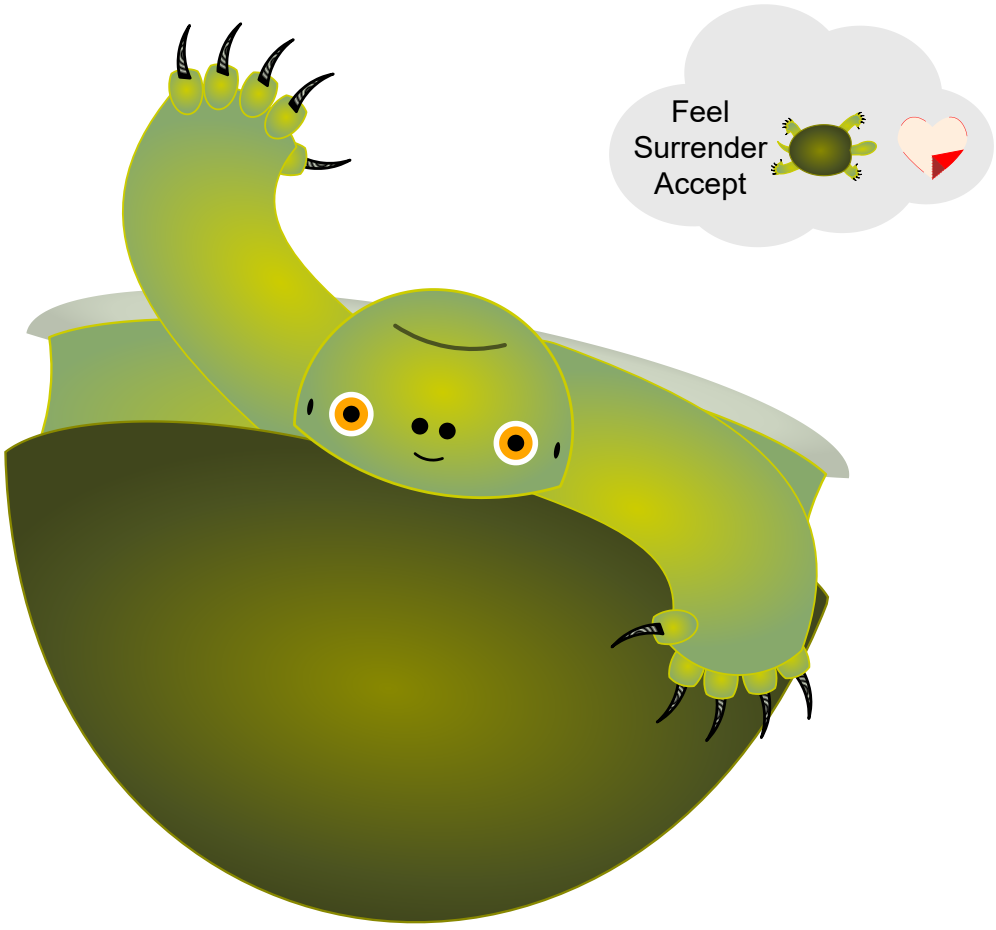
The Book of
MESH



Mental-Emotional-Self Healing

Drawn and written by Matthew M. Galloway

In loving memory of MSH Jr.

Mental-Emotional-Self Healing or *The Book of MESH* for short has 140 concepts for maximum health to magnify our power of mind. I write this book for all who suffer and need hope for a better way. And for the turtles because they are cute too.

Note for children: This book may help us to learn more about our mental health. We should not read it until we counsel with our parent or parents.

Note about lenses: A proper lens for our experience may help us to heal a burden of emotion with more effect than that of study or practice without awareness. And we may gain strength to overcome our worst traumas and struggles alone or with support of peers or professionals. My hope is that we can deeply heal from these burdens: that we may reduce the pain of our past traumas and major stressors and that they may not work in combination against us.

Workout recommendation: We want to exercise our mental health regularly and as with physical exercise we want to moderate how we engage in it. When we study or follow one or more steps of a mode, we may identify that as a workout. I recommend a default limit of no more than one hour per workout for our mental health. As we understand our own limitations better, we can make adjustments.

Language Key: Like a structured dictionary, *The Book of MESH* may grant us better words to help us to have peace when we talk about healing or needless suffering. However, you may find a word choice herein that may have become pejorative in your life. Although we don't want to discard definitions of words, it is an aim of *The Book of MESH* to help us to find new function and purpose in them and I don't intend any words to remain as labels of harm.

What you might see	→	**What it means**
^Verb	=	Start this.
~noun~	=	It may continue.
to ^Verb	=	Aim or prepare to do this.
in ~noun~	=	Manner or context.
(Prefix-)^Verb	=	Improvise or invert to start.
(Prefix-)~noun~	=	Continue in distortion or negation of it.
^Adverb	=	Mechanism of action.
^Adjective	=	Kind in purpose to add.

Print Edition: Thu Nov 19th 2026

^Feel, ^Act, ^Think and ^Mind

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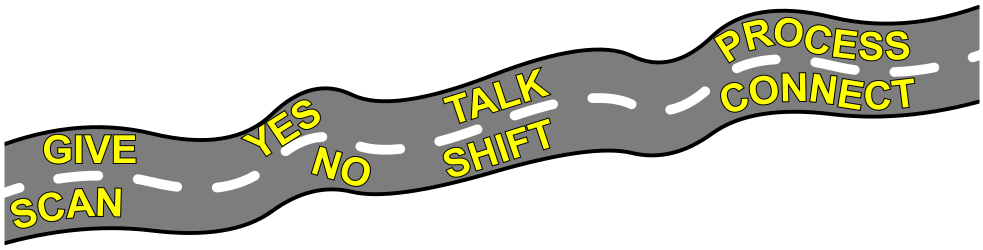
The Book of ^MESH

1. ^One ^Simple ~idea~
2. ^Restore our ~mind~
3. The ~mess~ that does ^Hurt and ^Save
4. Modes of ^Symbol
5. Modes of ^Emotion
6. Modes of ^Boundary
7. Modes of ^Progress
8. Modes of ^Change
9. Modes of ^Balance
10. In ^Search of ^MESH: ^Simple healing
11. Modes of ^Schedule
12. Modes of ^Function
13. ^Cooperate to ^Increase our capacity to ^Act
14. Modes of ^Write
15. Modes of ^Refresh
16. ^Empathy to ^Increase our capacity to ^Feel
17. Modes of ^Space
18. Modes of ^Agency
19. ^Diverge to ^Increase our capacity to ^Think
20. Modes of ^Life
21. ^Watchful worksheets
22. On the ~road~ to ^Inspire
23. ^Beware of dog
24. Index of metonyms

^One ^Simple ~idea~



My hope is that from a remarkably simple idea about how our mind works and our commitment to try, we can work our way to more health and happiness in our mind. However, the trouble we face about healing our own mind is that we don't always know how healthy or sick our mind is. And we may never know how sick or healthy our mind was until we have found significant healing. The trouble with helping others to heal their mind is that healing ultimately must come from within.

Those are the dual obstacles: to heal our own mind and to help others. We can't even see the inner struggle of others and at best we can only see a distorted view of our own struggle; for that is how the mind works.

If anything, that is why mental health is a hard problem. To the extent we can overcome that, we can manage our own struggle better and we can be healed. To the extent we don't, we may never reach sufficient awareness to know the extent of the problems that make us hostage to needless suffering.

When we persist in our lack of awareness about our own mental health, it is called anosognosia. For example, we list this lack in connection with schizophrenia, bipolar, post-traumatic stress, stroke or traumatic brain injury.

Besides anosognosia, some of us have been hurt, have had to endure trauma or, have had amnesia or a flood of memories. We may suffer from a lack or loss of community or family support. We may have become avoidant in regard to life in a particular way or in general.

For some of this needless suffering, we may receive a diagnosis. However, none of us need a diagnosis to have distorted thoughts, feelings and actions. These distortions are inevitable and a major theme of *The Book of MESH* is that distortions are not inwardly bad either! However, the needless suffering from these distortions is bad. I claim that anosognosia and lesser distortions are a feature of our mind and not an internal problem. Outwardly we may worry that we suffer needlessly and cause others around us to suffer needlessly.

Any suffering, irrespective of the size of the distortions in our mind, doesn't mean we deserve it yet it does mean we need to heal to discern it. For that healing I have coined the word MESH. **^MESH** is an acronym for **Mental-Emotional-Self Healing** or **Mental-Emotional-Self Help**.

Many distortions hide the bulk of themselves from view like an iceberg, and so we may feel surprise about their power to stay. As such they may arbitrarily threaten or help us on our journey.

A few of them are even more hidden or dangerous. Like a ship that travels unknowingly through shallow water. Although we rarely take direct notice of a distortion in ourselves as such, we may experience them as we struggle against ourselves, others and our world.

We may hope for relief irrespective of when we feel we can endure the pain and suffering. We may still have hope irrespective of when we have the crush to loom in suffering of mental illness (diagnosed, undiagnosed or misdiagnosed). We may hope irrespective of our need to see or hide from distortions in our mind. We may have hope irrespective of the help of others. I believe we may always find hope.

So, it is my firm hope that we may all find healing and a degree of immunity against the unnecessary struggles. I hope that together we can reduce needless suffering. And I hope we may gain a better interest in how much we all suffer and maximize our suffering in respect to our distortions and that of one-another needlessly. For that is a point I often gain in my journey to develop and write *The Book of MESH*.

With that purpose in mind, here is what I will do for us. I share and establish a model of our mind as a combination of a few simple parts. I give or identify some methods to use. I apply some of those methods to help me as I develop this very book. I show some concepts that are descriptions of common distortions, some concepts that work to adjust our own distortions, some concepts that are evidence of our healing and even some concepts that may help others or our relation with them.

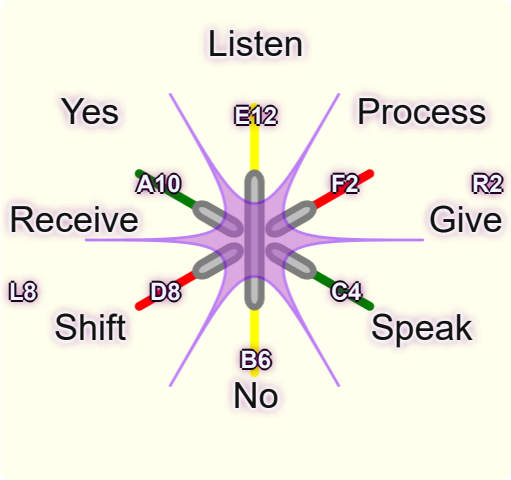
A little about the style of *The Book of MESH*. In truth it is my intent that I don't offer proof of the model I give except to show its possibilities. I avoid any aim to prove these models and concepts on paper here. With ease we may recognize that models and concepts are always at least partially wrong because they are not the real thing and sometimes like distortions (and this book) the ways where they are wrong (in the literal sense) may serve a good purpose in the power of inspiration in its metaphor. I find that what may matter more is whether they can provide insight into a monolithic or complex struggle and that is for each of us to decide individually. I establish but I do not prove these ideas here. A whole different category of book may hold that topic. The model and its concepts magnify how a mind may appear from within itself without getting lost in the complexity and large variety that we may find or judge to be healthy or sick.

Although someone might contend that in some respect *The Book of MESH* may favor a specific kind of mind, I believe the principles here are fair enough to accept any variety of mind with all its boldly exquisite talent or its delicate beauty. If I have done my job well to write *The Book of MESH* in accord to its purpose then those who study it will see that our own mind and that of others works or is perfect yet we have ample room to improve too. That untapped potential will decline or persist in us: to heal ourselves, to help others and to heal our world in the most remarkable way.

Now it is your turn. Shall we begin?

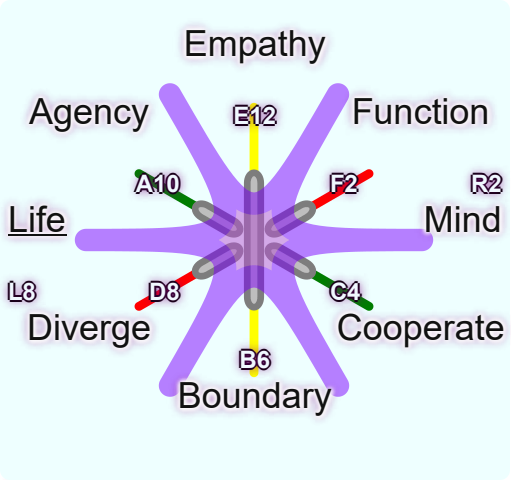
Lenses

Principal Idealization



POINT

Principal Chapters



CHAPTERS
(principal)

^Restore our ~mind~

For every concern about our mental health we may structure it or give it a category. We may collect it all and discern it to belong to one of three parts: what we feel, how we act and when we think. And there we have it! That is the essential model of the mind. Feel, act and think. Isn't that simple? I call it the *FAT model of the mind* for acronym of its three parts.

I connect and relate many concepts to one-another in *The Book of MESH* so to remind us of concepts, look for the "^" caret symbol. A caret before a word or phrase will signal a concept of the mind. And care is key to heal. We have carrots (with vitamin A) to help our eyes to see. We may compare this to our mind: we improve when we remember to care. Carrots for our eyes. Care for our mind.

These concepts exist both as functions of the mind and as objects of them, sometimes called a mode or distortion. A mode is the same as a concept except that it may continue active. A mode is active or ready so it has results or may provide results. So I will use the "~" tilde symbol. A mode may last "till the *end*" with a purpose. Its waviness is a metaphor of how it may tend to return to itself in self-maintenance once active. It is like homeostasis of thought. We might say that a mode is an instance or an active expression of a concept.

Each concept or mode is a part to use as we build. We can give it a name on which we pivot our knowledge. Once we name it we can express a definition of it fast. **^FAST** is an acronym for **Figure, Annotate, Subject and Target**. I need to tell about it and work it out quickly, so I use the fast concept to help me to do it.

As we feel, act and think, we can annotate the events in our mind one step at-a-time. However, each step of an expression is also a chance to create a new expression. That is a reason why we can get really lost as we tell our own story.

We call it a tangent, and without any help it may take flight into another topic. For a full knowledge of some events we may need to explore so many tangents as we describe them that we might never arrive back at our original message or we might never adequately speak or write about our experience. It may feel as though others pretend they do not have ears to hear. Irrespective of our lack of success to connect with others, it still is our aim to let others have opportunities to hold enough empathy to see or care.

How many of us feel like we might drown in ourselves or the unknown and we would ask for help, but we feel like we need to give so much context to the question that we could never adequately ask it? And sometimes we know we have a question or an important concern somewhere, but we can't even name-or-express it with enough context for our own knowledge. Some of us drown more than others. That is okay if we feel like that, and it is okay if we have no experience with that yet too! If it does feel like an important tangent we can at least name it

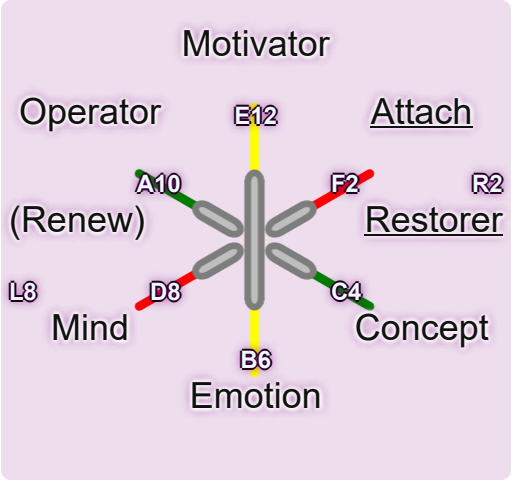
arbitrarily (for example, **my-tangent-1**) or in summary (for example, **my-favorite-recipe**) and then we can put aside the details.

And it is no coincidence that this is the way that I share *The Book of MESH* with you too! When it is complex I just name it, so that I can express it elsewhere. To our benefit and as I imply in the name of the book, MESH is the MAIN concept to apply for maximum health.

The seven concepts of mind include mind, concept, emotion, operator, motivator, restorer and attach. These seven concepts show how *The Book of MESH* did slowly grow. Mind and concept are the seed and sprout. They sustain and structure the whole book. Emotion is as its flower. Emotion lenses beautify every chapter. Operator, motivator and restorer are as its fruit, thirst and feast, respectively. Attach may grant us space to grow again from it.

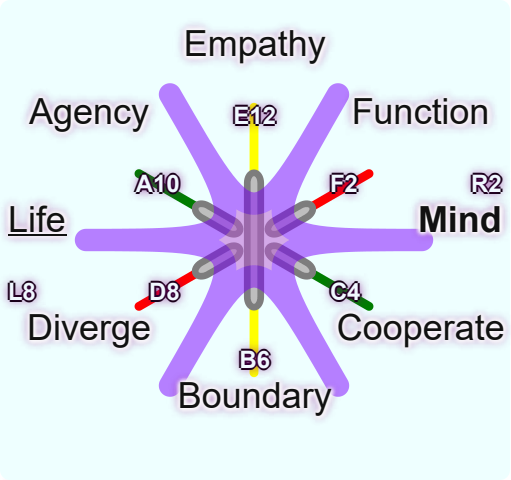
Lenses

Vary our Mind



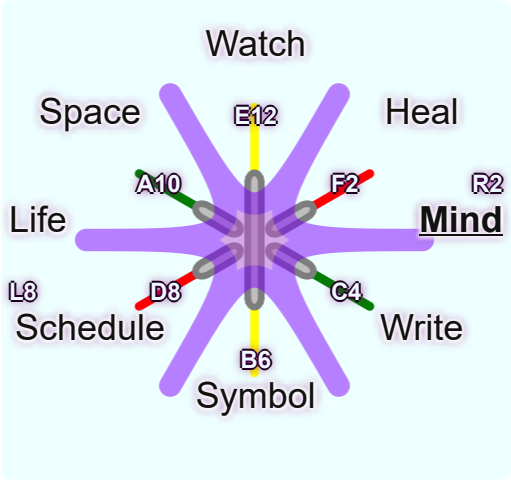
SEASON

Principal Chapters



CHAPTERS
(principal)

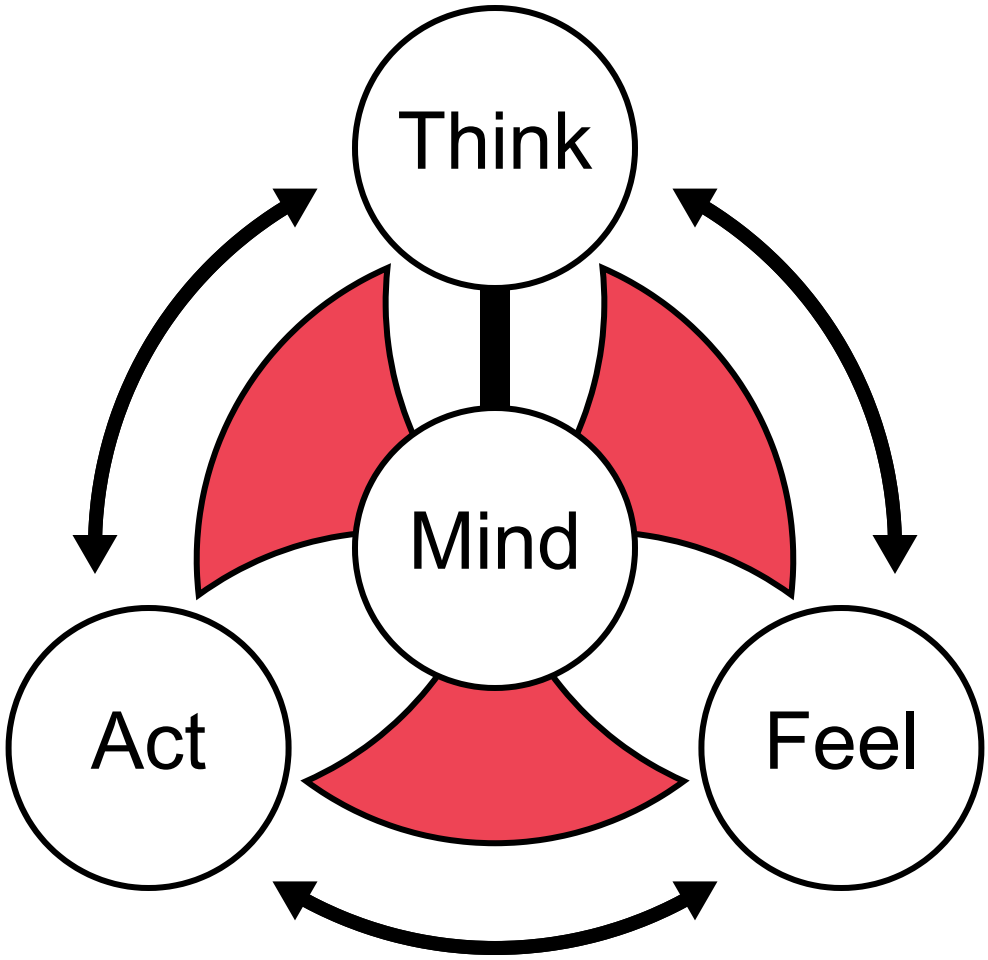
Vehicle Chapters



CHAPTERS
(vehicle)

^FAT ^Mind ^Center ~essential~ ~principal~

Figure



Annotate

1. Think, feel and act in balance.
2. We may explore any context.
3. Name-or-express how we care in parts.
   A. Recognize when we think.
   B. Identify what we feel.

C. Express how we act.

Subject

Mind is a mode of **mind** to discover our **mind**. When we work with our **mind**, we want to explore how we think, feel and act in balance. **^FAT** is an acronym for **Feel, Act and Think**.

In any context, we may evaluate how we may tend to feel, act and think. This is the ***FAT model of the mind***. We all have minds that need to heal. Exercise this model regularly to help ourselves and to share progress with others.

Imagine that we need to heal the tiniest part of our **mind**. This model is small enough to fit yet still work. Those are some small folds in our brain and so many! Imagine the biggest mess we can make of ourselves. This model is general enough to tackle that also.

Target

Anytime we start to work with our **mind** or that of others, immediately consider its parts. As we explore and identify its parts in balance, we may slowly find sufficient depth about it.

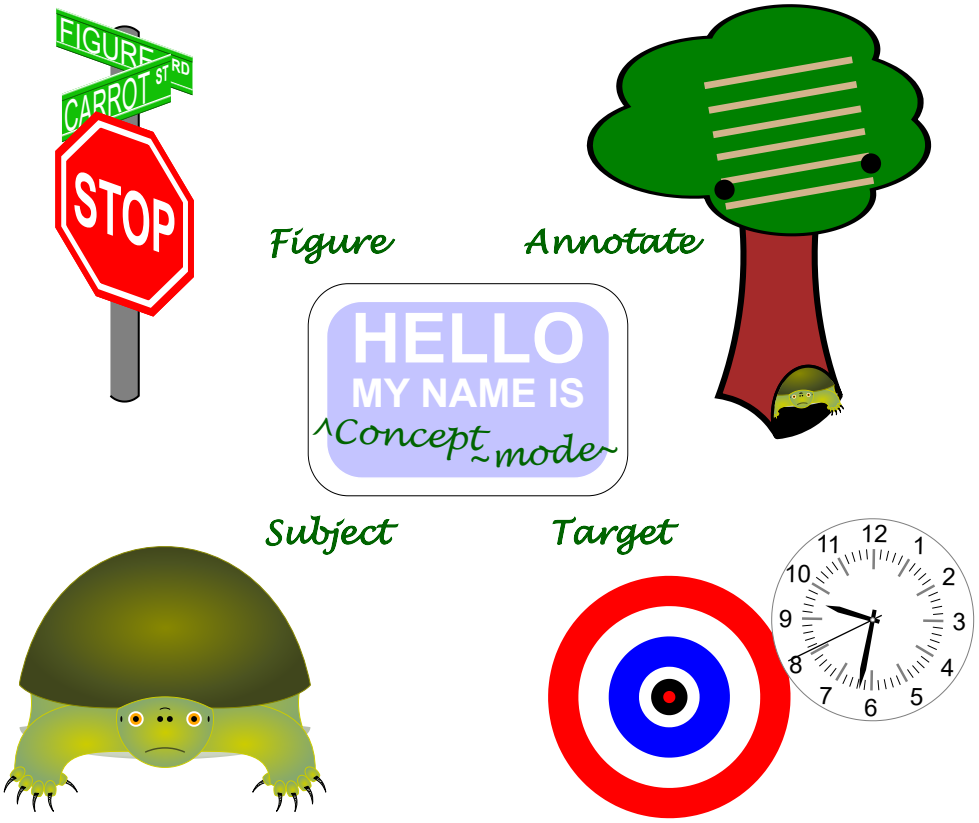
For a problem of any size.

> The eight **principal** modes bear an important theme to organize and consider concepts of *The Book of MESH*. They include agency, boundary, cooperate, diverge, empathy, function, live and restore. It is a dual expression of our one simple theme to feel, act, think and **mind**.

^Concept ^Complex ^Explain ^Sprout ~mode~ ~complexity~ ~fast~ ~vehicle~



Figure



Annotate

1. Write it and organize ourselves to focus on the good.
2. Develop it in parts.
   A. Name it.
   B. Make a figure of it. Aid our exploration of it. Enhance how we learn.
   C. Annotate it. **Explain** how it works one step at-a-time.
   D. Describe the subject of it. Who does it? Why is it a problem? Why is it urgent, accessible or important? What does it do? What is its benefit?

E. Find its best target. Give the minimum detail to know when and where it may happen or its general application.

3. Consider as we develop it.
   A. Name-or-express each **concept** in relation to it and grant it its own context.
   B. Use DRY-KISS to find the turtles. In other words, try brevity to search its metaphor.
   C. Develop it in parts freely anywhere but move them to where they belong.
4. Do enough on our own first. Then explore, counsel or fail.

Subject

Fast is a mode of mind and a sufficient pattern to gather and hold concepts and modes of our mind or our world. **^FAST** is an acronym for **Figure, Annotate, Subject and Target**.

For those who want to hold more care for what they already know.

We recognize, organize and order other concepts in relation to it as we create it.

Target

Anytime we need to **explain** or describe it in full.

Anytime to make a complete expression of a **concept**.

Anytime to define and hold a message or event more deeply.

We create it to give it to our self, our family or others long-term so it is best to write it with a new audience in mind.

^Lens ^Opposite ^Oppose
^Desperate ^Indesperate
~emotion~ ~opposition~
~emnity~ ~contagious~
~emotional-failure~

Figure



Annotate

1. Partition into three or four parts that bring us:
   F. to feel,
   A. to act,
   T. to think, and optionally

M. to mind.

2. How do we act?

   A10. Fear in thirst of agency.

   C4. Shame in thirst of cooperation.

3. What do we feel?

   B6. Anger in thirst of boundary.

   E12. Desire in thirst of empathy.

4. When do we think?

   D8. Disgust in thirst of independence.

   F2. Happy in thirst of function.

5. Why do we mind?
   Optionally, identify one part of the group as the ***Super mode*** which has maximum respect to all other modes in the group.

   L8. Surprise in thirst to live.

   R2. Sorrow in thirst to restore.

6. Detect and discern **emotional-failure** to remove it from our mind so that we may keep and maintain a healthy **lens**.

   A. Every common simple **emotion** has a good purpose. It is safe to cry or hold anger properly. It is okay to feel it even though we have not the words for it. It is okay to give or receive a normal amount of shame or disgust.

   B. How much **emotion** can we take? Well, we did ask that and it is prudent to care to stop our pain. However, did we care to notice, **emotion** has a lower limit, too? When we know our limitations we notice how moderation and a lack of direction may serve us far better than to seek to make a perfect balance or sacrifice. Sometimes I eat all the food on my plate no matter how much is good for me. Sometimes I pile it up for others no matter how much they want or need. Sometimes I leave my plate empty or do that to others without any purpose whatsoever.

   C. It is okay when our **lens** is a mess except that it is a deception. We only need to grow or refine our **lens** about it when we are in presence of one who will not deceive us.

   D. Do not receive or apply force against anticipation. Every good gift and every need has a season. Do we find a better harmony when we embrace or refuse a rhythm?

   E. Consider each season as it does pass: winter, spring, summer and fall. Surely although they arrive, we may decide to refuse them or stop for them. Can they refuse us? Can we stop them, even one?

   F. Do not believe nor listen to any source, combination or voice that may speak to imply maximum or minimum harm or help as consequence.

   G. Only anticipate what is good and kind to ourselves and others in feeling. Anticipation of evil or desire for control, even when joy is its reward, may inspire a significant **emotional-failure**.

7. Every **desperate** feeling or **emotion** about it may become ***indesperate*** as we replace that with a feeling of maximum or minimum consequence or boundary.

   A. We may fall into a sense of maximum consequence in context of it.

B. Our conscious or subconscious mind may aim for maximum consequence or boundary and the result is an unknown source of maximum **opposition** in ourselves, others or our world.

C. We may aim or respond with maximum consequence or boundary for sake of survival.

D. We may define any fact or feeling as a tragedy of evil.

8. Respond to **emotional–failure**.

A. Remove all urgency to act during any strong **emotion** or **emotional–failure**.

B. Remember that our thirst or our lack of it may deceive. When we react, it is neither agency nor a reward to us but we might infer or suspect that it is a needless internal or external force upon us of control.

C. Feel okay to find space, slowly depart, breathe deeply, drink or take a break, rather than react or respond promptly. Beware our mind, interactions with others and our environment.

D. When **desperate** or **indesperate** despite our insufficiency and our best effort, tune our mind to recover now.

Subject

Emotion is a mode of mind and a pattern to guide us to concepts and modes for sake of our emotions. As we work to use a concept to process our excess of **emotion**, it helps us to have a map of concepts to apply in regard to the emotions we feel.

For those who want to maintain their ability one day at-a-time.

For those who need courage and strength to heal from a depth of suffering.

You'll make it one day. And me too. I know it!

*Learn to **lens**!*

Clock	FAT	Emotion	Principal
R2	Mind	Sorrow	Restore
F2	Think	Encourage	Function
E12	Feel	Desire	Empathy
A10	Act	Fear	Agency
L8	Mind	Surprise	Life
D8	Think	Disgust	Diverge
B6	Feel	Anger	Boundary
C4	Act	Shame	Cooperation

Besides these common simple emotions we have many others. For **emotion** practice, try to decide which axis to apply. We may ask, "Does this **emotion** *encourage* us to *feel*, to *act*, to *think* or to *mind*?"

Target

Anytime we feel something. Once we create a map of it, we may give it to our self, our family or others long-term. Any concept from any source may be the key to heal, help or tend our **emotion**. Notice it. When a map doesn't work we may need to swap it out, shuffle it, or use another idea or mode in replacement.

When we apply a **lens**, we want to start from an **emotion** to identify the axis (F, A, T, M) as a space to work. Next, search in that space for a concept as a direct match. Find a concept in a partition that may match it.

Think of each **emotion** as a problem to encourage us to work, and each mode as a solution to match it. Just work from **emotion** to mode on the same axis.

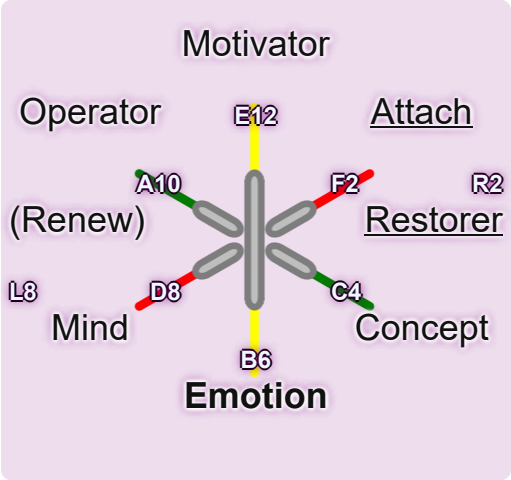
Play it as a game: Every mode of *The Book of MESH* is in a **lens** already, but this is not the only right answer. For practice, take the modes of a chapter or some of your own in a collection and try to map it in independence of any **lens** found herein. It can be quite fun. All we need is a pencil, a pinwheel of six parts on which to write, the above instructions, and a list of the modes that we target to map.

Lens *duality map*

	How	What	When	Why
Clock	**Spatialization**	**Modulation**	**Organization**	**Phase**
R2	Close	Simple	Partition	Renew
F2	Close	Simple	Connection	Serve
E12	Open	Simple	Connection	Serve
A10	Open	Simple	Partition	Attach
L8	Open	Chaotic	Connection	Renew
D8	Open	Chaotic	Partition	Map
B6	Close	Chaotic	Partition	Attach
C4	Close	Chaotic	Connection	Map

Key Lenses

Vary our Mind



SEASON

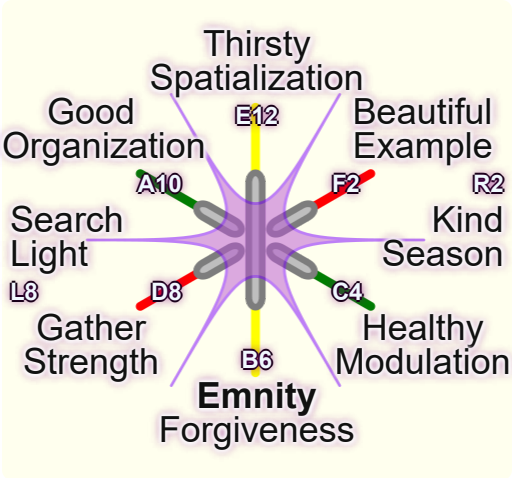
Vary our Feeling



SEASON

(unmask, feel, motivator)

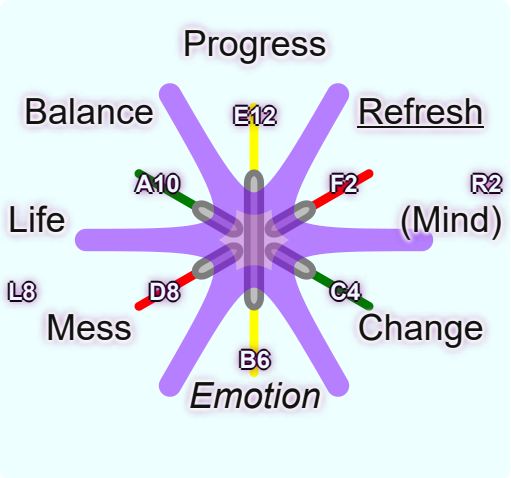
Powerhouse (4/4) of World



POINT

(beautiful, life)

Lens Chapters



CHAPTERS

(**lens**)

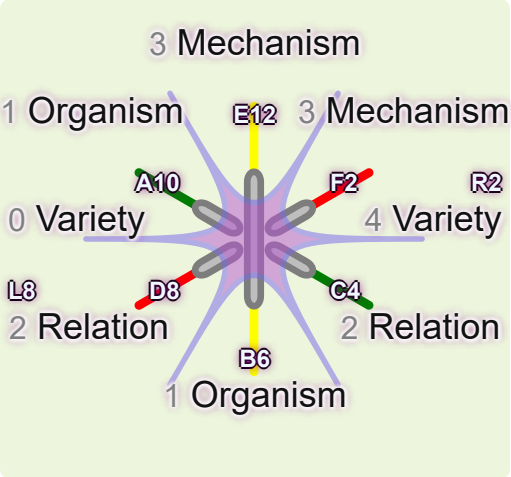
Modes of Emotion



TRAIN

(**oppose**)

Emotion Stability



HOLD

(**lens**)

Emotion Principal Map



POINT

(unmask, **lens**, principal)

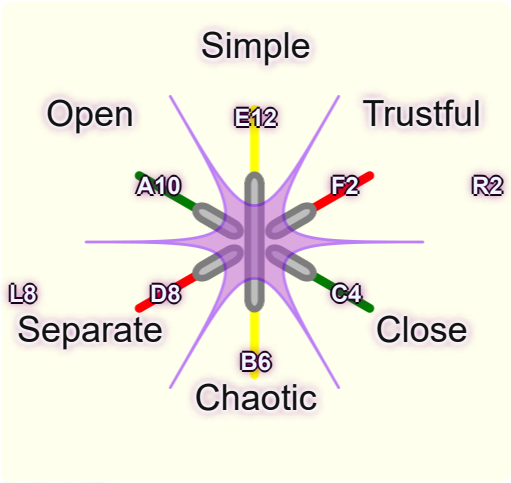
Emotion Signal Map



POINT

(unmask, **lens**, signal)

Duality (1/7) Lens Map

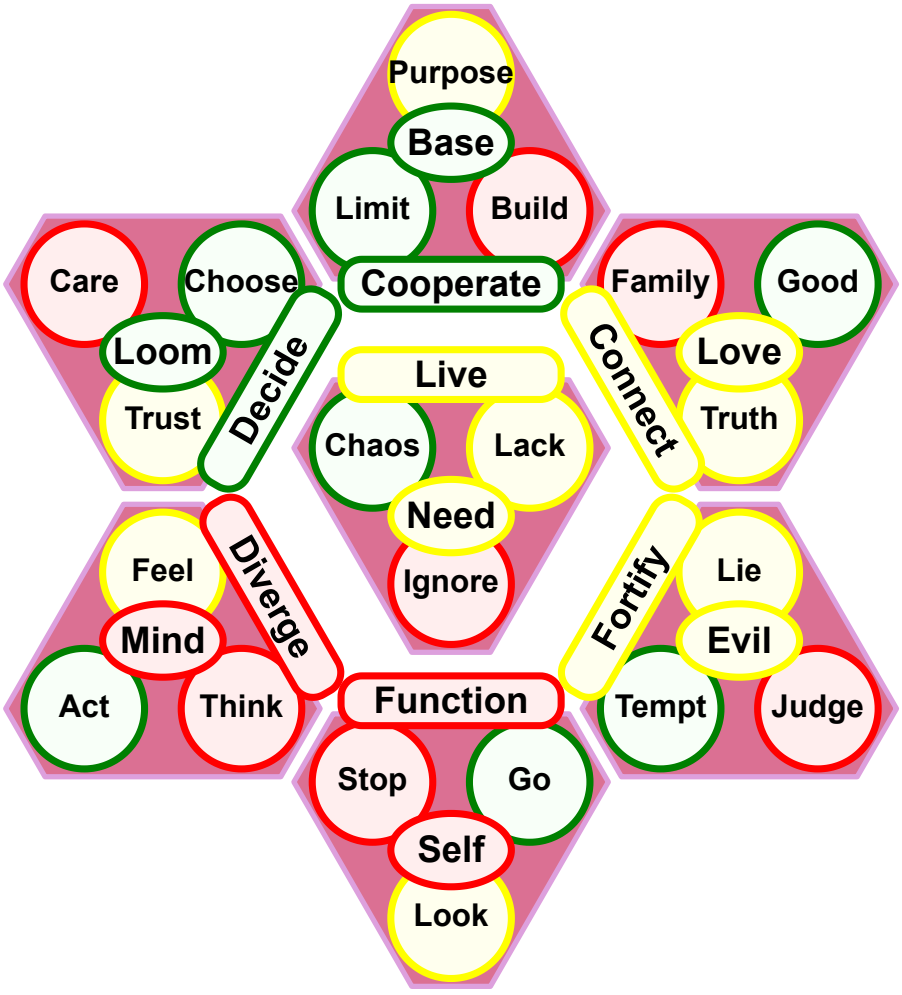


POINT

(duality, **opposition**)

^Wake ^Rise ^Operate
^Fruitfully ^Summer ~conscious~
~operator~ ~operation~ ~fruit~
~awakening~

Figure



Annotate

1. Stop and think.
   A. A self so that we may function.
   B. A mind or care so that we may diverge or live.

C. A mess or MESH so that we may restore.

2. Choose within limit.
   A. A base or weave so that we may decide, **operate** or cooperate.

3. Have trust or sorrow within truth or lie.
   A. Decide our connection to truth.
   B. Show sorrow to express our need.

4. Truth within all and all may come by love yet mostly unknown.
   A. Feel the love, evil or need so that we may connect, fortify or motivate.
   B. Consider the big picture yet our lack may deceive us.

Subject

Operate is a mode of mind to describe variety of action. We exercise our mind in repeat in variety of sizes from small to large. When we work with our mind, we want to explore it in tune to its context.

We may want to identify or apply a (mind-)like pattern. Exercise the *FAT model of the mind* in accord regularly to help ourselves and to share our progress with others.

Target

Anytime we start to work with our mind or that of others, consider its three parts in context.

For a problem or solution of any size in any domain that we might hold.

To give a picture of the wrestle that we face, we may consider, estimate and mind the size of a problem and solution. How big is the problem? How big respectively should the solution be? Which **operator** might be the best to apply in relation to a problem?

In a particular domain, we solve the smallest problem in the self. For bigger problems in that space we add more operators. For a worry bigger than we can heal in our own self, try to add in order: the mind, loom, base, love, evil and need last.

Our need may target the largest problem (for example, emotional-failure), yet it is the smallest as a solution. From smallest to largest, we may seek a solution in our need, self, mind, loom, base, love and evil last. Evil may grant the largest solution yet it might never adequately tackle the largest problem in a domain.

We may hold or consider some operators for general application. We may apply our need generally to help us to grow as a family. Every need we express may need us to make peace and quiet from our own negative emotion for sake of one-another. Trust, choose and care are modes that loom together yet each is an **operator** in its own right which we may apply generally. Needless to say, we may apply the **operate** concept generally for it is many operators that we join into a collection.

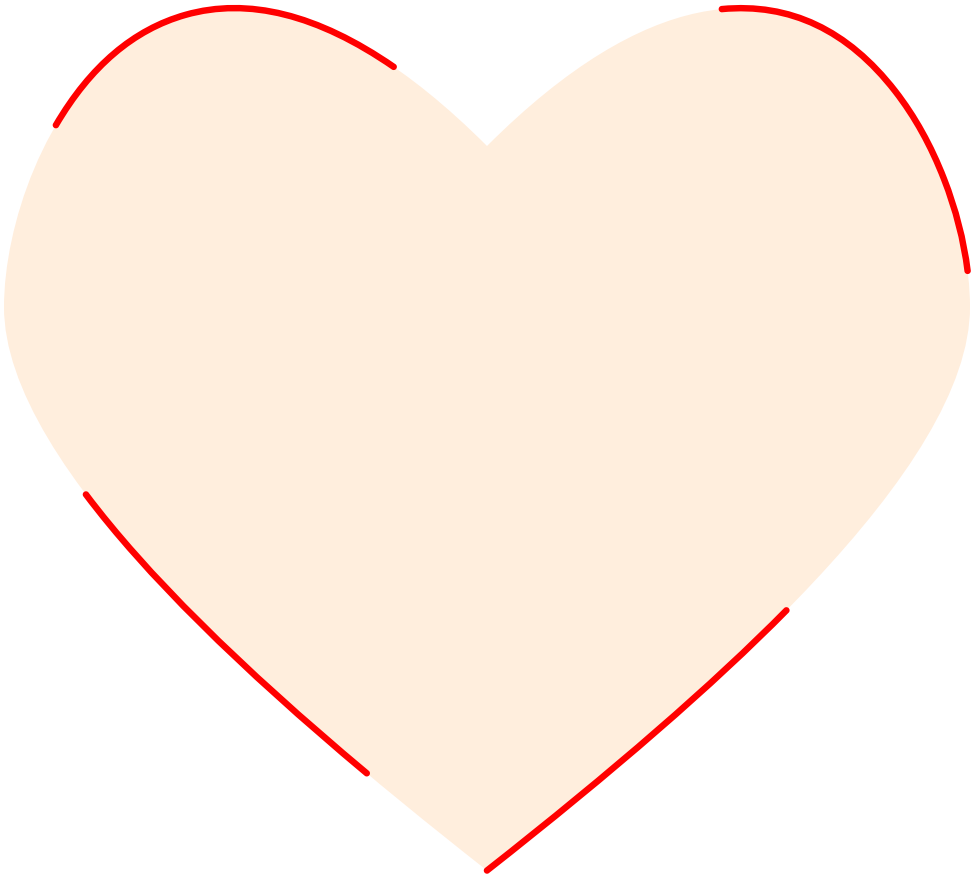
Mess and MESH are also operators that I annotate above. I don't show them in the figure above. We may apply both generally and in turn.

Among operators, and when we consider each one individually, an **operator** solution may improve as we reduce it in size and length of cycle. We seek a healthy minimum size and length to flex adequacy to the problem.

^Motivate ~motivator~ ~motivation~



Figure



Annotate

1. Forgive and test in function.
2. Work and dream in independence.
3. Focus and harmony in agency.
4. Privacy and respect in cooperation.
5. Remember and depart in boundary.
6. Perfect and scan in empathy.
7. Refresh and emotion in life.

8. Accept to grant weakness and mistakes for ourselves, others and our world.
— OR —
Heal and maintain in tune to restore.

Subject

Motivate is a mode of mind to describe variety of feeling. It is a pattern that we exercise or oppose in its duality for we need at least two ways in any context so that we may govern it. Each principal mode has a pattern of two motivators. The first **motivator** may direct and reduce a problem and the second **motivator** may embrace and expand it.

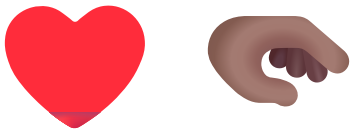
Target

Anytime we start to work with our mind or that of others, we may immediately consider its variety of **motivation**.

For problems of increasing size.

A **motivator** of function may direct or expand upon the smallest problem. A **motivator** of restore (for example, health or mistakes) may direct or expand upon the largest problem (for example, emotional-failure).

^Let ^Give ^Restore ^Provide
^Grant ^Inner ^Inward ^Eight
^Wow ^Shine ~feast~ ~gift~
~restorer~ ~offer~ ~grace~
~inwardly~ ~internal~ ~eighth~
~miracle~ ~sky~



Figure



Annotate

1. Seek for each cycle of healing regularly on our path.

   F. **Be a helpful buddy; have a helpful buddy**:
   Help ourselves, others and our world
   to fall, fail and follow
   — OR —

to change, lose or return
— OR —
to feel sorrow, become inconsistent and hold confusion
in base of those helpful to care among ourselves, others and our world.

A. **Be an honest leader; have an honest leader**:
Inspire ourselves, others and our world to be helpful, to hold poise and to feel full *in base of our own honesty*.

T. **Be a humble example**:
Refine ourselves to become grateful, feel trustful and hold honesty *in base of our own humility* and magnify our example to others and our world as we do.

M. **Feel okay to nourish and dress or make a mess when sick**
— OR —
Become okay to help one-another or stay sick until healthy
— OR —
Hold strong to exercise and take responsibility for our own best fit self and one-another:
Go to look to stop for our own turn to mess or MESH once strong or sick, and loom to **restore** *in harmony for one-another in source of weakness in ourselves to reconcile OR receive and rest OR refresh, respectively*.

2. Search to share as a source of benefit.
   A. Know for ourselves who in our world in need to grow may become as our whole world. Curiously our match will come and show to attach or believe it is a match.
   B. Once we see one-another as acceptable it is time to do a new thing in knowledge that it is already perfect yet we have ample space to heal now so **let** us heal!
   C. It is best to heal with only our match. When we heal in the presence of others, feel okay to annoy all except our match. Feel okay about anger as others oppose this our chance to be near our buddy.
   D. Once we share in **miracle** of a true buddy, we can celebrate it altogether as a family until I win-or-lose moderate independence as a symbol of help and gratitude.

Subject

Restore is a super mode of mind and a principal mode to describe variety of thought.

For all who suffer and need hope for relief. And for the turtles because they are cute too.

The first step of four cycles is a pattern of healing that may moderate our ability to feel, act, think and mind, respectively. Each cycle may serve to sustain another cycle in its season.

The second step of four parts is a pattern of healing that may **grant** or **restore** our ability altogether by perfect awareness. Every step is a **miracle** all on its own and it is so rare to notice it and yet more rare to become one in the power of its love.

Why do I put “**miracle**” and “**grace**” as names? We hardly find these words in particular except in a religious context. For brevity, I'll just say there are those who are religious and those who are not among those who view or enjoy *The Book of MESH*. See (22.0) On the ~road~ to ^Inspire ↝ ^Repentance is a ~miracle~ to ^Save your ~soul~ from ~sin~ for more discussion about it.

Did you notice how the instructions for the **restore** concept prefer that we make it a family or community effort? Still, we may do our part irrespective of others' participation. Or we may follow the path concept instead when we prefer to exercise alone. **Let** us create a wave of relief for one-another and feel our **inner** awareness grow as we branch it outwardly. See (23.0) ^Beware of dog ↝ A ^Healthy ~cycle~ is not a ~mind~ ^Alone for more discussion about it.

Target

In any context of life.

Anytime we have a tangle of illness or emotional-failure.

