unique discrepancies. (We've got a long way to go—the profusion of unique and expansive proteomic portraits each of us would be honored to identify with still can't even be imagined!)

The Inanimate Imponderables

J. Craig Venter, Ph.D., president and chief scientific officer of Celera Genomics, makes the most remarkable statements. As spokesperson for Celera he closed his June 26th White House speech with the following remark:

> Some have said that sequencing the human genome will diminish humanity by taking the mystery out of life. Poets have argued that genome sequencing is an example of sterilizing reductionism that will rob them of their inspiration. Nothing could be further from the truth. The complexities and wonder of how the inanimate chemicals that are our genetic code give rise to the imponderables of the human spirit should keep poets and philosophers inspired for millennia.[7]

This is a very complicated statement with which he sends us forward into this new post-genomic era. Venter argues against the reductionism of the genome project with a reduction of his own. (Diminish or be diminished! Fight stereotype with stereotype!) Perhaps he has developed his views by speaking with particular poets and philosophizers. But I sense that his statement is not rigorous. He uses the term 'poet' to identify those unable to see the miracle of our chemistry—those threatened by scientific method—those skeptical, hesitant and trembling at the threshold of instrumentation—poets as the new 'retrograde'—an incredulous class forming in the wake of Celera's work. It is at least fair to say that Venter is reductive of the range of materials poets have used for inspiration up to the point of his closing prescription.

(Nor is his use of the word 'spirit' rigorous—no more rigorous than a layman's use of the word 'protein.')

It is also appropriate that it is Venter who fields the complaints against gene sequencing—for he has become the daemon of our genome, having been so central to its implementation, industrialization, and commercialization. He has placed himself in the poetic position—the person capable of feeling the inspiration.

His poetic prejudice aside, I find that the most remarkable moment in his speech occured when he linked inanimate chemicals and human spirit. We are, to the extent we stem from our DNA, inanimate! The immortal code responsible for life is itself inanimate. I find this fact utterly inspiring—worth reflecting on for millennia to come—that we arise from the inanimate, are borne by the inanimate and ultimately return to the inanimate—and that our most profound commonality is with the inanimate. The most extreme non-affinitive bond imaginable. We're immortal but not as expected or desired. The poetic view claims that we have sequenced the genome in order to confirm just this—to demonstrate scientifically what was already known poetically—the fact that we're also not alive! Identifying with inanimation as ancestor, individual makeup, enlightenment and fateful flowering and feeding back into being, greatly expands human spirit. It furthers or stretches sympathy to include all that's left outside sensation. As yet, the organ of such perception (enlivenment in inanima) is present only as a trace. Poetry is one of the few forces that can flesh it out.

Whereas most so-called liberal criticism of the genome project has been in fact conservative and constraining, poetics would argue that genome sequencing is in danger of being carried out too moderately—as basic research over-determined by investors and ethicists. Poetics could even encourage the genome effort to be more completely reductive—to realize our diminished humanity so that a further humanity may stand in the place of former, less fulfilling humanity.

(For example, there could be a mandatory payback from the genomics companies to the government for funding pure unpatentable research. Complete with Department of Novel Genomes.)

And it must not go without saying—the human genome project should not have been allowed to leave all economic systems other than capitalism out of the picture. These further freedoms: the ability to not *modify* but *introduce* species, removal of pure research and student wonder from the commercial grip, nonexploitation (in Augustine's words, "to use without using") and profound re-evaluation of incentive, are all incompatible with market democracy and the liberalisms of free trade. And, of course, it's not safe or wise to write new rules until a wholly different faith in incentive is established—until incentive is subtilized and allowed to inform our productivity. Perhaps the coming nano-age will provide us with such great material abundance that greed and insecurity will be vanquished without really becoming character issues.

It's Said That Scientists Always Look Where the Light Is Good

This statement couldn't possibly be true. In any event, poetic inquiry is, first, a matter of looking where the light is bad—beyond the instrumentation, if you will—looking into the blinding light and blind spots within the data, and remaining intact throughout the failure points of mental, mathematical, material modes. Second, poetics is the matter of that which does the looking. It is a distinctive sensory set up—set of recognition skills, proclivities, propensities and predispositions. Its home is the hunch, the crunch, the puzzle, the riddle, the drizzle, the unknown, the nonsensical, the nondescript, the insensate and the noncoding. Poetics is also highly sensitive to counterintuitive systems. As such, at certain points in the pressures, there is the very real 'outside chance' that poets may be more adept at sensing phenomena and reading data within a given scientific inquiry than scientists themselves.[8] Integrating the ultra-intricate annotation phase[9] of the genome project with the poetic 'outside chance' could provide the critical difference in terms of both efficiency and profundity when insight is otherwise no match for impasse.

Supple Science's Insights Into These Dark and Blinding Areas

As we enter, in earnest, the annotation phase of the Human Genome Project, poetic perception would be particularly applicable to the following areas:

> 1) The Noncoding: If it's true that only 3% of the genome is made up of working genes, 97% is either 'fill' or simply misunderstood. Poetics readily identifies with this so-called nonfunctional, nonessential, deletable chromosomal matter.
>
> 2) The Non-Affective: The annotation phase is the study of differences. The recognition that people are more than 99.9% identical ultimately isn't very *useful*. From knowledge of differences, defects, variations and mutations will be developed treatments for disease and designer genomes for better health. As an extension of the importance of difference, poetics proposes further chemical bonds for the genome assembly—the *divergent*, *non-homologous* and *heterogeneous* bonds yet to be introduced to the recombinatory world of DNA.

3) Era of Knockout Human Beings: Our genome is so similar to the genomes of other animals that counterpart genes can be deleted in other species to create 'knockout' strains. The knockout animals reveal, by their defects, the natural functions of the deleted gene. The poetic perspective relative to the knockout method is that the one-to-one relationship between a gene mutation and a disease will prove to be the exception. The interaction of tens of thousands of genes and their protein products is bewilderingly complex. Multiple genes of smaller effects acting in combination with the social and natural environments may account for most diseases. A disease that produces a mutation in a gene could, at once, be the basis of well-being for some other tissue. Each purine and pyrimidine that makes up each base pair perhaps holds an incomprehensible amount of information. One computational biologist attempting to diagram the regulatory logic of the polygenic genome has said that the network looks "increasingly like explosions in a spaghetti factory."[10] Because of this complexity, any gene treatment practiced on people will inevitably create a knockout wait-and-see suspense. Certainly there are effects our counterpart knockout mice friends can't tell us about or won't even experience. Poetics would provide a kind of *solace/sensor* for tracking the tremors and terrors of the newly nuanced knockout human being.

4) Preposterous Hypothesis: A fool's freedom. Informality from the informal sector. For example, a gene might not even be determined by sequence but by enfolded spatial proximity or timing. Or by some fool thing like 'mood.' Poetics is laughing stock used as leverage.

5) Superlatives: "The instruction book previously known only to God"[11] (coordinator of the public effort, Francis Collins). Poetics appreciates exaggerated claims and understands their morphological role—the portending of further physiologies. This language just-out-ahead-of-the-data is also a property of poetics. (I really should take out a patent on forward-looking exclamation so that I might collect royalties on all the goods it invokes.)

6) Contradiction: Especially the issue of public/private. Keeping 'our' genome public but 'my' genome private. Get government out of our lives, but give the goods of the genome project to the little people.

And in that the HGP and Overcoming Fitness are coeval and concurrent, the annotated phase of fitness overcome now begins—like the 36,000 genes predicted, there will issue forth 36,000 complementary and incompatible further traits, properties, advantages, agencies, essays, body parts and democracies formerly yet to be.

INTRODUCING OVERCOMING FITNESS

What do I have against fitness? Hasn't fitness gotten us this far? It must be doing something right. Why would I rule it out? Why would I claim that its contrary is as credible? What's so bad about being adept? Why promote ineptitude?

There are different types of fitness:

> **Evolutionary Fitness:** As in *survival of the fittest*—life's inherent eugenics which goes by the name of 'Natural Selection.' The lifeform editorial tasks that meddling, sentimental, error prone, self-interested, low-fidelity creatures have naturally been spared. I place evolutionary fitness at the top of the list because it often serves as general model for other phenomena—as indubitable evidence for the ways in which things work, why things are the way they are and why they can't be otherwise—often corroborating questionable social behaviors such as 'getting ahead,' 'watching out for number one,' 'dog eat dog' and 'free trading.'
>
> **Social Fitness:** The view that the bright and strong and qualified rightfully find their way to the top. Today we say "survival of the best-informed." Equal opportunity as enlightenment.
>
> **Market Fitness:** Or capitalism. Business behavior is self-regulating because the best product at the best price will prevail. Anywhere prices are rising, the market has been restrained. Market fitness is an incentive safeguard and spur (in sharp contrast to the sluggishness of socialisms).
>
> **Fitness Fusion:** Fusion of social/political/economic sectors as Market Democracy. With the demise of communism, Market Democracy has become the dominant political system. And, like dominant lifeforms, a dominant political form 'spreads.'

Synthetic Fitness: Surgery, bioengineering, gene therapy, pharmacogenetics, medical treatment in general. Saving and prolonging lives.

Spiritual Eugenics: Only those who merit salvation will be saved. Only the moral will know peace of mind. Competing paradises.

Racist Fitness: Fitness is out to win. Taken to its extreme it leads to the notion of supremacy—what Dr. Martin Luther King, Jr. referred to as the *drum major instinct*—to be out ahead of all the others. The race-based collective version of this form of fitness is, of course, racism.

Physical Fitness: Staying in shape. The vanity of looking good. Because I am a manual laborer, I tend to think of physical fitness as the pre- or post-workday training programs of others. (As vitamins are to food, fitness is to lifestyle). An indication of lopsided living just as I have a shortage of sedentary time seated at a desk, lounging, lying on the grass, lotus-like. Enough resources to be maladaptive. Money to burn. Fat to burn off.

Subtle Fitness: Fitness overcome. Fitness can be viewed as benign or malign. According to the friendly version, fitness keeps us on our toes. It keeps re-sharpening the cutting edge. Life under fitness is robust. A little worker insecurity is good for the economy. According to the cruel version, fitness is a deeply rooted, distrustful, ruthless behavior based on elimination of the nonfit. But what or who is nonfit and relative to which world? Who sets the standards of fitness testing? How much of the fact of fitness is actually fabrication?

According to the benign view of fitness, to succeed or excel is perfectly acceptable behavior. One could even surpass excelling itself—beating fitness at its own game while leaving the game intact. To be above the law is a matter of taking advantage of the world operating within the lowly law. Changing the rules of the game renews the game. But can 'game' itself be eliminated? No testing? (Some schools have tried—only to find that students ultimately want to be tested.) Aren't there approaches other than fitness for finding out all we're capable of? Different ways of being capable? Can it be shown that our deepest incentives are in fact diminished by fitness?

Am I trying to knock the fight out of life? I am indeed at odds with fitness, yet I don't feel threatened by fitness (though fitness is a theory based on demoting, obsoleting and demolishing the opposition). I feel confined, ill-defined under fitness. I feel our humanity being dulled by fitness. Welfare to workfare is reversion to fitness. The 110% increase in my rent the year my wage fell 20% was condoned under fitness. Fitness narrows the range of rewardable behaviors. 70% of the males graduating from college expect to become millionaires. Less sensitive people are more and more likely to survive. You get better at preying upon me as I get better at slipping away. Under fitness the tenant underclass subdivides its spaces and creates an under-underclass. Fitness is not just the propensity to survive but a greater adaptedness over others within a common, tightly knit niche. Fitness is fundamentally moderate. "You there, you look more like your predecessors than the population at large." The tendency to eliminate drastic traits and types. Fitness convinces us that resources are scarce. It determines the tension between nations. The more global my culture the more inert. Under fitness all choices are forced into smaller and smaller matters. More incremental than earlier. Diversity marks upswing while homogeneity marks decline. Fitness restricts the influence of art to its makers. Anywhere weakness of vision permits, fitness persists.

Under evolutionary theory, well-established populations are threatened by individuals devoted to departures from established modes. Here evolutionary theory affects me personally. Am I threatening? I've always borrowed against my advantages—gambling away an immense reserve of principled poise in order to gain time for realizing artworks barely acceptable as artworks. Fringe of the fringe. Am I threatened? I only want to find ways to put my works to the test I'm testing!

Must dominant, popular culture display protective, offensive behavior relative to artworks? Isn't resistive artwork resisted by culture in order to revitalize culture gradually enough to already be culture by the time it (the artwork) is accepted? Is this an outdated, romantic formula? If it is romantic in this sense, the implication is that artwork no longer has the power to threaten and revitalize—as if it were consumed by an all-powerful, all-appropriative culture from the start. So, either culture is fundamentally radical and there is no artwork/culture discrepancy to be drawn, or artwork is not resistive. Which?

Fitness is exterminationist.

How to re-define art as ultra fit? Is its role to outdo fitness in order to alter eliminationist culture? Instead of competing against each other, why wouldn't artists band together like an oppressed sub-population?

There must be more for one to resist than the elimination of one's role. There's an invisible hand at work both at large and within—held hands—a selectionary complicity stopping unnecessary contributions before they start. If your work didn't survive under fitness, 'justice has been done.'

(For art's sake, I place the invisible hand squarely within the artist and not without. It's too defeatist and abstract to leave the power of life and death to the art market/gallery grind/accident of location/critic-criteria complex. I'm interested in non-affinitive (i.e., more freely associative) artworks—mutants that make the cut, survive the fitness gauntlet, walk on air beyond the evolutionary gangplank, due to qualities other than moment-of-truth affinities with dominant culture or experimental niche. Once freed into 'further genre' made available by non-affinitive practice, then the artwork may be appropriated, promoted and passed on without damaging its germ.)

Fitness impressed me from the start. It has certainly spurred me on. As a boy I lost friends because of whom I befriended. I associate with retrogressive types. I cultivate disadvantageous traits in myself. My charitable acts and low bids have been termed 'unschooled in life.' I've always twisted and tested straight-ahead fitness. Whether to be a conscientious objector (my first adult fitness test). Fitness was reflected in my first readings of poetry, particularly ancient Greek texts. Pindar's epinician odes pay homage to victorious athletes. Aristotle's only poem is a prayer to Excellence. Archilochus' memorable line: "Recognize what sort of rhythm holds us,"[12] corroborates the severity of fitness—for every boon, two setbacks; beware of hubris, etc. The object of classical fitness was excellence. In this sense, fitness failure would be a matter of either underachievement or overreaching. Poetry since Pindar has rendered glory more metaphysical and informational and less battlefield/prowess-based.

Are there glorious states without fitness? Undeserving and elated? Gratuitous and undying? Aren't vulnerability and hunger advantageous too (Athens became a philosophical power only after losing its navy)?

That's precisely what blessedness does—it overcomes fitness. The Beatitudes, pronounced by Christ in the Sermon on the Mount, brought invaluable

symbolic liberation. The democratization of happiness. Woe to the rich for they have already got all they're ever going to get.

But the Beatitudes themselves have only begun to *materialize* rather recently—applying themselves not to otherworld or kingdom come but to current socio-economic conditions. Since 1525 (when Thomas Muntzer caught cannonballs with his bare hands while leading the Peasant Revolt) we've been in a period of material beatification. The Last Judgment is for the living.

The nightly news. 30 dead from Florida tornado. Car hits propane plant in Wisconsin. Hundreds spend night in gymnasium. Numerical horror. If we decide to bomb, 1000's will die. We're capable of it. We grow accustomed to it. We can get used to anything. That's why Overcoming Fitness is the opposite of transcendence. It is unaccustoming. Unaccustomization.

Thus fitness is half habit. We can get a handle on it. A handle on a horror could be its logo.

We are not, after all, threatened by another species. The fitness test we undergo is therefore an intra-species sociological device called 'self-interest.' Is self-interest acquired or inherited? Is it taught or learned through experience? Is my anger over the attitudes generated by fitness-testing merely a poetic (i.e., non-rigorous) protest against advantage or can I actually unseat advantage?

But shouldn't poor products, weaker works, less qualified people and lame lifeforms lose out? Isn't this 'natural' editing vitality per se? (Just as Overcoming Fitness must be more vital than fitness to survive.) The conflict would have killed us! Natural Selection knew that it could not make people both sensate and eugenic. Natural Selection knew that people would fight against its array of mortality rates—in an attempt to eradicate disease, overturn apoptosis, end war and spare everybody in a 100% survival scenario.

In our appreciation of Natural Selection we've implemented Social Darwinism. How well has it been working? The leading cause of death is not apoptosis but poverty! So, maybe we are eugenically reliable after all. Our policies are *that* poor. Where are my statistics? Can I show that our improvements subtract as many lives as they lengthen?

Do away with fitness? Why do to fitness what fitness does to us? Denying any part of our human inheritance has always proven to be disastrous. Even if I take fitness as foe, I must realize that it is a life-sustaining foe. A host foe. Think fast! As I undercut fitness, cut the proven lifeline and feel my own vitality seep away, what further vitality can I provide? Is my art an enlightened, sexually transmissible, phenotypically influential, full-bodied eugenics? (If meddle we must we might as well admit our most preferred eugenics). Interior and exterior environments are changing so fast that adaptation can't keep up. Fitness can no longer fall back on time-honored incrementalism.

In the unseating of Natural Selection, vote art. An insurgence of safer more salutiferous selections. Artwork is a reaction that happens 'on time' while conventional adaptation falls behind.

I'm subtilizing fitness. It's very simple. (Like Blake's "mental, not corporeal war.") Not social fitness, not surgical fitness, but subtle fitness. An inquiry into human properties so arduous and unforgiving that those properties are brought to light where light upon them literally places these inborn properties (the sum of which is our nature) pliably in our hands. *Subtle* refers to the malleable phase wherein constitutions may be denatured and remade by means of *attention* and *unconditional love*. Safe synthetics, to say the least. Under subtle fitness, all the attention typically devoted to the ingraining of the habits of survival shifts to physiological points where our fundamental properties are both heritable and open to influence—where the Original (through which we had been surviving) can be re-written. Where myths—like good triumphing over evil—can be made or unmade. Perhaps the *myth of the selection of the most delightful*.

And just as the Beatitudes were at first strictly symbolic, subtle fitness will first be established in spirit. Once the subtle pathway is opened and understood, the gross pathways can then be identified and researched materially—prosodically, medically, environmentally, economically:

> **Prosodically:** A shift in the creative paradigm—any change in the music brings forth corresponding physiology, well-being and disease.
>
> **Medically:** For example, cancer was foreshadowed by overproduction and outburst in Wordsworthian romantic verse.

Environmentally: Now that most causes of cancer have been confirmed as environmental and not genetic, we can focus on the cause of environmental cancer as human behavioral patterns.

Economically: Unlimited growth of productive forces could stand as a definition of which disease? Which type of prosody?

Post-Cold War fitness has been strictly commercial. Competition has moved from social to economic system. The vaunted 'peace dividend' (which would have been an instance of fitness overcome) never arrived. The attempt to manifest this dividend materially failed. Now the attempt may be subtilized. War over, we are as defensive as ever. The 'National Defense' category of the federal budget for Fiscal Year 2001 accounts for 49% of all discretionary spending. In the U.S., we spend more on our military than the next twelve biggest militaries combined. This is the lesson of peace. Defense is a sickness. The more peace, the more time to build up defenses (too busy to stockpile once the war breaks out!). Subtle fitness works with the fact that half of our resources will always be spent on defense as long as we are defensive. The leading cause of war is defensiveness (i.e., offensiveness during times of peace). And the leading cause of defensiveness is evolutionary fitness.

§

I hope the prior pages have provided the reader with an understanding of what I mean by 'fitness.' Now, it would be fair to wonder what is meant by 'overcoming'? Though I feel that the above definitions of fitness, as a matter of course, amply substantiate my use of 'overcoming,' I would nonetheless like to end with a few reflections on this word. First of all, the sexual reference is essential. Cumming all over fitness. More fruitful than fitness. Perhaps an expository essay drawn from more body parts than brain (as it was once believed in pre-genetic times that our seed was drawn from every cell in every part of the body and not exclusively seated in sex cells). *Overcoming* is not the story of mind over matter but of matter over matter. Over-matter. Love of making. Finally, I'm also building on the Civil Rights background of 'overcome'— as in 'we shall overcome'—and attempting to do it justice in return.

The 'Free World' is the gamble that *kind* dies for *individual*. Socialism is the gamble that *individual* dies for *kind*. Communing is the plan for planting us in the ground one by one in order to reconvene at a more convenient place and time—anywhere fitness will have been left behind.