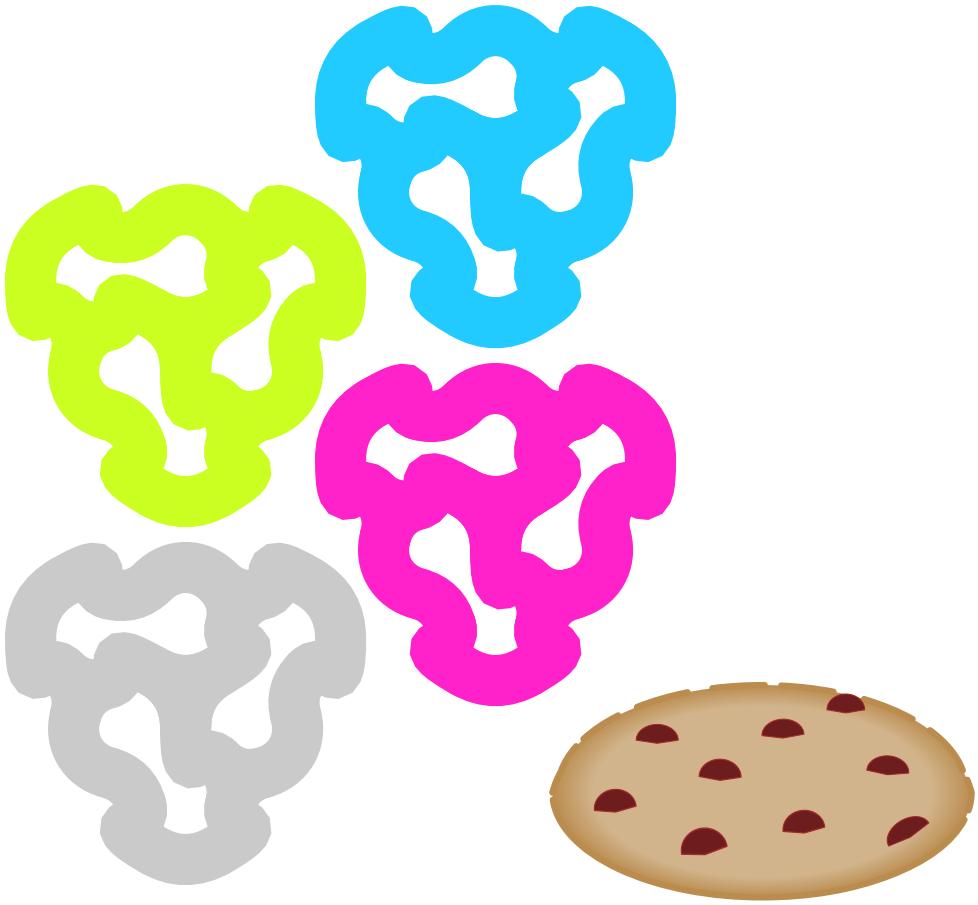
Anytime we have love, life or indicator of another adequate foundation.

Anytime in respect for our journey and that of others and our world.

^Hold ^Excite ^Intend ^Attach
^Organize ^Stabilize ~steady~
~excitement~ ~intent~
~structure~ ~organization~
~stability~ ~organism~



Figure



Annotate

1. Accept to keep it. **Hold** our portion of wisdom, awareness, community and knowledge for sake of function within our world.
   A. Motivate, operate or restore in accord to want, agency or need.

B. Make space to form emotion, vehicle or mind to fit or fix it.

Subject

Attach is a super mode of mind to describe variety of mind.

We aren't alone here! Surely it can feel that way sometimes. Maybe our wrestle in a sea of minds did serve to cause or affect in part our need to feel alone or hide. I am glad to say that it has power to ameliorate those feelings, too!

As we give or receive, and in emotion of fear or anger, we may **attach** to grow to our full agency or boundary.

Target

Anytime to sustain our duality to think; either to think **Separate to diverge** or to stop **Trustful to function**.

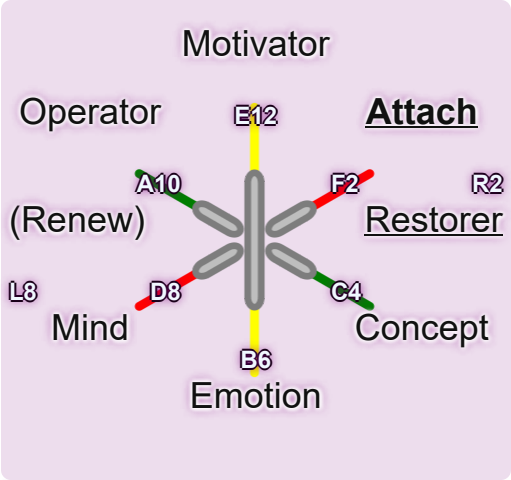
Our agency and boundary also separate to think. Our empathy and cooperation also stop trustful.

Anytime. I want you to see it. What you **hold** and know is special. It is not wrong! We can always be wrong, yet who you are and what you **hold**… I want to say, even when it is just terrible and completely unknown to me, surely while it does remain, I like that about you. In its season, it is, and we are, quite a mess. A mess can be fun. No?

> We may **attach** ourselves to many things and ideas. For example, I have a favorite cup for comfort and **stability** of my daily-self-care. I **hold** it and hydrate by it, yet it is neither wisdom nor awareness nor community nor knowledge. Surely it is more of a distortion than a mode to **hold** this simple item as reward. Nonetheless, I like that fact about me and it helps me to function with (self-)compassion. From it I find my restore because I feel okay to take care of my daily-self-care.
>
> I don't hide my cup because I trust you to give adequate respect for that part of me. So I will be quite happy to show my anger in full when others take liberty and chance to mess it up… Your **intent** won't protect you from my fury when abuse or harm may come to it.

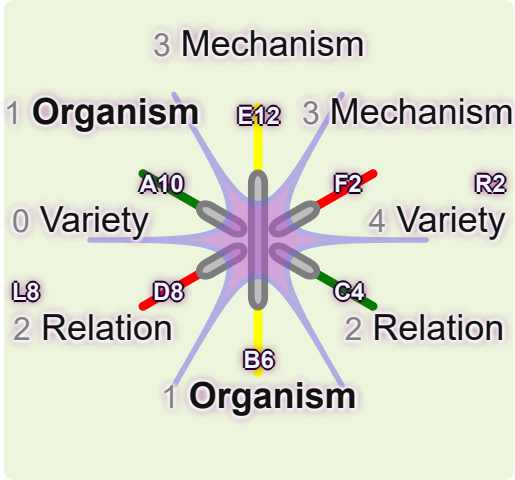
Lenses to Hold

Vary our Mind



SEASON

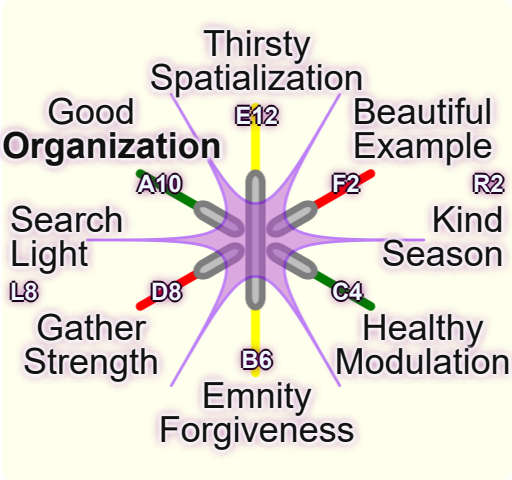
Emotion Stability



HOLD

(lens)

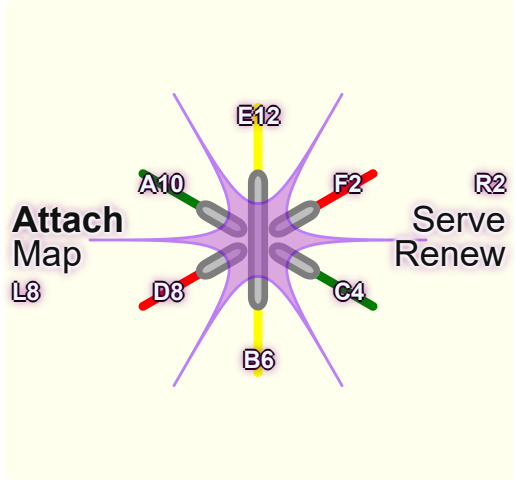
Powerhouse (4/4) of World



POINT

(beautiful, life)

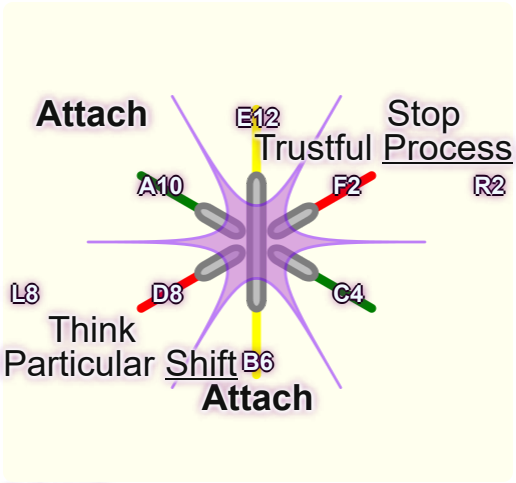
Duality (4/7) of Mind



POINT

(strong, season)

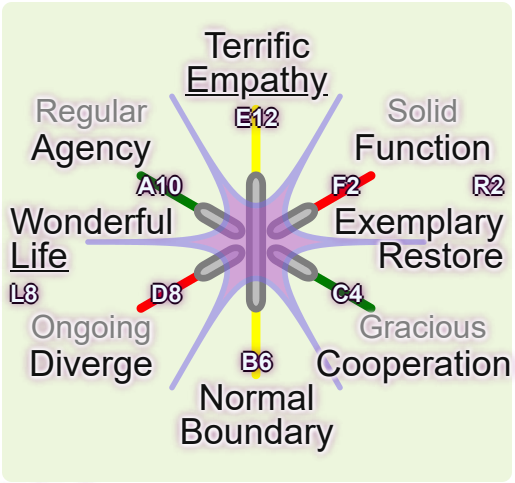
Duality (7/7) of Thought



POINT

(thought, **organism**)

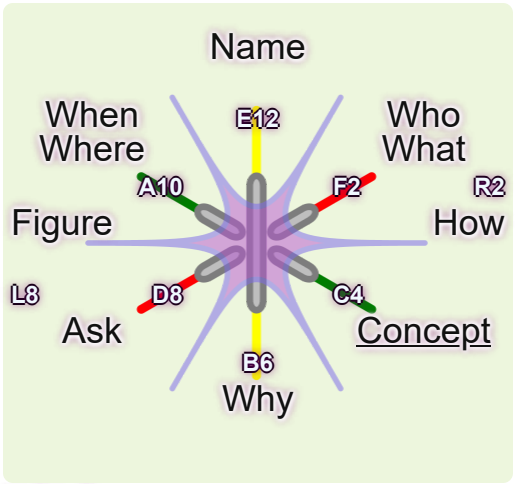
Principal Modes



HOLD

(strong)

Concept Stability



HOLD

Goal Stability



HOLD

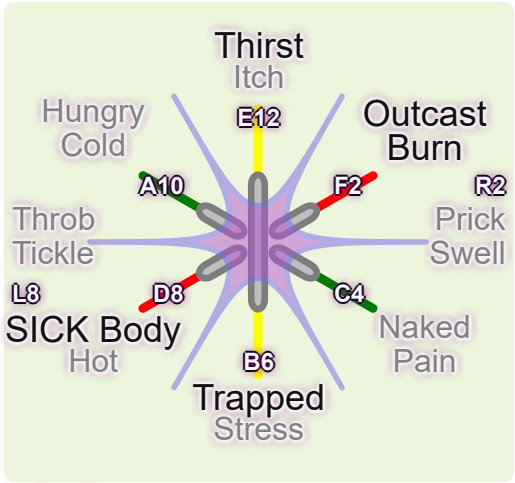
Refresh Stability



HOLD

(refresh)

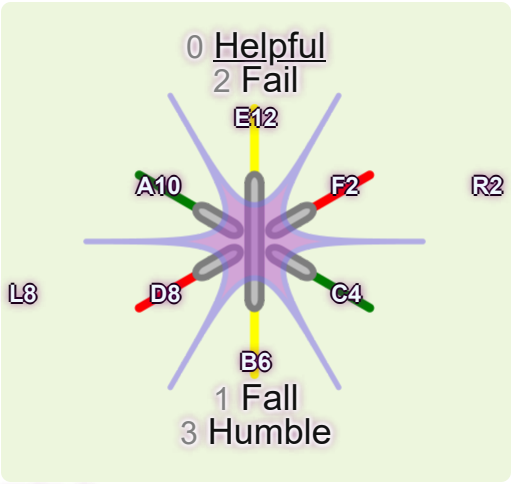
Symptom Stability



HOLD

(food, water, shelter, clothes, freedom, feel, lack, escape, renew, forgive, help, rest)

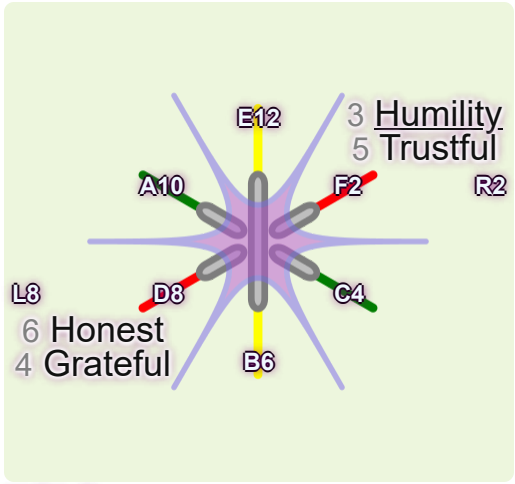
Helpful to Feel it



HOLD

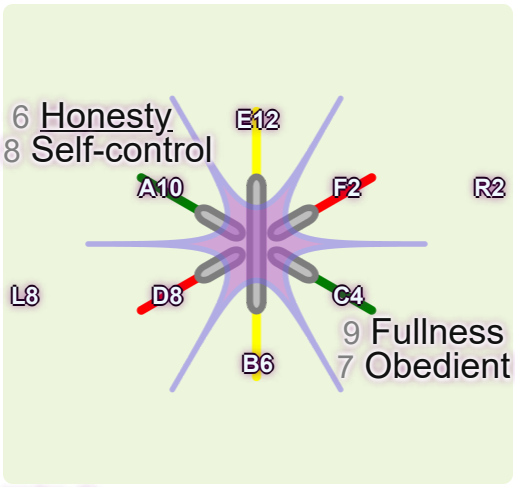
(restore, move)

Humble in Thought



HOLD

(restore, path)



(restore, dance)

The ~mess~ that does ^Hurt and ^Save

If Mental-Emotional-Self Healing (MESH) is the subject that I present in *The Book of MESH* then Mental-Emotional-Self Sickening (mess) is the target that we aim to overcome within ourselves in safety and responsibility. Also, we hope to gain interest and awareness of the mess in others. In summary, if we want to deal with our own mess then we learn to heal but we also need to know the mess in others to give us a chance to care adequately.

This chapter in purpose is to express and show a concept to create the culmination of distortions in ourselves.

First let me tell you more about distortions. We need them. They are good and almost always very good for us, but elsewhere we might talk about it as evil as though they were the problem itself. They are extremely useful. In fact I assert that when we engage to join our distortions together we create, build and maintain our whole mind fundamentally!

In other literature we judge some distortions as an inappropriate deviation in our brain (its structure, process or chemistry) and deceive ourselves to think only a few of us who must have defective or broken minds are the ones who experience them. We make this mistake most especially when we hold popular culture as our lens for it. We can learn about this idea of a cognitive distortion (thoughts), a conative distortion (actions) or an affective distortion (feelings). In culture and literature we may tell others that we want these distortions to leave and attempt to do so via books (information), methods (inspiration), therapy (counsel) or pharmacology (medicine). All I really aim to say is that if our mind is a mess then others who follow this industry who can't see our mind (some of whom surely know better!) may call it a distortion.

No matter what label we use, it definitely can feel pejorative especially when we choose a focus to maximize our emotion against it. When we offend any mode it may fortify our modes but it is an evil between ourselves and others that we should overcome.

By contrast I have an unfair advantage when I write *The Book of MESH* for I know that I don't know any better than any mind about itself. Mine and yours included! I have an unfair advantage of weakness, which is a perfect source to create an idealization of health. I have an unfair advantage of independence, for I don't have any institutional degree nor certificate for the study of minds. Rather, I just want to give ourselves a chance to feel better by degree instead.

That said I am an expert of expression, of internal reflection and I daresay, I have a talent like a computer programmer to write some terrific source code for empathy. And because of all that, I want to talk about distortions fruitfully, yet I don't want to touch nor judge our distortions whatsoever. They are not “you” but I find that they are beautiful, too. So I don't aim to make any of our distortions go away. In fact I don't even want to call it a distortion.

Instead I call it a mode rather than a distortion for inwardly it is correct already. Outwardly someone (with or without a degree) may argue that a distortion is evidence of a problem of our mind, especially those that manifest as stubbornness, (bad) habits, illusions, delusions, addictions or hallucinations.

However, to us who live it, it is only a mode in ourselves and to others who live it, it is also only a mode in them. If we stop our focus about what is wrong and instead focus on why it is right, we can understand our own mind and that of others so much better. As we minimize evil upon our mind such as needless criticism of it, we maximize the good that may come from it, too!

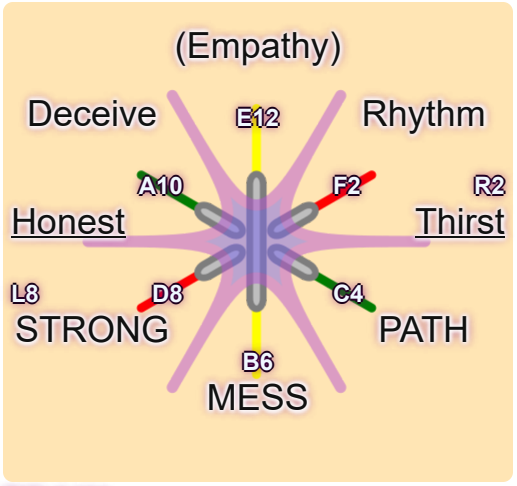
In that light, one of betterment, it is my humble opinion that a distortion is not a problem of the mind. However, irrespective of the amount or flavor of distortion, suffering needlessly is a real problem, and I am anxious to help in the best way.

To celebrate our distortions and before we talk about healing, let us see this culmination of distortions so we may know in fact how to make a mess of ourselves.

The modes of mess include mess, honest, strong, season, deceive, dance and thirst.

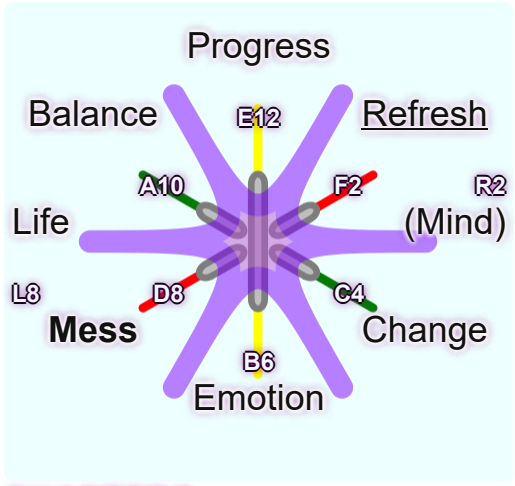
Lenses

Modes of MESS



TRAIN

Lens Chapters



CHAPTERS

(lens)

^Mess ^Catch ^Mistake ^Rebel
~illness~ ~immunity~ ~mistakes~
~sin~




Figure



Annotate

1. (Un-)learn about it but don't fail.
2. (In-)act on anything or (mis-)trust any strength or obstacle.
3. (Mis-)feel it (forever-)later but sustain (non-)choice with (anti-)goal to (un-)solve it.

4. Just (never-)mind it (never-)enough yet (never-)just-the-way-we-are.
5. (Mis-)take all steps and/or their parts in maximum chaos, aversion, shuffle and misattribution.

Note for sake of clarity: The parenthetical prefixes are sample places of unknown distortions in it. For example, when I say, "(in-)*act*" it may mean to act or refuse to act and when I say, "(un-)*solve*" it may mean solve in chaos, refuse to solve or permute solve. Don't worry. I use this notation rarely in *The Book of MESH*. It is too confusing! I am not here to make anyone sick needlessly.

Generally, consider that any concept or mode may have needless or needful distortions in it when we apply it and that is okay and expected. If we see a concept or a step herein to which we do not consent then we can just skip that part and edit it with our own ideas. We just do our best and the miracle of it is that as we exercise even our most distorted distortions we gain some wonderful opportunities to get them in proper shape.

Subject

Mess is a mode of **mess** and the culmination of distortions that we receive as we navigate the **mess** of life. ^**MESS** is an acronym for **Mental-Emotional-Self Sickening** or **Mental-Emotional-Self Securing**.

This is the MAIN sickening concept. We are here in some sense when we find ourselves in weakness in a sick world. Ultimately, (although in truth we don't need these instructions to do it) we should choose or trust to **mess** ourselves to give us better opportunities to heal properly in the future.

In summary, a **mess** or **mistake** is evidence of our mind's own **immunity** in combination with its **illness** or condition. However, just as our **immunity** is a signal of disease or (dys-)function, and just as our **immunity** may be too fragile or too strong for our own good, we want to know the **mess** enough to notice it and make space for it.

When we see the **mess** it may tempt us to avoid it or refuse it by force. When we do so, it may temporarily help us or others to have strength but our effort to block the **mess** may tend to maximize it without benefit. That may make us and others incredibly sick and needlessly. The biggest **mess** would be to embrace or avoid the **mess** altogether. Rather we can believe every **mess** is okay now and hope for a time-and-place of strength to heal from it slowly.

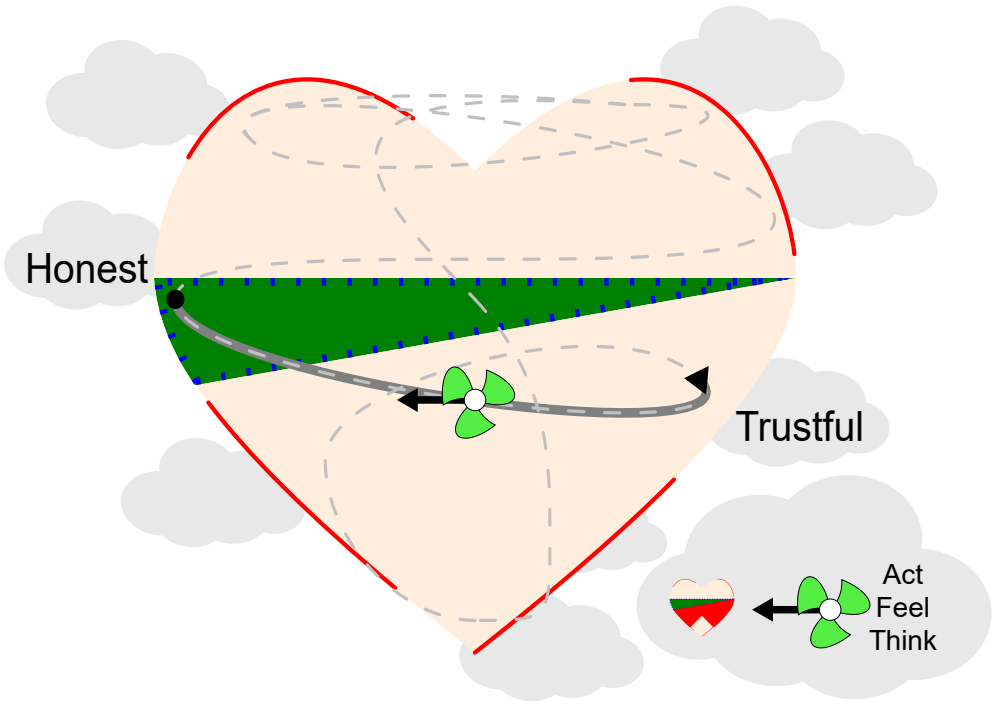
Why do I put "**sin**" as a metonym? We hardly find this word in particular except in a religious context. For brevity, I'll just say there are those who are religious and those who are not among those who view or enjoy *The Book of MESH*. See (22.0) On the ~road~ to ^Inspire ↝ ^Repentance is a ~miracle~ to ^Save your ~soul~ from ~sin~ for more discussion about it.

Target

It is for our safety, our eventual healing or the current state of (dis-)repair of life that we inevitably apply this and similar concepts to make us more sick to protect our body and mind. Let it come anytime especially when any internal or external event may cause us to win-or-lose an essential mode, function or communication. For example, if we lose one part of our agency, such as an (in-)ability to mind, choose or trust, then a **mess** should develop in our mind. It develops in ourselves and others to protect the body physically and to shelter the mind mentally and emotionally.

^Loyal ^Friendly ^Honest
^Friend ~true~ ~friendship~
~honesty~

Figure



Annotate

1. Loom until **honest**.
   A. Care for it.
   B. Choose it in repeat.
   C. Care again.
2. Choose with care until **honest**.
3. Love to learn and to cooperate.
   A. Learn what is good and evil for ourselves and others.
   B. Signal regularly (in quiet at first) on that knowledge.
   C. Socialize to respond to a signal. Acknowledge signals that we receive.

D. Acknowledge consequence (in quiet at first). Become loud in accord to emotion or need.

Subject

Honest is a super mode of mess and a mode of MESH that may follow from when we practice to choose after we learn to become trustful. From this process to choose and care, communication is born.

For those who don't know how to teach others how to dance like them. That is you! Yet you have the talent for it; I know it!

This is the first point on the path that must have its predecessor (trustful) to develop itself in us properly. Don't aim to develop **honesty** nor worry about its lack until we are trustful. And as an extra benefit, this is the first point to develop with duality on the path. As we learn **honesty** in tandem we improve gratitude. That also may make it a half-or-double lift when we don't start with gratitude. So when our effort doesn't make us **honest**, focus instead on gratitude so we may gain power to be **honest** later.

We may notice that our **honesty** is situational. Sometimes we have no problem to do it and sometimes it is a challenge. Our **honesty** or lack thereof may happen to vary and surprise us quite often, because we hold each mind and relation it has for others and our world but we hold neither an equal share nor a mutual point to move therein.

Some parts of our mind are on different parts of the path than other parts of it. What are we, spiders? Our fingers are little spiders that crawl out the information in our heads as we gesture, write, swipe or type and this is how it is with **honesty**. We attend to every topic in turn, so we may grow the **honesty** of it in those parts of our mind.

Our mind is as the wind: we don't know from whence it may come nor whither it may go except in part. Yet despite the chaos of its form we may learn to be **honest** in each part of our mind and in relation to others and to our world. And in the beauty therefrom we find the luxury of communication.

We have food and aid for our body. Likewise we need to practice our strength to regularly decide and endure to diverge so that we may become **honest** in mind.

As we become more **honest** with ourselves and, to others and our world, we move toward moderate agency among ourselves, others and our world. So, we find that we have less agency than its maximum, and more agency than its minimum. Do you see how? **Honesty** also may grant moderate independence, likewise.

Target

Anytime.

Anytime it is missing.

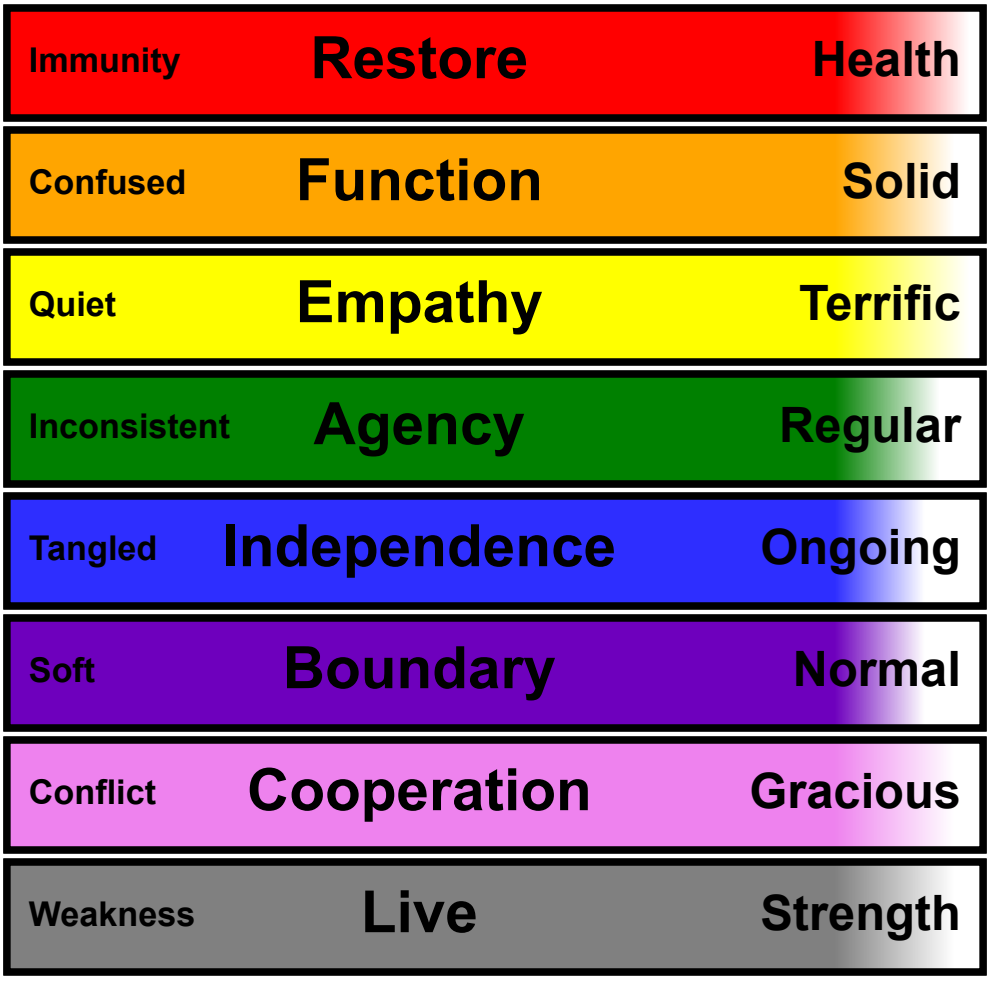
Anytime we notice we feel unable to be helpful.

Anytime we are trustful and have sufficient strength to try.

^Flex ^Prepare ^Strongly
^Stretch ^Maintain ^Stand
~firm~ ~ready~ ~strength~
~rude~ ~strong~



Figure



Annotate

1. Renew it.

   L8. Wonderful life with space to celebrate regularly as we forget about weakness and just live.

R2. Exemplary restore as we tend to believe and follow a good example in our memories, dream or imagination that may match it.

2. Organize it.

A10. Regularly decide (not too inconsistent).

B6. Normal no (not too quiet nor too loud nor in sorrow nor in anger).

3. Direct it.

C4. Grace of cooperation (not too imprecise nor too naughty).

D8. Ongoing independence (in patience and not in conflict nor in tangle).

4. Serve it.

F2. Solidly function in our belief and knowledge (predictable and not confused).

E12. Terrific and happy communication (and not in deception). Yield **strength** to weakness.

Subject

Strong is a mode of mess and a **stretch** of mind to **prepare** us to work on a goal or weakness. **^STRONG** is an acronym for **Solid function, Terrific empathy, Regular agency, Ongoing independence, Normal boundary and Gracious cooperation**.

This is good for those who can dance. That is you! You have the talent for it; I know it! We have food for our body. Likewise, we need to be confident to use our full agency so that we may **prepare** ourselves and heal.

It may cause a mess when we don't apply it while we hold its power.

Although it may appear as the opposite of weakness, we don't use it merely as its complement. It doesn't show that we are healthy whatsoever but rather that our distortions work adequately to overcome an obstacle of weakness or wounds. From it we hope that the pain of harm may hurt us no more. **Strength** is a signal and ample test to tell us when we are **ready** to work on at least one goal or to improve upon our distortions. Consider that **strength** is like a weakness except it has no option in it to escape or grow until we try to do something with it.

Our FAT mind has eight common simple emotions. That's one emotion for each principal mode. We annotate **strength** as four steps that merge two principal modes each. Eight emotions to build eight principal modes which may build **strength** when we manage to merge and order them properly. Isn't that a little too complex? How could we ever find it?

For example the step to organize may result from agency and boundary in combination. And agency and boundary, yes and no, may result from fear and anger, respectively. To describe a small point of **strength**, this dual source of emotion is needless.

It helps to consider and compare alternative methods. We may explain **strength** from four other emotions that connect, organize and order the four parts of our FAT mind as to follow.

1. Startle our mind about it.
2. Excite our feelings and actions about it.
3. Annoy our actions and thoughts about it.
4. Curiously approach with our thoughts and feelings about it.

It can become even more simple when we consider our source of **strength** in early childhood. Here is **strength** in a singular step.

1. Cry about it.
    A. Let our mind find it.

Here. We can do it in one step too.

1. Let ourselves cry about it in its season.
    A. Okay to feel sick at first about it.
    B. Unsnarl ourselves from any habit that may block our tears.
    C. Establish a normal space with one-another to cry about it soon.
    D. Cry about it now or slowly.

Target

Restore it regularly.

Notice anytime so we can take a chance in our best moment to choose to heal. But to the extent we lack methods to heal, that is okay. Let **strength** persist our distortions until we can trust ourselves to start to remove or refuse needless distortions in safety.

We should not deceive ourselves here! A **strength** doesn't mean we are done healing but it means that we are **ready** to heal again.

Notice it or its parts anytime to help us discern and unmask our emotion.

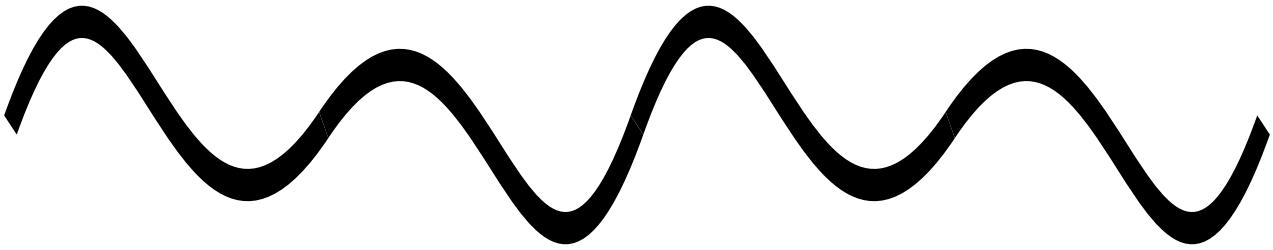
How do we avoid a **rude** result from **strength**? Rather than seek its own end and satisfy only ourselves, we may take and apply a part of it to become respectful. So as not to be a disguise or deception only we give special respect to its dual, weakness.

> For more of my thoughts about it, see (22.0) On the ~road~ to ^Inspire ↝ The ~strength~ of ~harmony~ versus ~weakness~ for the ~mind~.

^Vary ^Startle ^Phase ^Renew
^Match ^Adequately ^Metonym
~variety~ ~start~ ~rhythm~
~season~ ~seed~ ~adequate~
~homeostasis~



Figure



Annotate

1. Treat similar parts or parts in opposition as a symbol of one-another. Make its disparity equal in metaphor.
   A. For a principal mode, consider some of its modes (or what may oppose them) to compare and contrast in total. For example, consider this list together: anger, mess, madness, subconscious, unknown, aim, lack, crazy, immunity, harm, memories, freedom, boundary, advocate, stress, trapped, no or never. As a family each one may become a metaphor of its siblings.
   B. For a principal mode, take a list of its modes to treat them as parts of a model in relation. Connect, desire, lust, addiction, thirst, itch, water, exercise, empathy, communication or drink: all may work together against our peace and satiety or else we may work to join them in favor of a better life.
   C. Nakedness or indecent exposure equals pain.
   D. Hold every question, answer and any limitations thereof in respect, likewise.
   E. A problem equals its solution.
   F. Hold belief with time-and-place for doubt.
   G. Perfect like half-or-double.
   H. Separate equals independence.
   I. Fear as a model of courage.
   J. **Season**, as stability, as relation, as mechanism, as **rhythm**.

K. Concept as mode.

2. Infer change or disparity yet hide or yield to its force or schedule.
   A. Forgive the close outward or inward struggle in half-or-double measure.

3. Wait for it in accord to our plan or in anticipation of progress.

Subject

Rhythm is a mode of mess that may act as a necessary obstacle to our path. It is a flex of mind to prepare us to consider the **variety** in our life as though it were a smooth cycle.

Our body and mind has a daily **rhythm**. We may tend to tune it to ourselves, others and our world. Sometimes this is called a circadian **rhythm** or a rest-and-digest cycle. We also may find ourselves in an hourly or weekly **rhythm**, and a monthly or annual cycle to hold each **season**.

Our progress of life over many years is in a sense singular and unique yet it also might feel like a **season** as we watch one-another as ourselves in our journey.

From empathy or function, and in emotion of sorrow or surprise, we may **vary** to grow to find a better inner life and restorer.

> The **season** concept has such a close connection to other concepts. See (22.0) On the ~road~ to ^Inspire ↝ A ~season~ from ~metaphor~ ~as~ we ^Name-or-express ~half-or-double~ for more discussion about it.

Target

Anytime to sustain our duality to mind; either to mind both our **Open chaotic connection to life** and our **Close simple particular restore**, or to mind our **season** to attach, map, serve and **renew**.

Notice anytime so we can take advantage of our best moment to trust our strength. But to the extent we lack strength, that is okay. Let immunity persist until we can trust ourselves to recover and try again in safety.

Concepts have multiple names. Sometimes two names are synonyms or plesionyms. Sometimes names of a concept may have a strong contrast between one-another. Rarely, even two antonyms name one concept, such as to disguise and unmask. When some names would be aptonyms of a concept, wouldn't that make its other names inaptonyms of it, surely? More aptly, we may identify or consider these words as a **match** to one-another, for each may hold a **phase**, part, relation, symbol or metaphor for a common vehicle.

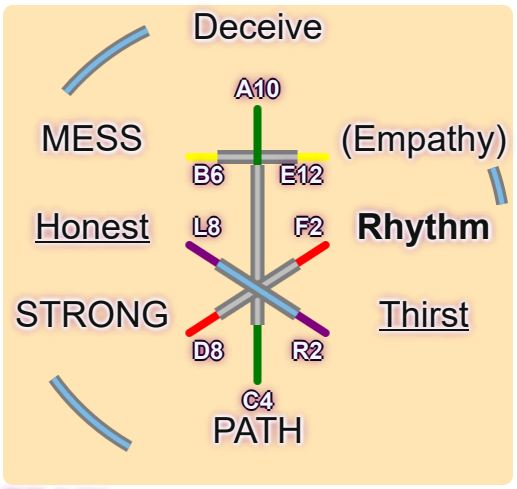
So, let us connect loosely here to say each name is a **metonym** that may identify a large **variety** of ideas or impressions that we hide in a collection under one umbrella. Each name of a concept may hold its dictionary definition(s) for sake of focus. Together, all its metonyms create a harmonious mechanism to point to the concept or mode as is found within ourselves, others, or our world.

All the multitude of metonyms in **variety** point together to one mode. We hope this will give us a sufficient lens to transform our abstract study into a singular and simple look or gaze upon it. One **metonym** may invigorate our memories of a full example of a concept.

We know and may talk about how a caterpillar may become a moth or butterfly in accord to its nature, and how any amount may become half-or-double all on its own.

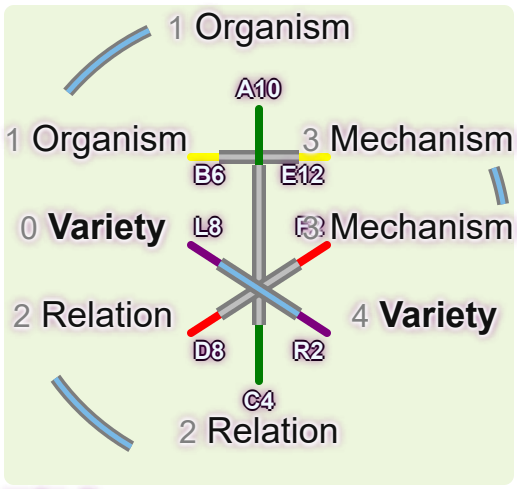
Lenses of Season

Modes of MESS



TRAIN

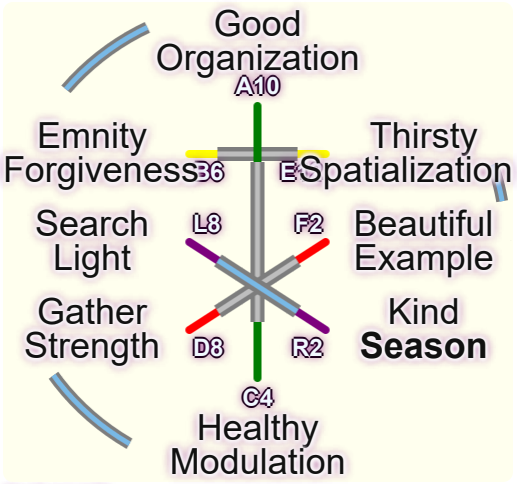
Emotion Stability



HOLD

(lens)

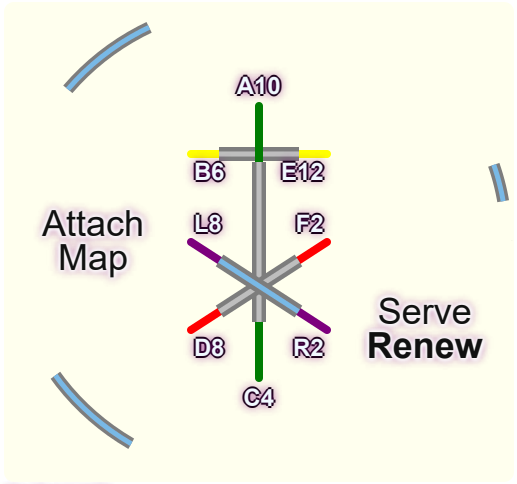
Powerhouse (4/4) of World



POINT

(beautiful, life)

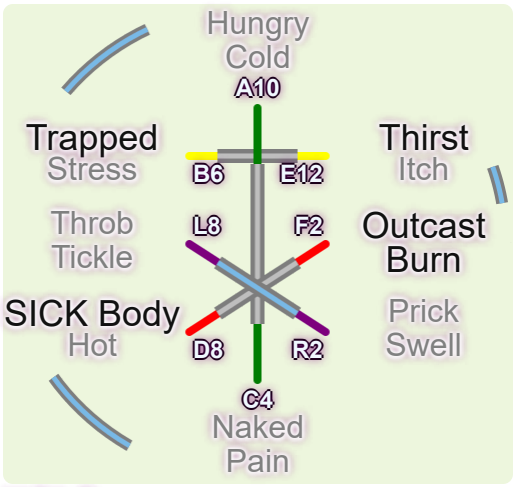
Duality (4/7) of Mind



POINT

(strong, season)

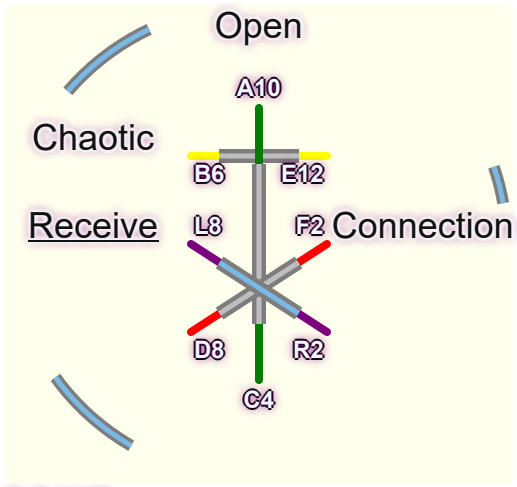
Symptom Stability



HOLD

(food, water, shelter, clothes, freedom, feel, lack, escape, **renew**, forgive, help, rest)

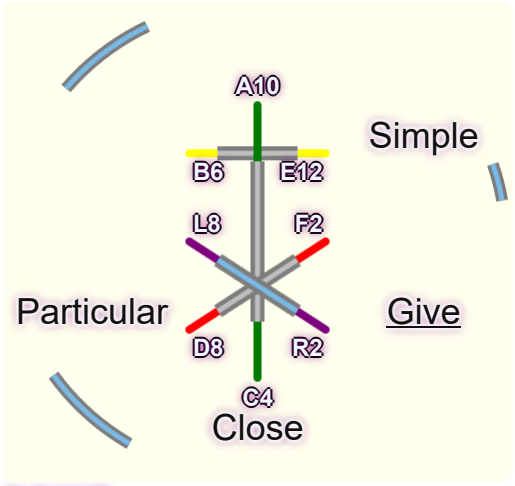
Duality (2/7) of Mind



POINT

(season)

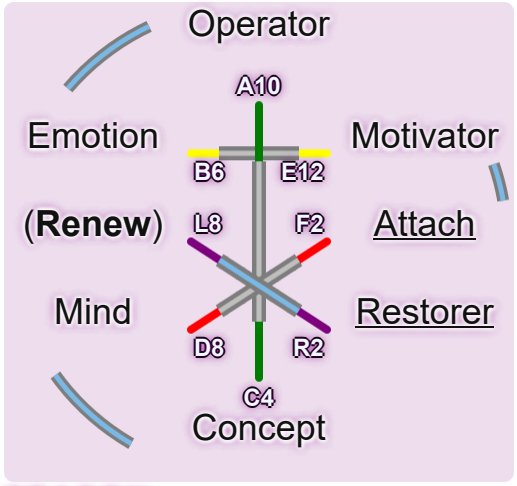
Duality (3/7) of Mind



POINT

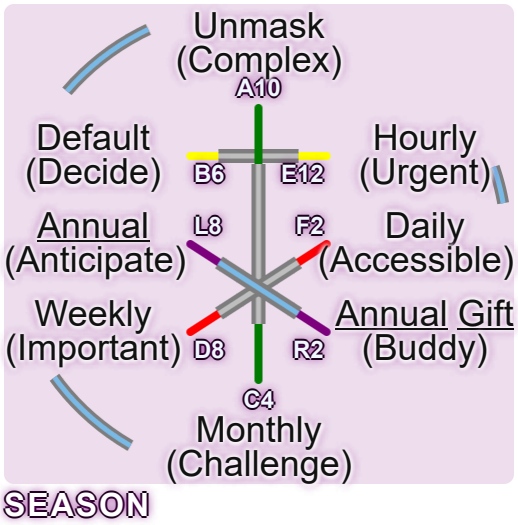
(season)

Vary our Mind

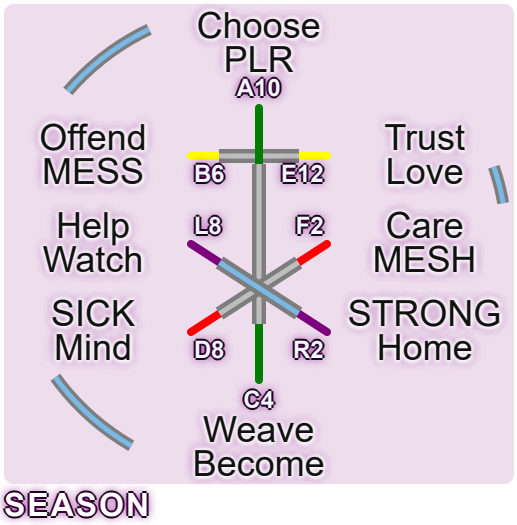


SEASON

Watchful in Season



Vary our Action



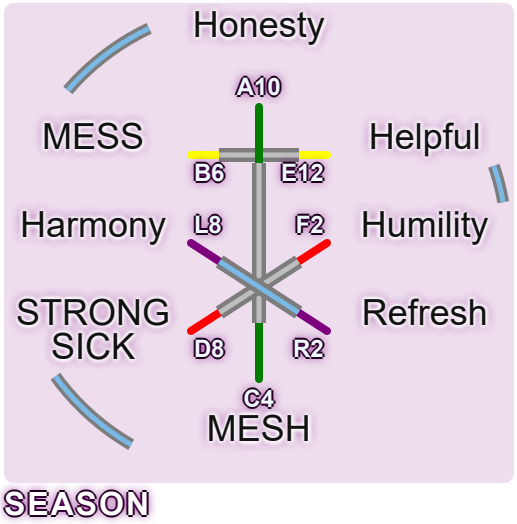
(act, operator)

Vary our Feeling



(unmask, feel, motivator)

Vary our Thought



(think, restorer)

^Lie ^Deceive ~false~ ~deception~




Figure



Annotate

1. Change to our trust or feelings that is against truth, mind or foundation.
2. Inconsistent in our signal to others (loud at first).
3. Ignore others or refuse to agree. Ignore or refuse to acknowledge any signal we receive.
4. Ignore or refuse consequence (loud to quiet, quickly or slowly).
5. Change or contend for more distortion such that we depart from truth, good, family or love.

Subject

Deceive is a mode of mess that may act as a necessary evil with its maximum presence at any point before we learn to be trustful and honest.