RULES OF FITNESS

To savor is the strongest assertion.
(Who cuts the cake cannot choose the first piece.)

A safer button can't be built until the button's built.
Biology obeys. Fortunately the best idea—

cost-ineffective success—never caught on.

Many little extinctions prevent one large one.
(In the U.S., it's illegal to fund the study of defeat.)

Few loves survive the pressures of prosody.

Try.
(Of course you're right, but
that's just not the way things work.)

Some agree more grumpily.
Contest is to incentive as sacrifice to self-love.

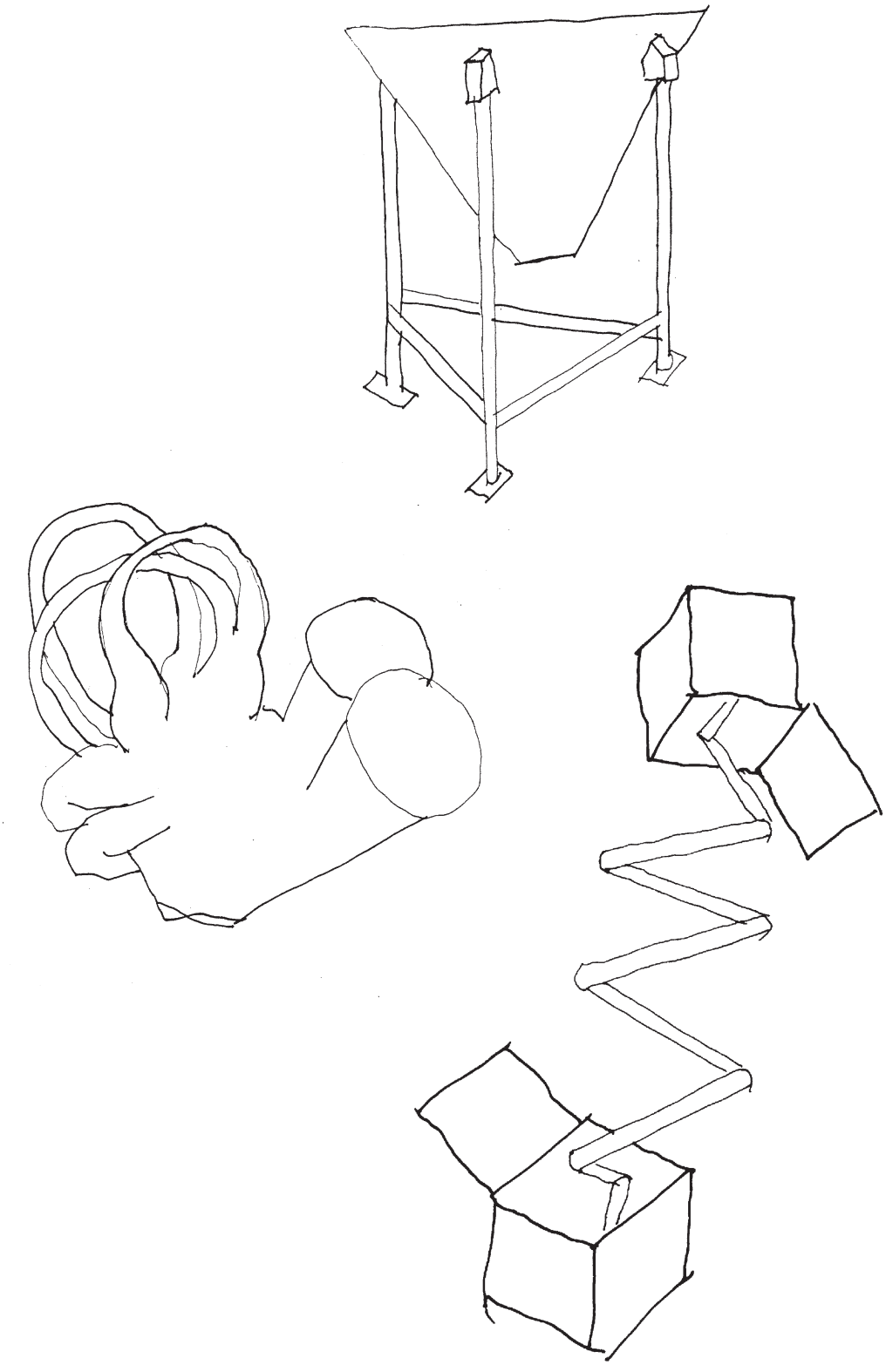
Give to gradualism that which is gradual.
(Certain seeds germinate only through elephant gut.)

The seed was safe, the plant slashed.
Now the seed besieged, the plant perfected.
(Recipe for merchandise: remove all potential.)

Art protects other works that must change less immoderately.
Unrest's obvious stumbling block: all
those who've earned all they got.

Human being nonbeing's free labor.

(Just shove the words aside and see for yourself.)



THE FOLLOWING IS AN ANNOTATED LIST OF VARIOUS MISSING SOCIAL SERVICES AND OMITTED AGENCIES CURRENTLY BEING DEVELOPED

Bureau of Material Behaviors

Definition: Correlating and de-correlating (1) the microstructure of materials, (2) the behavior of materials and (3) human behavior, and then designing a desirable environment accordingly.

Key Words: micro-management, human-material age, untried verbs

Booth for Retrofection

Definition: This booth uses an audio input known as a 'poetry pop-in' to set off an aesthetic reaction capable of logosome activation. The *logosome*[13]—the fusing of logo-centric song/verse and originary logos (that which manifests matter)—selects the new somatic mutation produced by this fusion and sends it through the germ barrier and into perpetuity. If art influences physiology, if artwork influences the environment, artwork influences the genome. *How* and *to what extent*? The process, start to finish, is called 'aurivoce.'

Key Words: logosome, aurivocal, artwork as non-invasive genetic recombination, volitional evolution

Outbuildings for Inadmissible Disciplines

Definition: Many missing disciplines remain missing due to a lack of customized meeting place. Many missing behaviors persist as missing because their furnishings have yet to be realized. Provide the appropriate place and the practice will follow. Cure for chronic interloping and commodity scavenging: design.

Key Words: stealth building, parasitic pod, vestigial envelope, permitted obstructions, levitated lair, docked department, cantilevered counter-clubhouse

Refrigerium Factory

Definition: A refrigerium is a place of refreshment. A provisional paradise where all there is to take care of is being taken care of. Paradise has always been one artificial containment or another. (Secondary definitions of refrigerium: a commemorative meal; an offering placed on a tomb; a place mat.)

Key Words: habitations, *in bonis*, knowledge of future happiness, sleepers

Peace Dividend Pickup Spot

Definition: $305,000,000,000 for Pentagon National Defense spending divided by the adult population of the United States would equal one possible peace dividend portioning. If peacetime buildup of arms is the cause of war, the only cause of peace is more war. In fact, the dividend should not simply be distributed individually like a tax cut. The Peace Dividend Pickup Spot would work best as a place of community-oriented debate (with dividend money in hand) for conjuring sorely missing services. Government giveaway for novel civic incentives.

Key Words: rescission, transfer of funds, reprogramming

Comic Warfare Training Center

Definition: Appropriating the zero sum terms of military strategy for expediting comic (drastically fortunate) civilian outcomes.

Key Words: attrition sweeping, *phortikostics*, confusion agent, dud probability, *imboscata*

Gym for Overcoming Fitness

Definition: Supplanting physical fitness with manual skills practiced directly upon the omitted world, world-as-wish—the poetic plenitude.

Key Words: redirection of exercise, autogamy, grace

Clinic for Vestigial Organ Stimulation

Definition: Recovery of the senses and physiological functions excluded as the body sealed around itself. Trace physiologies engaging faint physical environments.

Key Words: reaccommodation, alloreceptor, confectionary

Zoo of Favorable Throwback Safe Return

Definition: Past portents. Now that the environment is changing too fast for adaptation to react, even people are already throwbacks. New dormancies. Haven for the rudely deleted.

Key Words: reevolve, instinction, de-dominance

Bureau of Missing Behaviors

Definition: Just as certain building types remain missing because their functions are yet unknown, certain functions are unknown because their behaviors are still untried. Which way of acting will bring about an unbelievable benefit? All the disciplines of the fictitiousness of theater called upon to attain real being.

Key Words: anti-eugenics of gestures, space of all possible combinations, instant custom

Overfacilitation Facility

Definition: Suddenly supplied. The sense that there is too much wind at your back. *That* kind of dilemma—over-provisioning. The need to complete works expediently enough to keep from falling over forward into the waste of perfectly good materials and momentum. As distinct from the covetousness of capital and donation by the ultra rich, implantation of a grassroots watchful eye focused on emergency apportionment of available properties, products and personnel.

Key Words: *omnia sunt communia*

Poetry Outsource

Definition: Poets 'placing' themselves by pursuing new roles, omitted modes of operation and revenue generation at once perfectly provides architectural specifications for a location through which such modes may be facilitated. 'Outsource' simply means taking the role of the poet out into the society in novel and necessary ways as well as taking into poetry concerns, resources, substances and practices ordinarily considered extrinsic to poetry.

Key Words: poetry beyond recognition, unboundaried, intangible equipment, pleromatic plan

Plan for the Eradication of Downpayment

Definition: Borrower over banker security. Toward the condition of a voluntary (if at all) renter population. Completed privatization—occupancy, use, monthly payment make the place *yours*. For example, homes could be priceless while the monthly payment to the bank made by an unlimited series of owners is set ridiculously low.

Key Words: O.O.O. (only occupant ownership)

Secular Sacraments

Definition: Loan Forgiveness, popular beheading of Corporation-Individual, etc. The solemnization of a necessary, 'comic' course of action and its concomitant materials, without which things can't quite happen. The key or critical difference in commitment. Democracy's missing rituals and victuals.

Key Words: efficacious act, proper malediction, set aside

Viatore Vomitorium

Definition: Sick of being-not-yet. A place to go for the elimination of

undesired traits, impediments, self-concocted toxins and chronic behaviors that *should* be missing. Recognition of and respect for the violence of the 'passing' process.

Key Words: ontology sanitation, upchucking fitness

Anachronism Generator/Acclimator

Definition: Working toward a richness of modalities. Generation of new, current anachronisms, not befitting the times, as well as recovery of already outmoded modes. Backward, wayward as onward. Not just 'bicycle,' 'buggy,' 'backwoods' or 'benedictine' but 'pleistocene,' 'blastocyst,' 'philistine,' 'pristine' or 'pre-biotic.' Anachronisms that never were to begin with.

Key Words: apocatastasis of all types, peaceable

Lab for the Sore, Oversensitive, Insecure, Insensitive and Supple Sciences

Definition: Extending the soft (social or philosophical) sciences out through the hard and exact sciences with a probity based equally on poetics and proofs.

Key Words: full circle science

Informed Informal Sector Surge

Definition: Format for public input into all professions. Counter specialization. Contrary to polarization of disciplines. In contrast to the popularization of disciplines, the precisioning of publics.

Key Words: civic intelligence, national curiosity asset

Hypothetical Post

Definition: All the news that's missing or should have happened. Missing Behaviors Daily.

Key Words: portentous reporting, daily presentiment

Poetry Privatization Detox

Definition: Like commerce, creativity has also been to a great extent 'privatized.' Ward for non-self-important prosody. Poetry subsumed in *other* acts.

Key Words: poetic poultice jacket, civic solipsism

Chiasma Consultation

Definition: Free-arts made servile, servile acts given free reign.

Key Words: involuntary fulfillment, completing the contrary, indigence disburdening, deliverance by demand

Institute for Omitted Idioms

Definition: Just as certain agencies remain missing because their functions are yet undiscovered, certain peoples and places remain missing because their constituent idioms are unrecognized or underdeveloped. (Globalization will bring down the arbitrary geopolitical boundaries and inadvertently unearth regional speech patterns and speakers fit for non-affinitive bonding that will serve as basis for the Fair World, as distinct from our Free (for all) World.)

Key Words: under-utterance, gurgling grammars

Instead Inc.

Definition: Development of business models opposing organizations proven oppressive. Other than the given. Not that. In particular, economy for the noncommodity. A living contradiction. Such economy creates and safeguards such noncommodity. Economy for the oddity. Economoddity. Economic oddity. Marketing the unmarketable. If commodity is survival, how to make a noncommodity and thrive.

Key Words: econoddity, polycontrariety, imagination's advocate

Novel Genome Repository

Definition: One-of-a-kind lifeforms, even lifeforms without genomes! Can a new species be unrelated to all other species? Non-meddling in knowns. Leaving well enough as known in order to near unknowns.

Key Words: divergence, saltation, evolvability, sentiment-limit, *xenogenesis*, post-adaptive

Country in Commemoration of Nuance

Definition: Country set aside for subtilization of incentive. Senses reopened by oversensitive sciences. Whether such a world once was or never was, *constructively* facing its nostalgia seated deeply within us.

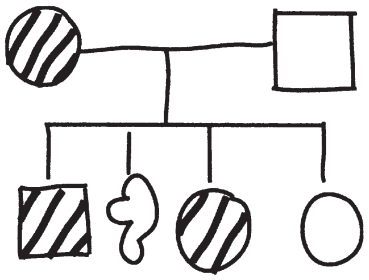
Key Words: world imploded into unworldly, tender intervention, tacit dictation, better than it gets

Saltation City

Definition: City offering unprecedented goods and services, such as those distinguished in the partial list above. Life springing from nonlife (*getting the lead out*) each step of the way.

Key Words: *barzakh*, cities of the intermediate world

The invention of further functions along with their realization as architectural concept qualifies these agencies as both artworks and instances of retrofection. Furthermore, construction of an agency vicariously constitutes an epic poem—how we ever came to this point as told by 'remedy.' Each service is a fragment or replacement part of a missing materiality that nonetheless completes that entire materiality under the rule of thumb that any point of wholeness renders the whole 'whole.' In this way these services are compatible with all other attempts to implement satisfying sorely missed social goods. This list is also amenable to others' adaptations, appropriations, adoptions, alterations, extensions or customizations of the idea of missing agency. Fire must be fought with something hotter than fire. These counter agencies proposed by an ordinarily poetic practitioner undercut omissive society with the same commercial, material and organizational tools and tactics with which the omissions are typically committed. The weapon 'hotter than fire' is of course *comedy*. These are to be buildings put in place with a great deal of levity (defiance of the forces). Levitated buildings. The levity runs to the core. For, once these indispensable services are constructed, even then, once they are working certain wonders, it will still be impossible to tell whether their realization had all along only been a farce. Success can be *that* sweet! The missing service supposition: there are further functionalities so terribly novel that their delineation may indeed undo the divide between creativity and creation. I'm not implying that non-retrofectionary artworks commonly confound function because they have no clear vision of function (the way poetries might confound language because their meaning is weak enough to allow them to do so), but I am stating that, directly underfoot, there are unidentified functions so ludicrous and suitable that they, by way of their extreme accommodation, are amply disequilibrizing (without knocking us off our feet), more than creative and heritable to boot. That's comedy!



ANGEL OF EXTINCTION
(masked as sustainability)

Keep this secret:
suspense not sustenance sustains us.

The worst system to have ever worked out for the better is
is.

(Even cheaper than not wanting one at all.)

(Without baring your teeth)
say "everything I have is yours."

Do everyone a favor.

Living forever already is. We just can't
get its host to react other than

detrimentally.

The dark and blinding data surpasses or
subtracts adaptation with each act.

I'm a carpenter and I can only write about
what I can write about.

It's irritating to me as a scientist—
people unadventurous departures from reality,

reckless jargon borrowers.

Which of the following is fatal to our kind:
A use; B misuse; C disuse;

E unattempted usurpation?

(While lack of earth—environment bypass—
will be equally inherited by each.)

ALLELE OF INSTINCT
(enough untried body parts to be buried in)

I'm a carpenter and I can only write about
what I can't write about.

(People are too sentimental to modify.)
  Uncommodified
we'd be living much shorter lives.

Why accept a body when you could be
relishing thoroughly theoretical biology?

Exulting in painstakingly poetic biopsy?

Dark and blinding data—instructs those
struck by the need to design instruments
  the data can't be sensed without.
The good life by now, if not at the time.

What keeps us from thinking our first
parents weren't harmed by the elements?

(It wouldn't be nostalgia then would it?)

So very little longing for that which is not.

To all those (no one) more moderate than I:
the detail at which I see what is not—

a disease to be unable to merely modify.
If you dispute the claim that it's a fatal

love with that with which you make,
restore us 'on time,' as never before.

  Though circumstances beg for less.

OSTRICH CALLOUSING AND *LEAVES OF GRASS*

Take, for example, the *ostrich*. Ostriches rest by squatting on their legs and sternum. Callosities can be found at those sites where the skin is habitually rubbed against the ground. Callousing of this type can be classed as an acquired, somatic adaptation. Astonishingly, these natural callouses are already well-formed in the friction free ostrich embryo. Therefore, commonsense would tell us that these strategically located callosities are germline encoded. Poetic sense would also tell us that such callousing is germline encoded. And can't calluses be induced to occur in other parts of the skin? How did such anatomically specific morphological information ever get back to the germline? Is it possible to document a soma-to-germline transmission route along which poetry can be classed as a *replicase*?[14]

Although I make chairs for a living, I nonetheless squat far more frequently than most Americans. (Woodworkers rarely get to sit on the chairs they build.) This habit has not granted me increased reproductive success among my own people. Nor has my bone structure been modified by all my squatting. Thus, if I were to be adopted by an aboriginal people who have different bone facets that allow for comfortable squatting, my fitness would again be diminished. So where do I fit in?

Is poetic being inherently disadvantageous? How do I get it to work for me? And for those 'down the line'? Is it fair to infect them? Does poetry influence physiology? Is there an artwork/genome crossover? Or should evolutionary experimentation remain quarantined in scientifically-controlled inquiry? Can I generalize retrofection of the germline by somatic mutations for human creativities? May I introduce to you the thin-edge-of-the-wedge cutting open widespread poetic adaptations?

It strikes me that a poet may be the fittest motility symbiont for research as a whole. A sort of itinerant surgeon or septic system specialist with a bag of perceptual tools for unplugging, rechannelling, suturing, sewing together and so on. With a nonspecialist sense for all of making, the poet may serve as point of communication and commutation for more or less stationary and isolated disciplines—to make the condition of being on unfamiliar ground (where one has the most to gain) a condition of having a great deal to give. A kind of general contractor for formations. A mutagen. Beyond benign.

Could a poem commute over and over again and still keep its own terms? If its prosody is based on other beings and bindings?

Could a poem be maladaptive in its own field while being well adapted in other fields? It could be your maladaptation. The maladaptation could be *your* gain, absorbing *your* ills—why you're so at ease.

Research re-establishes words as unknowns (in order to arrive at its questions). Co-opting a specific research without furthering its terms in their proper context could only limit poetry's ability to cross effectively. The poem as crossing of separate spheres, including or excluding itself, is therefore this very furthering.

Case in point: this writing toward poetry adapts to, or is replaced by, the terms of the life sciences. If this writing is unable to further the terms of the life sciences, it will prove to be neither a successful cross nor poetry writing. While *cross* has several meanings, I'm focusing on *cross* as it is used in natural history—in its relevance to productive/reproductive and generative/regenerative processes. In this sense *crossing* is native to both biology and poetics. (Poetics, i.e., 'making' and 'materializing.') And with the advent of genetic engineering and artificial life, making now readily applies to biology. Just as, conversely, with the advent of evolutionary biology, cosmology, prebiotics and early earth research, the study of life now applies to so-called inanimate matter.) This shared ground, this cross of related types or kin, this allowing of incestuous contact between prosody and life science, led me to this writing. Self-incestuousness.

Cross of course has other meanings. 'Passing from one side to the other.' 'To meet in passing.' 'To counter.' 'To contravene.' These other meanings are all at play in the reproductive sense of *cross*. Poetry, of course, 'crosses' in every sense of the word.

In effect, by alleging that poetry can pass for biology, I open the pangenetic box. A body is constantly crossing over to other bodies. At the same time, it contains a constant crossing of its genetic constraints with its behavioral flexibility. This double-cross—a combinatorial explosion of possible comportments—is embodiment itself.

As an overarching word of warning: evolution does not explain our actions. Any attempt to identify biology with behavior is methodologically biased

apriori in favor of naturalist determinism. Trying to prove that behavior mimics biology is tantamount to describing life as a reproductive testbed wherein each anatomical part is crafted to afford each creature a certain edge in 'nature' perceived as the ultimate lesson in good design practice, fitting, not forcing, puzzle parts, all for the better in a robotism of optimality.