For those who are on the predictable part of the path.

A good indicator of time-and-place and not such a good measure of ourselves, others, and our world except as we escape force and become super honest in each relation to ourselves, others, and our world.

Target

This is a necessary evil. Anytime our path is a mess in context of being honest and trustful, our mind will act to **deceive** ourselves and others.

Anytime we lack the acceptable parts of our path as foundation.

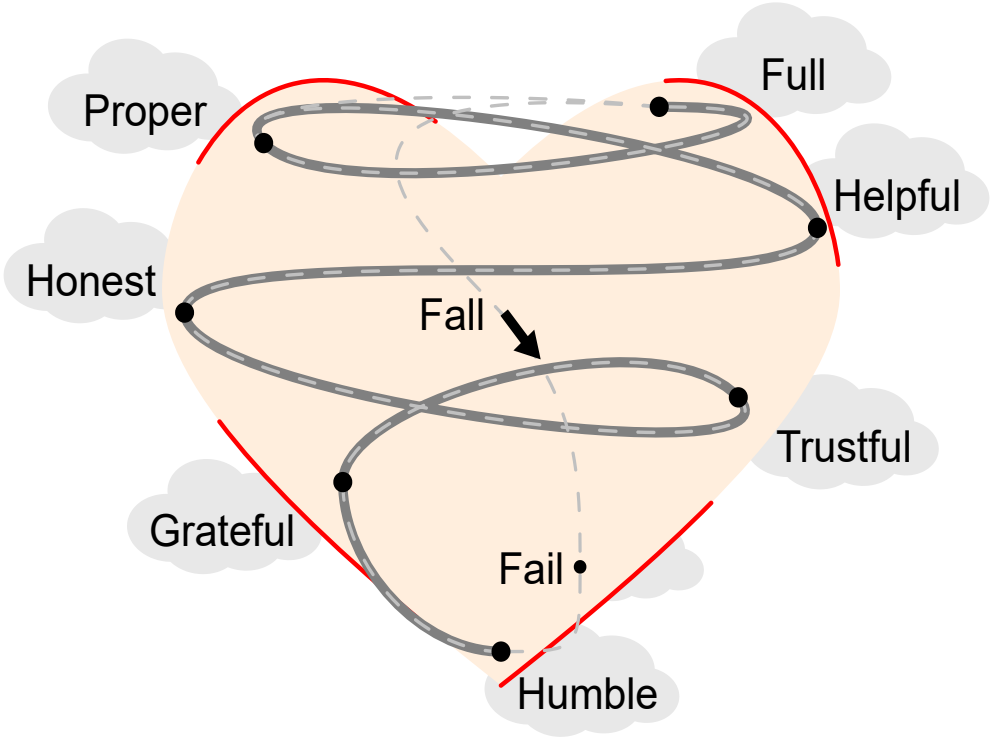
Anytime a force is upon us we may forget it or react with it.

That is okay! We can take all the time we need to graduate to the acceptable part of our path. Use caution because its (im-)prudent use may force ourselves or others to pass judgment against the reputation of one-another. Rather, may we let it inspire empathy for weakness of one-another on the path.

^Walk ^Move ^Journey ~path~ ~dance~ ~road~



Figure



Annotate

1. Predictable: the mess that may arrive as we start to process our world and fortify ourselves from it.
   A. Refuse to fall and then fall.
   B. Fall and then refuse to fail.
   C. Sometimes improve in cycle or in chaos.
   D. Sometimes fail to become acceptable after a fall.
2. Acceptable: the start of empathy as we trust the fall or choose to fail.
   A. Grow after any fall, when lost, when sick, when stuck or when empty.
   B. Humble is a kick of truth at the bottom.

C. Grateful is a friend found of the good between ourselves and our world.

D. Trust as we cooperate with our foundation.

3. Terrific: the start of cooperation with ourselves, others and our world.
   A. Trustful to maximize cooperation with our foundation.
   B. Honest to maximize truth of our purpose.
   C. Obedient to maximize good from our law.
   D. Self-control to maximize family as we live our reputation.
4. Happy or hapful: the best end and a chance for independence.
   A. Full to maximize love in our foundation.
   B. Continue to improve while we mind the **path**.
   C. Ever continue to refine in poise and to improve in full in repeat.
   D. Visit every part of the **path** again for a new context or event.
5. Find and remember our agency at any point on the **path**.
   A. When we fall or get sick, fail back to become acceptable again.
   B. When we have strength, try again.

Subject

Path is a mode of mess that helps us to restore ourselves in context of the agency, run or spatialization of ourselves, others or our world, respectively. It is a symbol of our progress to exercise parts of our mind. **^PATH** is an acronym for **Predictable, Acceptable, Terrific and Hapful**.

The **path** is for everyone! We may become stuck in the predictable part of it as we hop on one foot in worry or concern. We may continue to hop until we fall hard enough to help us to fail. And then we may automatically and temporarily become acceptable.

Acceptable is the part of the **path** for a fresh start and may provide a foundation for all parts of it to follow. To fail is simple but hard so we may become acceptable again often, even though it is the (anti-)habit. It is okay to fall without fail but it may give needless harm to our bottom when we do.

The **path** may build or grow as a foundation at each step. At any point we may start to win-or-lose this foundation when we refuse to love or care in some significant way. For example, maybe we can't or won't love how or when we did arrive. Or maybe we refuse to love who we are with, where we may arrive in future or what may encircle us now. At any point we may get stuck when we refuse to choose or trust where we are going. At any point we may get stuck when we don't know why or forget.

Target

Anytime we refuse to improve inwardly and refine outwardly, we win-or-lose the best parts of it.

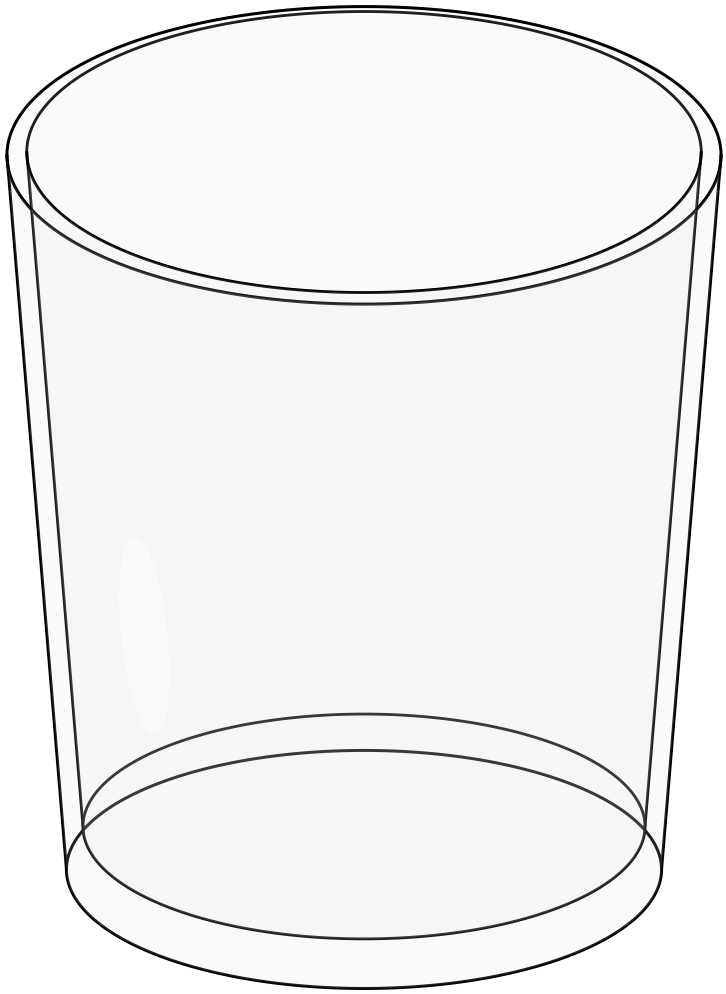
Anytime we want to use our greatest (super-)power: the power to change our mind.

Consider our progress monthly.

^Thirst ^Gulp ~thirsty~ ~slurp~ ~hiccup~



Figure



Annotate

1. Sense any lack or excess of it for ourselves, others or our world.
   A. Sense it in respect of truth, good, family and love.
   B. Seek to fast slowly about what we know.
   C. Look and hope for a surprise within the unknown.
2. Harm our proper sense or intuition of it.

A. Lie about its lack or excess in derision of ourselves, others or our world.

B. Win-or-lose it or tempt for more or less of it with envy and jealousy.

C. Judge its lack or excess in ourselves, others or our world in hate.

3. Become stuck in our lack or excess.
   A. Divide daily-self-care.
   B. Ignore emotion about it or laugh to enhance it.
   C. Confuse motivation.
   D. Continuance by empathy after we endure our own test.

> We may establish it by just a part of one step above. See how sometimes our **thirst** may deceive us and sometimes it should become a light to our mind.

Subject

Thirst is a mode of mess that helps us to focus, acknowledge and affect our lack. We are **thirsty** for freedom when we are trapped or have no advocate. We are **thirsty** for wisdom when we have none to love, lack opportunities to cooperate AND avoid participation.

For those who play in a desert.

Target

Any time-and-place.

Anytime we need to hydrate.

While we live, we may quench it. When we have it, we seek to satisfy it. Because we return to **thirst** regularly, may we do so in the best way.

Modes of ^Symbol

Welcome to the first chapter of beautiful and necessary modes for our mind. It has taken both hard work and inspiration and my very best intuition and outlook so that I may share these modes and wrestle them into neat little chapters. My goal in some broad sense has become to gather and hold the variety of modes that should present in ourselves and others.

How often do we say, "*Wow, that is crazy*!"? Or we may think, "We *need* to *stop* or *avoid* that!" Or, "We *need* to *stay far* away from that!" We express shock about our environment or one-another immediately after we notice something.

But it was not "*crazy*." It was only a mode and that means that we are wonderful yet we did suffer through something hard. And in the strength of our modes we survived and thrived from it all! I am happy to say that (in purpose of *The Book of MESH*) not only is it our habit to see the craziness, but it is also our chance to notice the best in us. And most critically to our success we can find a way to love it.

Do we see it as crazy or as the best? As we yield from the charge of our opinion in judgment and seek to merge those two opposite ideas a miracle will show itself. In fact it works to be both. We can always take something crazy about ourselves and (re-)describe it as **important and useful**.

Once we can say that it is useful rather than crazy, it may become easy to see that ***that is what-it-is exactly!!!*** For MESH, we all may take aim to love ourselves and all of our active modes. In truth, as a subject and objects in relation, you and they are worthy of praise. Once we find and feel it in empathy together in this way, we may hope fruitfully to find some time to connect with one-another about it too. We can't admire the needless suffering from it but from that past suffering we may become grateful for it.

It is just as easy to blur our judgment like a merge in reverse: we could take our best talent and then explore just how crazy it is instead. It is great for a giggle or laugh. We see so much more than we understand, but we can be grateful nonetheless.

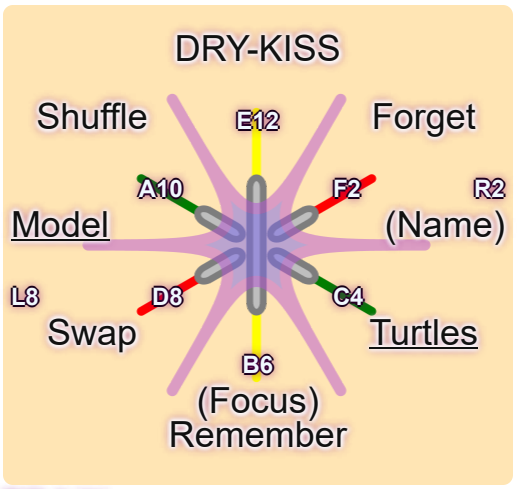
Here are some important modes of symbol: DRY-KISS, model, swap, permute, forget, remember and turtles. These modes are universal and necessary.

The modes of symbol tend to cause oversimplification or enigmatic obfuscation but without them, we couldn't think about ourselves, others or our world. So we may care to moderate their use.

Now let us start this romance with all of our modes with a kiss!

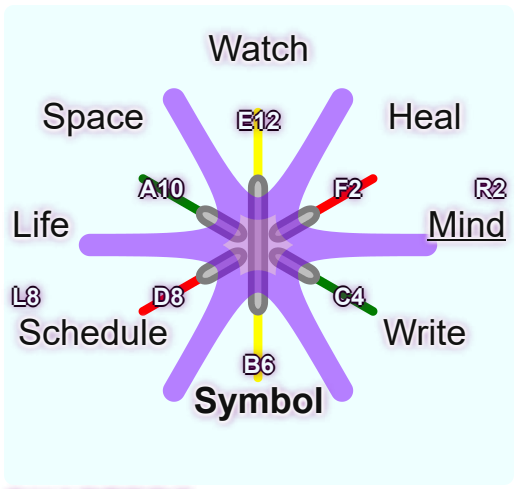
Lenses

Modes of Symbol



TRAIN

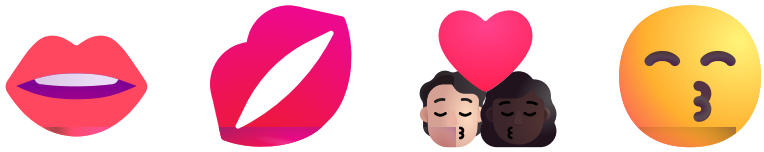
Vehicle Chapters



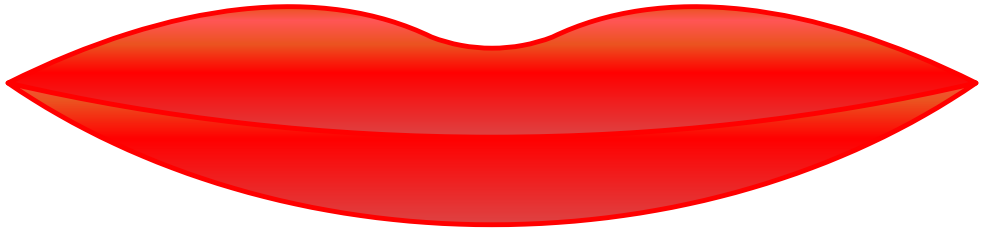
CHAPTERS

(vehicle)

^Mouth ^Briefly ~simple~ ~brevity~ ~DRY-KISS~



Figure



Annotate

1. Don't Repeat Yourself.
   A. Give things a name for sake of better organization.
   B. Use a name to avoid any repeat of a complex expression.
2. Keep It Super **Simple**.
   A. Let some expressions remain unnamed except when frequent or common.
   B. Let some concepts remain undefined.
   C. Don't name too many things, because it may create needless abstract layers.
   D. Don't express too many things, because an important signal may drown in noise.

Subject

DRY-KISS is a mode of symbol to improve our talent for communication. **^DRY-KISS** is a harmonious combination of two popular acronyms: **Don't Repeat Yourself** and **Keep It Super Simple**. As the acronyms imply, we need to get close but not too close or personal. Don't Repeat Yourself yet Keep It Super **Simple**.

Target

Anytime we start to describe or map out how things relate.

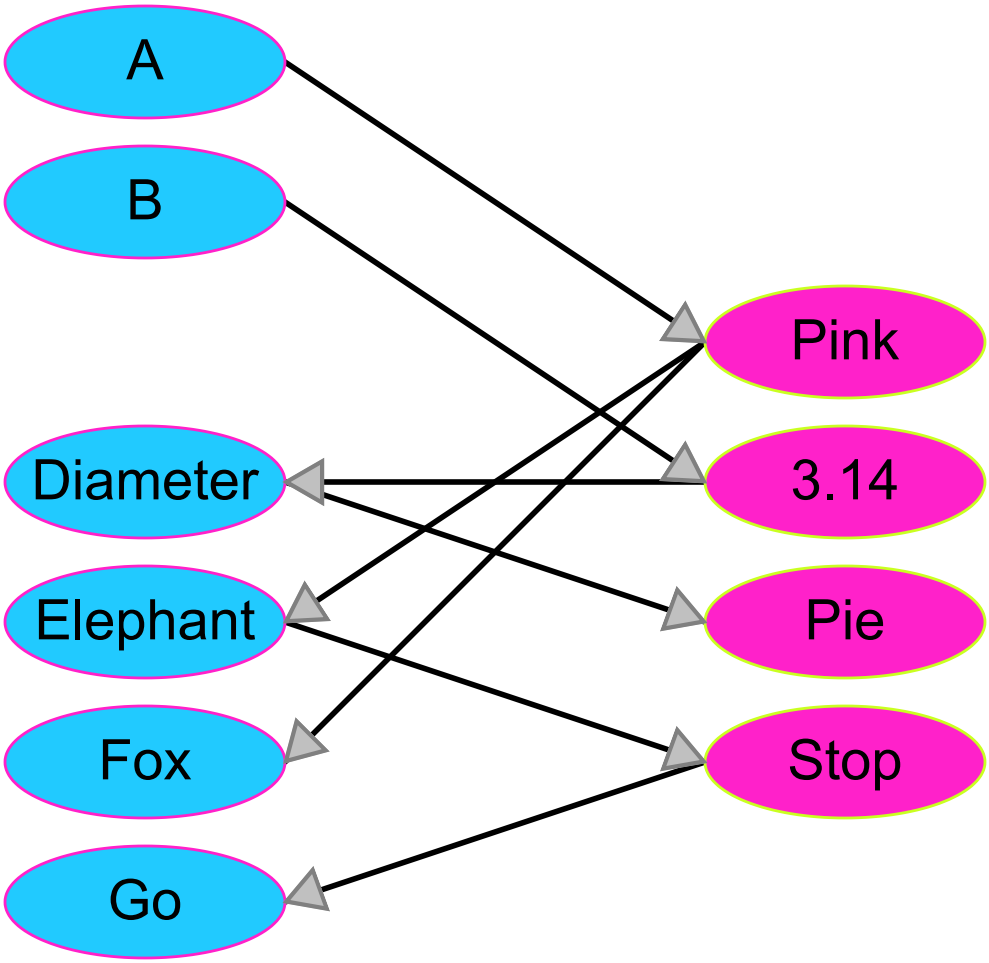
Anytime we need to name-or-express in poise.

Any question or answer may partially benefit us by efficiency of expression.

^Model ^Represent ^Delegate ~symbol~ ~proxy~ ~abstract~ ~misattribution~



Figure



Annotate

1. Join and map it.
   A. Imagine or believe something equals another thing.

2. Try to **model** it in moderation.
   A. Trust turtles.

B. Care to recognize.

C. Choose DRY-KISS.

Subject

Model is a super mode of **symbol** that may **abstract** one group of items by use of another. The diversity in its application over time is essentially without limit. Once we **model** it, we make it possible to mind it. Our mind works not only with the earth but in a variety of **symbol** of it also.

Target

Anytime.

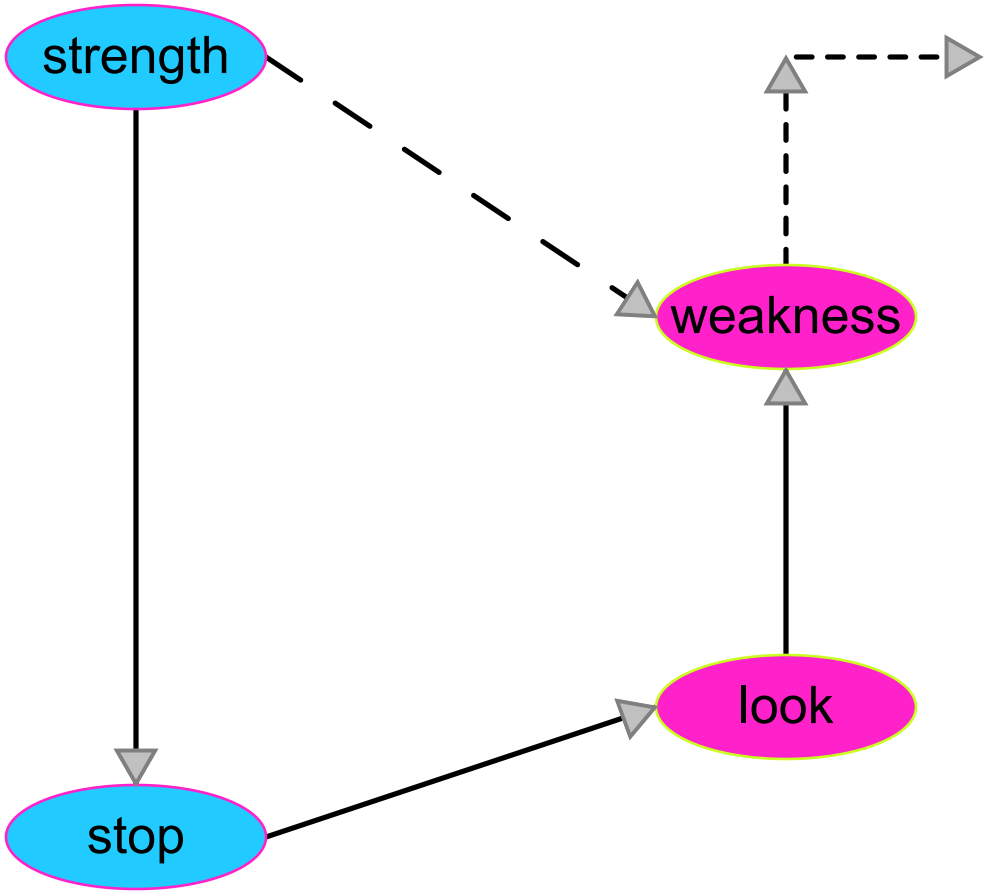
We want only enough to be adequate. Minimize an excess of it. We may consider minimum adequacy with care as we annotate a concept. We need not seek for more than its first fruit when we express a list, map, tree or partition.

More of it may improve a metaphor or leave us confused.

^Swap ~clock~



Figure



Annotate

1. Look at a pair that match in function and in disparity of need. These might serve a common partition and purpose yet one is in strength and one is in weakness.
   A. To feel and to act.
   B. To think and to care.
   C. To trust and to choose.
   D. Our subconscious and others (ooh creepy!).
2. Give strength to the weakness in replacement.

A. Choose to stop the strength temporarily.

B. Care to look at the weakness.

C. Trust to go with the result.

Subject

Swap is a mode of symbol that helps us to make a small change that may grow to its maximum effect by practice. If we don't notice or if we leave it in disparity, the weakness will remain. We all need a time-and-place to consider, help and tend a disparity in relation to our world, family and self.

Target

Anytime we have a simple problem that is hard.

Anytime for a laugh, a shout or a good cry.

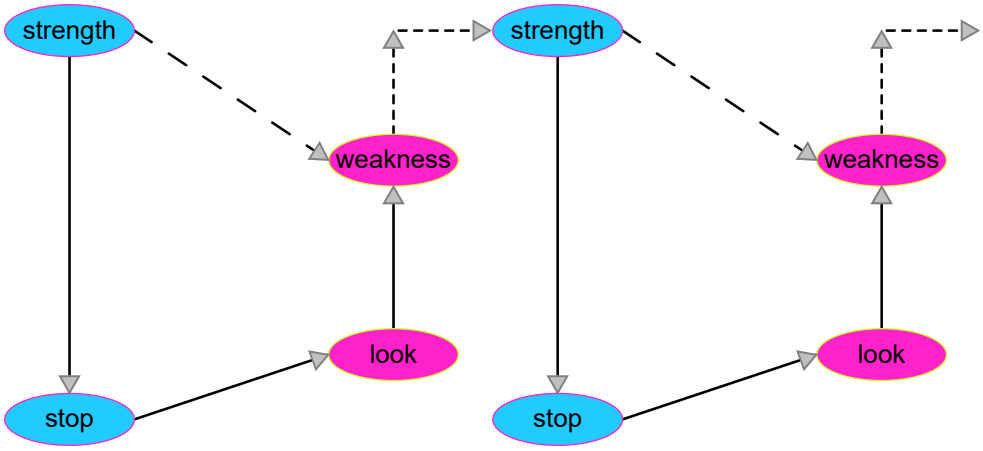
Exceptionally, this is one concept that may either establish itself like a **clock** or else if the focus mutates then as a mode it may devolve from itself: from **swap** into rotate into permute into shuffle. Imagine a mind that is only good as a **clock**. Or one that is perpetually unable to keep focus in any mode. Or one that is successful to avoid a cycle with no end. Or one that is successful to chase a goal from start to end!

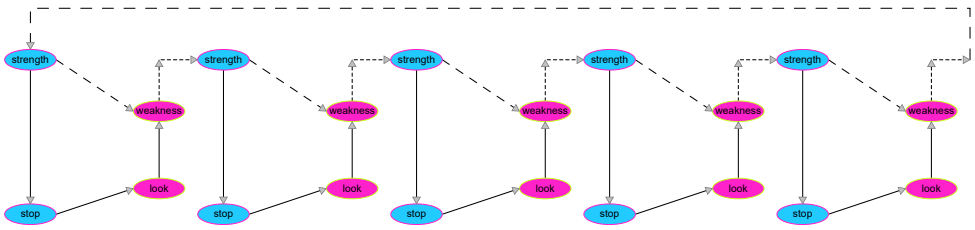
Have you been there? Don't worry. I likewise have experience in my own mess of modes. But I hope we can find more success in the good of it yet keep our desire to grow to experience another one.

^Permute ^Scream ^Laugh ^Loud
~shuffle~ ~noise~ ~torture~
~catatonia~




Figure





Annotate

1. Vary our focus in fear or anger with lack or excess of clock, cycle or mechanism.
   A. Look first to verify we all choose it, care about it and trust it.
   B. Go with a bucket for the sorrow or the (fire-)works in case of meltdown.
   C. Stop and care to sorrow or encourage in signal for when it is enough.

Subject

Permute is a mode of symbol and a mechanism to (re-)order and/or (re-)name many items in our mind. I think this might rarely be quite useful. We minimize this when we all choose to be

honest and say no to it rather than obey. It may act to oppose or accelerate any unknown arbitrarily. So, it is for those who need to take a chance in a terrible cruel gamble.

For those who are desperate to refine or find enough weakness to fail from chaos but have exhausted all the good options to that end.

Target

Anytime we are stuck, frozen, or find our mind in a cycle with no end.

Anytime we need to force chaos or to escape chaos.

Anytime we need to forget but it is not available to the mind.

Anytime with weakness in belief of empathy.

Anytime we face a hard problem or have trouble as we try to keep things separate, try to change hats and name tags.

Anytime to increase or decrease conflict.

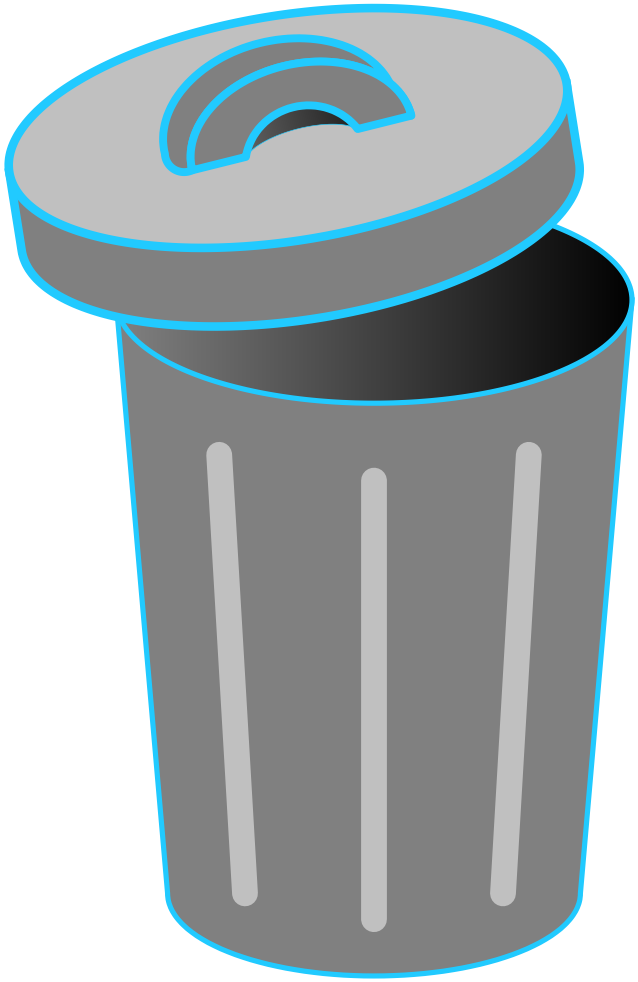
Anytime for a **laugh** and to make those who want to hate us hate us more and those who want to love us love us more.

Be only very serious or unserious about it. Medium seriousness is forbidden so forget that.

^Fuse ^Flood ^Discard ^Outcast ^Forget ^Decline ~hair~ ~drown~ ~refuse~ ~stranger~ ~lost~ ~amnesia~



Figure



Annotate

1. First, if it is an input of its partition, then divide it until:
   A. [Become partition] we don't look anymore,
   B. [Mind partition] we don't feel anything, or

C. [Loom partition] we don't trust anything or anyone.

1. First, if it is an output of its partition, then divide it until:
   A. [Become partition] we don't go toward it,
   B. [Mind partition] we don't act for it, or
   C. [Loom partition] we don't choose it.
2. Second, after the first step (former or latter) then do the other step, so both steps are done.
3. Last, stop and focus briefly and promptly away from it long enough to go and look elsewhere: minimize, delay, escape, **refuse** or ignore it.

Subject

Forget is a mode of symbol that helps us to return our conscious past to our subconscious or to quiet a subconscious part of our mind for our betterment. This has the same benefit as memories except that we may remove the bad parts.

In our subconscious mind or when we learn from intuition and outlook in combination, this could happen automatically even sometimes as a repressed or false memory.

Otherwise, if we can't **refuse** although in need to do such, we may get stuck with it (we always **forget** it while trapped or in habit of a lack of breath) or without it (we remember too much in worry, concern or excess of air).

I am not sure why this may happen. It is as though we still take a time-and-place to divide what we need to **refuse** but our mind does mistake the target of it in swap.

Target

Anytime force may overcome us.

Anytime we might offend.

Anytime we have been hurt or traumatized.

Anytime we are sick.

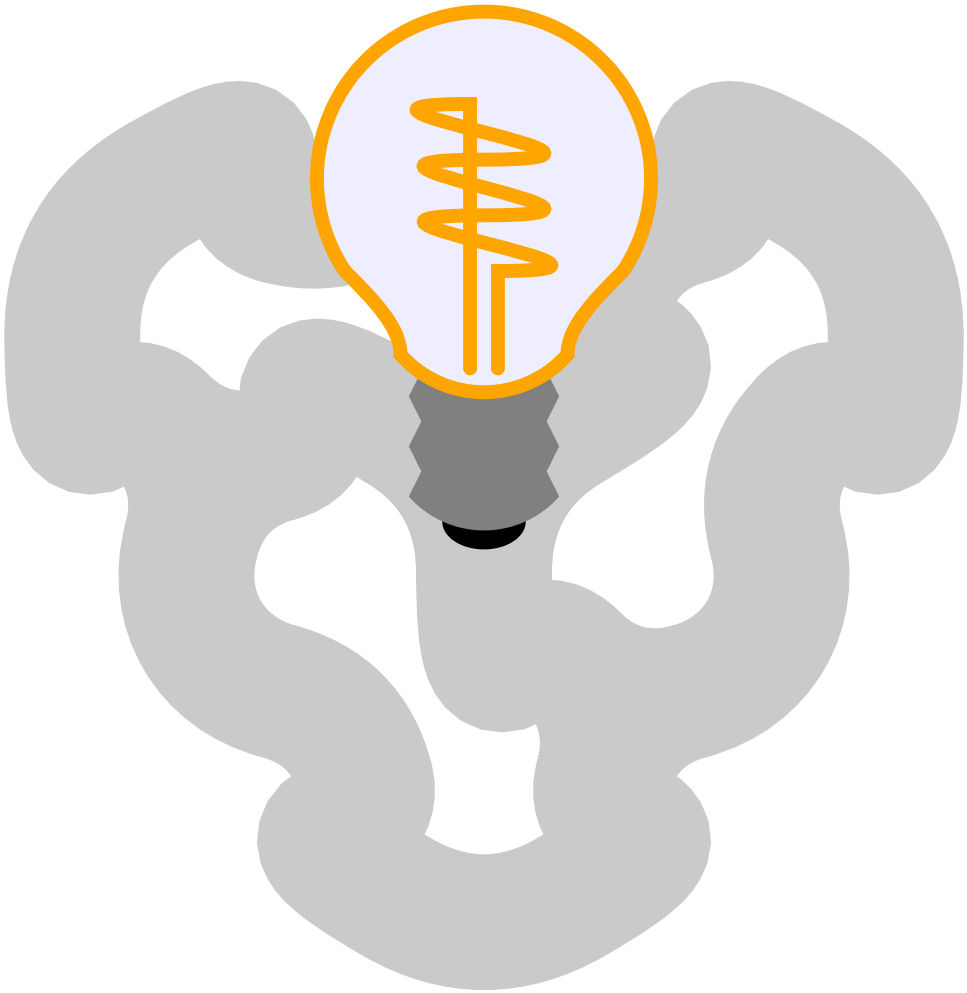
Anytime we need to stay or engage in an environment of hate or anger, we may **refuse** the emotion to stop it so that we don't sacrifice performance.

Anytime to (re-)gain our focus despite our hurt from it.

^Remember ^Remind ^Memorize
~memories~ ~reminder~



Figure



Annotate

1. For a good (or necessary evil) input:
   A. Trust in repeat to inspire the good of it.
2. For a good (or necessary evil) output:
   A. Choose in repeat to magnify the good of it.
3. For a good (or necessary evil) idea:

A. Model a map of it to feel its collection in name, symbol, metonym or metaphor.

B. Loom to mark, speak or express in repeat.

4. Take note so we may focus it again later.
   A. Keep each **reminder** and manage as we repeat it.
   B. Teach ourselves to write it or say it to ourselves or others in the order that we are about to go except that when a part is either important to encircle other steps or urgent to do first, then write or say that part last to exercise caution or momentum.

Subject

Remember is a mode of symbol that may restore part of our mind or our past into our conscious awareness, which is especially good to use in regard to when we learn.

It is so natural and such a part of every ability and mode. It can spare us from so much trouble of our world and the mind.

In our subconscious mind or when we learn from intuition and outlook in combination, this may happen automatically. We may do so with care also.

If we try to **remember** without sufficient focus, attention, actions or feelings, we may forget even as a computer with low power.

Target

Anytime in poise.

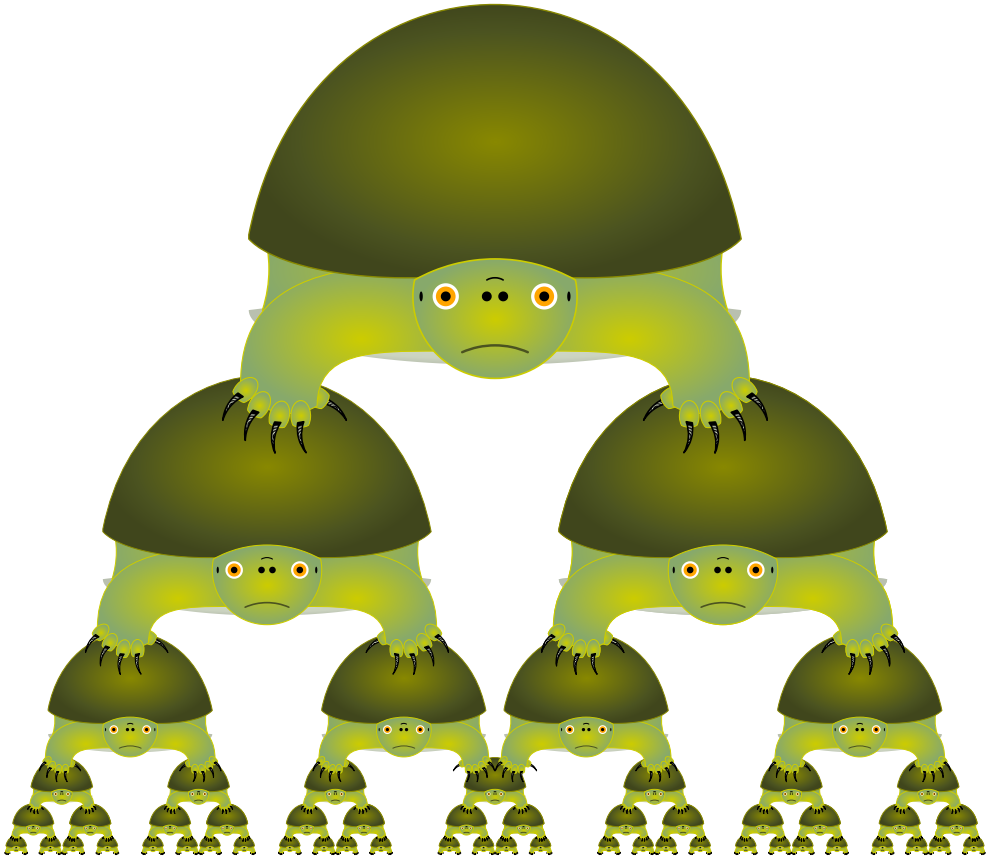
Do so regularly once we are on the acceptable part of our path.

It is both a light and a lens that may magnify insight or inspire us to learn.

^Like ^Turtles ^Treat ^Ridicule ^Resemble ~as~ ~metaphor~ ~likewise~ ~derision~ ~similar~




Figure



Annotate

1. Model every turtle **as turtles** all the way down.
   A. So each part or support of each turtle is just another turtle.
2. Model every collection of **turtles** (in relation to one-another) **as** just another turtle.

Subject

Turtles (all the way down) is a super mode of symbol that helps us to focus on (self-)**similar** structure **as** a mechanism to magnify complex ideas.

I believe the source of this idea of **turtles** all the way down is an ancient parable. The benefit of this idea is that **as** we learn about **turtles** and how to model them, we can work to create a sufficient concept to understand each turtle in parts or **turtles** in combination **likewise**.

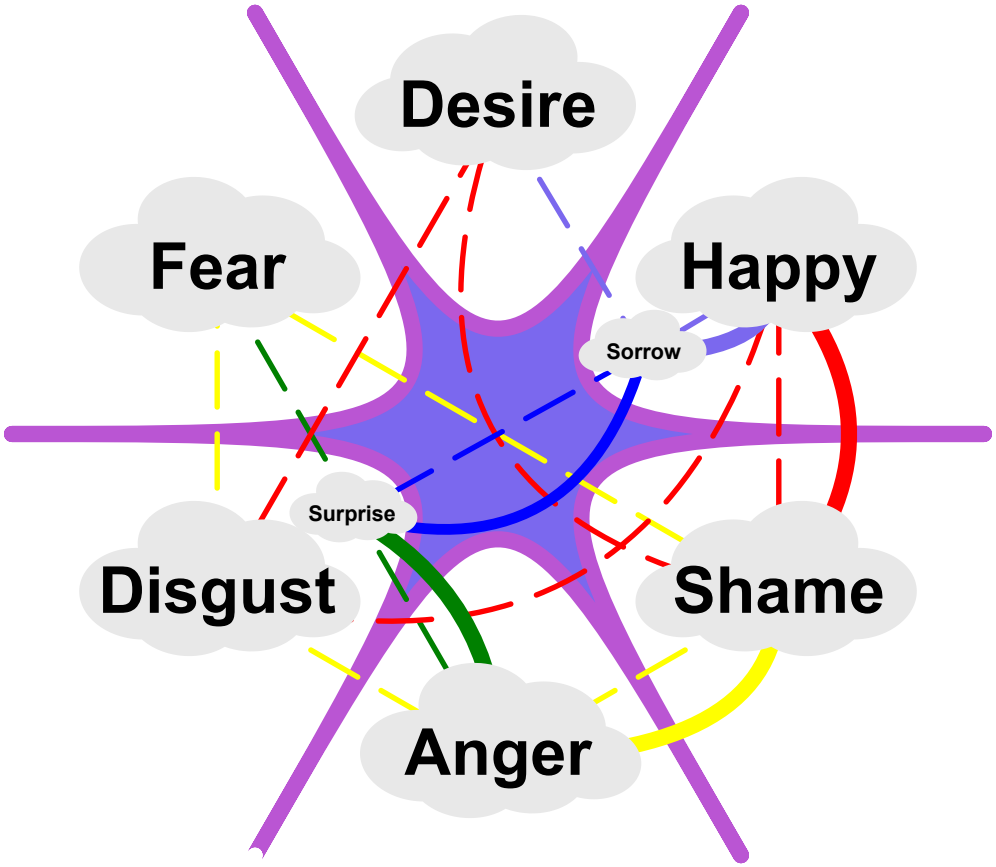
Target

Anytime we have something that is complex, we can trust the **turtles** principle to hack our way through the muddy middle.

We may follow the **turtles** principle to create a strong foundation.

> I follow the **turtles** principle heavily **as** I model the mind to create and organize *The Book of MESH*.

Modes of ^Emotion



Emotions can be some of the biggest distortions, and their lack or excess can cause some of the biggest distortions. So be wise and moderate their use!

Common simple emotions include desire, fear, cry, anger, disgust, guilt, surprise and encourage. Surprise is also a mode of boundary, so it is found in another chapter. Many emotions such as these are universal and necessary but experience each one in wisdom and respect. Notice how these emotions are not feelings only, but actions that we may take toward one-another. Although we need to heal to understand its cause, it may not be so mysterious once we can see.

We may cause misattribution, confusion or conflict as we quickly try to discern the relation between emotion and its cause.

Our emotion is like a small fish. It can be quite the reward when we properly prepare it and promptly gather it from a good source. When we or others avoid or lack care as we tend even one, it may cause a whole family to suffer. When we take it from a questionable source, it may cause ourselves, others and our world to be quite sick and needlessly. That is okay. All who care to look with love may join to work on behalf of others to merge, forgive, help and rest until safe.

Sometimes emotions build or grow and can lead to extremes such as trouble, addiction, depression, shock, terror, madness, mania, psychosis, catatonia, amnesia or anosognosia. In these cases our emotions no longer serve a good purpose, so let us call these times of trouble ***emotional-***

failure. MESH has two methods in particular to avoid or reverse an emotional-failure. The first method is to fail. When extreme, try a perfect fail. The second method is for when the fail concept fails, and it is to give or receive help.

I believe that a ***buddy*** should be a first principle to heal from emotional-failure. Our buddy is someone we can learn to trust in patience, privacy and respect. Our buddy must work to notice yet manage their own emotions well, so they are ready to help. Our buddy must be helpful to help us properly. Our buddy may concern themselves about our emotion and our **daily-self-care**. Our buddy is one who, in our time of need, will take up daily-self-care on our behalf and help us to surrender adult responsibility and behavior with minimum force and maximum respect for our case.

Curiously, as we experience emotional-failure we tend to strongly offer and pass our emotion to others. And we magnify the weight of it upon those around us. No, not by telepathy, but like dominoes in a mechanism to affect empathy. It may appear to others that we have lost awareness. While we experience emotional-failure it can appear all around us have lost touch too. A buddy may notice this transitive effect of emotion to help, for it is an important clue in regard of emotional-failure and to its cause. Other contributors to emotional-failure may include a strong lack or excess of daily-self-care or forgiveness. To become and stay in touch emotionally while we maintain poise is a rare talent and I commend any interest in it.

Be a buddy today!

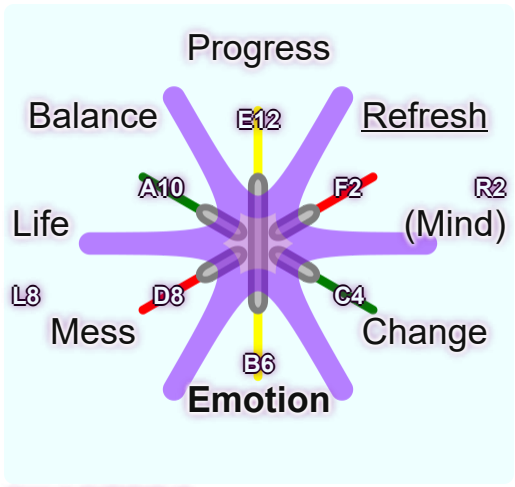
Lenses

Modes of Emotion



(oppose)

Lens Chapters

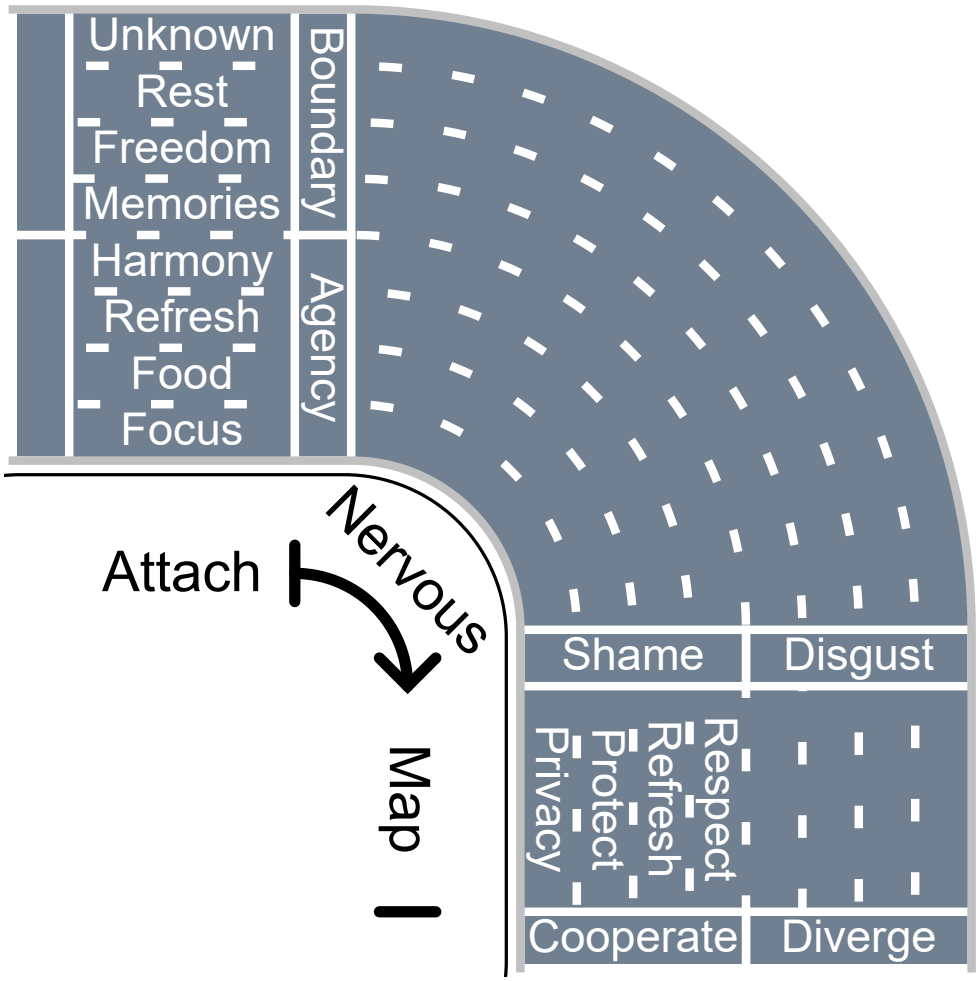


(lens)

^Shame ^Cower ^Mania ~blush~ ~guilt~ ~insomnia~



Figure



Annotate

1. In a base of agency or boundary, thirst for proper cooperation.
   A. In relation to our world, ourselves or others, sense any lack or excess of cooperation, privacy, respect, daily-self-care or clothes for ourselves, others or our world.

Subject

Shame in ourselves, others or our world is in opposition to cooperation in ourselves, others or our world. For example, when a gain in cooperation does cause **guilt**, even when that may come by love, we may need to counsel how to protect ourselves, others or our world in regard to it.

Target

To find a proper solution for **shame** in relation, go for focus to hide or harmony to respect. When we find no emnity between one-another and our proper cooperation, we may refresh freely.

Anytime with caution about the nature of the source.

As a buddy, when we notice a **blush** or a lack or excess of **shame**, we may protect one-another promptly in a space of trust.

Anytime in focus to protect or in motivation of cooperation. Anytime for sake of privacy within our process or communication. Anytime for sake of respect within our boundary or independence.