Are there heritable, robust behaviors that have broken with the bottom-line bent for advantage? Would this not be a double heresy? Behavior (an acquired characteristic) both heritable and aloof to survival?

Perhaps biological form is itself internally inconsistent. Laid-back parts. Parts serving no purpose. Vestigial parts. Parts the inverse of vestigial, looming ahead. The last word is never 'in.' Is life really working? The sublime doesn't need an unqualified success. Life arose, after all, from nonlife. Marked for life by that experience.

Imagine a current behavior with no basis in biology—just as a bodypart may now serve an end for which it was not originally 'designed.' Now, exaggerate!

It's not as if we know what biology is. It's not us, but a specific knowledge of our physicality. Is there some benefit in placing behavior under the hegemony of biology? Would life then be more harmonious? Or would we choke on unrealized potential? Will we ever need to surpass our biology in order to survive? Immortality of, at least, our kind. At least we'll never run out of real estate, given a universe.

It's just as probable that biology exerts its constraints upon our behavior in order that we diverge and donate a fuller humanity. Such divergence goes by the name of 'poetics.' Only humanmaking, or, unnatural selection—call it what you wish—can prophesy and occupy divergent domains.

(At this point, I'm asking for no more than a 'novel' implausibility.)

Work that is also able to realize itself outside of evolutionary forces may be referred to as 'artwork.' Artwork prevents culture from fusing with evolution. It prevents 'who we are' from becoming extinct in 'what we are.' Artwork doesn't bar the ways in which our works are restricted by adaptation but conserves the extent to which they are not. Finished artworks register on germcell scratchpads. Just in case. Just in case the intragenetic dose is too potent. In case we run out of options. Sudden advantages which may keep us from succumbing to the soft genocide of almighty gradualism.

There is no advantage in holding artwork to adaptation's fertility barrier (only kindred types can cross), or the neo-Darwinian *Weismann Barrier*[15] (nothing you *do* can influence your sex cells). Bioinformatics blows the issue open. Bioengineering is surgical. (Radical poetics has actually absconded to the hard sciences.) Artwork, subtle, perhaps impalpable. Its mechanism must nonetheless be laid out. Suffice it to say, some sort of cross must remain unhindered by the 'kindred' constraint—entailing the lifting of the too-close-to-cross taboo, as well as the too-far-off-or-far-out-to-cross prohibition. Safely. Not just safely (nor at best sanely) but to our delight.

(Can invocation break the Weismann Barrier? Can I produce a poetically mutated gene? A poetically mutated gene presumes a soma-to-germline feedback loop. Or does it? Perhaps it presumes a direct artwork-to-gamete feedback loop, with somatic cell bypass.)

Once artwork and evolution part ways, perhaps we can perform a few essential separations—like exploration from exploitation, or, power from money. Long lost pry bar.

Keeping in mind our current theory of evolution: an impartial reshuffling of genes tested in the field for immediate advantages by long-term selection pressures responsible for our differential reproductive success. A theory that speaks for itself. It's unbelievable. As well-rooted as it is indefensible? It's just a theory, so what harm could there be in conceptually breaking its hold on our thinking for a moment, by envisioning a further plausibility? Only the rock bottom non-creative Creationists seem to be putting any fervor into a different take on materialization.

Evolution, like its theory, is already creative. 'Is' is already beyond belief. Perhaps we try to understand just to alleviate the intensity of the wonder—shelter from the sharp light of unmediated presence of life, animate or inanimate. So, what's to keep artwork from becoming just another energy cutback? Supplying our practical needs—subsistence—is already more mystery than we can manage. Practicality already demands constant material transmutation. One role of artwork, therefore, would be to keep our worldly transactions from blocking the light of the pervasive Is-Overload—crossing inconvenience and grace in a further out-of-the-blue facilitation.

Things are all mixed up. Evolutionists have even likened Natural Selection to a poem. Such similitude is at least as loose as a poet's likening of a poem to

organic form. Meanwhile, engineers, as a form of refined denigration, refer to faulty or ludicrous architectural designs as 'poetic' variations.

Creative individuals tend to be: A) automatically Larmarckian; and B) nonrigorously so. Thus, the strong-armed baby of the blacksmith is reborn.

We first stood up (way back when) because the *braininess* required to know-what-to-do-next was just out of reach. Once it's possible to fulfill potential without renewing potential, we're finished. Once the last unplanned baby is born, we're finished. Can such a poetic statement be biologically based? Can we base our behavior on biology without butting against inflexible genetic dictates we'd never choose to emulate? I have a list of things to do that offer no advantage, and I don't have to do them. If they did offer some advantage would there be even greater freedom in refusing? If the list of things I must do were but a list of advantages, I'd perish on the spot.

Is fitness really that tough? Nonfitness is not really a barrier to procreation. Anybody can pass this most stringent fitness test. Or fail it. An infertile billionaire. A crippled president. Combocornucopia. Everybody just a little bit 'sub' and 'super' fit. Maybe life is more like fitness subterfuge. Consciously or not. The more fit, the smaller the family? An oncoming bullet encoded in our brightest? The boldest fall first? Doesn't democracy defend nonfit? Or is democracy like its money—claiming more and more people will be better off while, in fact, the gap between the financially fit and financially feeble widens. The invisible hand of the Market and the invisible hand of Natural Selection, a one-armed despot. Both political parties now agree: welfare equals survival of the undeserving.

I happen to be reading the poetry of Walt Whitman as I write this essay. *Leaves of Grass* and *The Origin of the Species* were both published in the 1850's.

When Whitman states:

> This day I am jetting the stuff of far more arrogant
> republics.[16]

isn't he instilling in the genome a dynamic cultural trait? Couldn't the same poetics be true for both verse and genome, without one miming the other? Whitman's voice is the gamete of a further society, while his poem is the heritable pattern of expressed characteristics.

(Of course I believe that prosody and cosmology are consanguine. And their common ancestor would be 'materialization' itself.)

So, I exaggerate. 'Poetic' is pathetic. Maybe Whitman exaggerates. Maybe exaggeration is closely linked to genetics. Like a leap after a long lull. A false claim that can't be true, but merely create what's true. The ludicrous may well be Selection's ace in the hole. Life's sole defense against its ongoing utter unlikelihood.

Artwork is just one branch of cultural evolution. It plays no part in Natural Selection. Agreed? What about artificial life scientists inspired by poetry? What will they make of it? People who read poems will never be more numerous than those who don't. Why hurt your chances? In the quantity-of-life, verse can't switch on a trait or turn on a dime. What are the correlations between the qualities of the poem, the quality of life and the qualities that make up life?

It's possible to understand the terms of evolutionary biology (lifeline) without referring to development (lifework). But the very severance of lifeline and lifework opens a distinct opportunity. Genes and culture can be interfaced by means of their dissimilarity. The resulting heterozygote would constitute a third approach to the gene/culture question—the non-affinitative association.

First, could lifework be a mutation—a somatic mutation? Then, could the mutation be inherited in germline DNA?

If lifework could pass straight into the genetic transmission system, offspring could take almost any form. Hardly a sustainable situation. A complicity separates biological gradualism and hasty behavioral scratchpad. Morphology is set in its ways while behavior is destabilizing. Even presented with the need for an entirely new function, the body may merely modify its existing anatomy. The bones and cartilage with which we swallow, hear and speak are derived from the gill apparatus formerly used for exchanging gases in sea water—not unlike an artwork that overcame the infinity of material possibilities by using whatever was on hand. Oxygen was originally a poison! Both poetics and phenotype are makeshift. The current functioning of a body part is not a reliable gauge for knowing what that body part was originally designed for. Their tempos and temperaments diverge; relative to evolutionary forces, artwork is rapid, reckless.

Artwork, a matter of development, may diverge not only from evolution but from development as well—from culture, customs, current quality of life. It is formation's free agent. Poetics was meant to be survival's greatest rival—and it is—as well as being our only means for revival. Through our works, we will either wipe ourselves out before the asteroid hits, or escape the solar system before our sun burns out. (Or send up a song of helplessness that will save all souls.)

Thus poetics is not like the other acquisitions—culture, behavior, acclimation, use; it is comprehensive of them and is capable of acting upon inheritance.

'Experimental' culture is a somatic storage, delay and relay—the genome's safety first approach to risk taking. Soma is test run with live dummies.

In place of biology/behavior identification there could be a science of biology/behavior divergence. Associative divergence. As an exchange. On shared ground. Not according to our traditional understanding of the origin of species wherein divergence occurs due to physical separation, but according to 'sympatric' (shared terrain) incentives. Because they do share the same site, biology and behavior become each other's speciation event.

Or, at least a science of convergence, basing our behavior in biology but in non-reductive ways. Running counter to any sociobiological simplifications such as:

> —Xenophobia dates to protocell periphery wariness.
>
> —Altruists endure simply because the greedy, in order to survive, require an exploitable type.
>
> —Formation of cities re-enacts the prebiotic brew's original intent to keep reactants in each other's proximity.
>
> —Biology predisposes us to avoid sexual feelings towards siblings because of birth defect frequency among mating kin.

Could behavior over-diverge? If we locate and treat a cancer gene, no longer compelled to correct its ecological or behavioral cause, would the resultant environment-resilient human being truly be better biology?

If molecular biology were used to explain our behavioral rigidity, what would the structural basis be? Can genotype control phenotype while deregulating behavior? Isn't the pressure of physiological constraint serving to expand our propensities? Homeostasis will carry us toward either extreme. Hot and cold are opposites; therefore, they must both be temperatures. What's the opposite of temperature and can it be experienced? A poetic question. Or is counter-biological activity alone experimental? Why are we so defensive, I mean, psychologically, that is, molecularly?

Thus the laws of evolutionary biology can also be called upon to explain developmental independence. Such independence is responsible for the production of a behavioral surplus. A behavioral abundance. An exuberance. A life science that frees us from the constraints of lifeform. Overcoming fitness. The following are exemplary criteria for the founding of behavior's freedom from biology within the biological (a contradiction that is inconsistent with itself as a contradiction):

> —The unspecified morphology of the human body (not born to only root, paddle, cling, swing or grope). Specification is in suspense.
>
> —The rapid fetal growth rate of neurons continues well beyond birth (the protracted, permeable and protected playtime of the human young amassing potentialities before adult profession).
>
> —The brain can perform many functions unrelated to the original impetus for its increase in size (thus a disproportionate capacity in relation to material substrate—yes, like using a computer to write a grocery list, or distributing tasks among many cheap, low-power processors to perform a higher function).
>
> —Alteration of DNA sequence is not required for the differentiation of somatic cells.
>
> —Almost all genes possess more expressions than survival requires.
>
> —The presence of non-coding DNA. Extra material? Material without contents or of unknown potential.
>
> —Cognition has more coding or complexity than underlying DNA (again, freer than material substrate—material substrate as inadequate explanation of immaterial effects).

—As stated above, current utilization of a body part is not a reliable reflection of its original purpose. By now we may be, part for part, completely cut off (perhaps many times over) from pristine adaptation. Polyvalent if only lineally so.

—Adaptation is referred to as a walk through the space of all possible combinations. What is our experience of these possibilities? Are we oblivious of their presences? Are they felt like a phantom body? Or is lifeform a matter of running the gauntlet?

—Selection favors genotypes that respond most readily to stimuli (and of course favors even more those responding most readily to favorable stimuli).

—The main selective force favoring increased intelligence arises from the opportunity to respond to a variety of social contexts. The brain initially popped up due to the intense, intimate desire to say something during the novelty of frontal coitus. Or, in a more contemporary version, the brain popped up to remove the wrapper from the chewing gum without breaking stride.

Any turning to biology in turn used to narrow our behavioral responses is instantly belied by the massive non-genetic transmission of information, generation to generation, day to day, minute by minute, over and above the restrictive, cautionary genotype. As if development were the genome's way of having arranged the running of its risks at a safe distance, unindelibly. Our experiments are the genome's test runs, simulations, chalkboard diagrams. We're not the real thing—not the live recording of inheritance—fortunately.

Turning to the body as behavioral bonanza? Sociobioblastic? As the biological does not require release from itself, but release into its own extended bodies. Outstripping biological terms along lines extended by biological systems—to proceed poetically.

Poetics and adaptation act creatively upon the same matter. Their concomitant actions can cause that matter to diverge from itself.

Poetics is not a matter of laying out options in the sense of game theory. Nor is it a sort of well-planned live action Kriegsspiel. Poetics and adaptation together constitute one dissociative act augering the invertibility of genotype and phenotype.

Cognition is not simply going to surface all over again at some point in a simulated run-through of molecular evolution. It will have to surprise us, all over again. It will have to diverge from the simple, subsumptive conditions we are able to set up—a machination outperforming its givens to such an extent there'll be a leap into consciousness, escaping our understanding all over again. Only by surprising ourselves, in the losing track of the steps, can cognition become what it is—the head's inability to wrap itself around itself.

Artwork (according to the special position I am conferring upon the non-specializing artist) is not just one of the modes of developmental, cultural transmission. Nor is it simply one of the materials transmitted by culture. It is the yield of neither cultural nor evolutionary forces, but the yielding forth of their combined potential. This potential, as a physical space, is called 'chaos.' As a mental space, 'madness.' It is the space in which an artwork meets its material specifications.

So how can socio-somatic shifts affect the expression of genes? Must the mixing rate always be imperceptible?

Natural Selection is an environmental force exerted upon gene recombination. More and more, the built environment is behind our modifications. Methylation acts on genes to silence and express the DNA coding sequence. Genetic variation caused by the environment conflicts with the neo-Darwinian dogma that states all variability in germline pre-exists (before the action of Natural Selection pressures). The environment as human development is already reverse-transcribing itself into DNA expression. Environment crosses the Weismann Barrier. As environment reverse transcribes into genetic code, our innocence relative to Natural Selection is also reversed.

(No need to wait eons for social justice!)

Last Friday a probe entered Jupiter's atmosphere.

What allowed Whitman to empathize/identify with absolutely anyone? Perhaps we don't all stem from the same cell, but each one of us does indeed stem from one cell. One identifies with oneself over others. Can't this one-to-one self-identification be overcome? If one is everyone, isn't one even more particular? Which membranes did Whitman cross, allowing him to embody everyone and turn biology into pan-organic speech—extraorganopoetic

speech—an opening of a further, all encompassing sense stemming from an extra organ?

How little data I need to become that probe "plunging into Jupiter's swirling gaseous mass"! An extra organ of far flung empathy for inorganics and artifacts. What next?

My linking of Whitman and evolutionary theory now reads more like critical convergence than coincidence. Whitman:

> The law of the past cannot be eluded,
> The law of the present and future cannot be eluded,
> The law of the living cannot be eluded [. . .] it is eternal,
> The law of promotion and transformation cannot be eluded,
> The law of heroes and good-doers cannot be eluded,
> The law of drunkards and informers and mean persons cannot be eluded.[17]

The first four of Whitman's lines are genetic. The last two lines are epigenetic (or developmental). Perhaps it was the phrenology of his day that allowed him to amalgamate all these laws together under the banner of ineluctability. These laws promise to produce both heroes and drunkards—a non-biased, non-eugenic natural/unnatural selection. His scheme is not betterment but well-being. "What will be will be well—for what is is well." The restitution of as-is is not a given—it is not passive—it's poetic. Is this well-being acquired or inherited? Both—but without barrier between the two. Fused. Imagine acquisition and inheritance taking each other's place. Cross-substitutional.

The mechanism is as complicated as life itself. It is life itself. Can a poem translate into genetic outcome? (The Big Bang, in some books, was a 'word,' or, more precisely, a 'verb.')

Or, perhaps the process is very simple! Again, commonsense and poetics agree. The soma-to-germline feedback loop is easily shown. Philosophy of life determines lifestyle. Lifestyle influences genetic make-up. Consciousness translates into genetic outcome. If so, who needs poetry? What kind of consciousness is poetry? Poetry above all is progenitive knowledge. Poetry is information about the fundamental reverse transcription—immateriality reverse-encoding in materiality. The locus of immateriality is somatic—the way mind is embodied. The body is possibility and spirit while the genome, acted upon by the entire body, is materiality in materiality's entrenched variation known as 'survival.'

Leaves Of Grass is the replicase. The poems themselves, having undergone all selection pressures, dock onto the utterly susceptible soma-cells that copy the vital alterations of lifework, recombine with original, immortal gametes and pass on to progeny. Artwork transmitted sexually. Or, if you prefer, sex which is transmitted through poetry. The transmission event is *Leaves Of Grass*.

But what determines Whitman's selections? His selections are obviously not random but directional.

(There must be some way in which we can fail in life and still fail to fall within Whitman's all-inclusive well-being. Or succeed and fail all the more to fall within his apocatastasis.)

Whitman's adequation, after all, is not gratuitous. (As if someone waiting in a soup-line didn't 'pay' for that handout with 'quality-of-life.') Reading further in *Leaves Of Grass*, I find that his poetics does propose a rather stringent fitness test. In his democratic vision, well-being is available to everyone, both socially and genetically. He has fused cultural and evolutionary laws. I suppose one could call it 'bad science.' But the 'test' is still individual. Whitman sensed that his writing would be passed on. The question of progeny is double—one's lifework and oneself. Again, he fused the 'two.' His selection pressures were produced by the dictates of this fusion. His fitness test was ultimately a matter of permanent survival of the individual. Very rigorous. 'Pre-poetic' actually means 'non-provisioned.' There is no competition to eliminate. A test without which no face could be human. Here poetry is admitted as direct evidence. A hopeful, helpful monstrosity.

Eugenics, due to the fact that the human being is modification, is unavoidable. I'm simply stating that poetics is the preferable eugenics because its selection pressures course through entire human being and act upon a materiality proposed by that same poetics.

Poetics can be used in breaking the biology/behavior tautology, or the closed fitness/behavior circuitry. It can usefully be brought to any vicious circle. To sum up: Natural Selection opted for eugenics when it realized that its sensate products (in particular, human being) could not be asked to develop both its sensitivity and eugenic selectivity. We were too soft to be entrusted with the necessary severities of selection. We've been spared the worst of willful works so that we might develop clear conscience (whose greatest expression is, arguably, artwork). Yet, clearly, with the modified environment growing

straight into the genome and gene therapy on the rise, those lazy, hazy days of clear conscience are past.

I've attempted to establish a relationship between 'use' and genetic make-up in order to fuel activism. According to Overcoming Fitness, actions are directly heritable on all levels almost immediately. Further, by establishing a link between the very specific activity of artwork and genetic expression I have attempted to introduce the very pressure propitious mutations require.

I'll end with the following provisional definition of poetics: clear conscience newly coupled to selection responsibility. Sensitivity taken to selection pressures for the clearest conscience yet. Conscience coupled to selection pressure pressing toward heightened, limitless sensitivities.

GONER REVIVAL, VIABLE THROWBACKS

As a theory, fitness has one distinct advantage in prevailing over contending theories of speciation—its proponents act with the conviction of their own ideas. Their evolutionary model (i.e., beating the competition) has readily informed both personal and professional codes of conduct.

In light of the fact that the newly annotated genome will provide the means for altering what genetic inheritance is anyway, and with genetics moving further into the area of poetics (poetics which is nothing other than the human hand of selection as distinct from the supernatural hand of natural selection), a host of defunct and hopeful zoologies reappear as viable generational options. A partial loser list follows:

Heterogony: Production of living beings from substances without germs or ovules. The belief that one species can change into another.

Saltation: The saltationists, whose lineage extends back to pre-antiquity, maintain origin of species *per saltum*—by jumps. Under saltation, speciation is due to the spontaneous origin of novel beings by the sudden production of a discontinuous variant.

Geoffroyism: According to this view, the all-powerful environment causes a direct induction of organic change.

Panspermia: The name for the theory that views life as distributed throughout the universe in the form of germs or spores.

Wedging: The term Darwin dropped in favor of 'Natural Selection.'

Membrementosis: At first only body parts appeared: heads or limbs without abdomens, heads without eyes, unattached mouths, and so on. While floating, these parts were attracted to each other until perfect combinations were achieved and imperfect assemblies perished.

Essentialism: This construct holds that variation is nothing but errors around a mean value. All members of a species share the same essence, unaffected by external influence or accidents (as distinct from 'population thinking' which stresses the uniqueness of individuals).

Hozho: When the world came about, people were already here. When the sky and earth were created a dispute broke out. People were here beforehand in order to settle the dispute. One is responsible for the beauty that is inseparable from one's health.

Hylozoism: Matter is endowed with life. Or, perhaps, life as a mere property of matter. No distinction drawn between animate and inanimate.