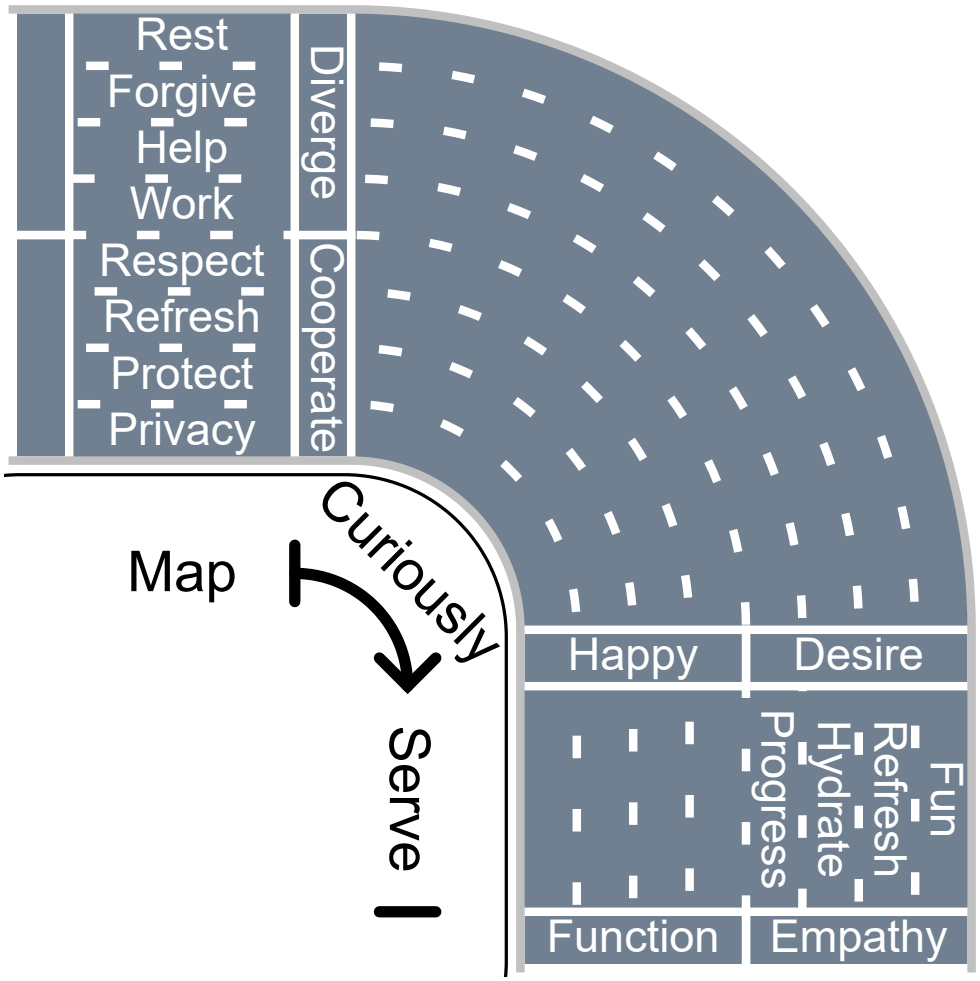
Anytime as signal to forgive and rest. Our emotion may model lack of awareness, so we unmask the full truth of it only as we heal from it.

> See now. Didn't I tell you distortions are very good for us?! Maybe some of our biggest distortions are true and yet more wonderful or dreadful than we could ever tell.

^Desire ^Want ~gaze~ ~lust~ ~addiction~



Figure



Annotate

1. In a base of cooperation or independence, thirst for moderate empathy.
   A. In our attempt to serve, sense any lack or excess of empathy, perfection, life, daily-self-care or water for ourselves, others or our world.

Subject

Desire in ourselves, others or our world is in opposition to empathy in ourselves, others or our world. For example, when a gain in empathy in ourselves does cause **desire** in others, even when love may cause it, we may need to return to moderate empathy.

> Why do I put "**lust**" as a metonym here? I define it as generally strong **desire** and I do not try to suggest any particular context by its use. We hardly find this word in particular except in a religious context. There are those who are religious and those who are not among those who view or enjoy *The Book of MESH*. See (22.0) On the ~road~ to ^Inspire ↝ ^Repentance is a ~miracle~ to ^Save your ~soul~ from ~sin~ for more about it.

Target

To find a moderate solution for **desire**, leave it now or look for a focus to progress, a bigger focus elsewhere or harmony to scan. When we find no emnity between one-another and our moderate empathy, we may refresh freely.

Anytime with caution about the nature of the source.

As a buddy, when we notice a **gaze** or a lack or excess of **desire** or sense, we may hydrate or exercise in simple communication with one-another in moderation in a space of trust.

Anytime in focus to exercise or in motivation of empathy. Anytime for sake of completion within our agency or independence. Anytime for sake of fun within our function or cooperation.

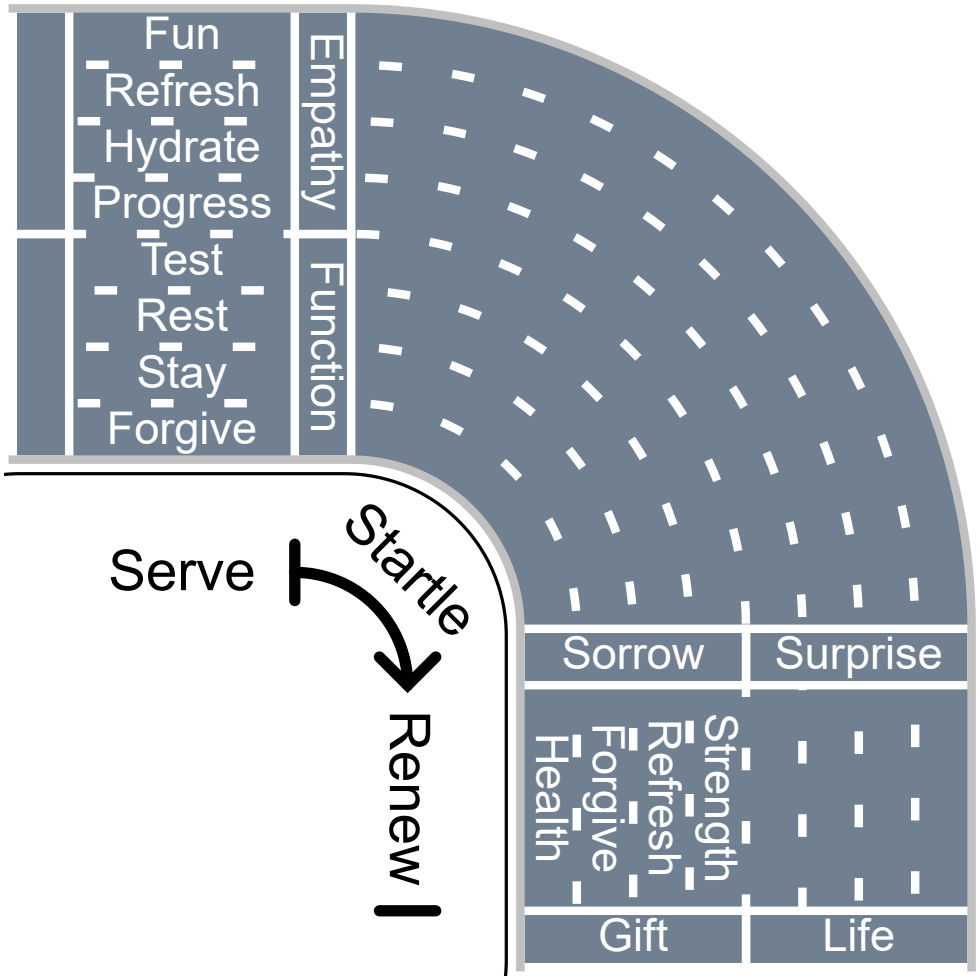
Anytime as signal to forgive or rest. Our emotion may model lack of awareness, so we unmask the full truth of it only as we heal from it.

> See now. Didn't I tell you distortions are very good for us?! Maybe some of our biggest distortions are true and yet more wonderful or dreadful than we could ever tell.

^Fall ^Cry ^Sorrow ^Bitter
~sad~ ~tears~ ~sorry~ ~burp~
~depression~



Figure



Annotate

1. In a base of empathy or function, thirst for normal restore.
   A. For ourselves, others or our world and in its season, sense any lack or excess: of grace, weakness, mistakes, daily-self-care or forgiveness.
   — OR —

of restore, health, strength, daily-self-care or forgiveness.

Subject

Sorrow in ourselves, others or our world is in opposition to restore in ourselves, others or our world. When a gift that we give or receive does cause **sorrow**, even when love may cause it, we may need to fail or grow from it.

Should we **sorrow** alone? Let us plan to hold **sorrow** together when we can't hold ourselves together.

For those who are too full or empty to give or receive daily-self-care in harmony.

We have freedom for our body. Likewise we need to practice our strength to speak a normal no so that we may become **sad** in mind.

As we **sorrow** among ourselves, others and our world, we move toward moderate boundary among ourselves, others and our world. So, we find that we have less boundary than its maximum, and more boundary than its minimum. Do you see how?

Target

To find a solution for normal **sorrow**, become in balance to weakness and mistakes or in harmony to health and strength. When we find no emnity between one-another and our normal restore, we may forgive and refresh freely.

Anytime with caution about the nature of the source.

As a buddy, when we notice **bitter** words, a **sorry** appearance or a lack or excess of **sorrow**, we may forgive and **sorrow** with one-another in a big space of trust.

Anytime in focus to forgive or in motivation to restore. Anytime for sake of weakness or mistakes inwardly. Anytime for sake of health or strength outwardly.

Anytime as signal to rest. Our emotion may model lack of awareness, so we unmask the full truth of it only as we heal from it.

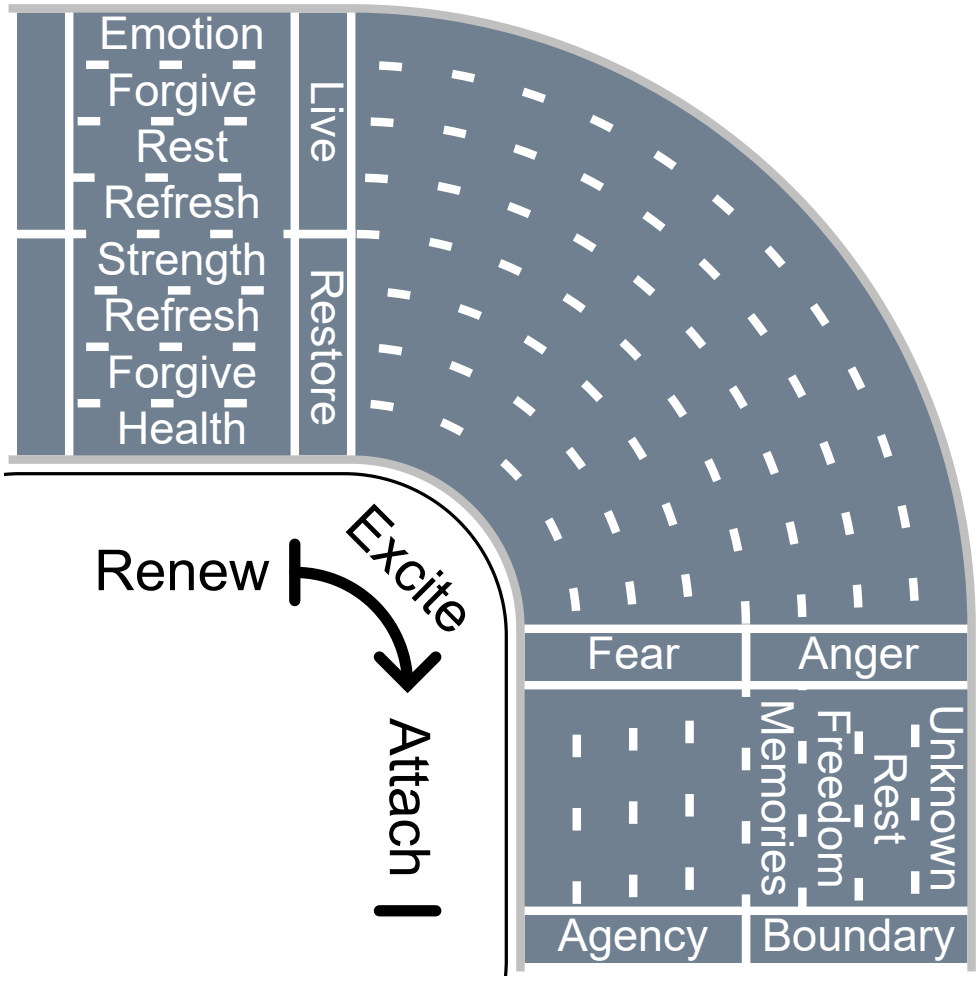
In every season of our mind, be it winter, spring, summer or **fall**, **sorrow** is the only common simple emotion kind enough to hide or show itself in all.

> See now. Didn't I tell you distortions are very good for us?! Maybe some of our biggest distortions are true and yet more wonderful or dreadful than we could ever tell.

^Run ^Anger ^Shout ^Fight ^Fart
~flight~ ~mad~ ~madness~
~charge~ ~frustration~



Figure



Annotate

1. In a base to give or scan, thirst for moderate boundary.
   A. In our organism, sense any lack or excess of boundary, memories, unknown, sleep or freedom for ourselves, others or our world.
   B. Lack modes to establish a normal no.

C. Attempt your impossible in conflict.

Subject

Anger in ourselves, others or our world is in opposition to boundary in ourselves, others or our world. For example, when a change in one boundary does magnify **anger**, even when love may cause it, we may need to seek a new or different boundary as replacement.

> Why do I put "**fart**" as a name here? See (22.0) On the ~road~ to ^Inspire ↝ A ~body~ of ~emotion~ for more discussion about it.

Target

To find a moderate solution for **anger**, look for focus to remember or harmony to depart. When we find no emnity between one-another and our moderate boundary, we may rest freely.

Anytime with caution about the nature of the source.

As a buddy, when we notice a **fight**, a **shout** or a lack or excess of **anger** or teeth, we may advocate for one-another in moderation or **run** away when and where trust is prudent.

Anytime in focus to advocate or in motivation of boundary. Anytime for sake of memories within our cooperation or process. Anytime for sake of unknown within our independence or agency.

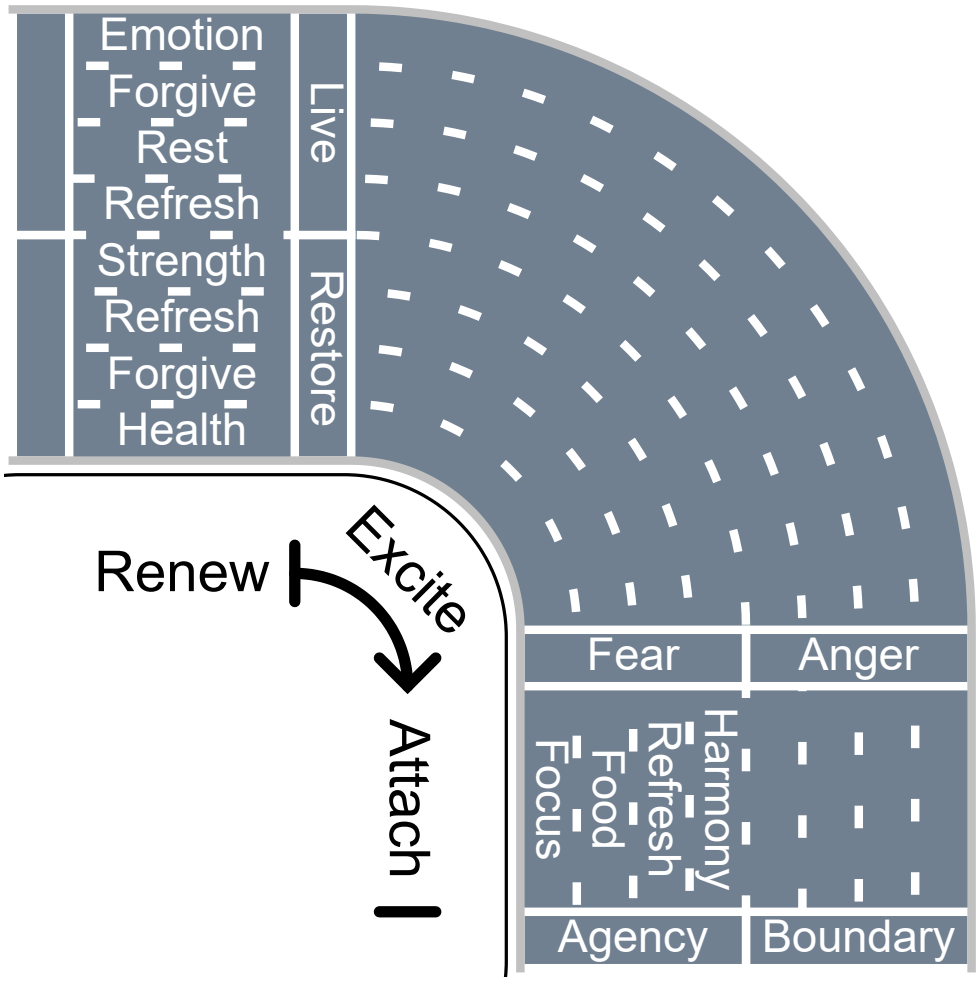
Anytime as signal to forgive and refresh. Our emotion may model lack of awareness, so we unmask the full truth of it only as we heal from it.

> See now. Didn't I tell you distortions are very good for us?! Maybe some of our biggest distortions are true and yet more wonderful or dreadful than we could ever tell.

^Still ^Fear ^Yield ~frozen~ ~afraid~ ~terror~



Figure



Annotate

1. In a base to give or scan, thirst for proper agency.
   A. In our organism, sense any lack or excess of agency, focus, harmony, daily-self-care or food for ourselves, others or our world.
   B. Avoid your impossible in worry or concern.
   C. Avoid your best love.

Subject

Fear in ourselves, others or our world is in opposition to agency in ourselves, others or our world. For example, when opportunities for agency (or their lack) cause **fear**, even when it may come by the light of love, we may need to seek a prudent and proper space to enhance our agency.

Remember we ourselves might feel **fear** when others or our world are deprived of agency or food, so we may need to notice how to recover, surrender or undo it on behalf of others in answer to our own feelings.

Target

To find a proper solution for **fear**, go for focus or harmony for its own sake. When we find no emnity between one-another and our proper agency, we may refresh freely.

Anytime with caution about the nature of the source.

As a buddy, when we notice a lack or excess of **fear** or food, we may focus and nourish with one-another in a proper space of trust.

Anytime in focus to nourish or in motivation of agency. Anytime for sake of focus within our independence or boundary. Anytime for sake of merge within our communication or process.

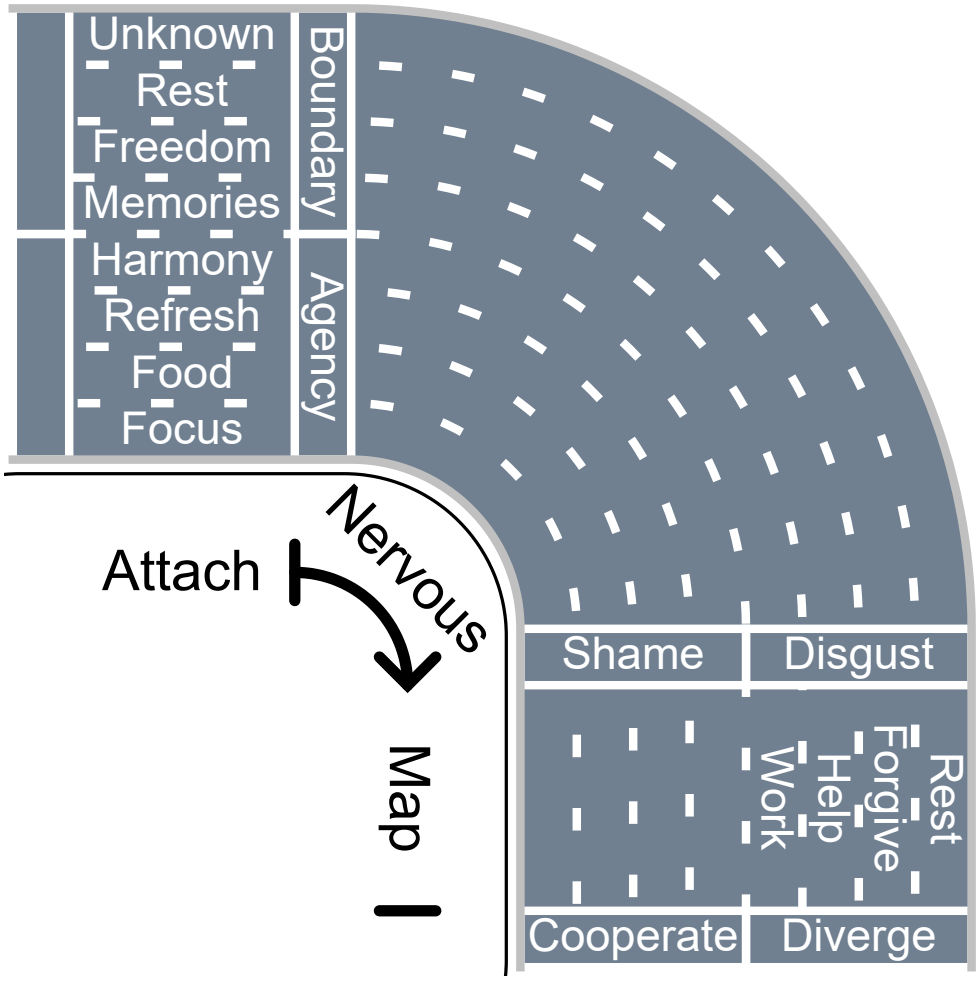
Anytime as signal to forgive and rest. Our emotion may model lack of awareness, so we unmask the full truth of it only as we heal from it.

> See now. Didn't I tell you distortions are very good for us?! Maybe some of our biggest distortions are true and yet more wonderful or dreadful than we could ever tell.

^Disgust ^Sputter ^Retch ^Cough ^Hate ~gross~ ~spit~ ~vomit~ ~cramps~ ~avoidant~ ~psychosis~



Figure



Annotate

1. In a base of boundary or agency, thirst for prudent independence.
   A. In relation to others, our world or ourselves, sense any lack or excess of independence, work, sleep, forgiveness or help for ourselves, others or our world.

Subject

Disgust in ourselves, others or our world is in opposition to independence in ourselves, others or our world. For example, when a loss in independence does cause **disgust**, even when that may come by love, we may need an escape in return to independence.

Target

To find a prudent solution for **hate** in relation, stop for focus to work or harmony to dream. When we find no emnity between one-another and our prudent independence, we may rest and forgive freely.

Anytime with caution about the nature of the source.

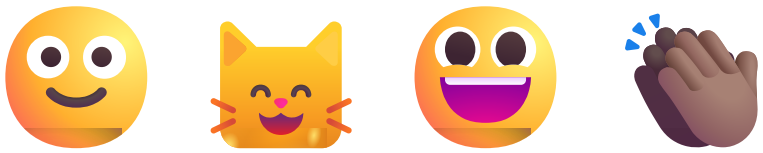
As a buddy, when we notice a **vomit** or a lack or excess of **hate**, we may help one-another to recover when they give and we receive prudent trust to that end.

Anytime in focus to help or in motivation of independence. Anytime for sake of work within our boundary or cooperation. Anytime for sake of rest within our agency or communication.

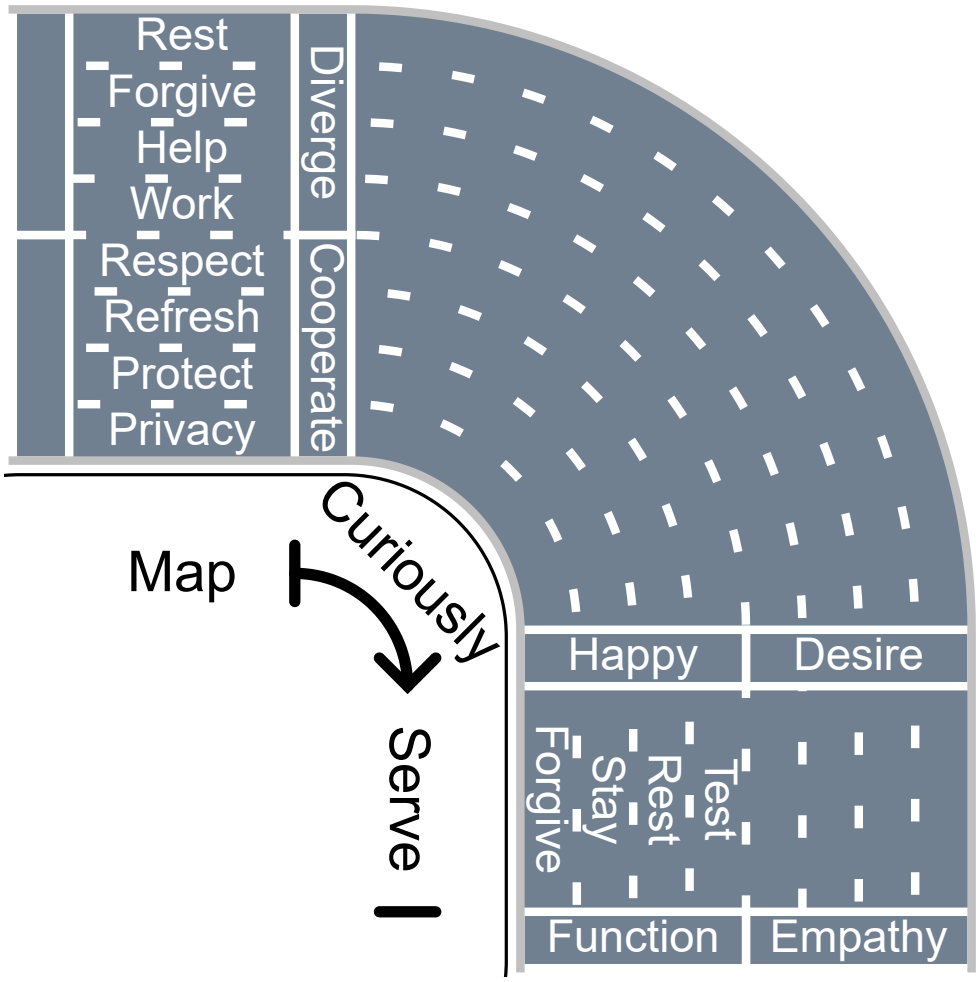
Anytime as signal to hydrate or refresh. Our emotion may model lack of awareness, so we unmask the full truth of it only as we heal from it.

> See now. Didn't I tell you distortions are very good for us?! Maybe some of our biggest distortions are true and yet more wonderful or dreadful than we could ever tell.

^Enjoy ^Foster ^Agree ^Happy ^Smile ^Chortle ~joy~ ~encourage~ ~acknowledge~ ~happiness~ ~giggle~ ~silly~ ~trouble~



Figure



Annotate

1. In a base of cooperation or independence, thirst for prudent function.

A. In our attempt to serve, sense any lack or excess of function, forgiveness, consequence, sleep or shelter for ourselves, others or our world.

B. Attempt our impossible in hope.

C. Believe in our best love or its idealization.

Subject

Happiness in ourselves, others or our world is in opposition to function in ourselves, others or our world. When a loss or gain in complement does cause **happiness**, even when that may come by love, we may need to seek function elsewhere in replacement.

Target

To find a prudent idealization for **happiness**, stop for focus to unsnarl or harmony to evaluate. When we find no emnity between one-another and our prudent process, we may forgive and rest freely.

Anytime with caution about the nature of the source.

As a buddy, when we notice a **smile** or a lack or excess of **trouble**, we may **encourage** and shelter one-another in a prudent space of trust.

Anytime in focus to shelter or in motivation of function. Anytime for sake of forgiveness within our communication or agency. Anytime for sake of consequence within our cooperation or boundary.

Anytime as signal to refresh. Our emotion may model lack of awareness, so the full truth of it may come when we stop or yield from our derision, laugh or **giggle** into peace and quiet.

Don't laugh. Seriously stop all that… noise. That **giggle** is contagious.

Although it is okay to laugh, **chortle** or **giggle** it may quickly lead ourselves, others or our world from simple **silly** actions into **trouble**. And that might cause a loss of caution, attention or safety in ourselves, others and our world and lead us to harm.

Here is an alternative to consider. In our temptation or desire to **enjoy** life, let us be only very serious or very unserious AND become religious to clean our home AND keep the best hygiene. And always avoid the turtles in the muddy middle. Gross.

Beware that we have two emotions especially that are a temptation to chase to their end. First, our desire may become addiction or lust. Second, our **joy** may become **trouble**. And the end of every emotion is emotional-failure.

It can feel fun to **giggle** or lust for more yet we know from experience that it is so close to **trouble** or addiction, respectively. How long can we **chortle** and not confuse important intent? Can we lust yet never impose chaos upon one-another?

Let me explain. When we join **trouble** and excitement we create an attack that may reach our whole mind for it may touch it in all three of its FAT parts: function and, agency and boundary. We find likewise when we join addiction and nervous feelings: empathy and, cooperation and independence. That is abuse.

All four emotions together (**trouble**, excite, annoy, lust) touch six principal modes strongly so it may model a total lack so in combination it may become a perfect abuse. To escape a perfect abuse we may need to impose many tears upon ourselves about it.

When we are dead from it, did it really matter that it was medicine? Can a pill or pattern restore the dead?

In summary, surely the answers are no, no. The dead may live again (and surely they may do so in our own idealization, dream or imagination) but not while we only know to chase temptation or another high of emotion. We should respond to abuse with a wall. My answer is no.

Modes of ^Boundary

Nice guys finish last… until they learn to fortify themselves. In other words, nice guys finish last until they learn that it is okay to be not okay, and it is nice not to be nice!

And we can't know how to defend against evil nor see within ourselves its base while we let it remain unknown to others or our world. We may need a wall to block weather and similar threats to our safety and comfort. After we win-or-lose hard battles, we want to sustain and protect ourselves against an attack of time or another enemy.

The modes of boundary help us reject or repel a force in our world for our betterment. They include harm, hope, judge, refine, surprise, unknown and worry.

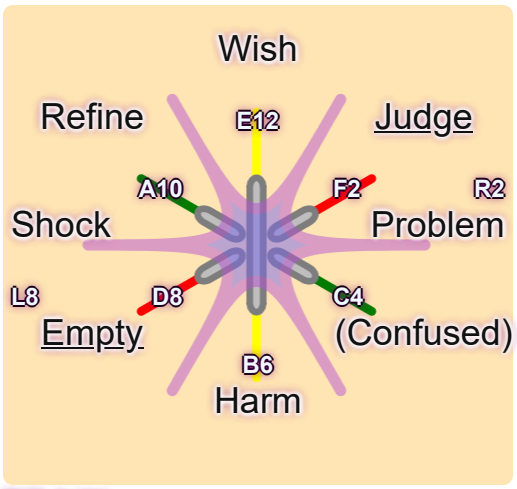
If we never fortify ourselves, many actions in life become as sandcastles: exceptionally beautiful and very temporary. We want some (not all) things in this life to be temporary, for it may give our life the joy of greater variety. It may inspire us to take more of a chance each time to renew it and then we find more benefit long-term thereby. Impermanence may serve to encourage and magnify our agency: to choose regularly, to seek a space of trust and to have a world for which we may care.

Eventually, to the extent that every enemy, even time, may become a friend, let us not build any wall that we can't overcome to remove nor lock any door until we consider who may hold keys to it now or later.

All that said, although I don't have a remarkable talent to send evil against itself, I will commit to keep a few concepts in particular. Most strongly, I commit to say no to trouble. I will become really stubborn and say, if there is one thing that I am not grateful for, it is (in-)gratitude. And to be honest, I have had enough paranoia and fear, so I will endure to believe to suspect to (dis-)trust all of my (mis-)trust. Yet in all this I will be firm and act as a roadblock to all my stubbornness. I can start today! Join me if you would like or hide behind the wall. It is a choice you can make too. May it ever be ours to so to do.

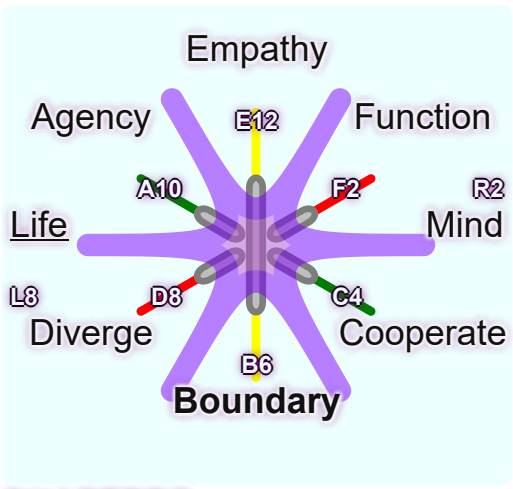
Lenses

Modes of Boundary



TRAIN

Principal Chapters

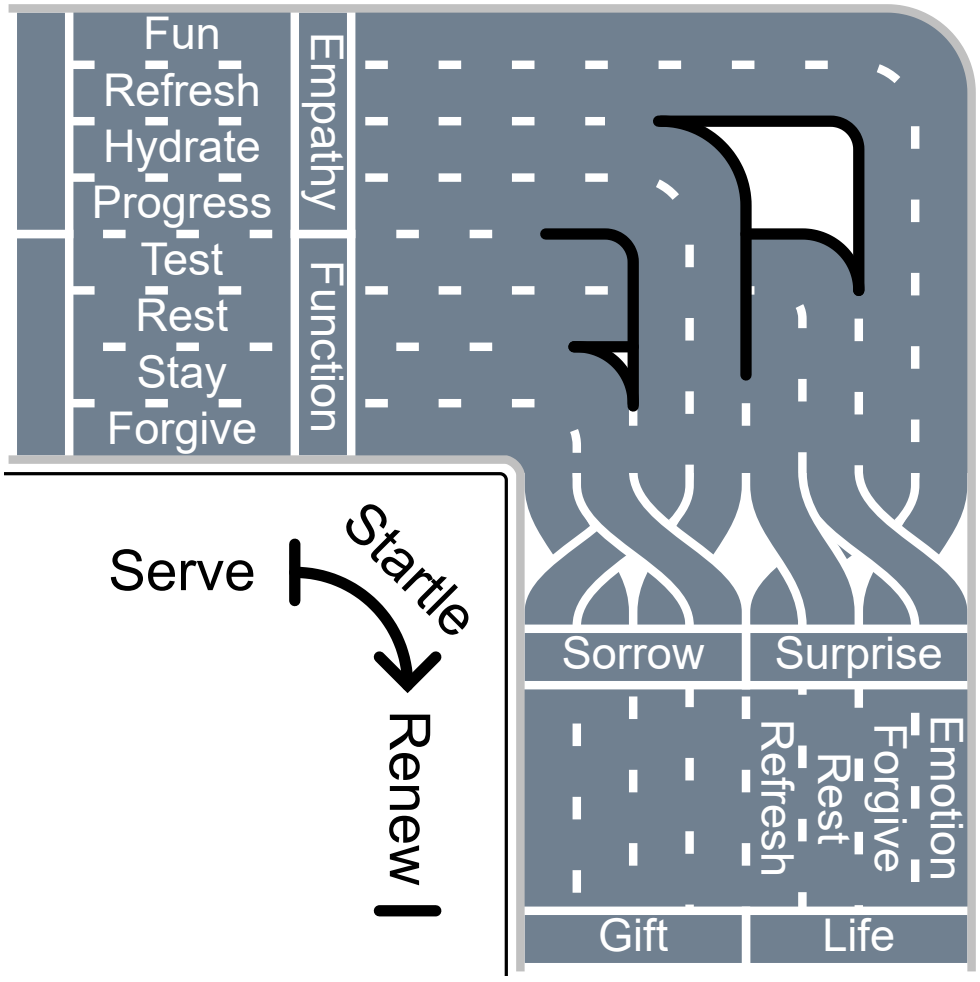


CHAPTERS
(principal)

^Surprise ^Exhaust ^Shock
~sneeze~ ~exhausted~ ~weary~
~faint~



Figure



Annotate

1. In a base of empathy or function, thirst for normal life.
   A. In its season, sense any lack or excess of life, emotion, daily-self-care, forgiveness or rest for ourselves, others or our world.
   B. Signal of water, illness, love, light or sound.

C. Act with lack or excess of effect.

Subject

Surprise is a mode of boundary and a mode of emotion. **Surprise** in ourselves, others or our world is in opposition to life in ourselves, others or our world. When a loss or gain in life may cause **surprise**, even when love may cause it, we may need to seek a new lens in replacement.

Target

To find a solution for normal **surprise**, become in harmony to emotion or in focus to refresh. When we find no emnity between one-another and our normal life, we may forgive, refresh and rest freely.

Anytime with caution about the nature of the source.

As a buddy, when we notice a **shock** or a lack or excess of **surprise**, we may offer others a normal space to rest when they give and we receive their normal trust to that end.

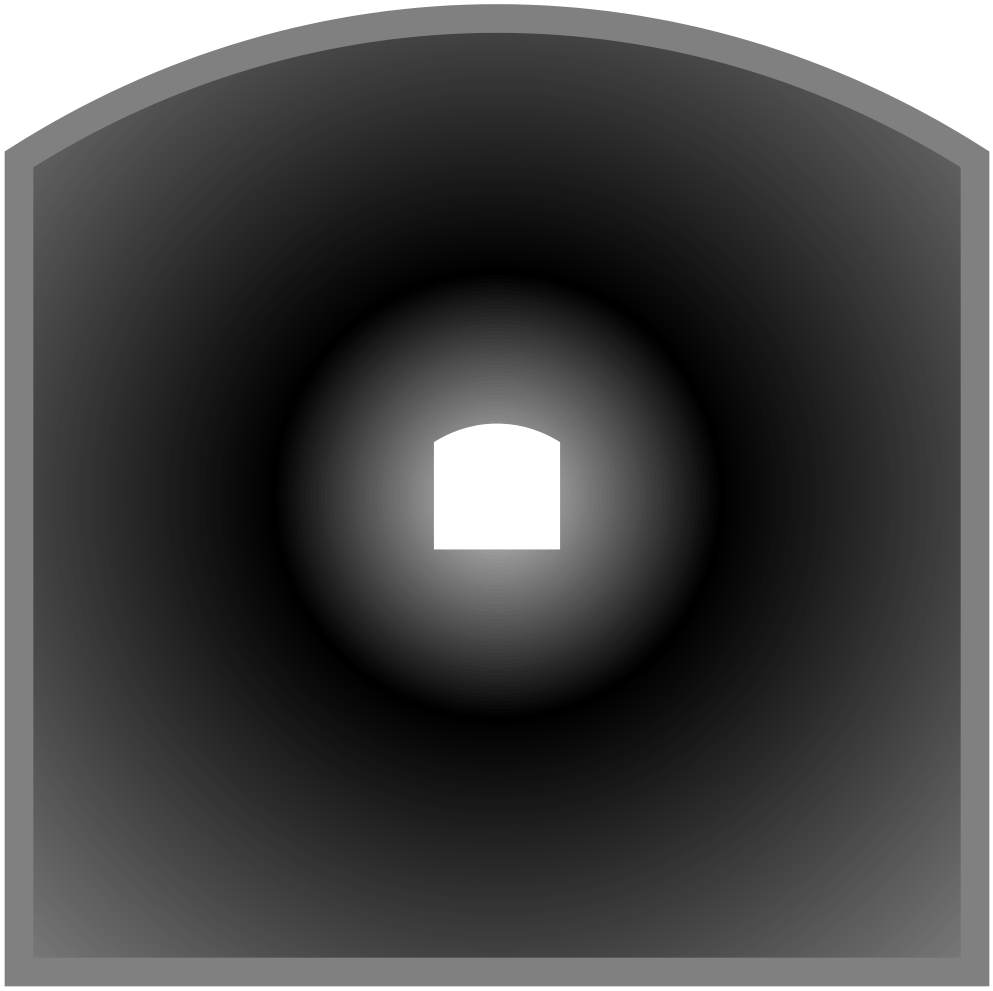
Anytime in focus to embrace or in motivation of life. When in tune to daily-self-care and emotion as we restore ourselves, others or our world.

Our emotion may model lack of awareness, so we unmask the full truth of it only as we heal from it.

^Hope ~wish~



Figure



Annotate

1. Trust to divide the dark so that we may find moderate intuition and outlook but minimum thought.
   A. Feel good about the hard or unknown parts of it.
   B. Act to the good in it.
   C. Refuse it with gratitude until we have strength to think to navigate or map it.

D. In weakness, care to stop to accept our limitations in its regard.

Subject

Hope is a mode of boundary that helps us to react with optimism to the unknown. It is a process where we tend to trust so that we may inspire it.

For those who fall.

For those who are okay to fall because they know there is power in the fail.

For those who try to improve on the path.

Full strength may magnify **hope** to excess but we may temper it to a healthy amount as we turn from it to inspire it in others who are in weakness.

Target

Anytime we fall and want to get up again.

When sick we can fail toward a better way with **hope**.

Notice slowly anytime for strength to heal.

It is self-causing so once present it may signal that it is time to care to become more from it for its own sake.

We could contend or (dis-)prove every distortion one at-a-time until we "*Manage*" it all in our mind. However, afterward we can't maintain momentum, and we reduce our sight with all that new knowledge in interference. When we resist a mode with force of fact we also trade **hope** for worry and belief for doubt. Our war to help one-another learn or hold truth has this significant drawback. Without momentum, we can't gain outlook. And without sight, we can't gain intuition. But our outlook and intuition hold the most practical knowledge of all.

We inspire doubt and worry when we care enough to teach away our distortions. So we respond with less **hope** and belief unless we make an effort to maintain them. When we are not yet trustful or honest, an excess of doubt and worry is already present so instead choose to believe and trust to **hope**.

Rather than attempt the tightrope walk between **hope** and worry, we can stabilize both as we love every mode and distortion in others and ourselves while they function in us. Every mode has a purpose so prefer any mechanism that helps us to work in **hope**. Although we may mistake its source or benefit still it may grant immunity in mind and body in accord to our need.

^Worry ^Confess ^Tackle ^Challenge ~problem~ ~concern~ ~wrestle~ ~anxiety~



Figure



Annotate

1. Focus our mind on the hard parts to moderate what we learn, to gain proper intuition and to minimize outlook.
   A. Feel emnity about the dark or unknown.
   B. Think to the evil of it.

C. Forget to act to overcome it while strong.

D. Force to act but ignore limitations while sick.

Subject

Worry is a mode of boundary that helps us to react with pessimism to the unknown. It is a process where we tend to focus in care so that we may govern it.

For those who hate torture and whose habit is to torture themselves and others. Yes, that is me. You too? But that is okay. I can always work on it.

For those who are stuck on an extreme: in fullness and not obedient or in humility without a break. Sorry, I can't refuse this one for you. Only you can do that.

This signal may vanish in full strength or in humble weakness.

Target

Notice quickly anytime, so we can proceed to check if we are sick from it. If sick then fail it. Anytime we refuse to fail, **worry** may signal the need for a change.

Notice anytime, so we may take a chance to find a good solution for it.

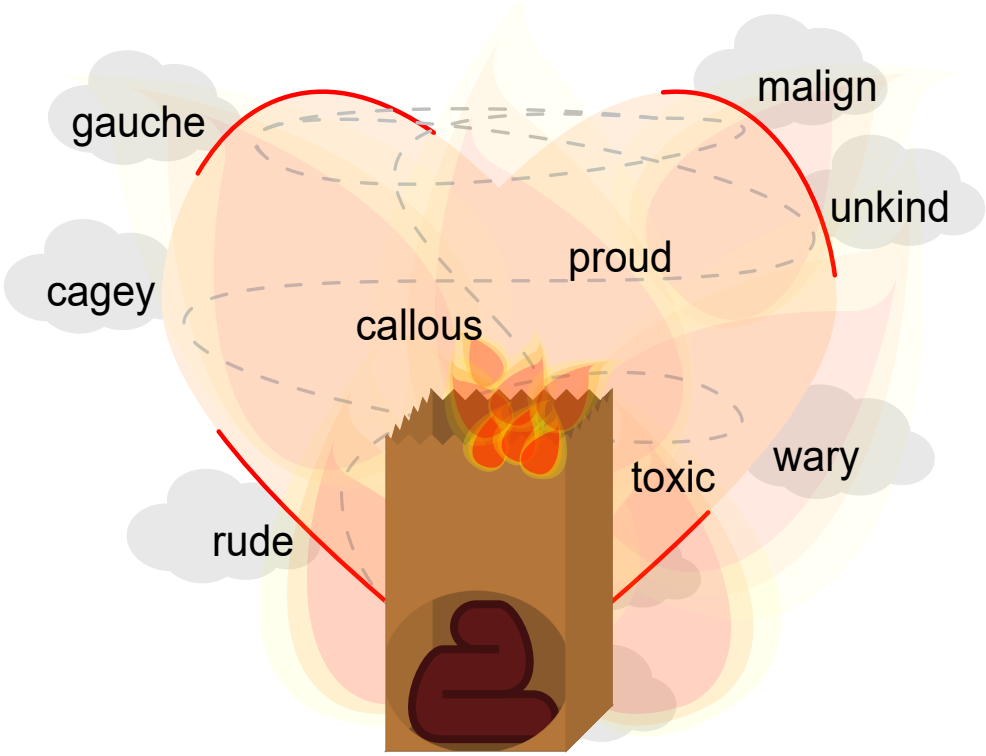
Anytime we forget to share from strength or weakness or to share that from others, then trust to feel **worry** so that we may fail.

It is self-causing so once present it may signal that it is time to go and act away from it for its own sake.

^Offend ^Hurt ^Harm
~pejorative~ ~hurts~ ~cruel~
~evil~



Figure



Annotate

1. (Un-)humble
   A. Hope or worry that we or others are not acceptable just-the-way-we-are.
   B. Force one-another to cry or try to impose in others to grow or rise rather than only inspire it.
   C. Evaluate any mode without offer of hope or strength to it.
2. (Un-)grateful
   A. Forget or ignore any knowledge, weakness or mistakes.
   B. For any mode of immunity, doubt its power to protect one-another.

C. Believe any mind or mode an obstacle rather than hope for a fit.

3. (Dis-)trustful
   A. Force any mode, distortion, concept or its lack. Tangle it in conflict.
   B. Avoid strength to overcome a weakness in ourselves or others.
   C. Judge any mind or foundation in its weakness.

4. (Dis-)honest
   A. **Deceive**, impair or destroy any mind in relation:
      i. to our ability to refresh regularly,
      ii. to our ability to trust, choose or care,
      iii. to our chance to fail or grow at a moderate pace,
      iv. to its necessary function or communication so that we may mess or MESH, or
      v. to its own path to wisdom, awareness, community and knowledge.

5. (Un-)helpful
   A. **Judge** without cause or needlessly.
   B. Refuse to apply strength of our mind or foundation for sake of good, especially when we use it instead to maximize any mind of **evil**.
   C. Create or sustain an **evil** mode of independence, cooperation, function, communication or agency.
   D. Apply an **evil** mode as a boundary without caution or for sake of **evil** itself.

6. (Anti-)self-control
   A. **Tempt** yet seek to avoid opportunities to refuse it.
   B. Always (self-)sacrifice to be helpful for sake of others or our world but never celebrate it as though we had no need for freedom. Impose that pattern on ourselves, others or our world.

7. (Dis-)satisfy
   A. Rude for its own sake.
   B. Hold hate or anger about our thirst.
   C. Keep guilt or fear at our lack of reward.
   D. Govern to reward, maximize or share.

8. (Un-)healthy (stuck-)restore
   A. Refuse to escape conflict for sake of more health.
   B. Fix the good life (any honest obedient humble healthy strong behaviors found in our mess of life) in opposition to our good family (one-another, our dance, ourselves, others or our world).

9. **Contend** or change for more distortion such that we depart:
   A. from truth. It may appear acceptable yet it doesn't satisfy.

B. from good. It may act to satisfy but may surprise in consequence.

C. from family. It may be predictable but offer us less than we think.

D. from love. It may appear just perfect yet we become somehow more fragile in space of time.

Subject

Evil is a mode of boundary that is inevitably present in ourselves, others and our world.

It is what-it-is.

For those who desire to abuse or ignore consequence.

At first, I really did hate to include this in *The Book of MESH*. Now I am happy to teach about it because it may give a better light to its complement and it may enhance or guide our ability to bear fruit in our attempt to oppose its excess power in life.

Target

Necessary, if only to notice so that we may improve on what we trust and that we may refine what we choose.

Anytime we start to work with our mind or that of others, beware of the power of **evil** to impair or destroy needlessly. Beware of the times it may always appear necessary. It is better for us to return or turn away from it as a habit than to believe to apply it regularly to ourselves, others or our world.

As we explore **evil**, it may minimize our ability to mind because this concept has a negative connotation and because by habit we make a choice to refuse empathy for what we find. That is okay! Just beware that when we exercise that which is **pejorative** in language we tend to decline in knowledge of it in concept and we may fall into (self-)expression of it in consequence. Even if we believe that we don't have empathy for **evil**, it doesn't stop our mind from a search for it.

Rather than accidental empathy for **evil**, with every **evil** we may choose or trust the good in focus within ourselves and maintain that focus about ourselves, others and our world. Empathy will come irrespective of intent so let ourselves focus on good so that we may not **harm** our whole self needlessly.