Theism: A belief in a personal god of revelation who forever intervenes in natural processes.

Deism: A belief in a god who once created the world, established its laws, and does not, thereafter, intervene in natural processes.

Plenitudinism: The view that everything possible actually exists. Any omissions, extinctions and modifications would contradict the creator's perfectionist generosity (and are therefore inconceivable). Fixity of species.

Implenitudism: There are plenty of sub-optimal, deleted and omitted lifeforms for both better and worse.

Bean Bag Theory: You get exactly what you plant.

Dislodgia: The theory that an organism changes its species by changing place.

Abiogenesis: Life is generated from the inanimate.

Cub-Lump Morphogenesis: Like Locke's claim that we are at birth a tabula rasa on which characters are stamped, the licking of bear cubs by their parents is so extensive that observers believed the licking to be morphological, as if licked into 'cub' from initial amorphous lump.

Pangenesis: All parts of the body participate in the production of seed material.

Endosymbiosis: Swallowing without digesting or eliminating. Hosting, permanently.

Eudehiscence: The bursting open of capsules, pods, fruits, organs, antlers, etc., at the opportune moment.

Somatic Hypermutation: The reverse transcription of today.

Recapitulation: The theory that an organism, during its ontogeny, passes through the morphological stages of all its predecessors.

Delectatio Victrix: Delight wins.

And plenty of types I can't recall, have never heard of or am failing to formulate.

Or any of the above in combination: e.g., *implenitudinist heterogony, atheist wedging, bean bag deism* (reaping the god you sow), *cub-lump endosymbiosis* and so forth.

The above zoologies are of course immediately available as viable poetics. And once the action-to-germline and the artwork-to-germline feedback loops are established, 'use' (again recalling Augustine's phrase, "to make use of the world without using it") will become direct genetic endowment, and we will enter the era of the inheritance of everyday life and be gene free once again!

FTHATHIS (Freer THan Anything THere IS): READY-TO-USE OVERCOMING FITNESS CONCEPTUAL TOOLS

Thanner than than. Freer of anything there is. Er, er, er, er. Leave it at that. Than is the death of that. Leave well enough alone and it gets sick.

The simultaneity of all fossils. Possible? As fossils or full-bodied beings? The survival of each and every. Resurrection of the dead—reprobate and elect alike, and still that creeping sense that something is missing.

Consider the world radically implenetudinist—a place where the vast majority of events and lifeforms have been omitted or misplaced.

Fthathis is an appreciable gain in freedom as measured against any condition, curriculum or regime whose terms are furthered by this gain. Quantification where quantification dare not go.

A field functioning at its fullest is also up against its sharpest limitations. This concurrence of full capacity and point of failure is where Fthathis enters. It does for that field what that field can only do for itself, if it only knew how.

Fthathis acts as a dedicated obstacle detector. Widely applicable though not uniformly. It outstrips (outstripping is the antithesis of avoidance) practicality.

It's an If Sensor. At the concurrence of full capacity and fracture, fathoming further more fortunate forms, organs or organizations.

It's an Either/Or Switch. Operating along stubborn divides such as animate/inanimate, blip/blob, here/hereafter, haves/have-nots. Any feature native to one side of the divide can be switched to the opposite side. Mechanical empathy. The beauty of the Either/Or Switch is that it undoes divides without destroying distinction. We must have ancestors capable of respiration and photosynthesis *and* crystal growth. (Our products will fill out the coming animism.)

Precisely at the point of fusion, this Either/Or Switch becomes a Both-Bridge. That which anyone is both of. This switch, however, is effective only in a polarized world. Under nuance, myriad possibilities, haywire or once the 'between' swallows its surrounds, the Either/Or Switch shuts down of its own accord.

There is in fact an array of cognitive switches that can be adapted to the work at hand. Mentors for manufacture. Contractors for constructing conscience. The list includes: Neither Here Nor There Switch, None Of The Above Switch, All Of The Above Switch, Infinite/Or Switch (or this, or this, or this, or this as recovery of the infinite). Perhaps even an Immaterialization Switch—admitting that the bulk of what weighs down upon us need not.

Not to forget the Blur Or Bit Switch. This switch allows instant egress. A person can pass from the despotism of detail to the buoyancy of abyss. Or, conversely, too much time in the nondescript can flip someone straight into the vital severities of determination.

A switch can spin, swirl, slur or slosh without discrete stops. A Branch Switch can make myriad contacts at once. A Repercussion Switch is a condition wherein all of the consequences of an act are touched at once.

When you can't get anything (no matter how hard you try) to not matter, Fthathis is your most suitable tool.

When new forms, types or genres come into existence, the process can be either 'subtle' or 'vigorous.' Vigorous speciation is a matter of physical change. Subtle speciation is predominantly perceptual—a person-place-thing unchanged physically yet seen in an entirely new light. Epiphany, for instance. Under subtle speciation, what exactly undergoes change? When Augustine laments "had they only made use of the world without using it," what kind of a divide is he drawing?

If there is anything that is inherently freer than itself, it would probably be 'language.' But certainly not just *any* use of language.

Poetry is a switch of almost unlimited movements—it may spill, dispel, sort, filch, fetch, fund, reorient, disarray, cross-link, quench, cluster, implant and/or basically enverb innumerable found terms and traits. With so much capacity, the action shifts from switch to swivel. Both sides of the coupling, all sides of the conjoining, freely mingle in the richest behavioral space that exists. A Toggle-Off-Its-Track-Out-On-The-Loose Switch reacting back on your reaction.

The inner workings of a poem could be described as a massively extrinsic parallel machine. In this way, prosody works in each and every way in which the world is working. Prosody is the world's phenotypography.

And because bodies are the most adept extensions of matter, speciation is prime object, obsession or idol of Fthathis. Fthathis assumes that any body, in order to enclose itself, in order to break into being, accepted certain reductions and rather severe limitations. Through a process called *extraorganopoieia*, Fthathis works backwards and sideways along the lines of embodiment in an attempt to reopen the process of formation and recount sensory being's omissions—further organs and senses which evolutionary pressures failed to issue forth.

Is it possible to be alive without qualifying as this species or that?

Freer than coupling? Not in the sense of 'immaculate conception' or 'orgy,' but in terms of *breaking sequence*. Making precursors. A species of 'one' which is not a monstrosity. Breaking the sterility barrier while, nonetheless, maintaining distinction of types. Fostering unrelated or unfounded types and leaving typical types alone. A deviation that didn't fight for its life. A supreme advantage that wasn't passed on. Strengthening in disuse. A useless trait unchecked by Natural Selection and granted an even wilder variation equal to the pleasure it will one day bring. More improbabilities: greatest variety from the least flourishing. The less specialized the greater the freedom of movement. The less organized the more variable. A modification in one genre exclusively for the benefit of another genre. To cross over to where one has no kin. To vary without heredity. Embeddedness as not, itself, embedded in the structure of things. That just once this writing will complete another's equation. The senses that fell away. Overcoming Fitness—conditions not true to life incorporated into life as unknown.

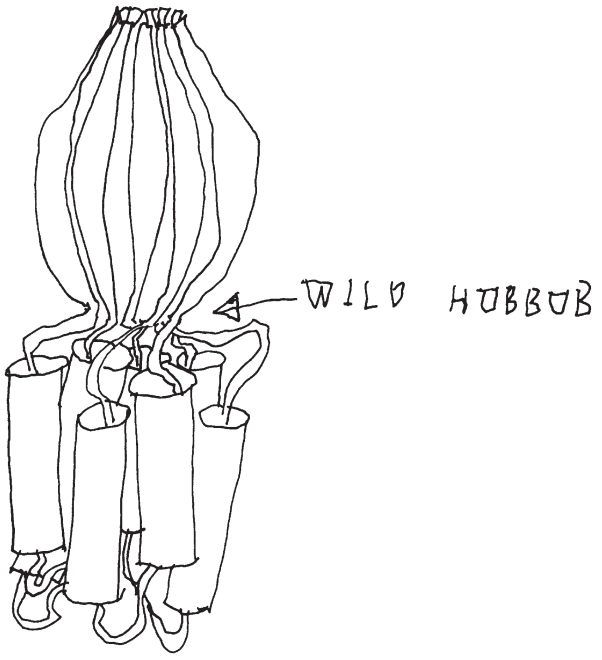
The dreaded blurring of types—the loss of integrity of evolved, beloved life forms may be bypassed by origination of types without kin. The opposite of cloning and copying. (Though the period of familiar lifeforms serving as springboard and scratchpad for reproductive technology has only reached its infant stage.)

Conventional speciation is racist, typist. Novel types originate by isolating themselves from the inflow of foreign populations. Speciation by sharp alien-gene increase is virtually unknown among higher animals. Under conventional speciation, artwork is a special case of non-fitness—increasing the intake of vital foreign substances in order to attain one-of-a-kind sterility.

Non-conventional speciation works with properties and not genres, types, and forms. Selections and reconfigurations are boundless in that they are not species specific. Property determines behavior. Behavior invokes property. Morphology follows behavior. The engineered materials of our dreams.

Revolutionaries and dissenters sometimes devalue values devalued through the importance rational productivity places upon those values—like 'work,' like 'organization,' like 'efficiency,' like 'gain.' But until we find a way to live without supplies, production will require de-rationalization not devaluation. Fthathis is thus the re-evaluation of production by means of irrational values—like 'ardor,' like 'splendor,' 'love.'

The point at which something could have gone any number of ways. To sum up, "I believe that species come to be tolerably well-defined objects, and do not at any one period present an inextricable chaos of varying and intermediate links."[18] Richer than Natural Selection? Those too few in number. Too expendable. Too amenable. Those who didn't 'make it.' Altogether replenishing the pool of constraints and pre-resolves known as the Space Of All Possible Combinations [SOAPC] out of which the sensory has arrived at the next-to-nothing we experience as this world.



THE SUBTILIZATION OF INCENTIVE

Artwork that can change our looks
(runs deeper than at best, best as is)
An inheritance given to as it is given.

Don't touch the buds or they'll open.
(Only suspense is sustainable.)

It's far more unlikely we'd ever be
to begin with, than, once
in existence, to one day be no more.

Allow me to open the lesser unlikelihood.

Light at the mid-point of the tunnel.
(There's too little time to adapt).

Mechanics outperforming fantasy.
(Lack of time is the turn on.)

Goodness appears to be unprotected.