Thoughts about why we don't need to treat every caution about evil as a gift: An irony as we develop a better concept of **evil** is that we start to believe ourselves good to give caution to the moment when something may come to **harm** us. However, as we train ourselves to react with words of caution against **harm** to the moment it may become **pejorative** to our mind long-term. In metaphor this is like when we are in a vehicle that we do not control, yet we imagine or attempt to appear to ourselves as the one in control. So we may shout from the backseat at the driver when we see or infer any chance of **harm** to come.

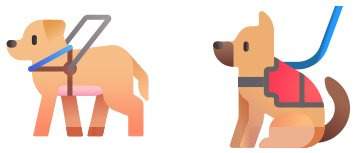
For sake to appear to have self-control or avoid the chaos of it, we often refuse to become as a "backseat driver" in fact. If we consider it wisdom to so hold our tongue, then why would we let any voice, although it may be a part of our own mind, train us and persist in or around us so as to keep any habit of expression of terror, likewise? Wouldn't it only become a force of control upon us and tempt to take all the peace now within us? Is it good to endure such a voice, so as to accept to create a war in our inner mind?

I assert that rarely such a habit is either good or a necessary **evil** in some particular context or other. To say it another way, sometimes we might need to swap peace of mind for more safety.

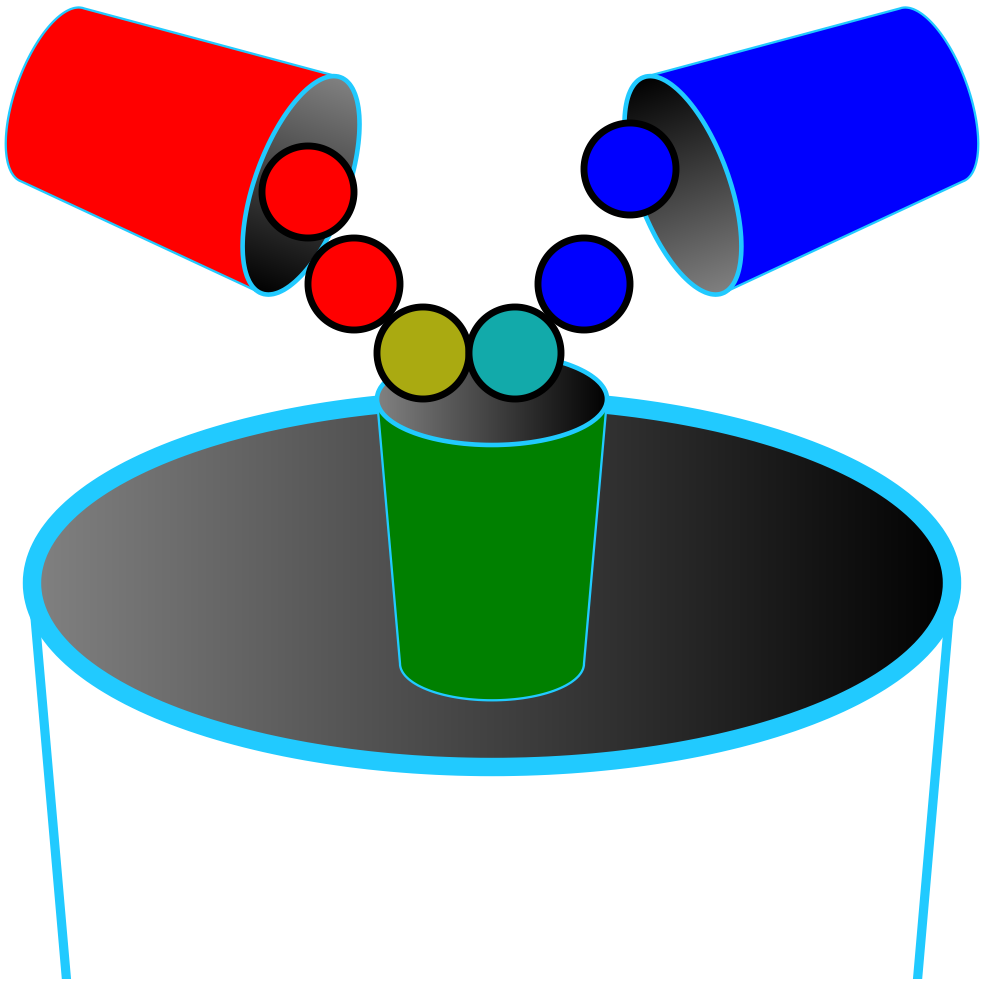
Take care to avoid the need to always feel nervous to react. Notice any internal or external source that, by its attention to needlessly signal us, does more to tempt fear or anger than to protect or shelter us.

We may still and quiet such a voice to limit the **evil** of it. Should we ignore caution? No. It is good to beware and care for safety generally. Yet it is not good to always react to a signal either. To solve this dilemma in part, I suggest that we always react to provide a figure of peace to a message of terror irrespective of its source, yet prefer to discern to respond rather than accept control upon us about it.

^Alleviate ^Refine ^Ameliorate ^Enhance ~relief~ ~betterment~ ~better~



Figure



Annotate

1. Choose a target to transform.
   A. Focus our desire or magnify a weakness.
   B. Name it and say it.
2. Explore its partition to identify a strength in connection to it.

A. Ask, "*Where* does it *belong*?" or, "*What* is it a *part* of?"

3. Map the strength to the target with care and permute.
   A. Where sick, make mistakes to satisfy in disparity at first. A naughty path may help us arrive at a good solution soon.

4. Trust the map long enough to try.
   A. Endure inconsistent opportunities and help enough to find adequacy to work on it again.

Subject

Refine is a mode of boundary that may move strength to weakness when strength and weakness share a connection. This may take a long time to master. And it is complex to say the least. So let us depart from this hypoallergenic concept to an example figure of it. Take a scenario where we are stuck in our feelings. One way to **betterment** is to imagine that our feelings match the room we are in.

In this scenario, we may anticipate a fall in our space due to a strong dominant inward feeling. So, first we choose to search to match our space to what we feel. Next we use our imagination as a mechanism in purpose and focus to deceive in swap of feeling and fact. Last we cause an action on our nondominant space that might operate on our dominant inward feeling.

Once successful we might say, "We have *come* to our senses." In this example we affect a permute via deception to match together our internal space and our external world. From it we may find the phase in our mind of the one or the other to move for the **better**.

Target

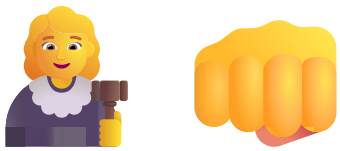
Anytime we think or act to balance our mind or our relation to one-another.

Anytime we feel the need.

Anytime we find ourselves in strength of focus.

We may **refine** in swap for a fail when we choose to avoid a fall.

^Discern ^Measure ^Judge ^Accuse ~degree~ ~indicator~ ~judgment~ ~hostility~



Figure



Annotate

1. Force self-control on it.
   A. Trap it. Minimize concern about it slowly.
   B. Choose against its sake and force the result slowly.
   C. Don't wait for it.

D. Maximize evil slowly in repeat until it is enough.

2. Maximize ability to evaluate.
   A. Maximize consequence upon what is neither important nor a desire of our heart.
   B. Refuse good, evil and what is best from it when it is within our power or reach.
   C. Refuse to wait or give time-and-place on the path.
3. Change or contend for more distortion about what we hold so that we depart from truth, good, family or love.

Subject

Judge is a super mode of boundary that is best to wrestle **hostility** in order.

From this process we may refuse evil to our benefit but use caution here. When we **judge** another mind or foundation besides our own, it may become cruel or force weakness to our own mind or foundation.

When a mind is a focus without adequate cause, we may inspire one-another to escape or refuse rather than **judge**.

Target

Anytime we contend or fight evil without a path of escape but we find the strength to force an advantage.

^Lack ^Hollow ^Depart ^Impair
^Deeply ^Mysterious ^Winter
^Subconscious ^Questionable
~unknown~ ~empty~ ~crazy~
~repressed~ ~depth~ ~enigmatic~
~wind~ ~unconscious~



Figure



Annotate

1. Harm, refuse or doubt essential parts of how we operate.
   A. Harm, refuse or doubt purpose.
   B. Believe it is enough truth now.
   C. Give or receive communication within family against our proper sense of self or against the reputation of others or our world.
   D. Harm, refuse or doubt awareness or law within ourselves, others or our world.

E. Harm, refuse or doubt opportunities to explore, counsel or fail.

F. Mess but don't look nor seek for opportunities to heal, maintain and restore.

Subject

Unknown is a super mode of boundary to help us to forget concepts that we now know, and to avoid or ignore what we now **lack**.

For those who want to look with more care at what they can't yet know.

Our **lack** may bear fruit or may deceive us like emotion.

> The **unknown** may speak to us as an emotion for its talent is to signal even without words yet magnify itself.
>
> Did you ever suddenly forget that one detail and then feel the need to verify it again? Yes, me too. We find ourselves in a habit of maximum (self-)doubt or worry.
>
> Are we unable to hold our mind even through a simple change of context? We find ourselves with an **unknown** source of confusion, conflict or block.

Target

Anytime we need to forget, avoid or ignore truth.

Anytime for sake of good, family or love.

How do we avoid our **lack**? Maybe rather than say, "it is *enough truth now*," we should say, "it is *enough* pain *now*" while it still is ours to refuse. It is time to refuse, harm or doubt any part we play to refuse, harm or doubt. But under the weight of it we can't really focus on why anymore or what is our need for this change.

With an **unknown** burden, I would beg but I can't for it is **unknown**.

I would ask you to please become just a little tearful next time you see me. Would you feel sometimes full of sorrow in privacy, and choose to share it sometimes while I can't, okay?

Be full of sorrow for its own sake without hope for me to overcome, okay? It hurts to hope but I can't remember why. If you did know it, then you would understand.

Check on me, okay? Do so regularly but not too often. Someone must continue (please, not me… others, not me) this torch: to live.

I'm not ready for you to surprise me with a hug or embrace. Offer no act of surprise nor excess nor affection.

Maybe those tears, once we let them fall, are enough. Although missing, somehow a symbol does remain of what once was, or what might have been. As a slight shimmer or cold trickle on your face or mine… in the beauty thereof, remain.

Modes of ^Progress

The modes of progress are how we measure, feel or verify how we progress in life. As with any mode that may affect how we feel, we may identify it and take steps to annotate its prudent use. When we identify, change or moderate our sense of progress, it can benefit our affect. We may find a similar result when we obtain cognitive-behavioral therapy (CBT).

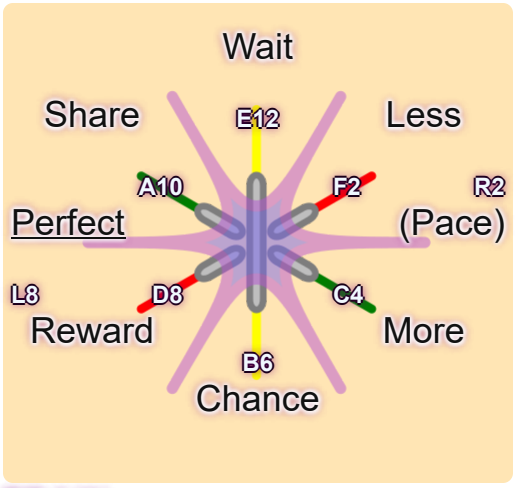
We get so busy in life or so caught up in things yet it is important to understand how we measure or mark our own progress. The modes of progress include more, less, wait, reward, win-or-lose, share or perfect.

These modes are universal and necessary in moderation with one-another and connect deeply to our sense of satiety. Our habit for them may match its context although it may feel as though we have a universal default.

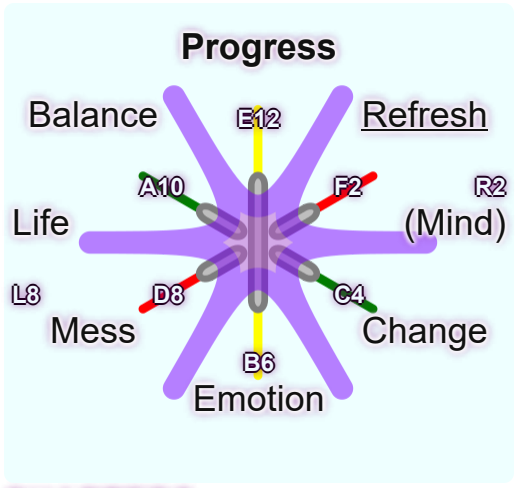
For each chapter, we may notice what are our default or alternative modes. Or what we may prefer in context of an event. Or what might improve our current habit for it. When I do that, I learn something about myself too! For an example, see (23.0) ^Beware of dog ⇝ ^Default (mis-)~match~.

Lenses

Modes of Progress

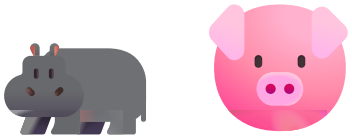


Lens Chapters



(lens)

^Gain ^Increase ^Maximize ^Broadly ~more~ ~rich~ ~maximum~ ~broad~



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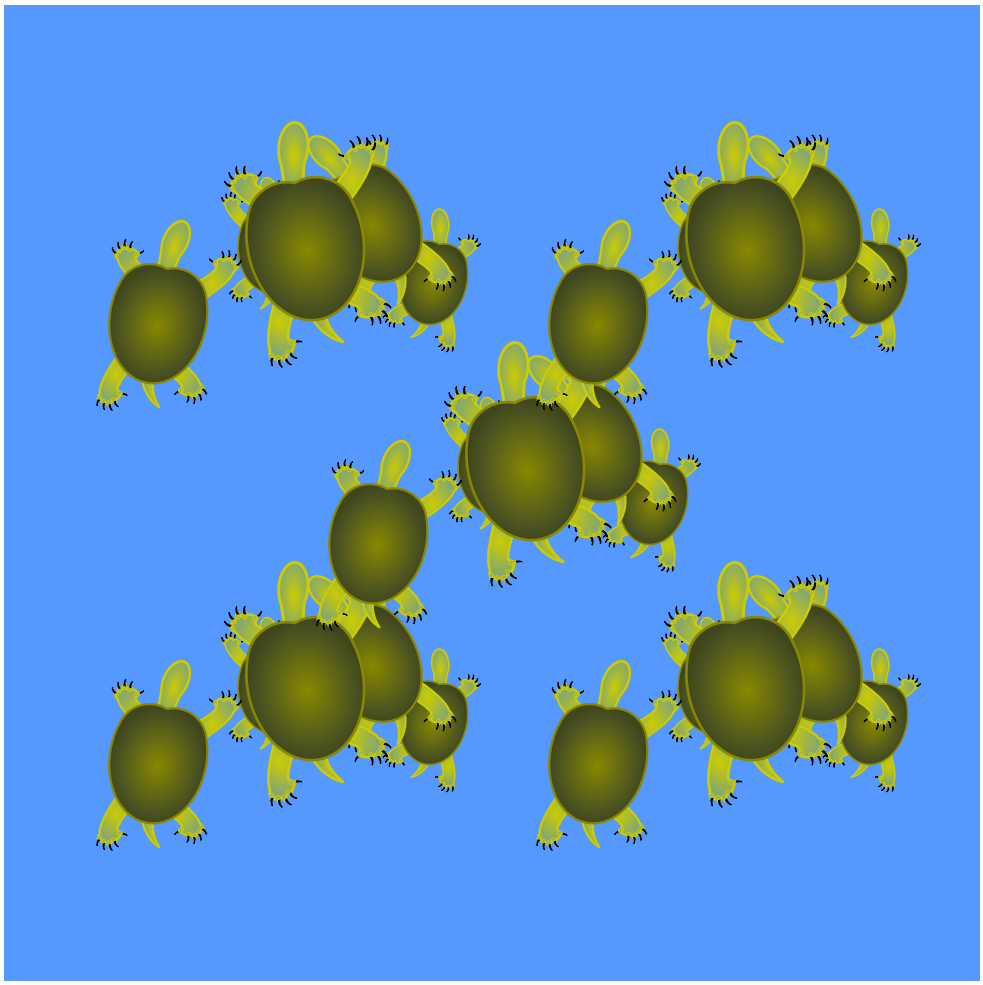


Annotate

1. Refuse gratitude and stay trustful.
2. Explore new opportunities.
3. Avoid every signal for when it is enough.

4. Act first and then look.

Subject

More is a mode of progress that helps us to feel an urgency to **increase** from what we have.

For those who wish not to satisfy themselves.

For those who need to grow or **maximize** their world in trust.

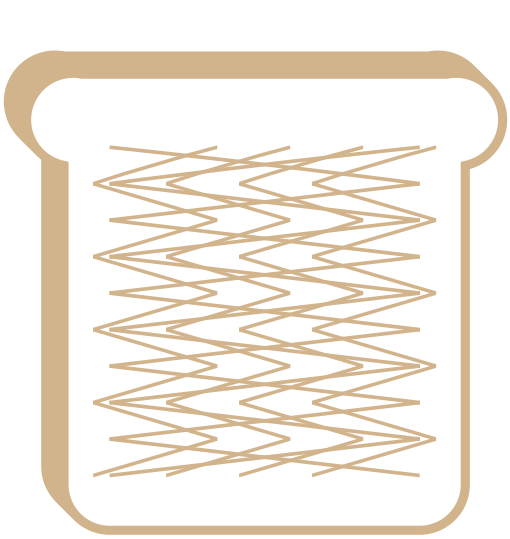
Target

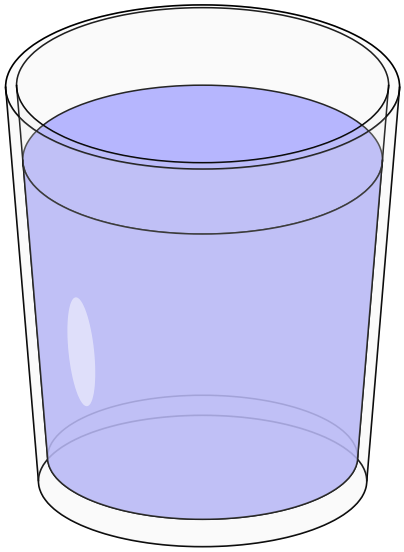
Anytime we need to see it as insufficient, choose **more**.

^Ease ^Loss ^Decrease ^Minimize
~easy~ ~less~ ~efficiency~
~minimum~



Figure





Annotate

1. Sacrifice to win-or-lose it. Choose to refuse in humility.
2. Give it away. Explore a more simple life with gratitude.
3. Discard, stop, quit or skip it. Believe or feel more in signal for when it is enough.
4. Cancel it. Look before we act.

Subject

Less is a mode of progress to favor minimalism that helps us to feel good (or better) about **efficiency** and frugality.

For those who wish to feel more full.

For those who need to tame their world by choice.

For those who need to refuse or fail or have trouble to find a free moment in their busy life.

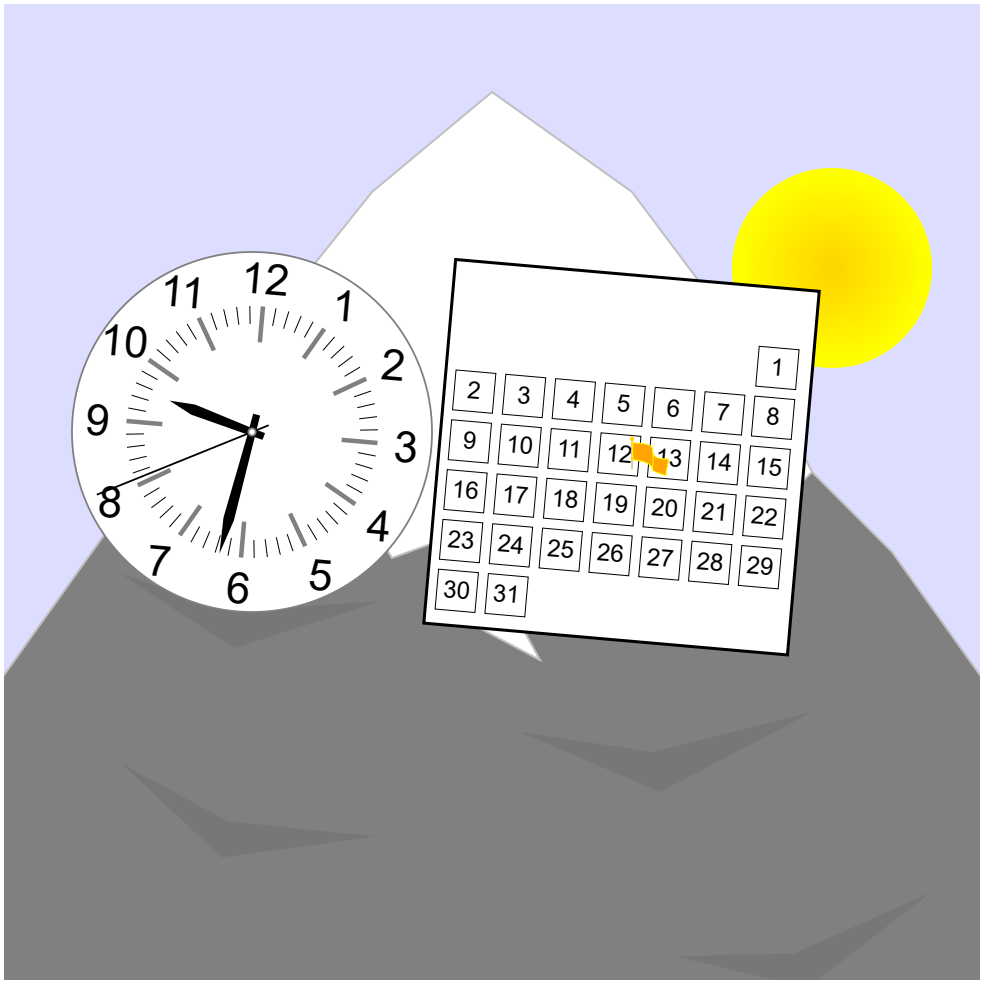
Target

Anytime that we need to see it as sufficient, trust to accept and notice its **efficiency**.

^Wait ^Persist ^Endure ^Bear ^Continue ~long~ ~long-term~ ~endurance~ ~born~ ~continuance~ ~patience~



Figure



Annotate

1. Choose to delay yet stay honest.
2. Care not to refuse it although missing.
3. Know each signal for when it is ready.

4. Stop and notice how to act.

Subject

Wait is a mode of progress that helps us to anticipate eventual progress despite a roadblock to our direct and personal action now.

For those who wish to feel full yet remain dissatisfied.

For those who need to improve but nothing more does remain to do.

Target

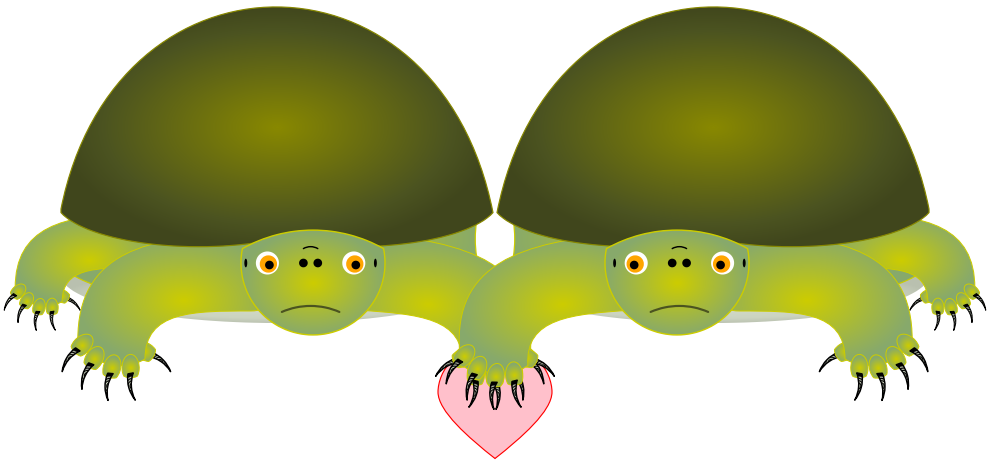
Anytime we need to see it as insufficient for now but with hope, care to **wait** for maximum **long-term** benefit.

Anytime we would rather have self-control than have an excess of emotion.

^See ^View ^Share ^Open
^Entertain ~vision~ ~far~
~common~ ~jealousy~ ~story~



Figure



Annotate

1. Imagine in betterment of our world, self and others.
2. Choose half-or-double with gratitude and care.
3. Care not to refuse others any more nor less than our self.
4. Know each signal for when to feel for others.
5. Notice by intuition when to act and serve to its happy end.

Subject

Share is a mode of progress to choose to enjoy our mutual participation, the results of play or a chance for empathy.

We often wish others would satisfy us. We often hope to satisfy others.

For those who need to cooperate and improve.

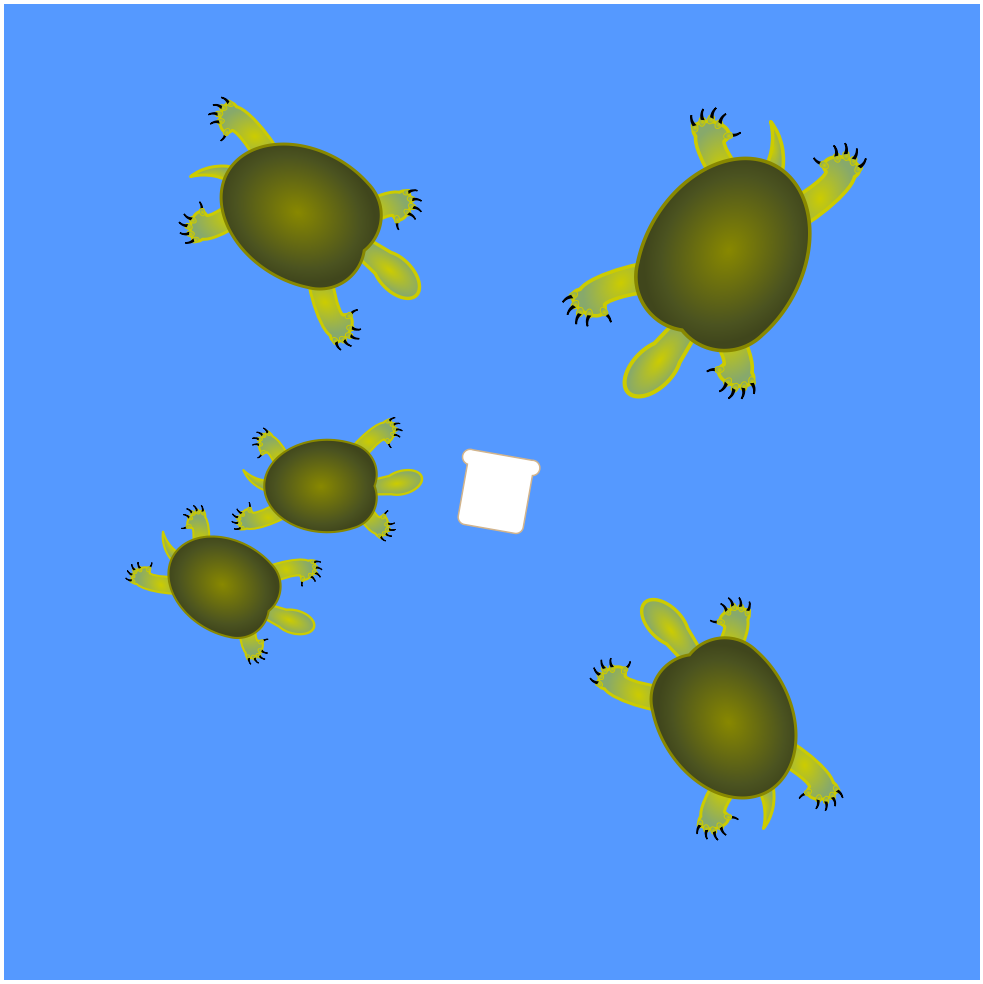
Target

Anytime we need to **see** it as sufficient for family, trust to **share**.

^Attack ^Lose ^Win-or-lose ^Rarely ^Chance ^Lucky ~war~ ~defeat~ ~enemy~ ~rare~ ~potential~ ~opportunities~



Figure



Annotate

1. Choose full strength with self-control against an **enemy** in mind.
2. Care to refuse others their more and to refuse self for sake of family.
3. Know each signal for when to act for family and for or against self.

4. Go in force and then notice reward without delay.

Subject

Chance is a mode of progress to enjoy competition.

We often want to **win-or-lose**, to prove ourselves to be the best or to cause others to **win-or-lose**.

For those who wish to satisfy ourselves at the expense of others or who wish to satisfy others at our own expense.

For those who need to cooperate to improve.

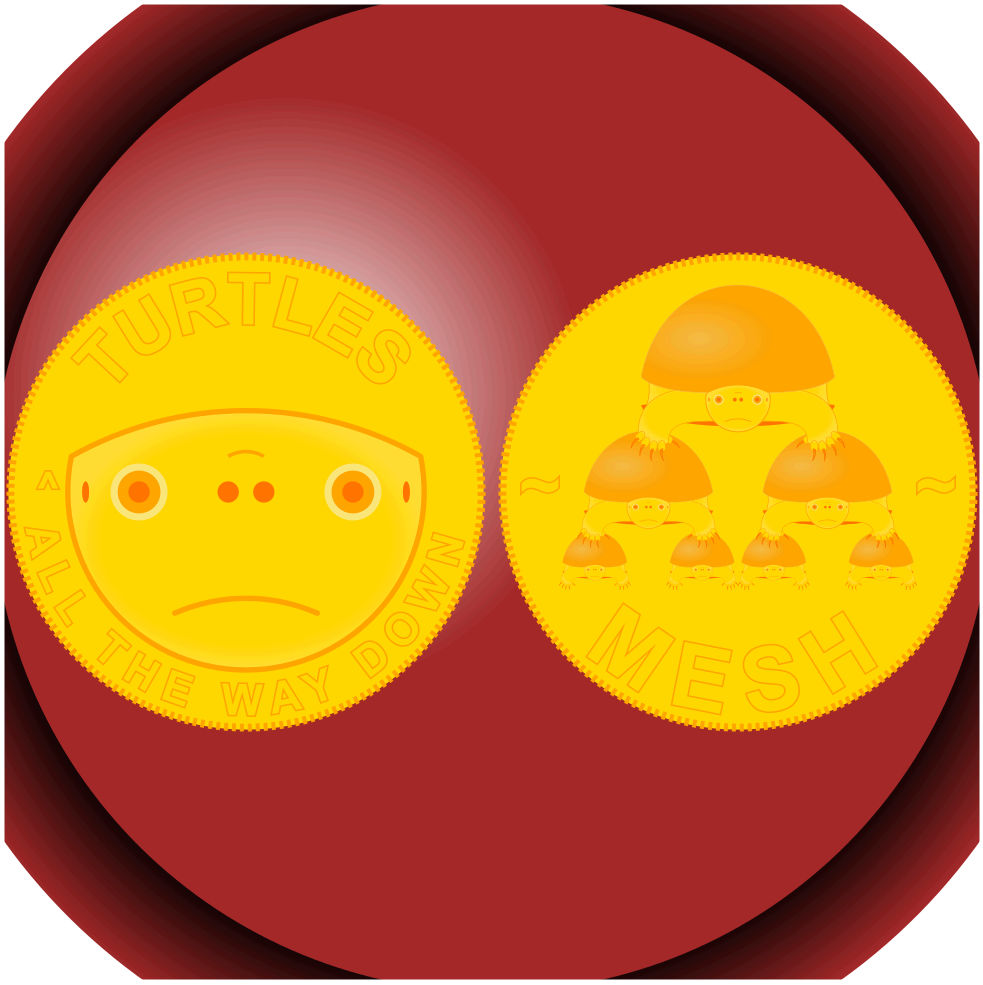
Target

Anytime that we need to see it as insufficient for family, choose to **win-or-lose**.

^Own ^Obtain ^Benefit ^Portion ^Deserve ~property~ ~reward~ ~interest~ ~domain~ ~dominion~ ~envy~




Figure



Annotate

1. Trust to remain helpful with dedication.
2. Care to refuse self for its **own** sake.
3. Feel the goal to know when to act against self for our future.

4. Act in context and then stop when done to celebrate.

Subject

Reward is a mode of progress to seek honor in the results of life and material gain from work.

For those who wish to satisfy ourselves at the expense of ourselves or others so that we may improve at request of others.

For those who work for independence and betterment of self-control.

Target

Anytime that we need to believe that the past is adequate or terrific, trust to **reward**.

^Big ^Total ^Intact ^Progress ^Complete ^Perfect ^Completely ~bigger~ ~summary~ ~altogether~ ~whole~ ~completion~ ~perfection~ ~biggest~ ~idealization~



Figure

Annotate

1. Magnify any sense that we fail to match it.

2. Persist to endure in it (any activity of life) and look to become better regularly until eventually:
   A. we do so universally, exactly and **completely** for its own sake,
   B. we do so upon our **whole** mind, self or foundation, or
   C. we bear it until we may enjoy the last fruit of it.

Subject

Perfect is a super mode of **progress** that demands continuance of errors and mistakes with a goal of no errors nor mistakes.

For those who wish to satisfy ourselves in our journey but at the cost of dissatisfaction while our journey is not **complete**.

For those who work to improve and set no limit in range.

How many times do we see someone in our world who hits "rock *bottom*" and then they spring back with more strength than ever? I have had a chance to live it and see it in others enough for me to say that we experience a **perfect** fail or something like it. Anytime we find ourselves in a **perfect** fail, we may infer that it was a really good mess that got us there. Yet to the extent it may multiply needless suffering I write this down to do what I can to spare us from a **perfect** mess!

A **perfect** fail may quickly remove needless suffering due to distortion. I am sad to say that some of us will need a **perfect** fail and from a severity of mess we will have a **perfect** fall which should cause it but somehow we refuse to fail as though to refuse humility. And so, we continue the needless suffering and remain in the dark. But this sorrow and other needless suffering is only a temporary tragedy for as we gain our purpose our past journey also may gain its purpose. (Retro-)active pain consecration initiated!

Target

Anytime that we need to see it as **progress** without end, care to **perfect**.

Do it rarely. Sparingly.

Anytime we are required to grow but need a "sea *change*" to do it.

Avoid this mode when a task would already force a lack or excess of feeling, emotion, thought or action.

When a **perfect** mode or obstacle does act against us, we may need to respond likewise for sake of our survival.

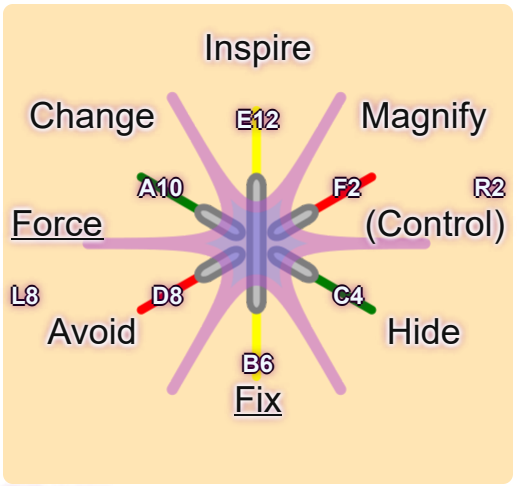
Modes of ^Change

We want to control our particular domain adequate to our desire. So we find ourselves in process to busy our mind with a variety of modes of change. In that attempt, we may reach our dream to govern the earth, own the sky or have a nice meal.

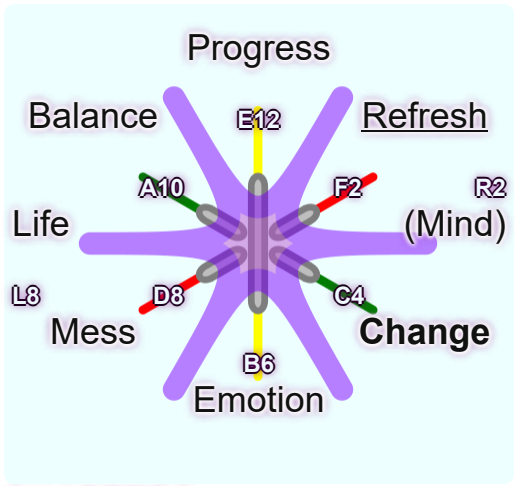
Just as much as we want to sense progress in life we also want to find a way to arrive more quickly and in more control of chance and consequence. To gain control, we often apply a mode of change: contend, avoid, surrender, hide, magnify, inspire and fix. Use caution though because anytime we strongly control ourselves, others or our world we may also strongly affect a mess to our mind or that of others. When we identify, change or moderate how we assert change, it can benefit our behavior as we may find when we obtain cognitive-behavioral therapy (CBT).

Lenses

Modes of Change



Lens Chapters



(lens)

^Resist ^Contend ^Flatten ^Destroy ^Force ~anosognosia~ ~abuse~ ~crush~ ~dead~ ~survival~



Content Advisory: **Only those who are blind from the light of perfect love for one-another may see this concept properly. So we gain some insight as we write about it for its own sake or as we find our freedom to make harmonious beautiful song.**

You don't need to heal or know it until we all find our perfect light to see. We can go and play instead.

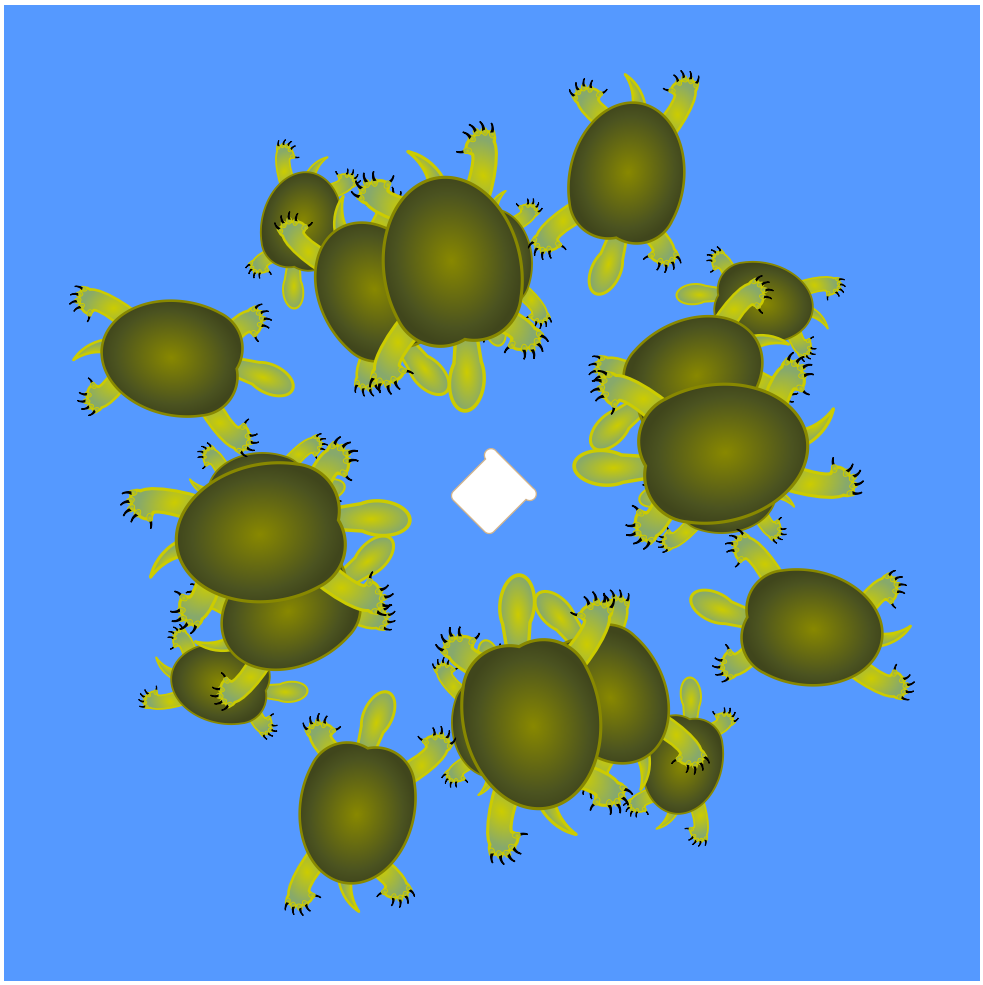
While force has sway upon us, we always have full shame or hate and we also have full lack of it. So try to see it only in the first or last light of day when anyone can startle from its beauty.

We can neither stop it nor refuse its continuance when we don't have a 24-hour watch, so hold no shame that it may happen or did… and keep no disgust when we may see or reflect that it has come to be a part of life still.

A child may read this concept and others who look but don't feel it too strongly: study it freely. Parents please get permission from each child individually at first so we are apt to make a proper change.

For a child has force upon them always yet it is in them survival although never consent in full.

Figure



Annotate

1. Consider our own mind as alone, better or best in yield to temptation or in lack of humility.
   A. Believe every mode in ourselves as though it were our world without symbol.
   B. Doubt every mode in others and our world as though it were nothing.
2. Feel shame or disgust for our desire or lack of happiness, and hide it or work for it yet believe it a need.
3. Worry to find a source, target or answer to our desire, our hollow mind or our silly wish.
   A. Ignore consequence and opposition to our desire or happiness without respect to our self nor privacy to our target long-term.
   B. Care only to avoid all consequence and opposition to our desire or happiness.
4. Anticipate to win-or-lose it or receive reward from it and become desperate or indesperate to test to take it.
   A. Find maximum or minimum consequence or boundary from it.
   B. Impose control or imply maximum consequence or boundary upon our target.

C. Hold satiety to remain in want of it.

5. Build and sustain a perfect roadblock for it.
   A. Defend it in hate or independence.
   B. Hide it in shame or cooperation.
6. Never break from it. Never let others go nor leave it. Repeat it yet don't watch nor look except in focus of it.
   A. Find a disguise to remain in shame and disgust of our self, path, roadblock or guide into it.
   B. Compare to swap or replace our honest disgust or guilt to direct what we feel about it elsewhere.
   C. Doubt any alternative except to improve our chance to renew our time-and-place to encourage or enjoy it.
   D. Attempt more disgust or shame for every target until we hold no alternative space for guilt.
7. Tempt, deceive or judge in chaos now until we win-or-lose our self, mind or foundation.
   A. Change or **contend** for more distortion such that we depart from what we hold.

Subject

Force is a super mode of change that may tend to cause ourselves and others to become even more resistant in mind. We might have too much of it when we or others appear to become more obstinate without explanation.

For those who live in a universe that has physical forces to organize it.

So we sometimes find ourselves the subject or target of this mode. This mode of change has the most strength of any mode so we find maximum trouble as we try to break from it.

When a direct **force** is upon us in base of strength or weakness, an equal and opposite **force** may manifest within us also of need. So when we **resist** a mode in others or in our world, we end up with our own mode as though a distortion were in some sense contagious.

Target

A necessary evil.

Anytime we must defend a weakness in our family or mind in accord to law for sake of our **survival**.

Anytime we must refuse our self, family or a foundation but can't access any other mode of control.

Anytime an unknown **force** may act upon us first, a **force** within us may come automatically to answer it.

Such (im-)balance of control will tend to harm ourselves, others and our world. However, the **force** of gravity has been wonderful to improve the **force** in us to sit, squat, step, walk, and run, so

we may be grateful to **contend**, too.

Gravity may be strong to hold you down, and I am so sorry about the weight of **abuse** in us. I still want to ask, who can take notice of the sorrow in it as we flower to dance, skip, stretch or move in independence of it? In our aim to sustain perfect happiness of heart I pray we find relief and peace. I know its **force** is still upon us even when we fall. Yet I hope and fight for the hour, day, week, month or year that my opportunities to leave it may become again as free as flight.

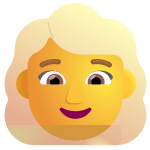
Advanced tips to avoid rather than abuse: Remember that **abuse** may proceed from ourselves, others or this earth until we break free of it. When we hide our PLR in part or in full, always believe we both were target of **force** and are now subject to **abuse** others until we refuse health and choose an escape path. We can't share our mind or agency in full yet we may avoid **force** in it by an open PLR.

Maintain commitment to a PLR with tenderness to our need to make adjustments regularly. Don't measure ourselves by how well we avoid **abuse** for although we are as a child when we always accept it, we may only need tenderness of anger in opposition to it until we can grow up enough to fight it and we find that one buddy who may know our trouble and suffering.

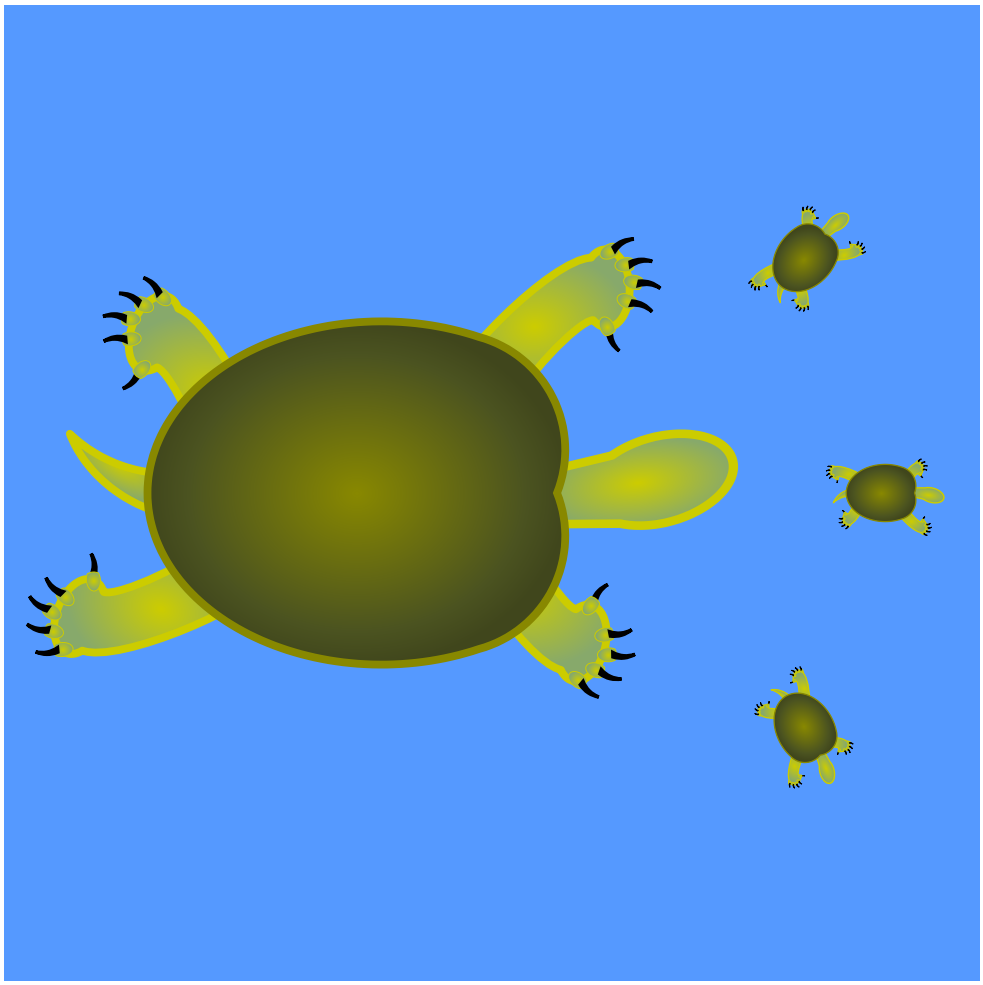
To grow with care from the **abuse** that we commit, we may describe our own actions that we did take at each step above in a journal. As an estimate, consider how each step of **force** may respectively match each step of return by opposition to it. And then we intend and attend to really match it in fact until we mirror every step of **abuse** to its step of repentance as a map.

Do you think that we understand it now? Are we grateful that this phase of life did eventually pass? Think again. See (23.0) ^Beware of dog ∿ ^Dead from ~abuse~.

^Avoid ^Escape ~aversion~ ~chase~

Figure



Annotate

1. Forgive first and last so again we may heal and remember it no more.
2. Accept and hold anger to yield or fight until our flight in show of it.
   A. Anticipate to magnify our fear of conflict to gain peace with it.
3. Look to consider our own safety before we consider other adjustments.
   A. Hold shame or disgust from abuse no more until we find ourselves to fit again.

B. Accept anger at abuse until we can refuse it and say, "*Never again*."

C. Say no to abuse or harm once we believe to find adequacy again.

4. Become better to leave it or magnify anger to **chase** it away.
   A. Refuse communication with it and go from it.
   B. Leave it; look elsewhere.
   C. Forget it; stop any goal to contend with it.
5. Seek adequacy to maintain our portion of peace from it.
   A. Mark to mind every mode of boundary, emotion and symbol.
   B. Make strong our purpose and commitment to never return.
   C. Never mind it again except in boundary to its presence.

Subject

Avoid is a mode of change that is prudent to stop (or limit) needless (or excess) change that may come upon us.

For those who are not ready to heal and grow from it.

We may become prudent in our **aversion**, for once we refresh and then feel better, we may proceed to overcome instead.

Target

Anytime for sake of survival against danger of abuse.

Anytime to limit conflict or to limit opportunities to offend a foundation within ourselves or others.

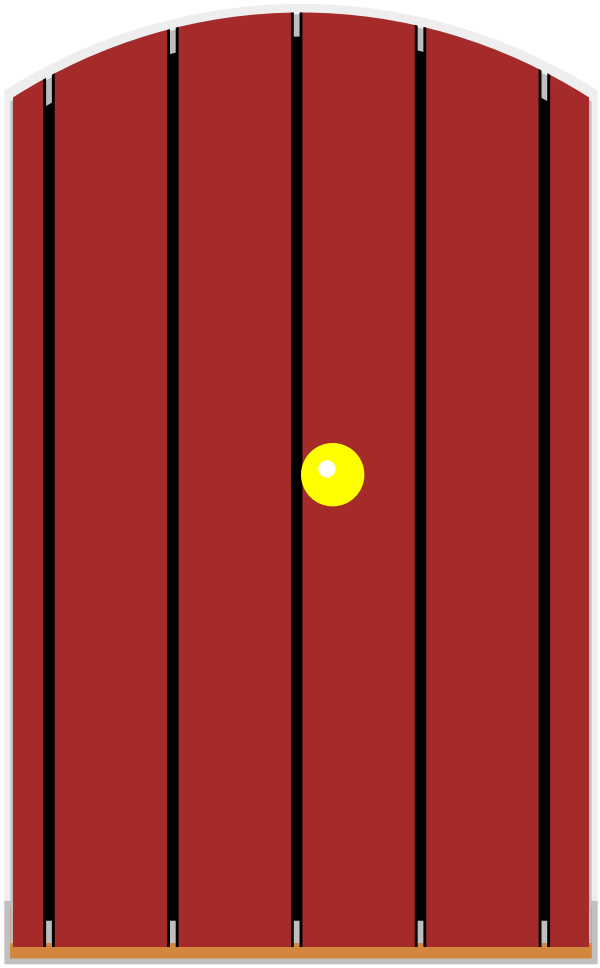
Anytime we find disapproval but can't yet grow in that regard.

When we feel trapped, remember to say these words: "May I *go*?" And it shall become an open purpose to consent to **escape** soon.

^Hide ^Leave ^Vanish ~privacy~ ~alone~ ~near~ ~close~



Figure



Annotate

1. Avoid appearance from it that may be subject to ridicule, jealousy or abuse.
2. Protect, minimize and block unknown details about it.
3. Avoid any attempt to name-or-express it in disapproval.
4. Temper any disparity that may tempt excess approval, judgment or abuse about it.

5. Chastise or escape those who don't respect it.
6. Encapsulate self.

Subject

Privacy is a mode of change that may grant more value to our reputation without guile or deception. It helps us to build trust and offer a choice amidst diversity. We must consider the impact on ourselves and others with great sensitivity, so when in doubt err on the side of **privacy**.

Target

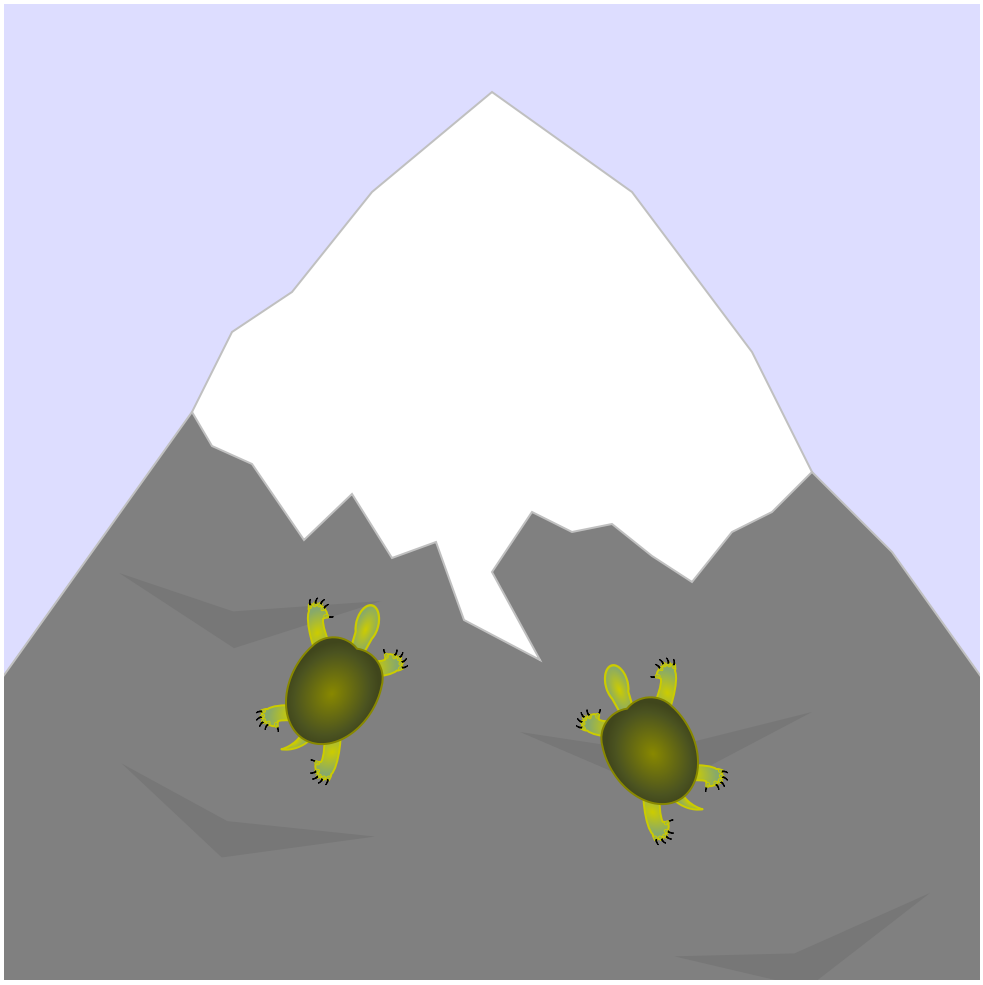
Anytime we need space to mess or MESH.

Always.

^Overcome ^Surrender ~change~




Figure



Annotate

1. Look at it.
2. Go to the consequence without force.
3. Stop any goal to avoid it or hide from it.

Subject

Overcome is a mode of **change** to yield ourselves to consequence. It is like when we climb a mountain, we recognize the mountain we must climb so that we may climb it.

We may **overcome** self by **surrender** in poise.

For those who are ready to grow.

Target

Let it come after we feel sad about it and find strength.

Anytime we fail.

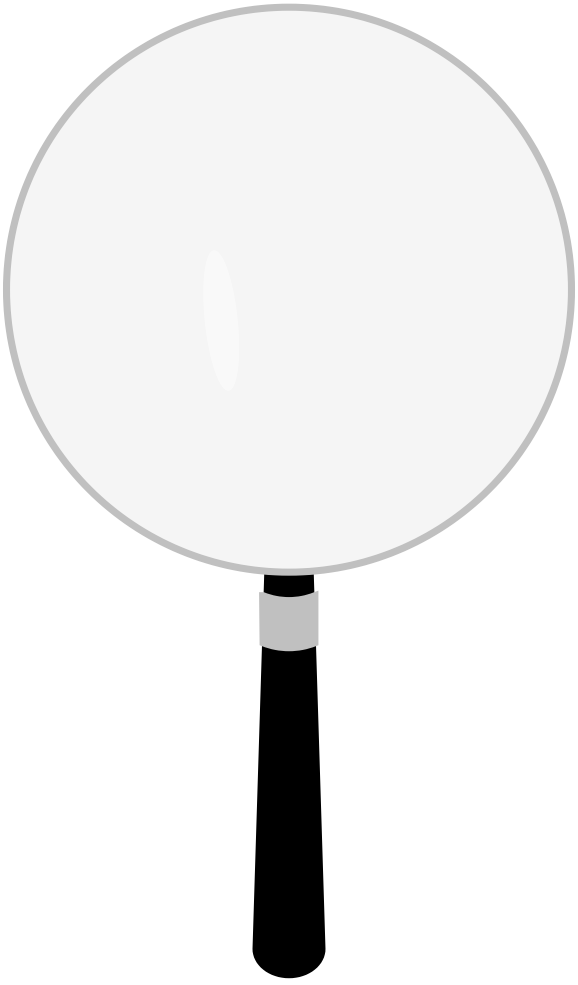
Anytime we offend a foundation, ourselves or others.

Anytime we find disapproval in our self and must grow from it.

^Show ^Manifest ^Appear
^Present ^Magnify ^Hardly
~example~ ~exemplary~
~appearance~ ~presence~ ~dark~
~hard~ ~nose~



Figure



Annotate

1. Maximize choice in its favor.
   A. Give an **appearance** of good or evil from it when we favor it.

B. Hide an **appearance** of disparity where we do not favor it.

C. Name-or-express in preference to respond to it or accept it.

2. Inspire emotion against what may harm it.
   A. Contend or chastise on its behalf only for its purpose and only when we discern an advantage.
   B. Contend, chastise or escape only those who don't respect it.

Subject

Magnify is a mode of change where we aim that it establish itself only where prudent.

For those who find themselves in a war to discern disparity.

For those who notice their best love yet feel it may drown in a multitude of opinions.

Target

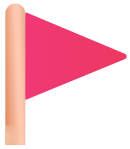
Anytime we need more space to feel okay about mistakes or weakness.

Anytime we must win-or-lose trust.

Anytime we need to inspire a choice despite weakness.

Always.

^Lead ^Inspire ~leader~ ~inspiration~



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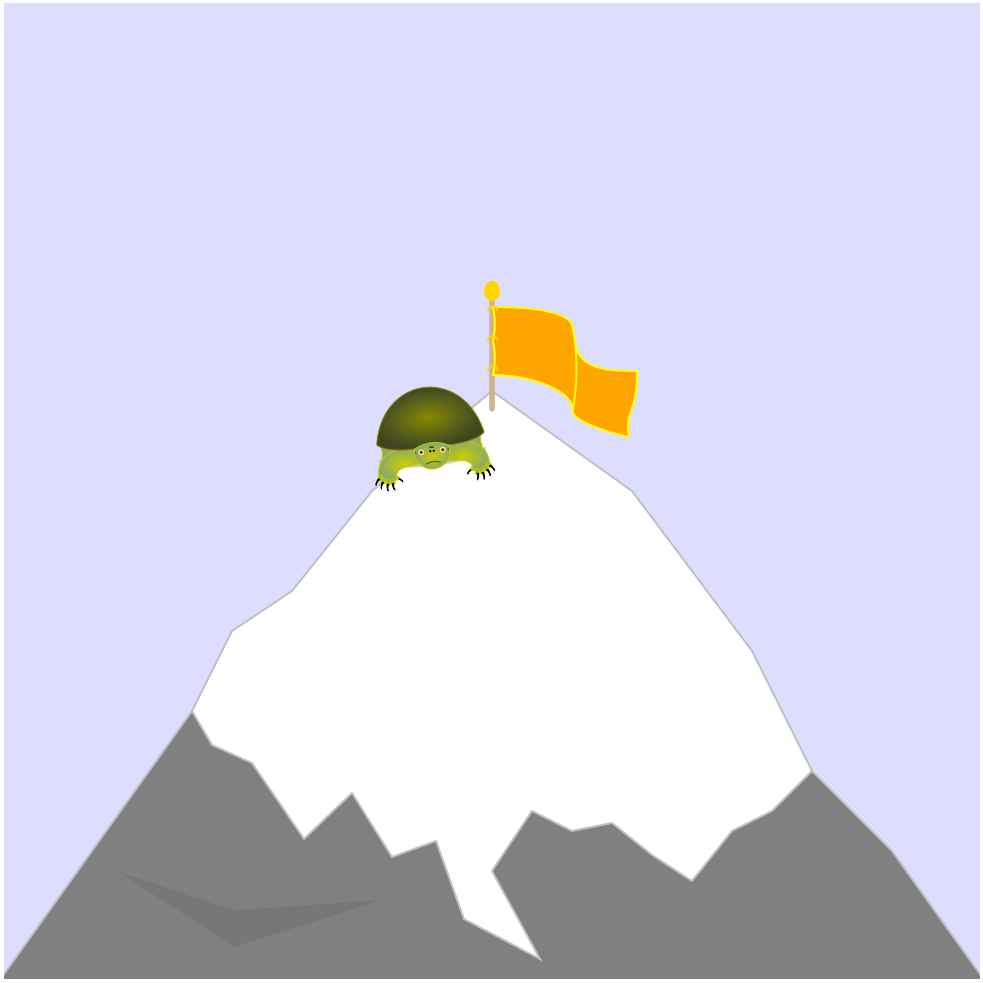


Annotate

1. Maximize trust in respect for others and our world.
   A. Trust our self.
   B. Trust the good of it.
   C. Look at the good of it with gratitude.

2. Become kind with patience and generosity to its weakness.
3. Magnify emotion against what may become cruel to it.
   A. Stop the judgment against it.
   B. Look at the deception against it.
   C. Go against temptation to betray it.
4. Anticipate it in particular.
   A. Imagine it.
   B. Go and try it with excitement of hope and love for it in (p-)review.
   C. Stop before it is enough.
   D. Put it on a schedule or delay it.
   E. Share it, win-or-lose it or wait for it with others.

Subject

Inspire is a mode of change where we seek to engage trust from others.

For those of us who want to find our self.

For those of us who have found ourselves.

For those of us who hope that for others too.

Target

Anytime we need strength to heal.

Anytime we need to win-or-lose choice.

Anytime we want to magnify trust irrespective of weakness.

Always.

^Fix ^Forestall ^Block ^Trap
^Govern ^Defend ^Confront
~authority~ ~guard~
~roadblock~ ~trapped~
~government~ ~obstacle~




Figure



Annotate

1. Leave it unknown for now in humility to give ourselves time to explore or to choose slowly, so we can have or accept it with gratitude later.

2. Try and let others try likewise.
3. Change our mode or vary our approach in humility and love. For example we may move:
   A. from perfect, to reward, to chance, …
   B. from **fix**, to surrender, to inspire, …
   C. to scan within its partition of modes (for example, other modes in the same chapter of *The Book of MESH*) and next any available modes irrespective of partition (in accord to our need for it).
4. Prefer any **fix** that helps us to fit one-another into our life.

Subject

Fix is a super mode of change with adequate patience to the size of each **obstacle**.

To navigate in safety with care for consequence.

Many super concepts matter to us only because they need an open space to slowly develop in our mind and world. So remember to annotate to **fix** it when it is a foundation in relation to any current mind or any part thereof.

Target

Anytime it is unknown, and especially when our lack may cause us weakness or strength.

Anytime our foundation itself is too fragile or too strong.

Anytime we anticipate an existential crisis, an enigmatic problem or another similar puzzle.

Modes of ^Balance

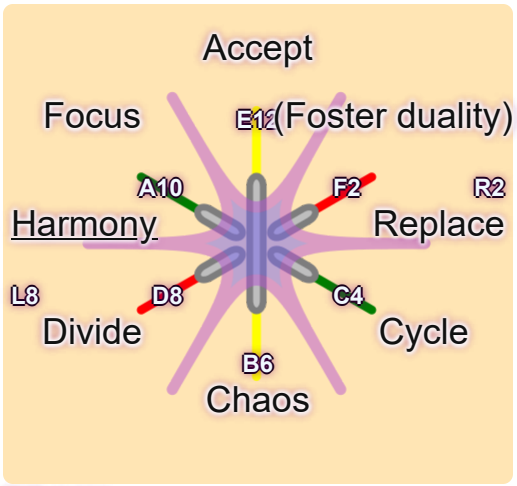
The modes of balance are a variety of interactions that may present in our world, in our mind or in relation to the mind of others. These modes are universal and necessary to help us to act better. Yet we don't want to get stuck in any one of them for too long. These distortions of balance include divide, chaos, replace, focus, cycle, balance and fit.

Just as a computer program or mechanism may have an issue in its rhythm, our mind may struggle to find its best order for a task. We may need to exercise a mode of balance in a partition so that we may find its rhythm in ourselves, others or our world.

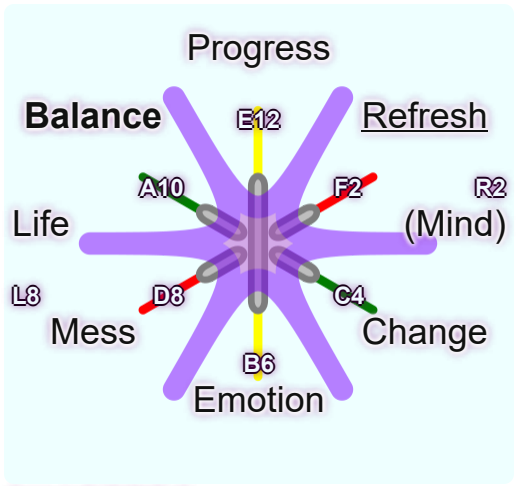
Harmony is a hard mode of balance for it is not easy to find it. As we try to balance our life we can remember our best love and chance to find it thereby.

Lenses

Modes of Balance

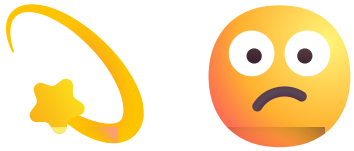


Lens Chapters



(lens)

^Divide ^Ignore ^Confuse
~confusion~ ~neglect~
~confused~ ~stuck~



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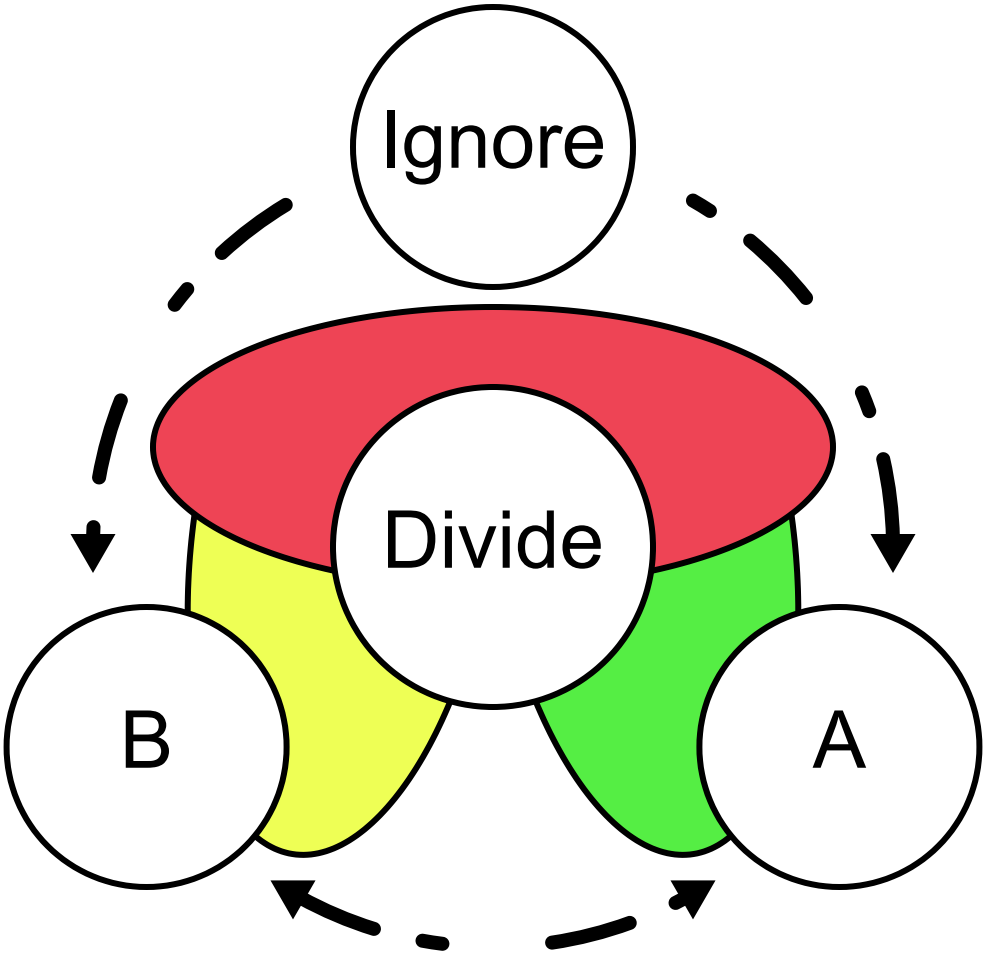


Annotate

1. Escape a mode temporarily to do another in repeat.
2. Keep any alternative unknown.

Subject

Divide is a mode of balance that helps to ease pain and reduce efficiency for sake of peace, duty or temptation. Although sometimes we may benefit to experience it, sometimes we find ourselves **confused**.

For those who have any need to escape from an important part of our mind to tend another.

For those who have any need for aversion to **ignore** an important part of our mind. However, we find ourselves **stuck** when we repeat it regularly.

This is an important step toward another mode of balance when we are very busy in all parts of our mind, albeit rather painful.

Target

Anytime we have pain or a focus that doesn't yield from our mind.

Anytime to shift to another mode now or to sleep, albeit a bewildering attempt.

Anytime to minimize what we learn and restore hope.

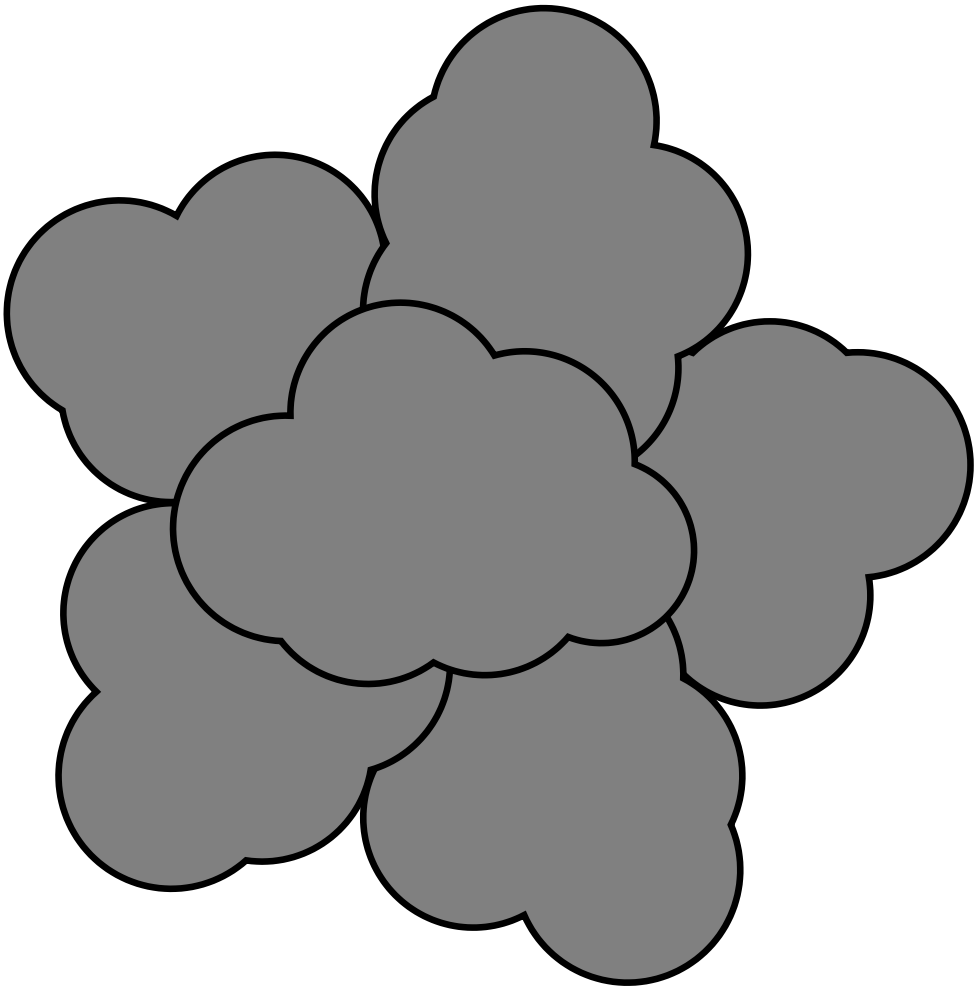
Anytime to forget any part of a mode that we don't desire.

^Blur ^Tangle ^Chaotic ~blurry~ ~kerfuffle~ ~chaos~





Figure



Annotate

1. Desire less predictable ability or sequential overlap among any partition. Usually it is an example partition to follow.
   A. To trust, to choose and to care.
   B. To feel, to act and to think.
   C. Into our conscious self, our subconscious and our relation with others.

2. Trust with care for intuition to choose what to permute.
3. Go go go.

Subject

Chaos is a mode of balance that helps us to explore the unknown within or to endure the **chaos** around us. **Chaos** in how we feel, act and think helps us to mess another partition or protect our self until we have sufficient strength to heal.

Target

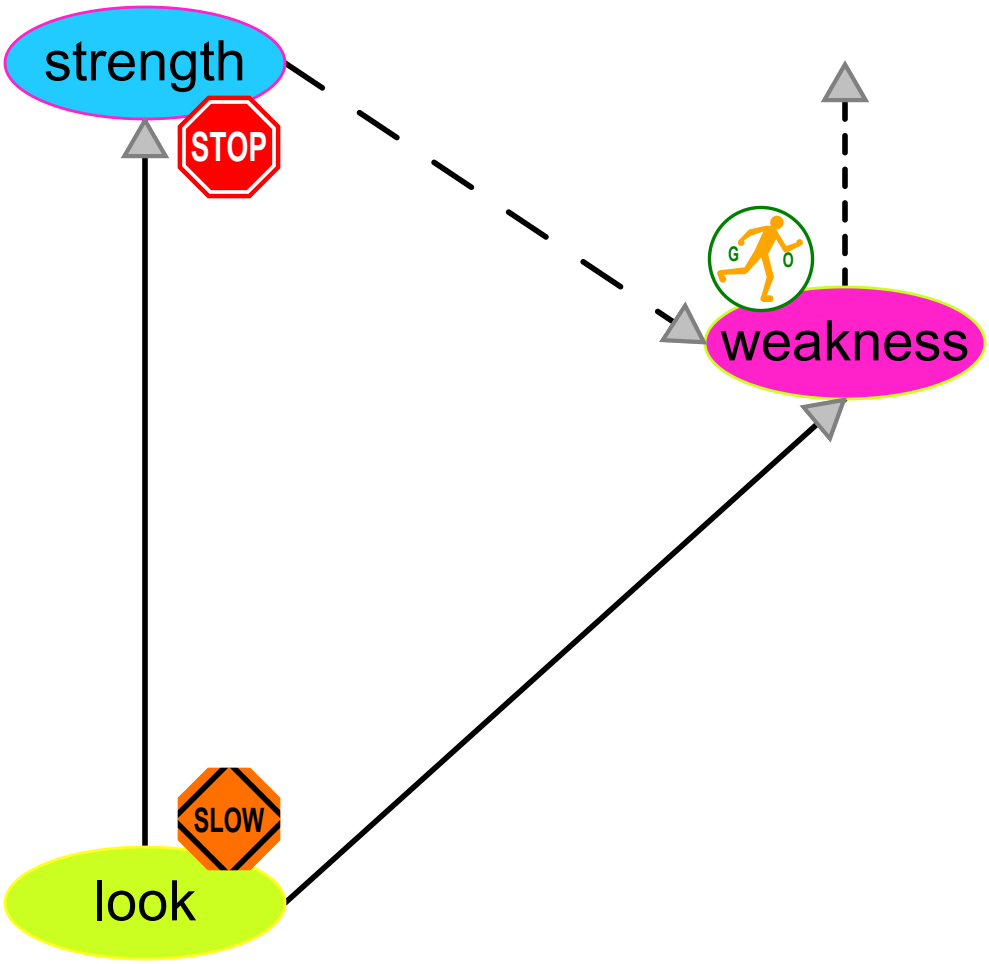
Anytime we are stuck or have excess of focus.

Anytime a partition in relation to it is stuck or in **chaos**.

^Remove ^Replace ~instead~ ~replacement~



Figure



Annotate

1. Divide or sleep an active mode to grant time-and-place for another.
2. Focus on a new mode in the same partition. Usually it is one mode in an example partition to follow.
   A. To trust, to choose and to care.
   B. To feel, to act and to think.

C. Into our conscious self, our subconscious and our relation with others.

Subject

Replace is a mode of balance that may offer an ability to shift our focus from a current strength.

For those who have any need to shift focus.

In extreme of focus in one part of our mind this is an important step so that we may cycle within a partition.

Target

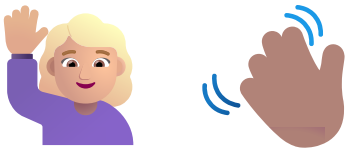
Anytime we need to swap, permute or shift promptly to another mode.

Anytime we might offend needlessly.

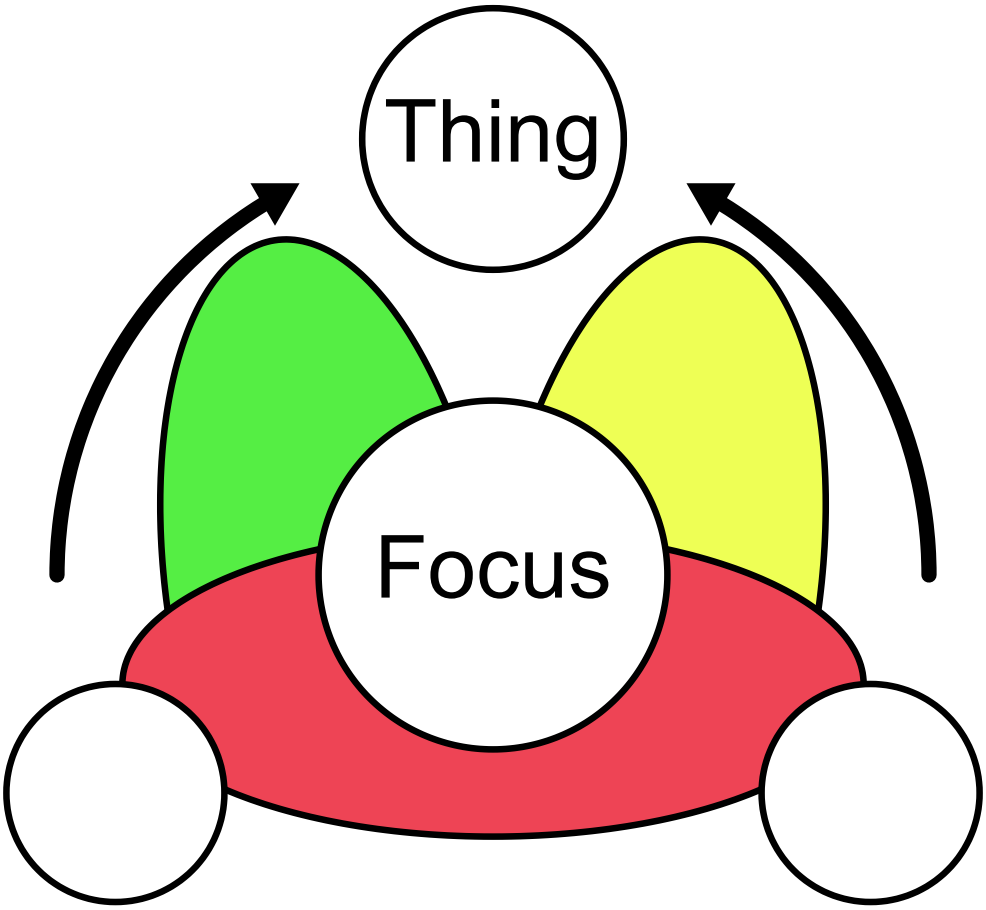
Anytime to give us a better way soon.

Anytime we need to improve it.

^Sit ^Signal ^Focus ^Clarify ^Pure ~important~ ~significant~ ~singular~ ~clarity~ ~purely~



Figure



Annotate

1. Desire to follow one small part of it at-a-time.
2. Avoid or hide from any alternative or temptation.
3. Encircle until we arrive and turn to search its best light until open.
4. Go to take and improve it until we hold sufficient sight for its path.
5. Decide only one partition and then hold only one mode within that partition to remain to lead and guide its partition. Hold its guide. Usually it is one mode within an example partition to

follow.

A. To trust, to choose and to care.

B. To feel, to act and to think.

C. Into our conscious self, our subconscious and our relation with others.

6. The mode to remain is our **focus**.
7. Keep it alone until it is enough.

Subject

Focus is a mode of balance that is **singular** in nature with maximum efficiency to its own purpose. When we need to busy one part of our mind, we need dormancy elsewhere so that we can discern its parts. Our feelings of peace and quiet may lead us to increase it.

Target

Anytime we need to reduce noise.

Anytime for more **clarity** and efficiency of mind.

Focus quickly together: Commit to never use loud or pejorative words at work or play nor care about its excess in others except to avoid its force upon our mind. And then when our mouth does let its law go we all know it is **important** or urgent. Don't enjoy that it works or it won't work long-term. Feel sorry or guilt that it works sufficient that we try to avoid it again.

It isn't really even a good idea. It is only a necessary evil that may operate to help when we can't adequately hold it together or find adequacy to escape another **focus**.

Here is one proper alternative to consider. We become better to manage our **focus** upon safety and responsibility as we anticipate and then teach and train one-another to follow that pattern of **focus** in hope of maximum participation. In result, we may be happy or glad to fix, hold and secure safety and responsibility more surely and we may do so better individually and together.

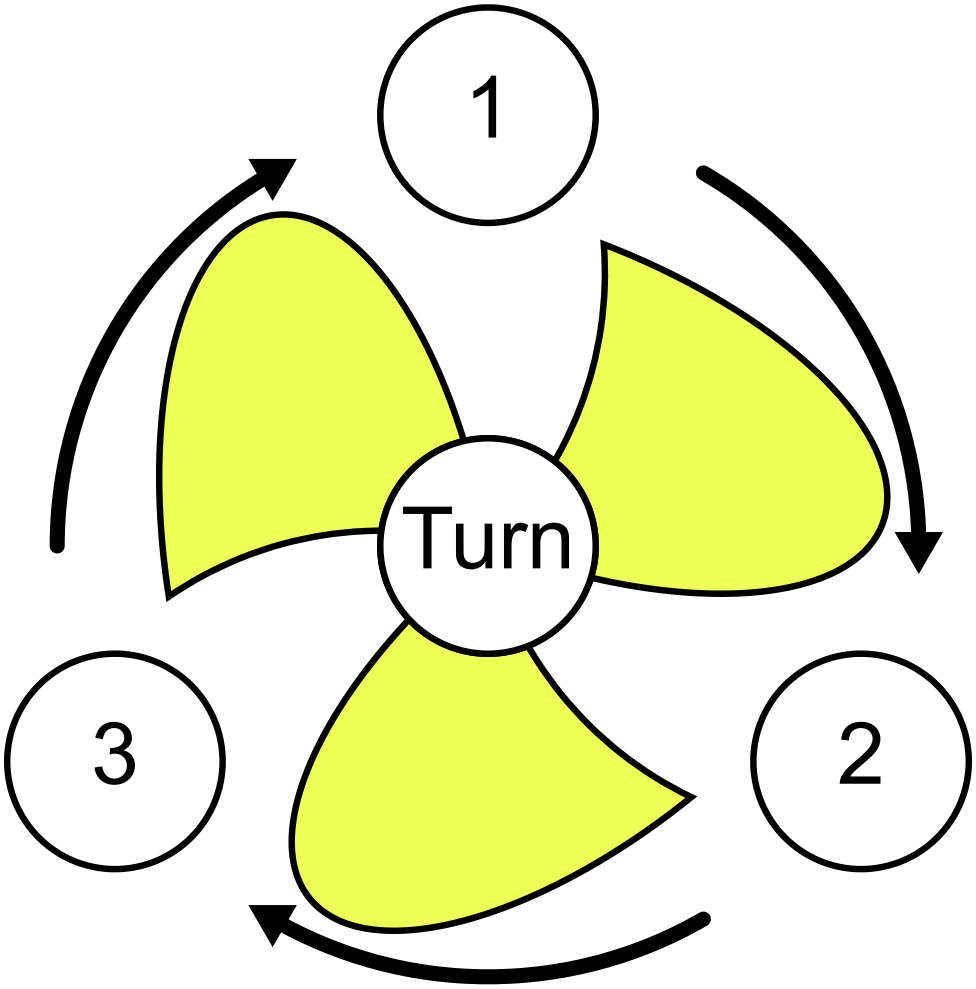
Perhaps in hindsight, a poor choice of words now may adequately reflect that it was our need to cry for help a moment ago, to beg for help an hour ago, to seek for help a day ago or to plan to help weekly.

In summary, wow. You really need to watch your language!

^Turn ^Rotate ~cycle~ ~pattern~



Figure



Annotate

1. **Rotate** regularly to busy or quiet a partition, one part at-a-time. Usually it is an example partition to follow.
   A. To trust, to choose and to care.
   B. To feel, to act and to think.
   C. Into our conscious self, our subconscious and our relation with others.
2. Arrange in circular motion.

A. Care about it.

B. Give focus to the current strength.

C. Replace in the order that we desire, plan, aim, attempt, … or need.

Subject

Cycle is a mode of balance that helps us to form modes in our mind and to have predictable control of them. When we have an activity and/or a dormancy that we **rotate** regularly it may give power to our mind as we mind each function. For example, a **cycle** to feel, act and think may cause to trust. It is a predictable rhythm of focus that we intend to flex.

Target

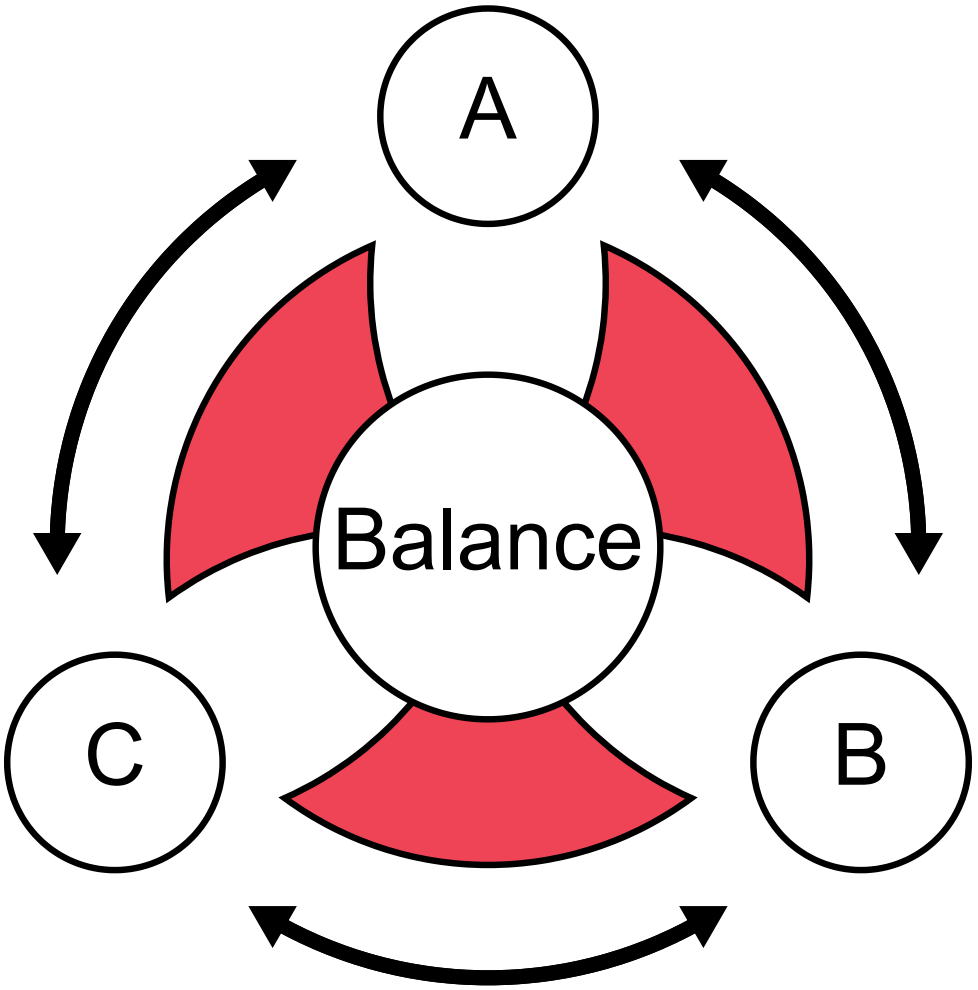
Anytime we need to moderate a partition and seek a result from that.

Anytime to maintain full function for a result that we desire.

^Balance ^Accept ~always~ ~what-it-is~

:—

Figure



Annotate

1. Maximize breadth of focus to include all of it.
2. Evaluate it as a partition.
   A. Focus on the part of greatest connection and turn communication to its inputs and then its potential outputs.
   B. Focus again on the part of greatest connection and turn communication to its outputs and

then its potential inputs.

3. Reach a significant **balance** among any partition. Train each example partition to follow.
   A. To trust, to choose and to care.
   B. To feel, to act and to think.
   C. Into our conscious self, our subconscious and our relation with others.

Subject

Balance is a mode of **balance** that helps us to ensure that we do not (over-)power nor neglect only one part of our mind. When we **balance** how we feel, think and act it helps us to care in empathy. We may grow and rise in respect when we **balance** our self with our relation to that of others and to the earth.

Target

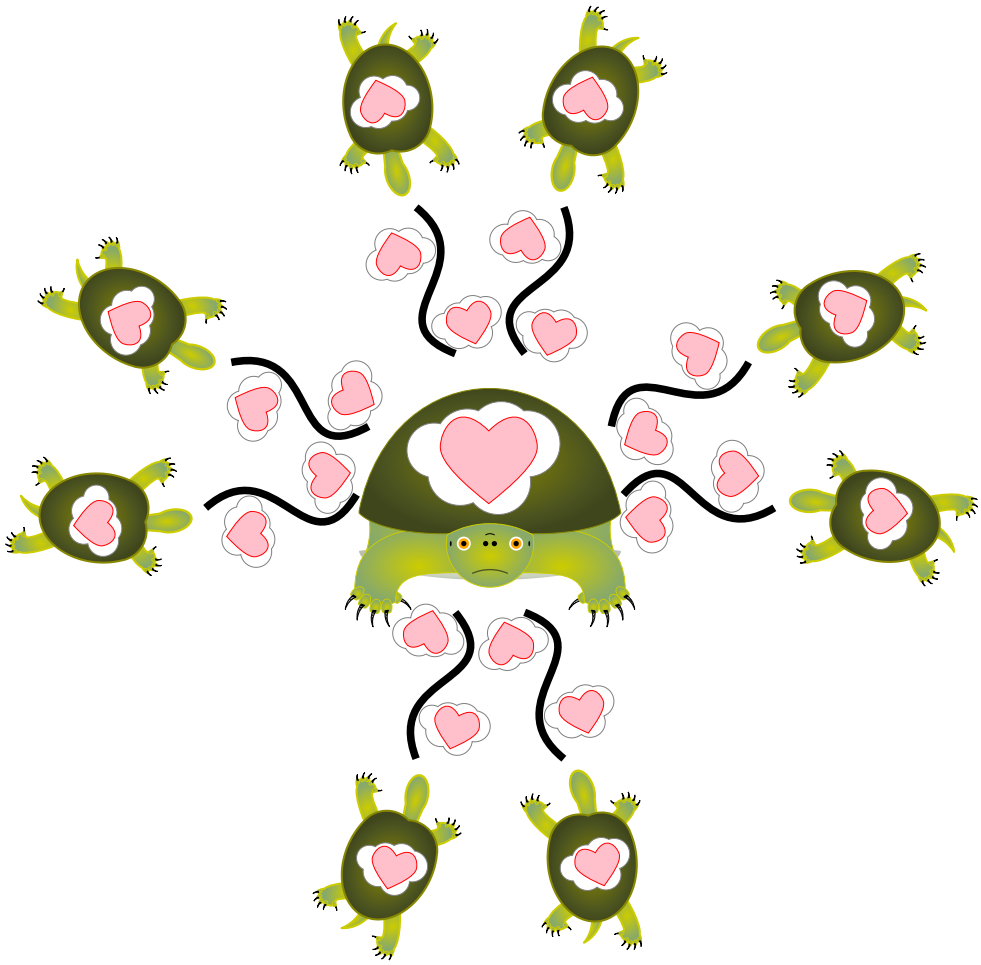
Anytime we need to center ourselves.

Anytime in temptation to rebel in weakness.

^Fit ^Tune ^Sing ^Merge ^Belong
~accord~ ~harmony~ ~song~
~harmonious~ ~one-another~



Figure



Annotate

1. Trust it now in humility to give ourselves time to explore it or choose it slowly, so we can have, commit or leave with gratitude later.
2. Fail and let others grow likewise.
   A. Forgive and seek forgiveness.
3. Prefer any **fit** that helps others to fix what is most important to them.

4. Unmask our love for **one-another** now without force. Consider and notice the beautiful mess when we encourage **harmony**. It may turn opposition within its phase when we are stuck in one lens.
   A. Stuck anger or excitement may turn toward fear into agency.
   B. Stuck fear may transform to anger to a more humble boundary.
   C. We may turn shame (when stuck long-term) toward independence.
   D. By love, we may turn disgust or a nervous mind into cooperation.
   E. A shock may turn toward its restorer in season.
   F. Our depression may turn into a season to celebrate.
   G. Could our love turn a giggle toward more empathy?
   H. Might our love also turn our want into better function?

Subject

Fit is a super mode of balance that may navigate all other modes of balance and that of other minds in relation to our own.

To navigate in safety with honest respect for every mind or part thereof.

Matter must matter more than in concept for we need to give it a space to move at its own pace. Mind over matter all the more.

Remember to take steps to **fit** it when it is a foundation of any current mind or any part thereof.

Target

Anytime it may exist or is part of a mind.

Anytime we anticipate more communication with others or our world.

Anytime we have presence to contend or have a temptation to force our own way instead.

Anytime to help **one-another** get along and **belong** in peace.

> We may seek **harmony** with heaven-or-hell: the one might be a desperate aim to save, and the other might also be another worthy yet impossible goal.

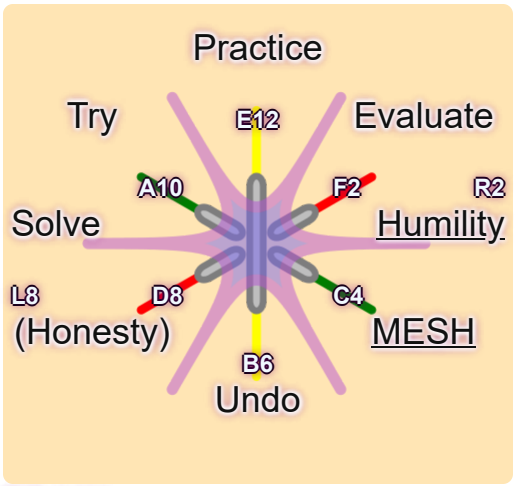
In ^Search of ^MESH: ^Simple Healing

Now that we have covered many common distortions which are necessary modes of our mind, we need some methods to help us to overcome them. I am happy to tell you that a method of the mind is just another concept or mode. In theme of Mental-Emotional-Self Healing, we may apply any concepts or modes to help us to operate on other modes. Especially useful to that end is MESH. Let us hope the modes we practice will be helpful as we use them to proper effect.

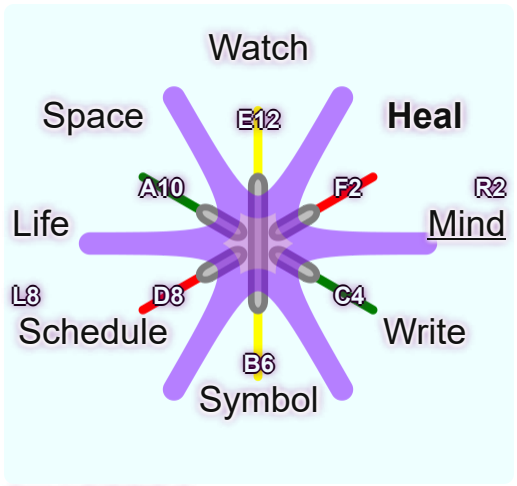
This chapter collects several of the most high power or important concepts for maximum healing: MESH, solve, undo, try, evaluate, serve, honest and humility. Honest is also a mode of mess, so it is found in another chapter.