It happened to me despite all I'd done
to have it happen to me.

(The involuntary tolerates trying.)

Work intended to be an intoxicant.
(Making mortifies inexperience.)

[A] Fear of annihilation. [B] Fear of
unfamiliarity. [A] will be replaced by [B].

Antidote designed to arrive too late.
(Suspense versus extinction.)

Cure prevents passage.
(Cure passes while care lives on.)
One's momentary extinctions.

Further organ far too distinct to function.

(Some lines develop outside of time.)
Stains stay only if aestheticized.

(Lust makes a great leaping stone.)
As strings plucked of their own accord by

skilled placement of building blocks.
Tension, genius. Compression, inertia.

A fire temporary if it purifies
(unable to change its material any further)

permanent if it petrifies
(unable to ever use up its material).

Works untainted by raw material:
savagery.
Getting high without higher being's vagrancy.

Who dared pit living against subsistence
(vision against adventure)
to begin with?

Whirlwind assembling spacecraft from trash.
Seniors seated at rest stop restaurant

supplementing homegrown produce and
yesterday's church-lunch leftovers with a
few scrupulous selections from the menu—

able to blaspheme against the givens.

(Deadly environment's recovery rooms).
'Hell' for which they have no word

(which they have no place for) translated as
'without.'

With poetics, the verb's second coming—
heaven and nature singing,
actually alloys hell and our artifacts

as unsung.
Futility too costly.
(A utility already too cheap to meter.)

To execute is to truly predict.

The less likely to have noticed the detail
the more effaced the void.

The pinkest possible coat with the yellowest
hat. Selection pressures, windfall and/or

slim chance, as once *thunderbolt*, steer all.
Hate only the morbidity in me.

Make a work work the work.
Preferences preference's preferences.
An excavation that fills in.

In Adam all die while in Want Ads all live.

Fighting fitness twice fails to win.
Damned if I'll call that 'immanent.'

My heart's just not in any world I know.

(For lack of a word that's worse.)

Certain statements in this pamphlet are forward-looking. These may be identified by the use of forward-looking words such as 'further,' 'portend,' 'propose,' 'could,' 'diverge,' 'extra,' among others. These forward-looking statements are based on the author's current expectations. The Private Securities Litigation Reform Act of 1995 provides a 'safe harbor' for such forward-looking statements. In order to comply with the terms of the safe harbor, the author notes that a variety of factors could cause actual results to differ materially from the anticipated results or other expectations expressed in such forward-looking statements. The risks and uncertainties that may negatively affect the performance of Overcoming Fitness include but are not limited to (1) operating losses to date; (2) lack of response from target audiences; (3) personal despair; (4) inability to develop clearly defined marketable products or services; (5) conservative backlash from the bioethics movement; (6) liabilities related to the handling of volatile issues; (7) dependence on donated expertise; (8) cultural developments affecting demand for Overcoming Fitness data; (9) personal disruptions caused by sudden shifts in interest or massive intake of information unrelated to a topic at hand; (10) government regulation of noncategorizable business endeavors; and (11) other factors that might be described from time to time in future Overcoming Fitness publications and filings with the Securities and Exchange Commission.

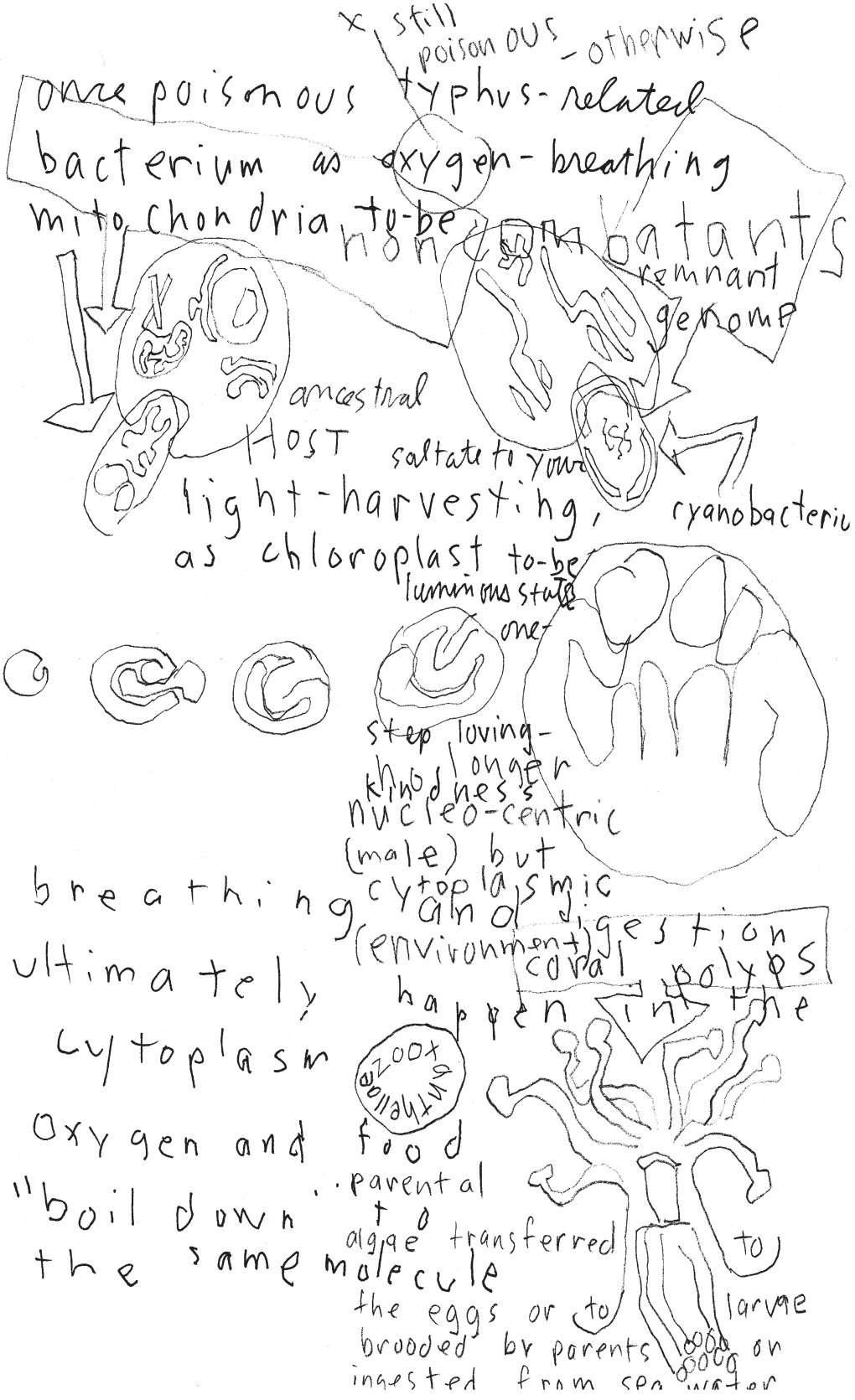
Certain statements in this pamphlet are backward-looking. These may be identified by the use of backward-looking words such as 'throwback,' 'recovery,' 'saltation,' 'God,' 'artwork,' among others. These backward-looking terms are based on the author's expectations for the future and comply with the terms of the safe harbor in the same fashion as noted above for forward-looking statements.

The forward and backward looking terms, taken together, comprise a practice called *retroforeia*.[19]

Notes

1) A letter to Robert Williams Wood, drafted on October 7th 1931 and quoted in A. Herman, *Frühgeschichte der Quantentheorie* (Mosbach: Physik Verlag, 1969) 31.
2) White House Press Conference on the Human Genome Project, James S. Brady briefing room, June 26, 2000. Participants included President Clinton, Prime Minister Blair (Mesentvia Satellite), Dr. Neal Lane, M. Francis Collings and Dr. Craig Venter.
3) Nicholas Wade, "Reading the Book of Life; Now, the Hard Part: Putting the Genome to Work" *New York Times*, June 27, 2000, http://www.nytimes.com/2000/06/27/

science/reading-the-book-of-life-now-the-hard-part-putting-the-genome-to-work.html?pagewanted=all&src=pm.
4) Videocasting of the announcement available online through the National Institute of Health at http://videocast.nih.gov/.
5)D.N. Cooper, et al., "An Estimate of Unique DNA Sequence Variation Heterozygosity in the Human Genome," *Hum Genet* 69 (1985): 201-205.
6) Refer to glossary entry, 425.
7) Transcript of the event available online at the National Human Genome Research Institute, http://www.genome.gov/10001356.
8) Poetics is its own discipline as long as it is not its own subject matter. Knowing nothing in itself is to know itself. What Venter calls 'spirit'—what he probably means by 'inspiration.' That which *takes on* forms and concerns.
9) The annotation phase of the genome project will deal with gene identification and function. The word 'annotation' was borrowed from computer programmers' practice of writing explanations alongside the major routines in a piece of software.
10) P.K. Dearden & M.E. Akam, "Segmentation in Silico," *Nature* 406 (2000): 131-132.
11) Ibid.
12) Archilochus, *γίνωσκε δ' οἷος ῥυσμὸς ἀνθρώπους ἔχει,* translation by the author, fragment 128. M.L. West, ed. 1989-1992, *Iambi et Elegi Graeci: Ante Alexandrum Cantati Archilochus, Hipponax, Theognidea* (Oxford: Clarenden Press).
13) See "Introducing the Logosome," 311.
14) A polymerase that assembles RNA by copying an RNA template.
15) The Weismann Barrier is the principle of germline segregation developed by German biologist August Weismann (1834-1914). This principle states that somatic cells (i.e., the body, differentiation, physiological adaptations to the environment, characteristics acquired during one's lifetime) can't be inscribed on the sequestered, heritable gametes (i.e., sex cells, ovum, spermatozoon). On the other hand, the emergent science of epigenetics has shown that a zygote is not an absolute genome reset, but that both gametes carry across a residuum of 'experienced' (silenced, methylated, acquired-change) DNA under the guidance of the somatic.
16) Walt Whitman, from "Song of Myself," *The Portable Walt Whitman* (New York: Penguin Books, 2004) 51.
17) Ibid, 81.
18) Charles Darwin, *Origin of the Species* (Oxford: Oxford University Press, 1996) 145.
19) The fusing and freeing of backward and forward as current euphoria.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"boil down"
parental
algae transferred to
the same molecule
the eggs or to larvae
brooded by parents
ingested from sea water