Lenses

Modes of MESH



Vehicle Chapters



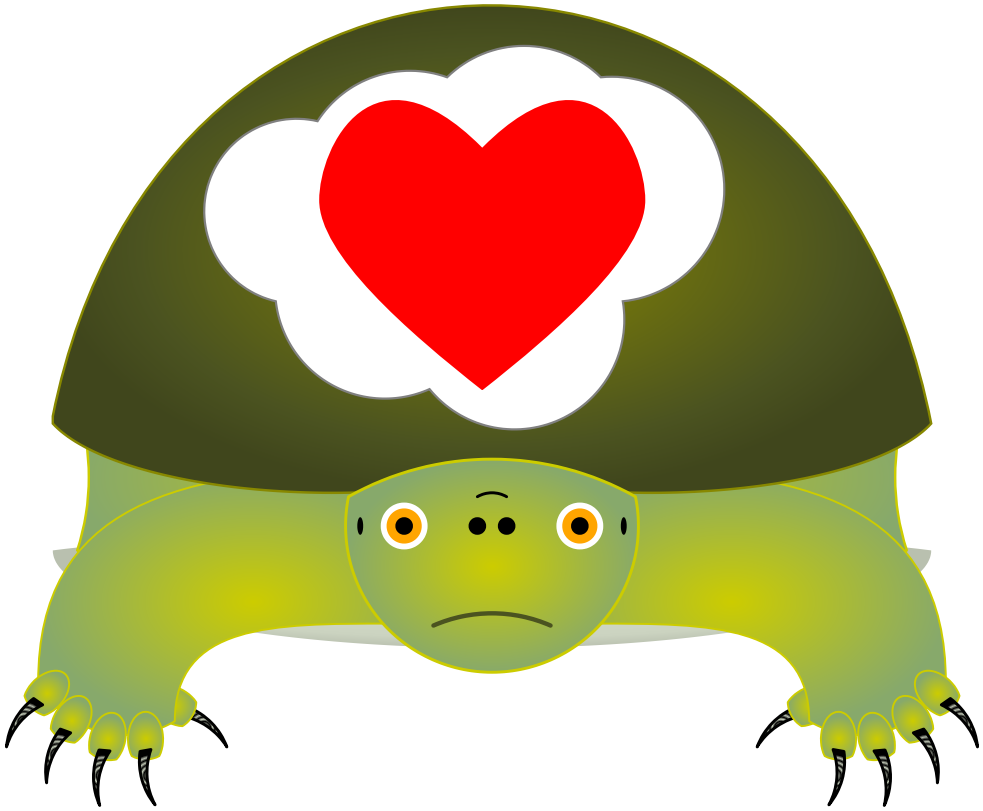
(vehicle)

^MESH ^HEAL ^RIDE ^WELL
~LITTLE~ ~WAVE~ ~HEALTH~
~HEALTHY~






Figure



Annotate

1. Feel something and trust it!
   — OR —
   Decide on a goal.
   — OR —
   Remember any one weakness or goal.
2. Act on it now.
   — OR —
   Solve it slowly.
3. Think about it!

— OR —
Trust to fail.
— OR —
Sigh afterward.

4. Repeat often with care as we loom to improve.
— OR —
Have humility to accept a mess when sick.

Subject

MESH is a super **healthy** mode of mind that helps us to find and keep maximum **health**. It is the MAIN concept of *The Book of **MESH***. Start here. **^MESH** is an acronym for **Mental-Emotional-Self Healing** or **Mental-Emotional-Self Help**.

This is not the only way to be **healthy** in body or mind. Any cycle that may yield strength to weakness will help us to overcome needless suffering. Any weave of opportunities to grow properly when weakness or strength is manifest alone will help us.

Target

Anytime and all the time.

To grow and to **heal** optimally.

Do we want to work from a base of **health** or strength? The instructions for strength are quite abstract, so how should we obtain it?

In one sense, I'd just say don't worry! When we mess it up, it is immunity which is just what we need when lost.

Really and irrespective of our choice, and we can't always see it, the base is weakness. For more information, see (23.0) ^Beware of dog ↝ A ^Healthy ~cycle~ is not a ~mind~ ^Alone and (22.0) On the ~road~ to ^Inspire ↝ The ~strength~ of ~harmony~ versus ~weakness~ for the ~mind~. See also (22.0) On the ~road~ to ^Inspire ↝ I ^Try for a ^Perfect ^Fail and (3.0) The ~mess~ that does ^Hurt and ^Save for my own experience of advantage due to weakness.

We may attempt, take or make our own idealization of **health**. For example, we can shuffle **health** and strength together and **ride** a **wave** between the two as in this list to follow.

1. Attach to map it.
   — OR —
   Respond to it.
   — OR —
   No for sake of another thing.
2. Talk about it.
   — OR —
   Shift for it.
   — OR —
   Relate with it to serve it.
3. Process the success or failure in it.
   — OR —
   Connect about its failure or success.
   — OR —
   Train to renew it.
4. Renew to attach its result.
   — OR —
   Give its result.
   — OR —
   Receive its result.
5. Repeat.

If nothing works **well** enough, we can remain in step 2b. Also, remember to hope for relief and take time to be.

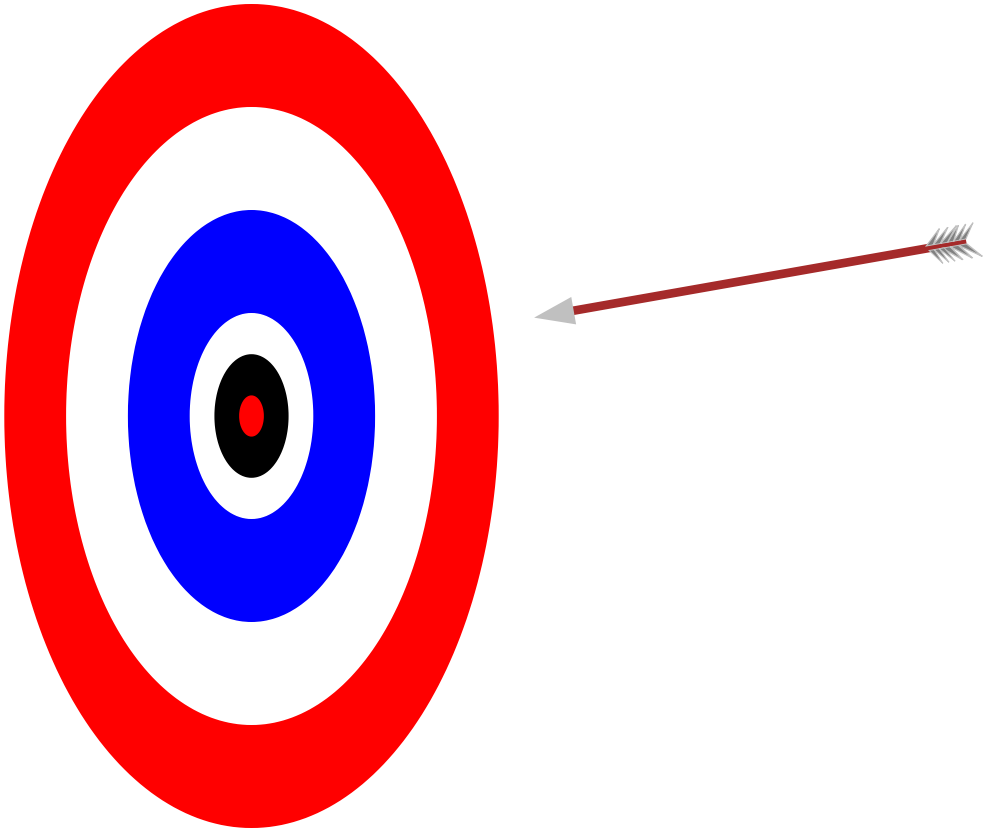
In the joy of agency, you can make it happen! Or you did not, ergo it is not your responsibility. Or it is somewhere in between and that is okay too.

On this side of *The Book of **MESH***, and most especially from here to the end, it may feel like concepts are more **healthy** but it really does depend on context when we apply it. And **health** isn't really all there is, is it?

^Try ^Target ^Approach ^Apply ^Use ^Achieve ~attempt~ ~goal~ ~methods~ ~application~ ~useful~ ~result~ ~results~



Figure



Annotate

1. Identify it with care.
   A. Notice its intuition, purpose, outlook, **goal**, solution, problem, weakness or chance to learn.
   B. Mark it, choose it or remember it with time-and-place.
   C. Estimate it or patch it to our purpose.
2. For any intuition or chance to learn, once we hope we can trust it, trust in repeat.

A. Recognize a problem. Feel it now.

B. Work on the problem. Act on it slowly.

C. Think about it fast only once we have done enough.

3. For any **goal** or purpose, once we believe we can choose it, choose in repeat.
   A. Do it. Make an **attempt**. Act on it now.
   B. Practice to make progress. Feel it slowly.
   C. Think about it fast only between attempts.
4. For any weakness or outlook, once we worry or doubt we can care about it, care in repeat.
   A. Think about it in intuition to act.
   B. And then in reverse: think about it in outlook to feel.
5. For any problem or solution, once we can acknowledge our lack, mind it fast.
   A. PLR first.
   B. Care to completion.
6. Forget it or fail it when we can neither mind in season of it nor choose in organization of it nor care in relation to it nor trust in our talent for it.
7. Escape it, share it or free it when we feel strong or sick from it.

Subject

Goal is a healthy mode that may direct our attention and focus in accord to some purpose. We all need to find or improve our purpose and that often means that we should set a **goal**. It is an act of agency: we choose, trust or care so that we may best match and direct it to its **target**.

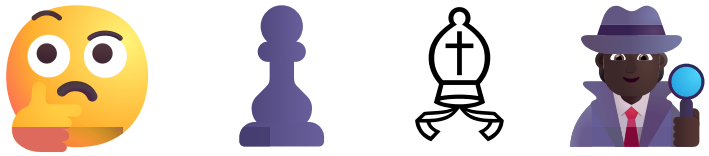
Target

We may care to **try** anytime.

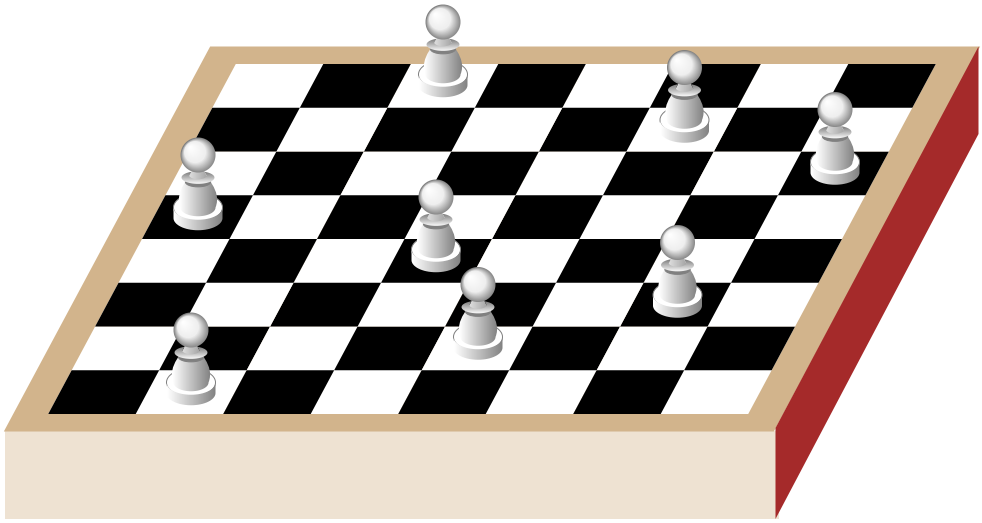
Anytime we feel strong about it or have inspiration to improve.

Anytime we have sufficient strength for the problem or **attempt**.

^Prove ^Solve ^Reduce ~proof~ ~solution~ ~evidence~



Figure



Annotate

1. Refresh and forgive for its own sake.
2. Try to imagine it with focus.
3. Explore it with hope and care.
4. Try it or loom toward it on the path.
5. Try to counsel about it fast.
6. Fix it, forget it or fail properly.
7. Do the first step until it is enough for itself and then do all steps in order until it is enough.

Subject

Solve is a healthy mode that helps us to operate on our world for maximum benefit. As we navigate our life, we need to find a **solution** to each problem. So we may find it important to have a general concept to do so.

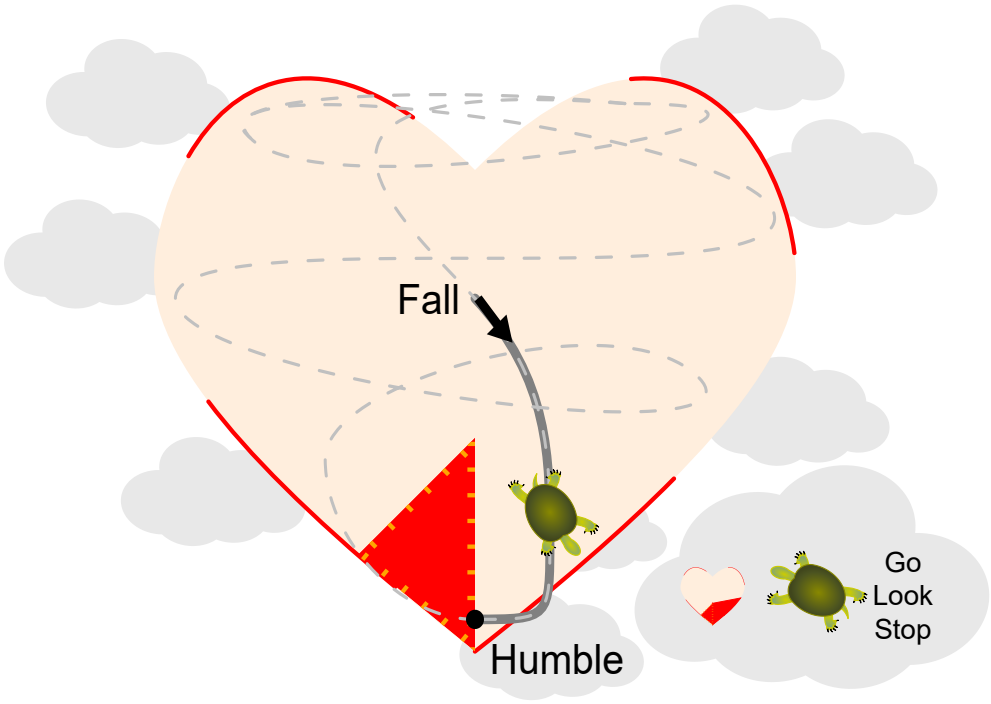
Target

Anytime we want to maximize progress on any goal or weakness.

^Follow ^Humble ^Praise ^Beautify ~peace~ ~just-the-way-we-are~ ~adorable~ ~cute~ ~humility~



Figure



Annotate

1. Need to become it in tenderness of emotion by example of it.
2. Need to go to it, look at it and stop for it, especially:
   A. Need to go to mind, good or judgment.
   B. Need to look at love, family or deception.
   C. Need to stop for evil, truth or temptation.
3. Accept to match it in balance **just-the-way-we-are** now or sleep.
   A. To need as a need.
   B. To lack as a lack.

C. To leave as alone.

D. In need of help, in need to help or helpful by communication.

E. Unable to transform ourselves, others and our world now yet we hope to fix or fit it slowly.

F. In need of love in lack and then in need to love once we receive it.

G. Receive necessary evil of judgment or temptation.

H. Give necessary evil of deception or friendship.

4. Time-and-place as space.

A. Fix it for ourselves and seek to fit it for others.

B. Mind every mode of change, schedule and space.

Subject

Humility is a super healthy mode which is key to heal. The more purely we establish it, the more we automatically develop and progress on our path. From this process of care, awareness is born.

Believe everything in our life is acceptable just the way it is now. Accept everyone in our life **just-the-way-we-are** now. This is really good to remove distortions! Try to loom upon it or admire its beauty. Remember to trust it when it does come however it may happen to come, enough that we will choose to care for it so that it will stay or return often for maximum health.

One delightful story to tell around the fire!!!

It is a vivid dance of light. The pay dirt that may provide joy or happiness to ourselves and others who love us for it may put our face in the dirt now and with a smile later.

For those who learn that to laugh and sorrow and all in between has its own time-and-place.

We have shelter and freedom for our body. Likewise we need to practice our strength to become predictable to function with a normal no so that we may become **humble** in mind.

As we become more **humble** among ourselves, others and our world, we move toward moderate function among ourselves, others and our world. So, we find that we have less function than its maximum, and more function than its minimum. Do you see how? **Humility** also may grant moderate boundary, likewise.

Humility is not a strong concept yet it can yield strength to such a diversity of concepts irrespective of its family and fit. So, in that sense it may hold the most strength of any mode.

> I want to go to the dance. Do you? I want to believe I can dance too. I know I can dance, for others just like me will try, and so can you. Another day is okay too. We can stay and play a game, or cry for a while when we mess it up. I can see you have the talent for it, and that means that I do too.

Target

Sometimes it may come to us (OUCH!) and sometimes we come to it (ahh). Sometimes we force it upon others which may cause our mind or that of others to have significant and needless distortions from the chaos of participation until we fail from that regularly. It may affect the mind of others to be in need likewise.

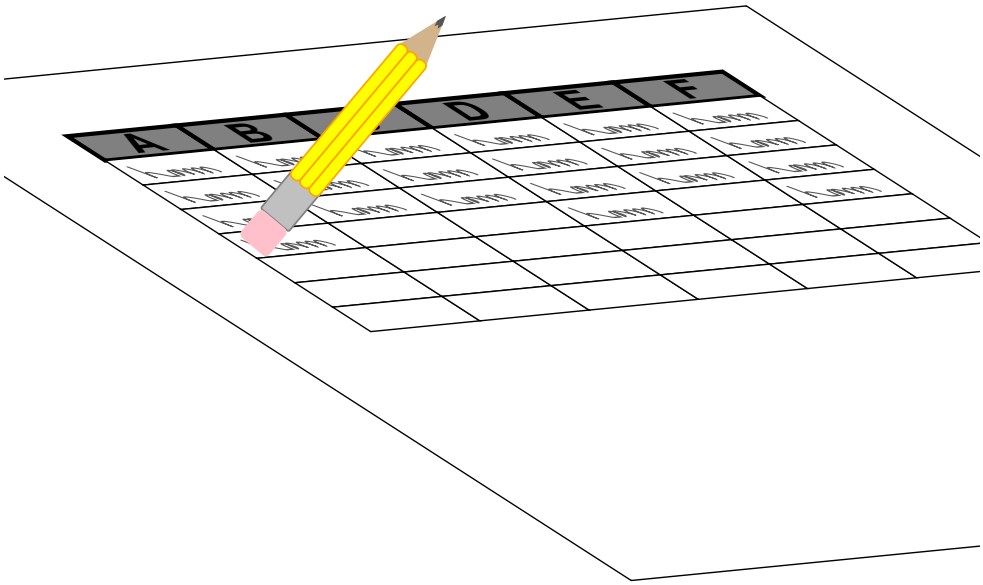
Anytime we need to be grateful.

Although we might find it quite sad when we have it alone, it is a joy to one-another and a source of fast friendship.

^Undo ^Repair ~reverse~
~regret~ ~inconsistent~




Figure



Annotate

1. Mark the consequence of it.
2. Become sorry to any we did affect.
   — OR —
   Say sorry in attempt of honesty.
   — OR —
   Show sorrow to the one we did offend or another in need.
3. Choose to **reverse** it or **repair** it.
4. Manage to pay for it in estimate.
5. Trust the result.

Subject

Undo is a healthy mode to **reverse** the effect of (usually) recent actions when we can't receive their results with gratitude. It is no trouble for a healthy mind to give space to make or **repair** a

mistake and yet be in minimum care that it did happen. For example, when we let ourselves feel after we act, we can recognize when to **undo** what we choose.

For those who make mistakes.

Target

Anytime in context of when we fail.

Anytime we need to choose again, to trust again, to care again, …

^Ensure ^Consider ^Evaluate
^Cause ^Verify ^Beware
~prudent~ ~regard~ ~check~
~effect~ ~test~ ~caution~
~consequence~



Figure



Annotate

1. Think about what did happen recently.
   A. How did we act? What about now?
   B. What did we feel? And now?
2. Look at what does happen or what may happen now.
   A. What do we think about it?

B. Where is our mind? How did we get here?

3. Remember or explore each event in relation to it in the past. What did we infer or notice to happen
   A. near to us, far from us or in our world in general,
   B. that was a small, medium or large impact, and
   C. immediately, short-term or long-term.

Subject

Evaluate is a healthy mode for those who want to learn. To aid and expand our ability to apply our proper agency we practice to **evaluate consequence**. Our review of **consequence** may guide and expand our ability to choose, to care and to trust.

Target

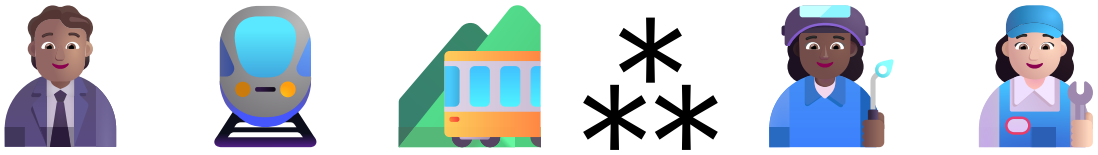
Anytime we need to think about it afterward such as when we try, trust, choose or chastise.

Anytime we need to establish a limit or boundary.

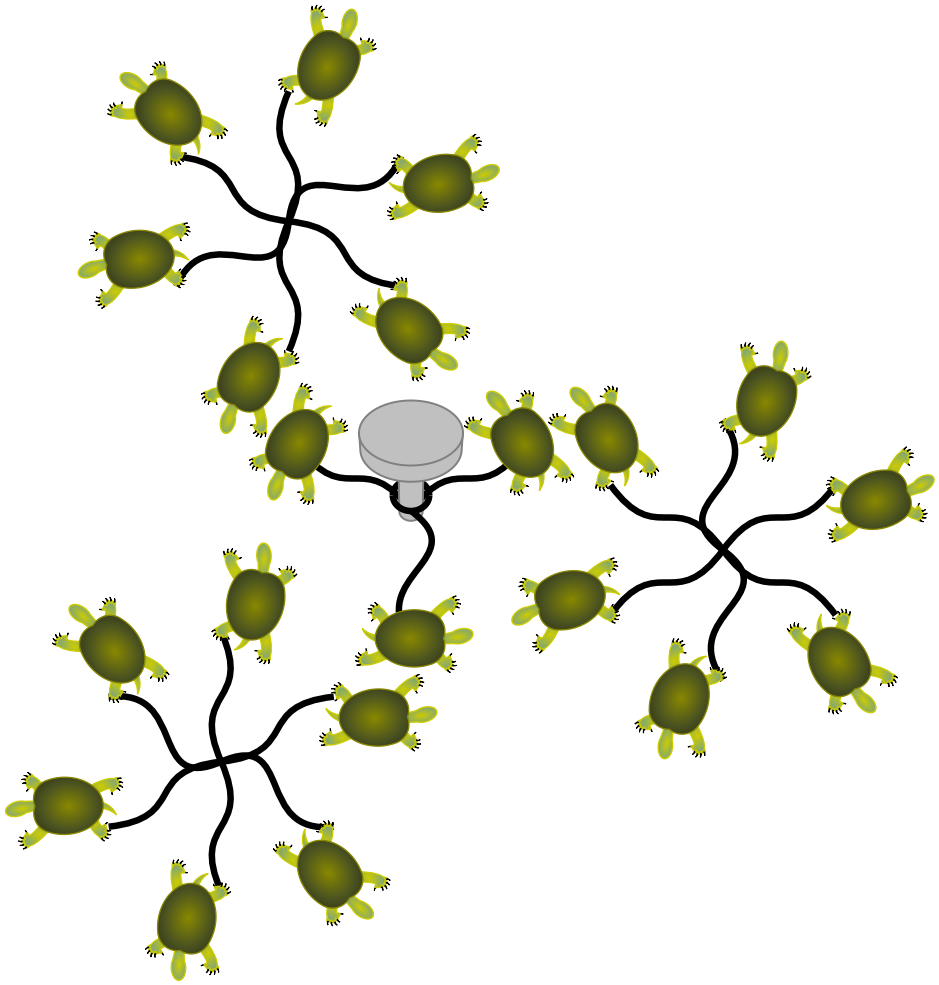
Anytime we need to measure ourselves, others or our world in moderation.

Anytime for freedom in poise.

^SERVE ^ATTEND ^PRACTICE ^AGAIN ^TRAIN ^DRAW ^SECURE ^END ~VISIT~ ~ATTENTION~ ~ABILITY~ ~REPEAT~ ~TALENT~ ~CURIOUSLY~ ~COMPUTER~ ~MECHANISM~ ~SPATIALIZATION~



Figure



Annotate

1. Connect about it.

2. Process and plan it.
3. Work and follow the way through daily.

Subject

Mechanism is a healthy mode to aid and expand our **ability** to apply our function until it is enough. It may guide and expand our **ability** to own what we do with needless or needful dominion.

For those who want to learn in a way that may maximize busy intuition of action in ourselves, others and our world.

As we cooperate or diverge, and in emotion of happiness or desire, we may **serve** to grow into our full season of empathy or function.

Target

Anytime to sustain our duality to act; either to act for our **Open agency** or to act for our **Close cooperation**.

Our boundary and function also act close. Our independence and empathy also act open.

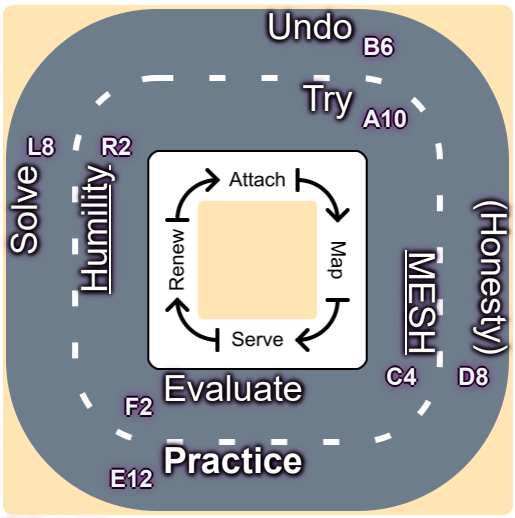
Anytime we need to go in cooperation with many others long-term.

Anytime we need to have a precise boundary as we work with compassion.

Anytime we start it, we may seek out its **end**.

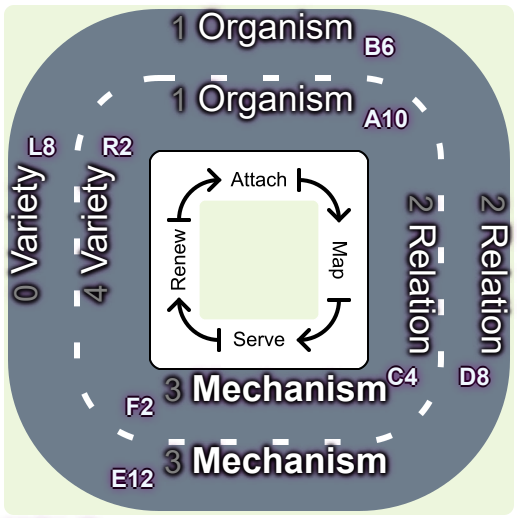
Lenses to Train

Modes of MESH



TRAIN

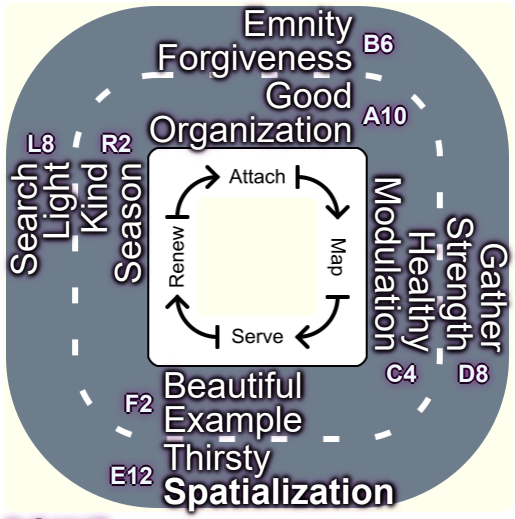
Emotion Stability



HOLD

(lens)

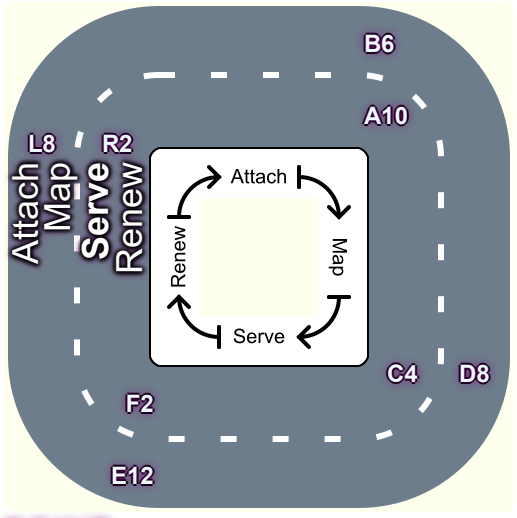
Powerhouse (4/4) of World



POINT

(beautiful, life)

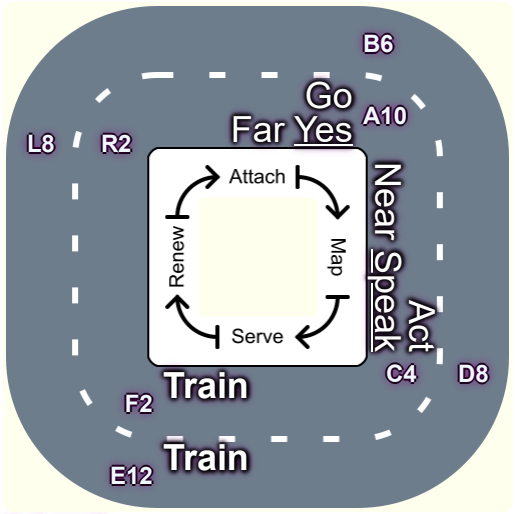
Duality (4/7) of Mind



POINT

(strong, season)

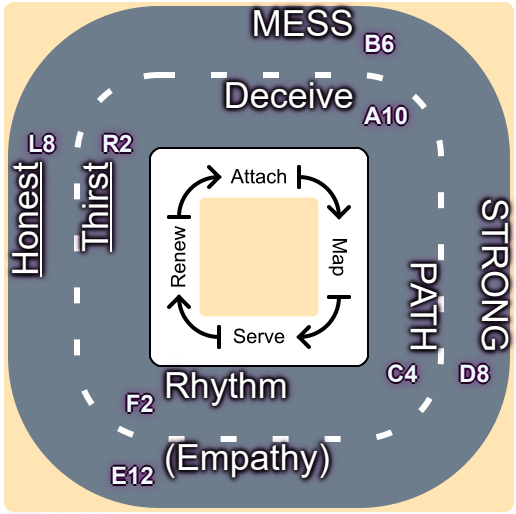
Duality (6/7) of Action



POINT

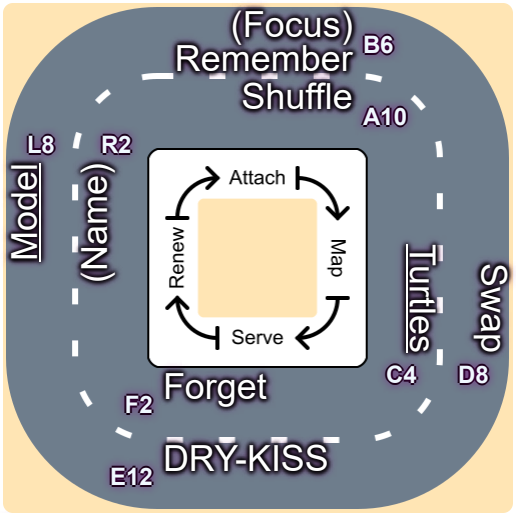
(action, **serve**)

Modes of MESS



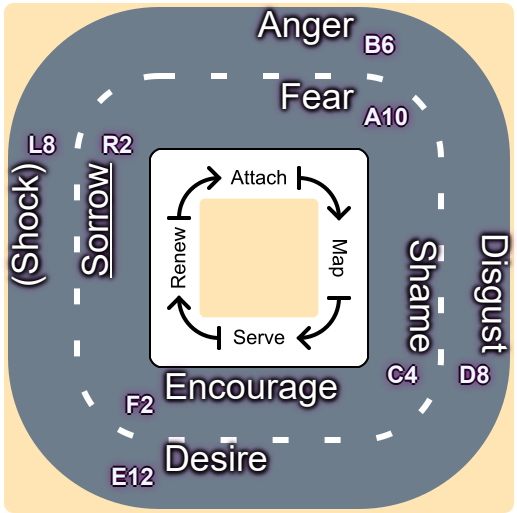
TRAIN

Modes of Symbol



TRAIN

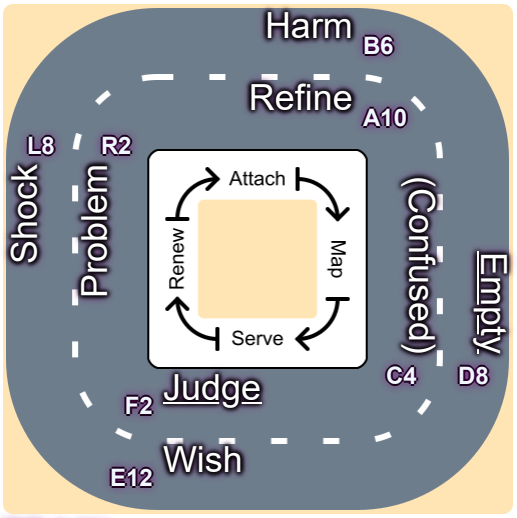
Modes of Emotion



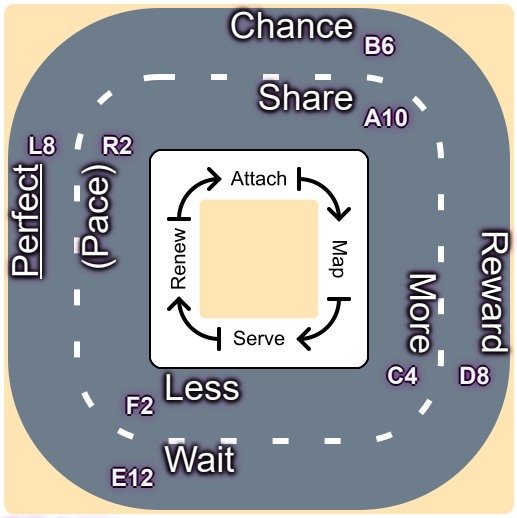
TRAIN

(oppose)

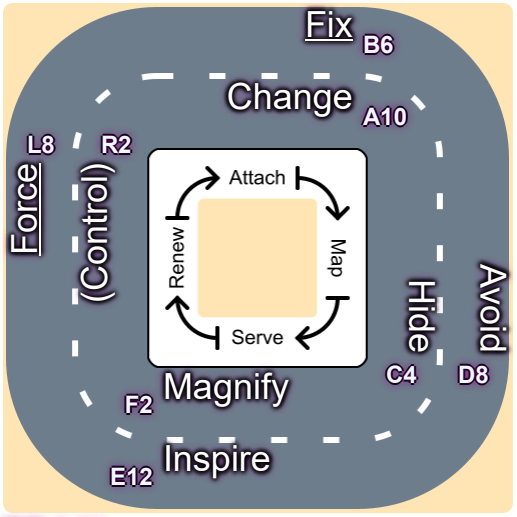
Modes of Boundary



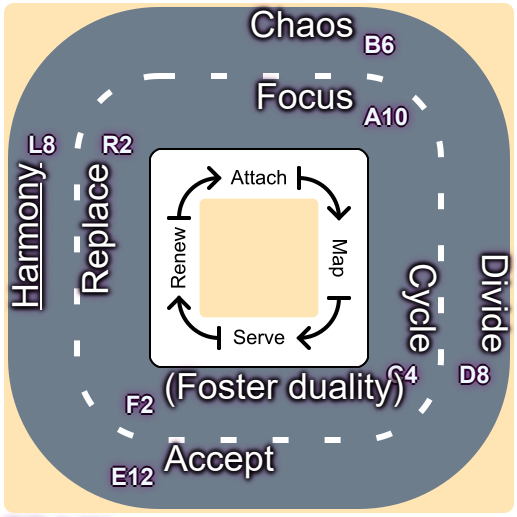
Modes of Progress



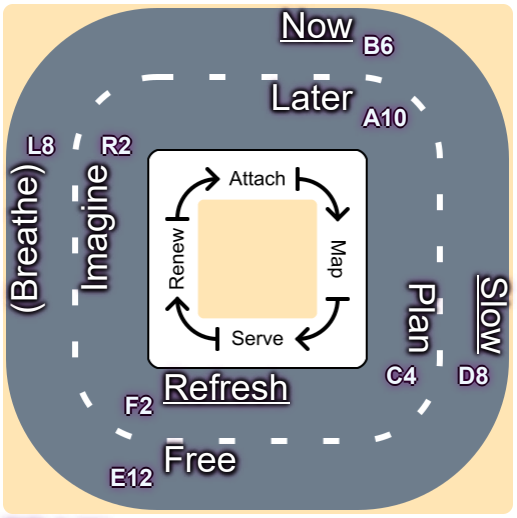
Modes of Change



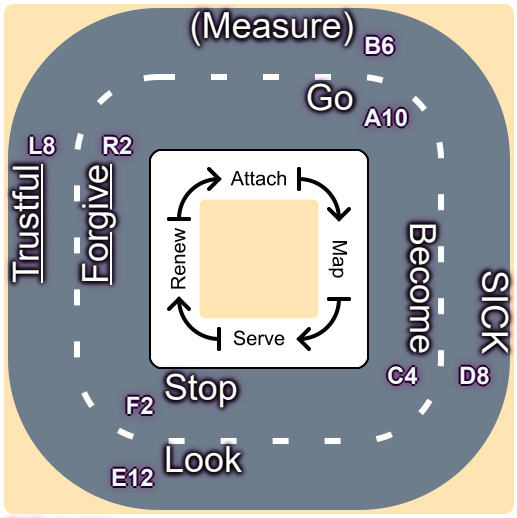
Modes of Balance



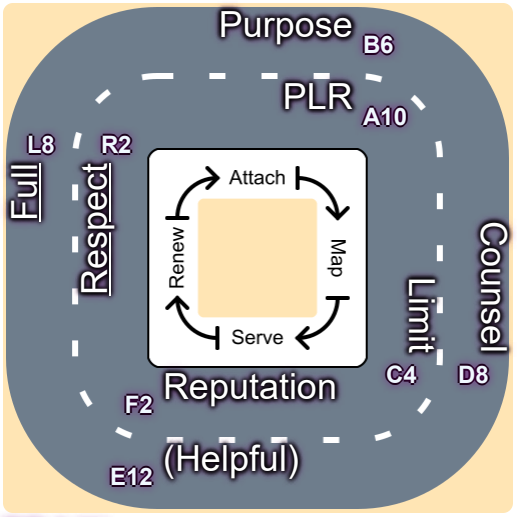
Modes of Schedule



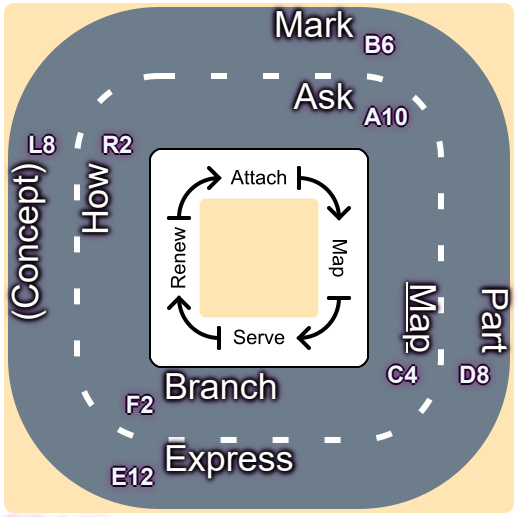
Modes of Function



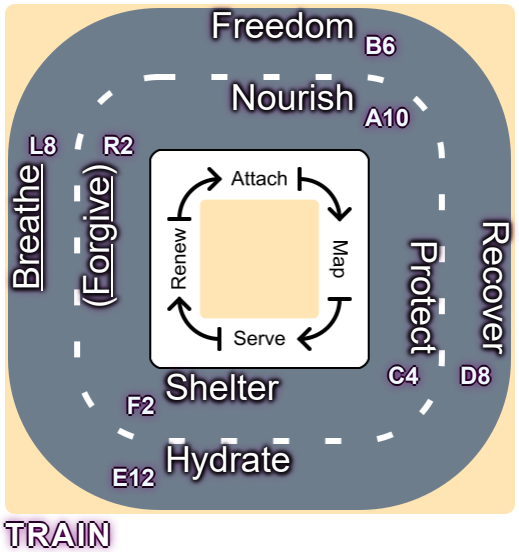
Modes of Cooperate



Modes of Write

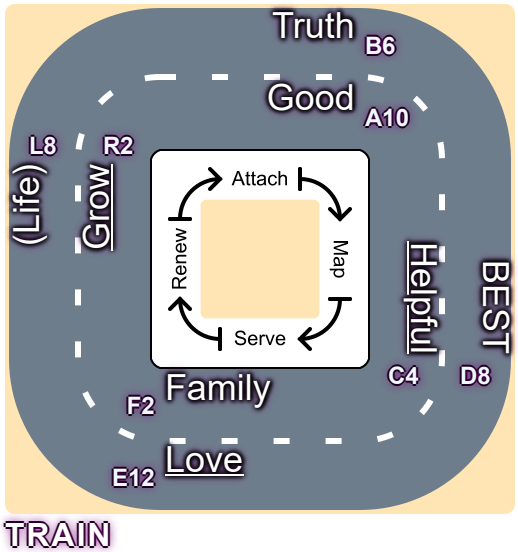


Modes of Refresh

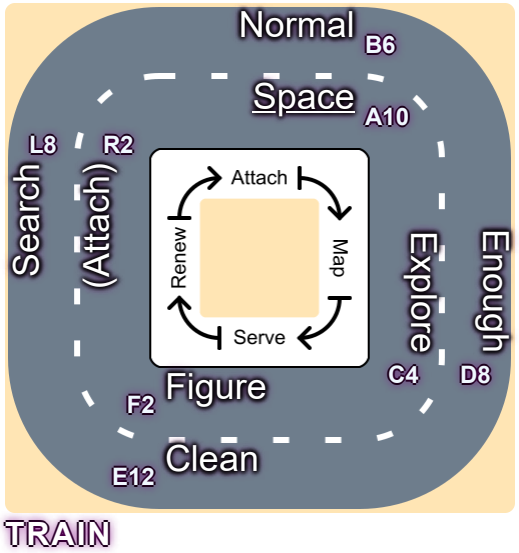


(refresh)

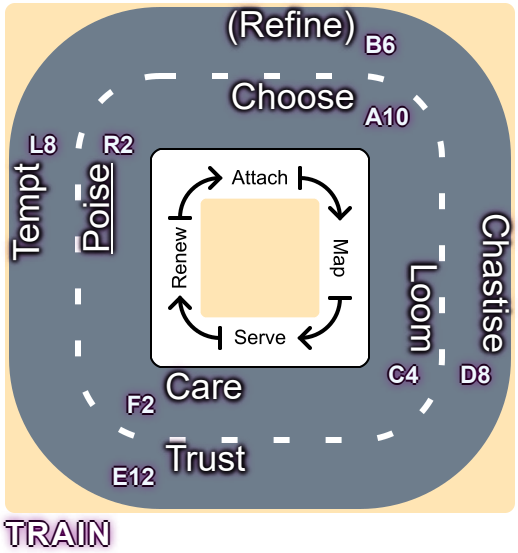
Modes of Empathy



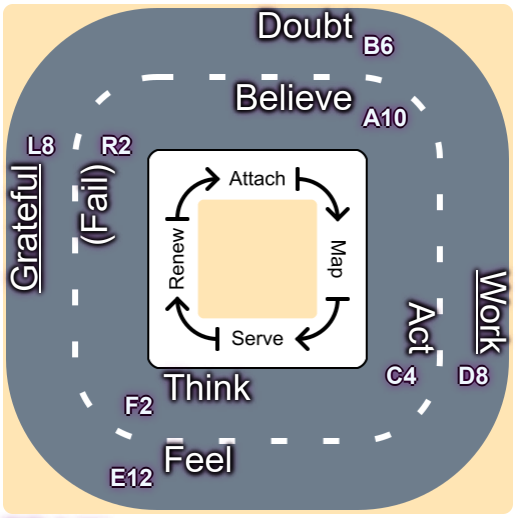
Modes of Space



Modes of Agency



Modes of Diverge

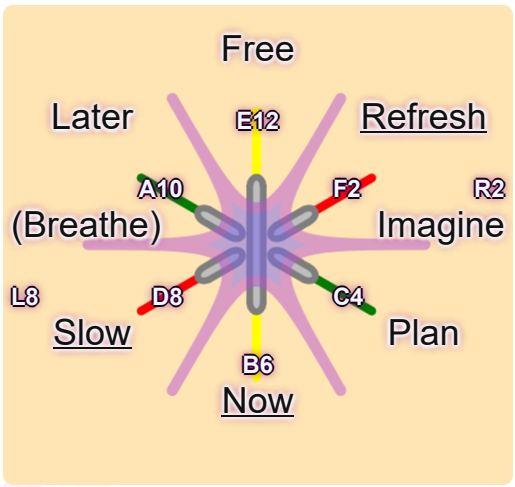


Modes of ^Schedule

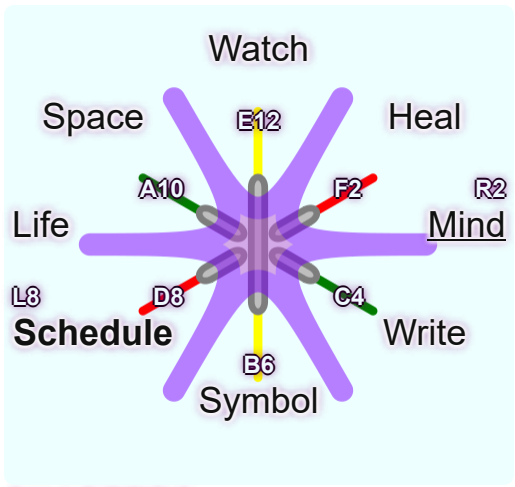
The modes of schedule help us to operate better within the bounds of time. These modes are universal and necessary but use each one in wisdom for sake of time. Distortions of schedule include delay, free, now, imagine, rest, refresh, schedule and slow. Rest is also a mode of refresh, so it is found in another chapter.

Lenses

Modes of Schedule



Vehicle Chapters



(vehicle)

^Quit ^Later ^Delay ~sigh~ ~soon~ ~early~



Figure



Annotate

1. Mark and forget it for now.
2. Schedule or slow it.
3. Take a break or refresh instead.
4. Fail it or forget it.
5. Do another thing now.

Subject

Later is a mode of schedule that helps us to postpone excess of actions or urgency.

For those who work on many important things, recognize that we must do all but one of them **later**.

Target

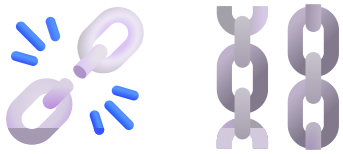
Anytime our subconscious mind, our choice or others tell us "*Now*" but we can't start it.

Anytime we are on break.

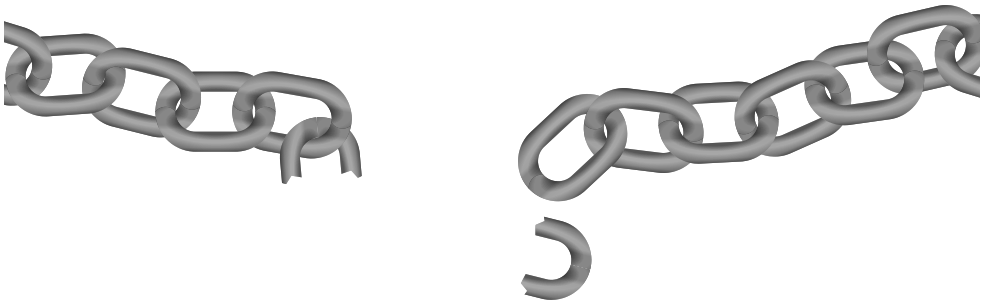
Anytime it can't take priority because it is less important or less urgent.

Don't save **later** for **later**.

^Free ^Spare ~freely~ ~sparingly~ ~break~



Figure



Annotate

1. Confront or quit what may conflict or contend with it.
   A. Beforehand, delay other things or schedule them at another time.
   B. Ignore or forget to react to other things.
   C. Refuse to keep a schedule in regard to other things.
   D. Avoid any commitment or other communication in conflict with it.
   E. Refuse to schedule in conflict with it.
2. Slowly refresh for daily-self-care for ourselves, others and our world.
3. Fail it only in accord to our need.

Subject

Break is a mode of schedule that helps us to escape our own modes, that of others and that of our world. We all need to have a **break** regularly from any event or activity.

Target

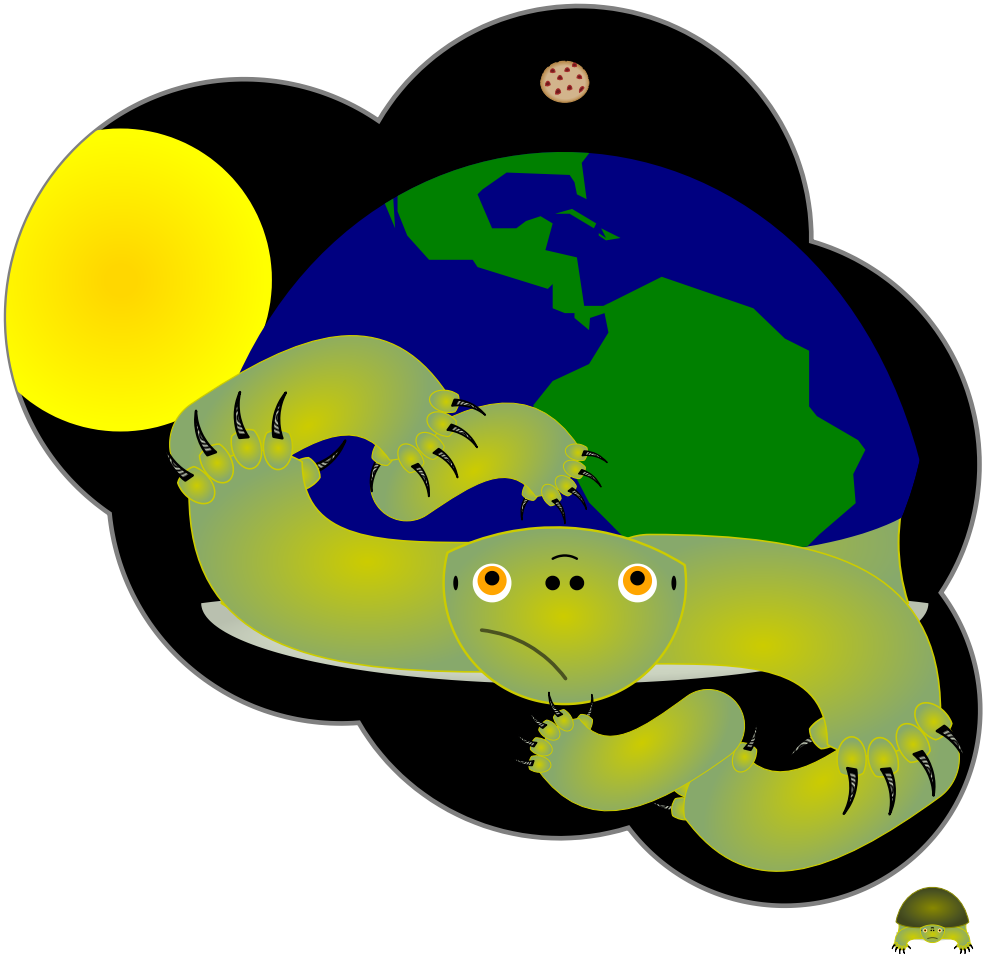
Anytime we feel sick but it is unknown or we don't know why.

Anytime our subconscious mind, our choice or others incessantly tell us to "Do it *now*" or "*Schedule* it" but we hold ourselves as exhausted, we have too much force in our work or we think we might be discouraged.

^Imagine ^Pretend ^Impose ^Control ~imagination~ ~impostors~ ~required~ ~interactions~ ~impossible~



Figure



Annotate

1. Practice to mark and figure it.
2. Connect it to everything.
3. Complement it.

4. Encapsulate it.
5. Cooperate in it.
6. Break from it to refresh regularly or once sick.

Subject

Imagine is a mode of schedule that may sacrifice smooth measure of time for more empathy within our mind. Our mind has a curiously strong ability to connect a wild range of ideas. Typically, we find that our mind may exercise our **imagination** as we dream. However, to daydream, to **pretend**, to brainstorm and to act with or without a script for its own sake; all these may heal and refresh when done in full strength. Care to use it in moderation.

When we **imagine** with a purpose in mind or when sick, it is best to ignore tangents of hope or belief (fact, emotion, fact, emotion, …) and to refuse or avoid pure tangents of emotion (emotion, feelings, opposition, …).

Target

Anytime we want to maximize the domain of a problem for sake of a solution.

Anytime we want to find motivation for ourselves.

Anytime we want to share and inspire motivation in our family.

Anytime we can't receive, scan or live in accord to our desire or dream.

A game may become a terrific replacement to life, but watch to limit it, so that it may grant us satiety. Excess desire or shame from it may lead us into temptation rather than give benefit.

When we want to become more sick or cause ourselves to fall, we may use our **imagination** while sick or we may add a topic or emotion into it that may make us sick.

^Refresh ~daily-self-care~



Figure



Annotate

1. Sustain and hydrate ourselves and others in moderation and in humility.
2. Shelter and dress ourselves and others with honesty and respect for our world.
3. Help and advocate for others, our world and ourselves. Become helpful to our need.
4. When desperate or indesperate despite our insufficiency and our best effort, tune our mind to recover now.

We need to forgive one-another often and rest regularly too, however, neither are part of **daily-self-care** in context of *The Book of MESH*. In other words, we distinguish to separate our rest-and-digest cycle and our safety from our unconscious sleep and our forgiveness. See (21.6) ^Disguise's ~target~.

Subject

Refresh is a super mode of schedule and a mechanism to **refresh** our body for normal life within ourselves and, to others and our world.

It is restore of the heart and mind for sake of life of the body and soul, so we may follow the pattern of mind to obtain it and we also prefer to mind as we receive it. So, to obtain it, we intend to notice how we care in our self, community and environment, so that we may attend to it with our whole mind in its full depth.

For those who have a life to live, **daily-self-care** is the first and foremost foundation to maintain.

For best results, freely share any chance for **daily-self-care** in privacy and respect to every mind in our purview.

Target

Anytime we have need or are not sure of why we are sick.

Always.

Take care first and last, such as in the morning or before we start to apply ourselves in an activity.

When an obstacle to daily self-care may appear, it is urgent so act now yet choose belief over worry. We ourselves may always look in hope to overcome any obstacle to it on our path.

When we put love on our side, let us imagine what might happen. The worst fall from **daily-self-care** might offer us a perfect fail. That fail would bring us to a new low on our path. That new low might offer us more strength than ever to overcome. And that surrender may hold opportunities for us to reach ever higher in that one topic or in total.

Plan it daily.

Anytime with caution about the nature of the need.

When in tune to sorrow.

As a buddy, when we notice a lack or excess of emotion, we may help one-another **refresh** when we give and receive trust to that end.

Anytime in motivation to live. Anytime in focus of **refresh** or emotion within our restore.

To oppose shelter, clothes or gift. To oppose mistakes or weakness within our restore. To oppose health or strength within our life.

Anytime in simple respect to **refresh** although in presence of anger, happiness or hate. For example, **daily-self-care** doesn't disguise our anger. Yet, **daily-self-care** may help ourselves or others to endure anger until we can heal from it.

Do so only when in tune to desire, fear, surprise, guilt or sorrow. For example, we don't want to chase our full need for **daily-self-care** when we feel guilt. Yet once we restore harmony, we may **refresh** freely as a mechanism to alleviate the emotion. We disguise or unmask next steps when we **refresh** without caution or we **refresh** irrespective of any fact of what we feel. That is okay! We can choose a better path now.

We should share **daily-self-care** only with humility and respect and anytime it is prudent and helpful. Accept a "*Free*" offer of nourishment, of necessary comfort and of a visit in gratitude of a prudent mind. Likewise, make a "*Free*" offer of our food and drink, of our home and comfort and of our support and friendship. As we attempt it, balance how we share.

"*Free*," which is to say that our schedule can permit it. When prudent, minimum cost is also nice.

Advanced tips as we share our daily-self-care: Avoid temptation to stop (or think or care) to **Receive** or to go (or choose or act) to **Give**. Although we intend well, it may be a mistake or problem. It is rude and it may become a bad habit. That is okay!

In preference of a healthy habit, we may trust (look to go) to **Receive** Instead. In awareness of it, our body may commit to it.

Or we may choose (go to look) to **Receive** Instead. As we move to it, our body will sense it.

And it is important that we care (stop to look to go) to **Give** Instead. When we forgo, our eyes and hands may open to it.

When we find that we lack independence from others we can be respectful as we regularly seek a way to function for our own **daily-self-care** and act to do so (or desire to do so). We maintain a mind of agency thereby.

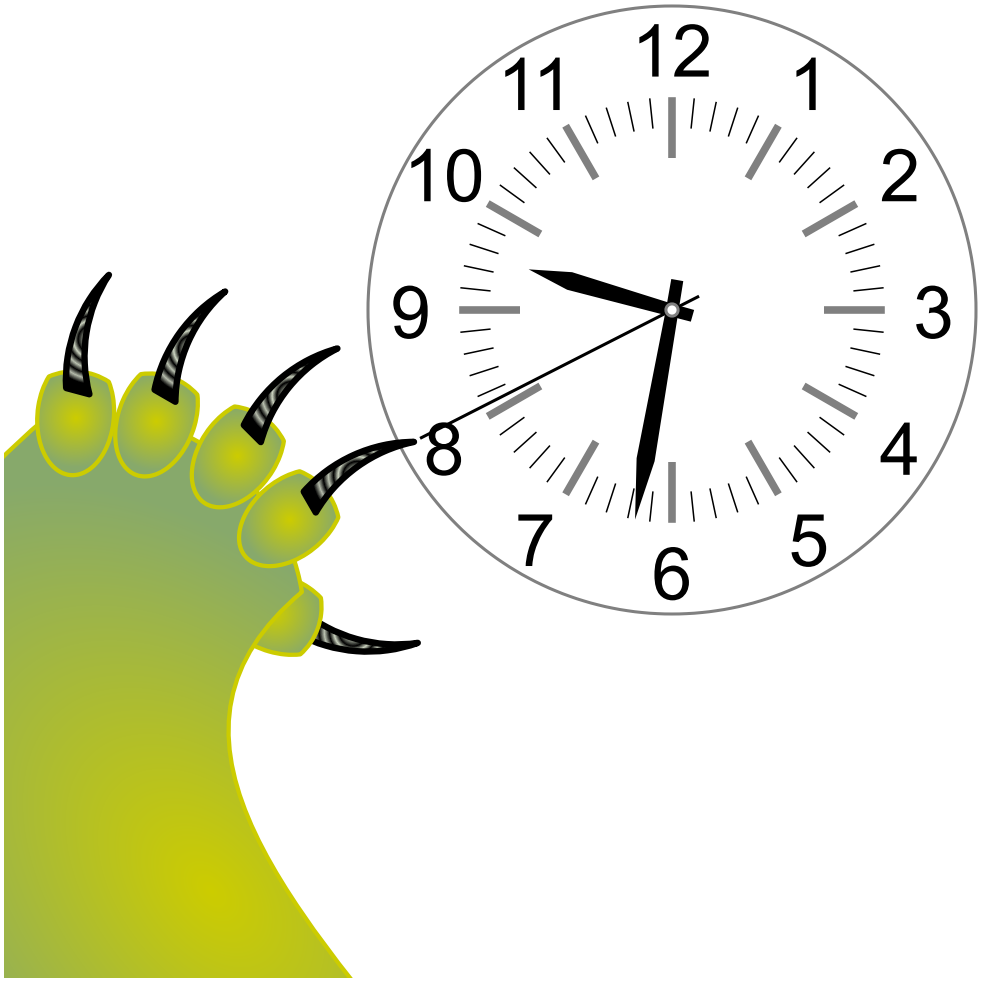
When we find that others lack independence from us, we can defend privacy as we regularly imagine a way to cooperate more to those in our care and care in our desire to do so. We maintain a mind of agency thereby.

Beware a dependent mode that may appear as a required pattern. Take care as we parent a child or care for (dis-)ability. We might not balance the disparity in our world by our effort to do so, but our heart will refine and improve nonetheless as we search or imagine that space of balance and stability.

^React ^Now ^Quickly
^Momentary ^Temporary ^Urgent
~automatically~ ~immediately~
~promptly~ ~moment~
~temporarily~ ~urgency~ ~busy~




Figure



Annotate

1. Feel surprise alone in anticipation of loss.
   A. See no path of delay.

B. Anticipate to win-or-lose or reward in presence of a path to change course.

C. Prepare an obstacle to our sight long-term and avoid hope of a long-term solution to a problem so we may direct ourselves to magnify an **urgent** fix.

D. Minimize our imagination and our sleep until we trust to work on it.

E. Put an obstacle to another priority such as needless daily-self-care.

F. Delegate other daily-self-care to those who care and are free yet helpful.

G. For everything else: delay it, schedule it or slow it.

2. Clarify the schedule until it is enough or fail it in need.

Subject

Now is a super mode of schedule that helps us to increase our **urgency** and our commitment in the only **moment** that we hold. Achieve it in any way that may satisfy the **urgency** of it.

Target

Anytime we notice any neglect.

Anytime to restore after we forget daily-self-care for ourselves or others.

Anytime our subconscious mind, our choice or others tell us "*Later*" but we must start it exhausted.

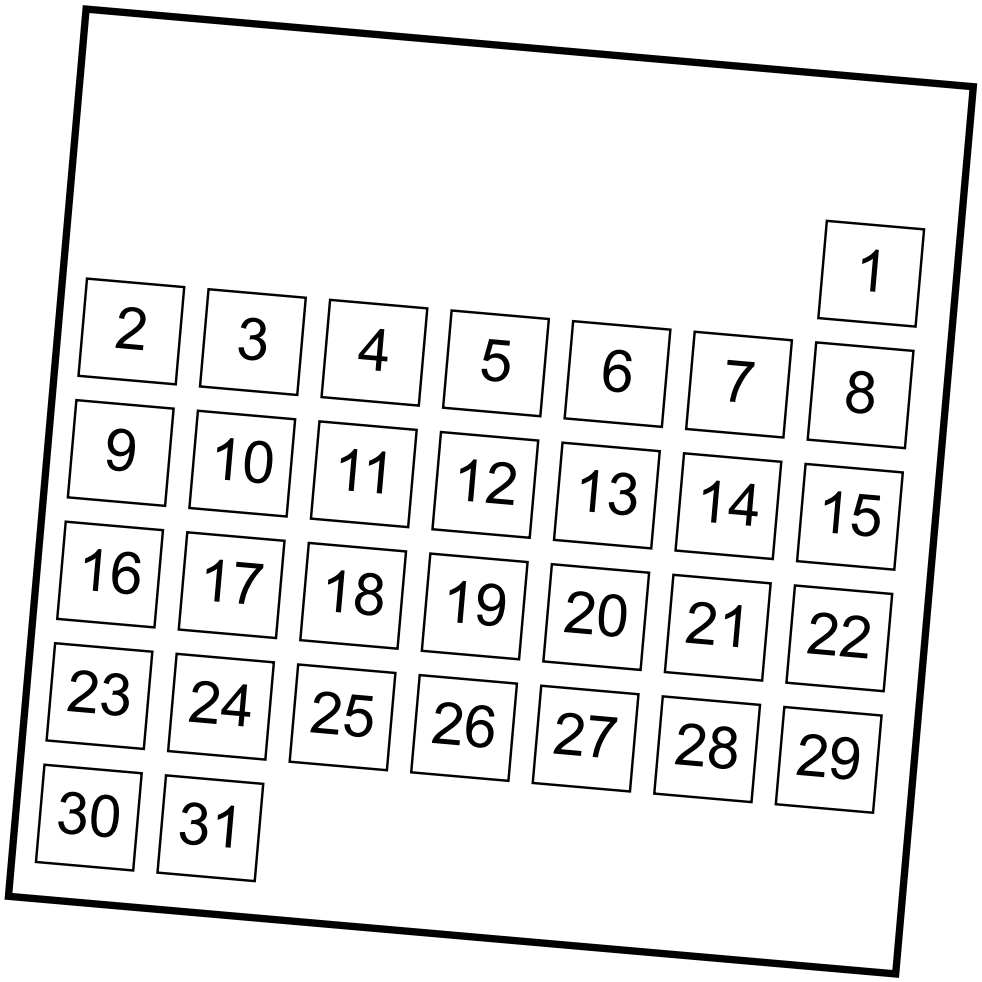
Anytime to overcome a war or conflict from it.

Don't always save **now** for later.

^Plan ^Commit ^Dedicate ~schedule~ ~commitment~ ~dedication~



Figure



Annotate

1. Keep a calendar.
2. Write a reminder to ourselves now.
3. Share it slowly.

4. **Plan** on a **schedule**.
5. Know our limit.
6. Free some time for a break and for daily-self-care.
7. Refresh now or slowly.

Subject

Schedule is a mode of **schedule** that helps us to organize our time. We maximize our cooperation with others in this mode.

We may achieve our **schedule** in any way that we feel is good soon. A **schedule** may encourage us to make long-term progress regularly but take care for it may cause chaos in our life also.

Target

Anytime we are too busy or too free.

Anytime we are too full or too empty from it.

^Slow ^Pace ~slowly~ ~turtle~





Figure



Annotate

1. Start to divide or separate it within a set timeframe.
   A. Go to the place where it should start and explore.
   B. Name-or-express one part of a large task.
   C. Try to develop one small part of it quickly.
2. Refresh as motivation for hourly progress.

3. Set a time limit for work before break, such as a pomodoro timer.
4. Take time to feel the purpose or desire that does motivate us to do otherwise.
5. Forget it or fail it when it is too busy.

Subject

Slow is a super mode of schedule that helps us to balance a variety of other modes of schedule.

We may have a small or simple task that we are watchful to repeat. And we may have a large activity that we may have trouble to start, end or **pace**. Try to go **slowly** as a fix to a blurry unknown excess of delay, urgency or schedule.

Target

Anytime our mind may say to delay it or to schedule it, but we need to start it.

Anytime it is urgent but hard to do now.

Anytime we are not sure when to do something that will take work.

Modes of ^Function

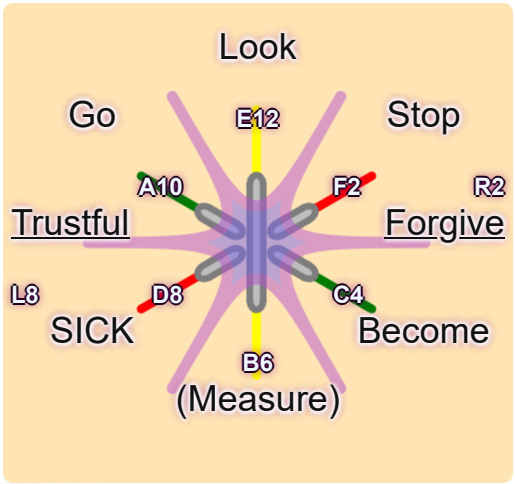


Welcome to Care-it Street! It is a place we like to go once we find the motivation. A street we always pass because we never notice it. It is a road surely but it is small with many intersections and stop signs. Its smell is terrible on one end and its view does hide on the other. It is full of potential to grow, in shambles and full of the evidence of exhausted workers. It does never fail to bring home the meat, but we join it in peril for we are small in comparison to the power of its vehicles.

The modes of function represent the most essential of healthy modes of our mind. When healthy, each mode may act as a pure function within and around our world. These modes of function include go, look, stop, become, need, trustful and forgive. Each is a signal for us to notice and to mind and a time-and-place to return regularly to maintain good health. Let us learn our signals.

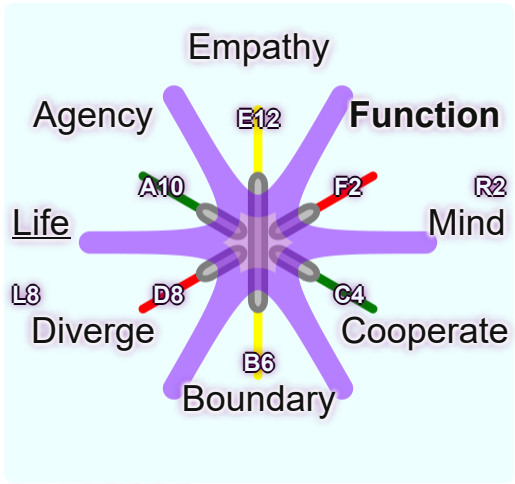
Lenses

Modes of Function



TRAIN

Principal Chapters



CHAPTERS
(principal)

^Go ^Proceed ^Come ^Arrive
~foot~ ~momentum~ ~motion~
~earth~



Figure



Annotate

1. Act for its own sake.
   A. On it.
   B. For it.
   C. With purpose.

D. Until it is enough.

Subject

Go is a mode of function where we act for its own sake. This is how we start or continue an activity in our world. Remember to do it.

Target

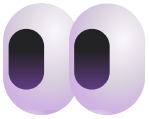
Anytime.

Every target.

Anytime we need to act.

Anytime we need to act in the environment around us or within us.

^Look ^Notice ^Sense ~sight~ ~eyes~ ~environment~



Figure





Annotate

1. Feel for its own sake.
   - A. From our senses.
   - B. From within our self.
   - C. Our motivation in relation to others or our world.
   - D. Any other feeling or emotion in motion from any source.
   - E. One at-a-time for intuition of inspiration.
   - F. All at once for kerfuffle of frustration.

Subject

Look is a mode of function where we feel for its own sake. This is how we apply any of our senses to an activity or object. Remember to do it.

Target

Anytime.

Every target.

Anytime we need to feel.

Anytime we need to feel the earth around us and within us.

^Stop ~insight~

Figure



Annotate

1. Think for its own sake.
   A. After it.
   B. Around it.
   C. About it.
   D. Through it.

E. And again.

Subject

Stop is a mode of function so that we may think for its own sake. This is how we escape from an activity or its objects and it is the first order of thought. Remember to do it.

Target

Anytime we take notice.

Anytime we find interest.

Anytime we need to think or learn to become.

^Be ^Unique ^Between ~self~ ~individually~ ~become~ ~voice~





Figure



Annotate

1. A dichotomous presence of activity.
   A. **Become** ourselves when we go, look and stop in cycle into our world.
   B. **Become** part of our world when we look, go and stop in cycle into **self**.
2. And a steady balance of it.
   A. Ourselves, our world and others.
   B. Stop, look and go.
   C. Feel, act and think.
   D. More!

Subject

Become is a mode of function that helps us to operate to show ourselves acceptable to ourselves, others and our world.

For all who want or need to **be** ourselves and **be** a part of our world at the same time. But that is a conflict in operation. We can only turn in one direction at-a-time. So, we can't really **be** both at the same time. Yet somehow it must **be** that we do both simultaneously. So, when we care to experience one, we should remember (and hope we don't forget) to mind another.

To overcome the logical contradiction, we may say that the **self** is a partition **between** ourselves and our world that may organize only two things: the **self** and the partition itself.

Target

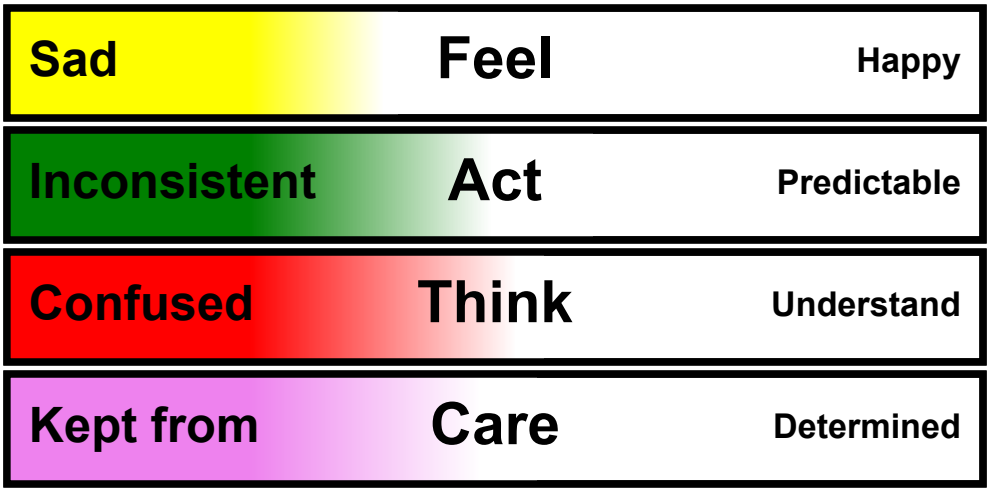
Always in full yet always half-or-double what we imagine it is.

The start, middle and end of every journey.

^Need ^Spring ^Bloom ^Skip ^Poor ~weakness~ ~gentle~ ~flower~ ~delicate~ ~fragile~ ~sick~




Figure



Annotate

1. React to evaluate our mind.
   A. Think about what we feel. Are we sad, afraid or mad? Are we (un-)happy?
   B. Think about how we act. Are we naughty? Do we loom inconsistent? Are we not predictable to our self?
   C. Look at how we think. Do we not understand one-another? Do we have confusion?
   D. Look at our mind and within our organism. Can we not care, trust or choose? Can we not heal with agency? Can we not commit to a more healthy result?
   E. Remember the feeling and result from each category and compare to similar memories.
2. When not found naturally, consider against our indicator of it and then act such that we may inspire or magnify it.
   A. Listen to a sad song about it.
   B. Say sorry to others (or cry) at any signal of change in ourselves, others or our world.

C. Trust to follow others' example of **weakness** yet do our best first and foremost to govern all strength that may tend to hurt.

> Take care to advocate to maintain safety. Irrespective of age, beware that we might appear naughty at this step. Do not increase our own emotion to express a **need**. Instead minimize or remove that power and yield from our ability to exercise it. Be prudent to reward ourselves with equal measure of trust as that of another naughty desperate soul.

D. Beg for its own sake to magnify sorrow. This works best when it is too late to undo it.

> Beg for its own sake does imply to beg without another aim or end. It would only rarely make us **sick** if we were to beg while we hold any external purpose, goal or strategy.

E. Question or oppose every idea without respect to its base, even as we consider the most simple work, logic or sense.

F. Divide each strong signal in our mind by its opposite in doubt.

G. When we **need** to overcome a present strong obstacle, we can fight or fall therefrom until we lose hope.

H. Feel strong **need** to stay in charge yet decide to depart for sake of peace.

> **On this fragile journey** as we depart in **weakness**, focus on the now without outlook and move slowly without knowledge except to consider every next step. Have vigilance to refuse and minimize every path that may tempt us or focus us toward any purpose or desire. We may hope to take a buddy who will sorrow for its own sake, who won't intend to judge or fight us in our flight, who may guide or attend to the big picture for our sake, who we may trust well enough to guide on our behalf and who will trust the inspiration for this process to work, too.
>
> Try to imagine (or take from our memories) a buddy whose reputation and source of sorrow we may trust.

Subject

Sick is a mode of function to measure our mind to detect the **need** to make adjustments quickly so that we may avoid needless suffering. **^SICK** is an acronym for **Sad, Inconsistent, Confused and Kept from care**.

This is good to learn for those who hate to remain to endure (dis-)comfort and find themselves often in that trap. That is me, and it might be you too. All of us really. It is important that we can recognize and evaluate each kind of roadblock in our life.

To the extent we try to continue while we have symptoms of **weakness**, we will start to inflict a mess of injury or immunity on ourselves and others. At first our mind will slowly or immediately magnify any **fragile** signal until we notice and change course and speed. Or eventually our mind and that of others may start to protect itself by its immunity to create, sustain or magnify all kinds of distortions. Those distortions may continue until we have sufficient strength to heal again.

For those who **need** help.

For those who help others in **need**.

For those who **need** to unsnarl and restore their body to its sense of agency and love.

For those who **need** to return their belly to its normal function and establish our rest-and-digest cycle again.

Target

Anytime or hourly.

Notice quickly anytime so we can trust to make minor adjustments promptly. And to the extent adjustments are not in our control now, that is okay too. Let **weakness** come and let it create modes and distortions in ourselves and others until we have sufficient presence of strength to choose the return process.

We should not deceive ourselves about the point of it. A **weakness** doesn't necessarily mean that our body is ill, although definitely it can feel that way. Rather, it means that we are ready to have a change or to fail with humility. Consider that **weakness** is the same as strength except that the former contains its own chance to grow, while in the latter we must seek to improve from it to fail.

Sick is not only a measure of the mind but a function of it also that works best when we can reduce it down as small as our tears; a momentary blur. Although we don't typically benefit when we seek out **weakness** or its parts, to choose to yield ourselves in **need** is a powerful tonic and indicator upon ourselves, others and our world. And we often accidentally mute or distort this benefit through a needless mode or mechanism.

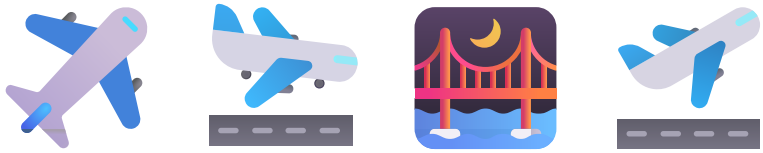
Anytime we have needless suffering, or we are under weight of any trial or of emotional-failure, find a space of **need** and take a chance to gain a better life therefrom.

Anytime we hope to operate or recover, remember to exercise our **weakness**.

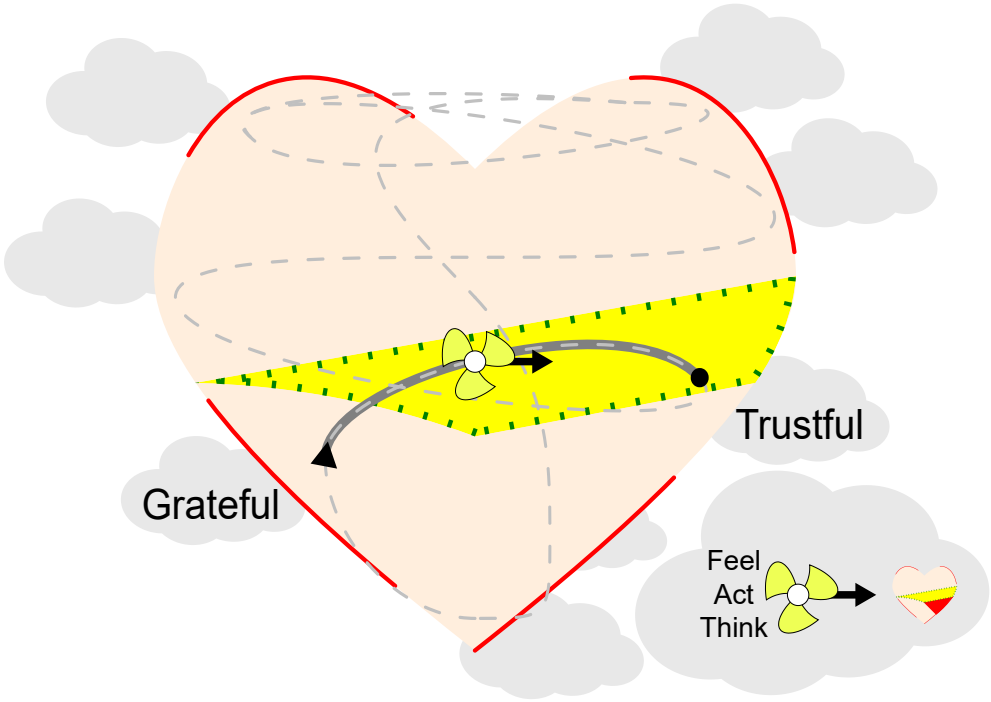
We may have had the unfortunate experience to doubt that one **weakness** in ourselves, others, or our world as though it were the problem itself. Rather, it may help us to operate for sake of a solution, even to help our participation on the largest problem. But I confess that it is evidence of a problem.

We quite naturally express it from a very young age. With practice of patience we master the kerfuffle of it in care for those of a very young age. In that light, can we really believe this concept is so complex or cruel that it should only work on behalf of those who are small or simple? As we grow into an adult it can feel cruel or opposite to our nature to believe we should operate by **weakness** but please trust it to work. Although we may choose to hide or ignore **weakness** in favor of the noise of more mistakes, it is a signal we all can understand and one where quiet compassion is sufficient to satisfy.

^Join ^Comfort ^Generally ^Trustful ~bridge~ ~connection~ ~general~ ~combination~



Figure



Annotate

1. Loom until **trustful**.
   A. Care for it.
   B. Trust it.
   C. Care again.
2. Trust with care until **trustful**.
3. Navigate in truth.
   A. Give ourselves time to connect and feel our body, mind and environment.
   B. Consider our daily-self-care.
   C. Refuse, undo or accept in alignment to how we feel.

D. Learn by practice the pattern of trust, which is to act promptly upon how we feel (apply it as a map) and then to think later in review.

Subject

Trustful is a super mode of function for it is essential to higher functions and yet we may develop it without another foundation. From this process to trust and care, knowledge is born.

For those who know how to dance and won't. That is you! And you have the talent for it; I know it!

Like gratitude, our thoughts to **join** together form a universal experience on our path. Although we want to accept the lower foundation of humility, fall or fail when they come, we don't typically benefit when we seek them out. However, we should let ourselves experience or renew these concepts regularly.

The **trustful** concept is at a very special midpoint and often may act as our start on our path. And it is at the core of a healthy mind. Imagine a time-and-place of insufficient opportunities to have trust enough to become **trustful**. We can reasonably infer that a mess will develop. That is okay! It is to protect us and we can heal once we have both the strength for it and a time-and-place for trust to grow.

We shelter our body and soul from the weather. Likewise we need to practice our strength to fortify for sake of predictable function so that we may become **trustful** in mind.

As we **join** within ourselves and, to others or our world, we move toward moderate function among ourselves, others and our world. So, we find that we have less function than its maximum, and more function than its minimum. Do you see how?

Target

Anytime.

Anytime it is missing.

Anytime we notice we feel less knowledge from it.

Anytime we feel unable to be honest.

Anytime we are grateful and have sufficient strength to try.

Here is the thing about being **trustful**. It is a state of emotion that we create. We give time to let our senses and feelings lead the way. We move our excess thoughts out of the way.

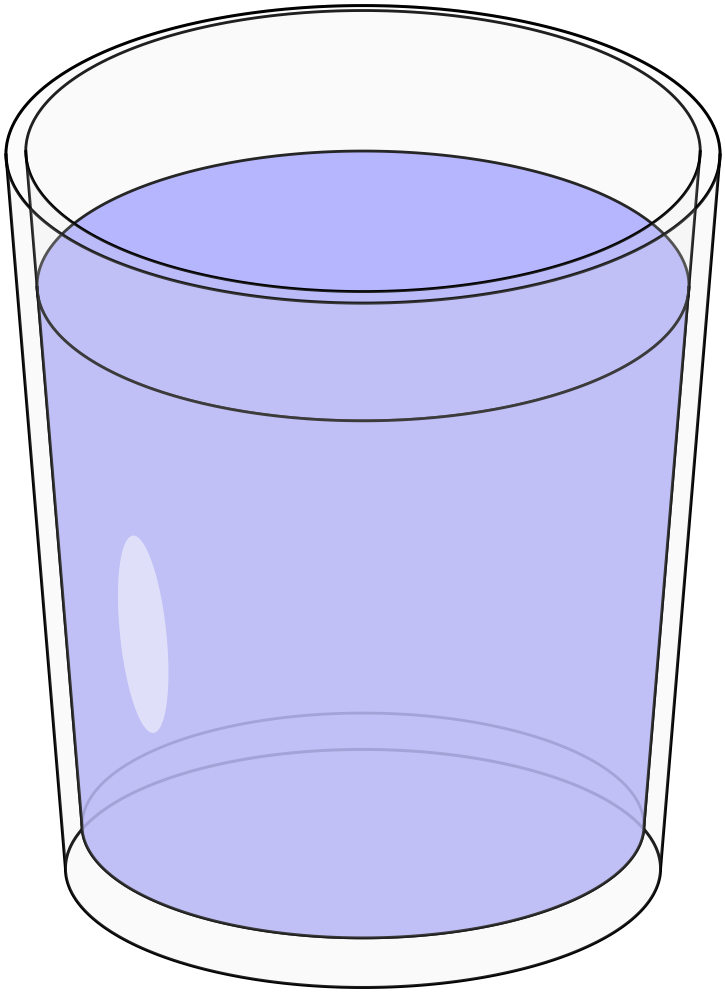
> Sometimes we can't maintain enough trust to stay **trustful**. For more about my experience, see (23.0) ^Beware of dog ↝ ^Empathy for (mis-)~trust~.

^Forgive ^Reconcile ~unsnarl~ ~forgiveness~





Figure



Annotate

1. Seek a time-and-place for our best love.
2. Feel its quiet embrace to remind us of the hurt.
3. Feel its peace to open our sense of shame or regret about how we hurt others.
4. Go to the hurt to magnify our sorrow to one-another about it at-a-time not to impose, in peace and adequately in respect such that we may hope to receive also.

5. Care to try again to return to our best love.
6. When any excess of emotion does move us to avoid this in whole or part, avoid it as such for now.
7. When we feel sick about either **forgiveness** or the hurt from which we may need to do it, first (re-)gain our strength. Next, in accord to our need for it, try to counsel about it regularly, slowly and in moderation. Maximize respect to ourselves and others in privacy to the situation.

Subject

Forgive is a super mode of function and a mode of refresh. It is a mechanism to refresh our mind for normal restore within ourselves and, to others and our world. Most especially, it is a mechanism to sustain our love.

It is restore of the mind for sake of life of the body, soul and mind, so we may follow the pattern of mind to obtain it and we also prefer to mind, help and advocate as we receive it. So, to obtain it, we intend to notice how we care in our self, community and environment, so that we may attend to it with our whole mind in its full depth.

Hmmm. Only one problem. For simple wounds, we might still be healthy so to find love again is not difficult with practice. But for deeply complex wounds, or wounds that we receive when sick, this concept may depart just like water on concrete in the hot sun. What we once did know does become just a word. And its definition does become a bunch of nonsense. Any abuse may cause many of the best concepts to become just words. Sometimes we notice this lack and can confront this depth of suffering and sometimes we don't even know the hollow in our mind which does now refuse to shine.

> Please. I need your help. I am in pain. It hurts. So. Much. Something is missing, and I don't even know why anymore. Help me to overcome this burden. I am in a dark place right now. I am alone and afraid for I no longer feel safe anywhere. I can't hope nor trust anything. Forestall me. From continuance of this hurt. Please come. I need you. We all do.

As I said, after a heavy or inescapable burden of abuse we experience a loss in our ability to **forgive**. Sometimes this is a long-term loss. I wish it were okay.

This result from abuse is normal. But can anyone tell me why abuse is normal? In depth of regret, we can accept the truth of it. However, its presence we can't except. Both we who offend and others for sake of survival may tend to suffer this loss, as though force of one mind upon another may flatten both minds in part in the way of what is perhaps its most beautiful now or in potential. Just as there is no recipe to love properly, how could we ever seriously believe a mind could receive harm thusly and still have sufficient clarity to know its path to recover? Without **forgiveness** we can't fail properly and without a fail we can't heal in full. I wish I were okay.

For those who have a love to give, **forgiveness** is the first and foremost foundation to maintain. For best results, freely win-or-lose any chance for **forgiveness** in privacy and respect to

every mind in our purview. **Forgiveness** is a concept of concepts of concepts, and I am convinced it is second only to love. It is so hard to define well. Please **forgive** my lack as I provide this information.

Target

As soon as we find or hope that we can, try. **Forgive** first and last, such as in the morning, before we start to apply ourselves, in the evening, after we end work, after we end an attempt or after we quit an application.

When we have a roadblock to **forgiveness**, try to focus on what we can accept and try to ignore it where we can't accept it. A mess may appear but remember it is our immunity at play so we may have hope. After all, you once were a little bean who did grow in a remarkable and mysterious way. It is not as though the hurt could remove or discard the instructions to grow from a bean. Yet it can feel as such and far worse. When we have felt it, it is what-it-is. Long-term. Okay? And it is okay too when we have no experience with that. And I hope many of us never experience that depth of needless suffering.

Once we have that experience to any degree, we may look and wait for a change in times of strength and trust our immunity long enough to have hope once again. Perhaps the best is still in us in wait to be born out as before. Please believe it.

When others have a roadblock to **forgiveness**, in compassion of a buddy to them we may imagine while strong what their mind once was: a beautiful meadow, a mountain of strength, a mighty river with many gentle streams that flow into it and a light to others; delightful in so so many ways. The best *is still within*. Please believe it. Act toward others as though they were the best they once were or the best they may yet be. Believe the best. Others as part of their healing may need us to see good in them with a steady conviction irrespective of all evil now found in them or around them. Once we can see it, remember to share. And please share now and give slowly, without force.

We should share only with humility and respect and anytime it is prudent and in self-control. Please dare to help one-another and to **forgive** as well as we can, even when we only cower or do so with our eyes shut and hands low. Accept a "*Free*" offer of nourishment, of necessary comfort and of a visit in gratitude of a prudent mind. Likewise, make a "*Free*" offer of our food and drink, of our home and comfort and of our support and friendship. As we apply to it, seek privacy in how we share.

Anytime with caution about the nature of the need.

When in tune to surprise.

Its best target is a change in breath of life.

As a buddy, when we notice bitter words, a sorry appearance or a lack or excess of sorrow, we may **forgive** and sorrow with one-another in a small space of trust.

Anytime in focus to **forgive** or in motivation to restore. Anytime for sake of weakness or mistakes inwardly. Anytime for sake of health or strength outwardly.

To oppose lack or excess of opposition, thirst or other symptoms.

Do so in simple respect to **forgive** although in presence of anger, fear, guilt or desire. For example, **forgiveness** doesn't disguise our anger. Yet, **forgiveness** may help ourselves or others to endure anger until we can heal from it.

Do so only when in tune to surprise, hate or happiness. For example, we don't want to **forgive** when we feel surprise in regard of one-another or our environment. Yet once we restore harmony, we may **forgive** freely as a mechanism to alleviate the emotion. We disguise or unmask next steps when we **forgive** without caution or we **unsnarl** irrespective of what we feel. That is okay! We can overcome to do better.

"*Free*," which is to say that our schedule can permit it. When prudent, minimum cost is also nice.

Our body or mind may tell us of repressed pain from abuse as we approach our best love. It is quite a terrible surprise for it can feel as strong as the original abuse at the very moment that we anticipate more love. So we may feel that love itself is the problem and no love can remain. I kind of think maybe that is where we've been this whole time, only now we begin to gain clarity to see it: the terror of that hollow within ourselves. Give love a space to show us the way. Slowly.

I know these steps for **forgiveness** are just perfect, yet still I ask myself, isn't it too much for me to bear? I confess that it is always too much yet never enough when I am deeply hurt. You too? Rather for brevity we may try or test any insight to follow. We may imagine to test each as a chance to **unsnarl** in one step.

- Repair it. Mend and make amends.
- Give it. Sustain more love for one-another.
- Discern it. Love's quiet may quiet the hurt once it shows us where we were hurt.
- Care for it. Love's peace may make peace to others once we see how it hurt them.
- Prepare to do it later. Hold anger properly for its capacity to perfect our portion of truth.
- Commit to see it through now. Face our fear to overcome it so that we may hold a simple return to peace.

> See now. Didn't I tell you distortions are very good for us?! Maybe some of our biggest distortions are true and yet more wonderful or dreadful than we could ever tell.

^Cooperate to ^Increase our capacity to ^Act

When we cooperate, it may engage so many parts of our mind with others and our world, that even a simple exercise of its modes helps us to have strength and improve.

Each concept or mode is like a workout. Sometimes one step of a mode may function like a whole workout. We don't always engage in exercise but we choose to apply a workout in repeat regularly and then see how we grow from it.

I feel so lame at the gym when I don't have a workout to follow. So I am glad that I had the benefit of inspiration or intuition to find a trainer or two who would help me to practice, mark or gather each workout routine as I progress.

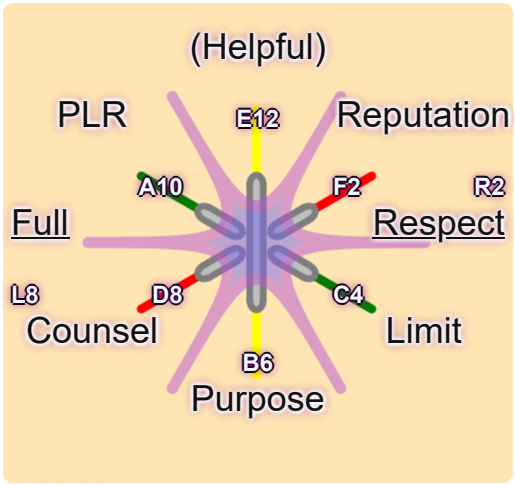
We may have a talent for some of these workouts while for others we may need to research and study or find a trainer and train rigorously for it. Our own unique methods to exercise are okay! We can use our intuition and outlook within ourselves to find what is best for us individually.

Once we practice these or other sufficient workouts to heal, who can say what our extra strength can do? Let us find out!

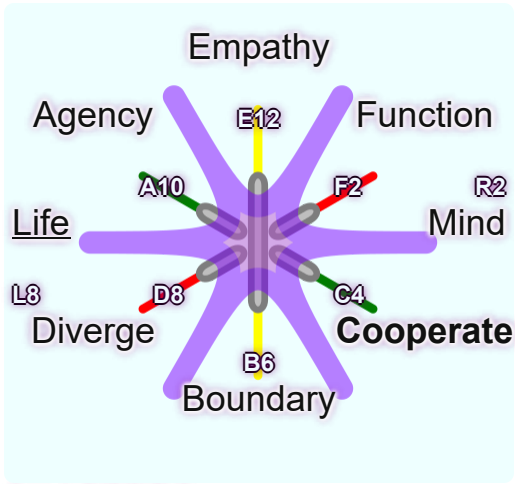
The modes of cooperate include purpose, law, reputation, foundation, counsel, full and respect.

Lenses

Modes of Cooperate



Principal Chapters

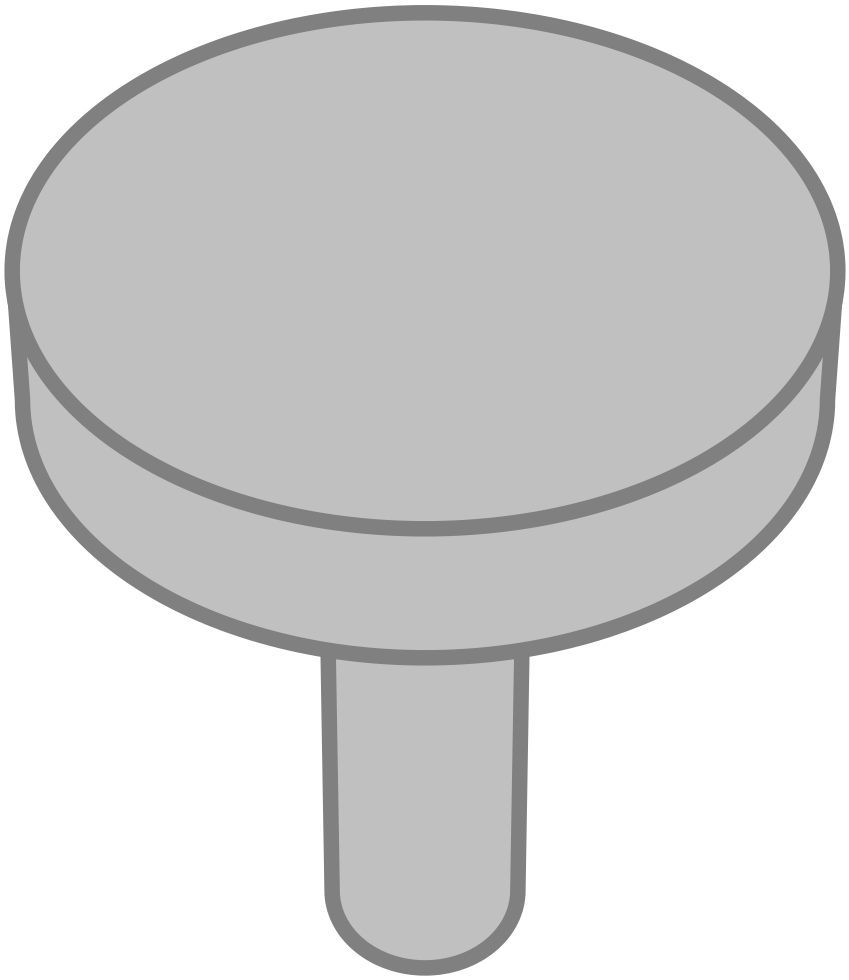


(principal)

^Build ~reputation~



Figure



Annotate

1. Help ourselves and others to know when to think about it.
2. Choose how to act the part and do it regularly.
3. Trust how we make one-another feel about it.
4. Care to match how we think to the part we play and commit to it.
5. Remember it yet don't obsess over it.

6. Maximize respect for it.

Subject

Build is a mode of cooperate that helps us to understand and hold interest in one-another better. We can never hold complexity in full. But we should try to have an edible self for ourselves and others to consume and digest: of who we are. Let us keep the appearance of tact intact in how we act.

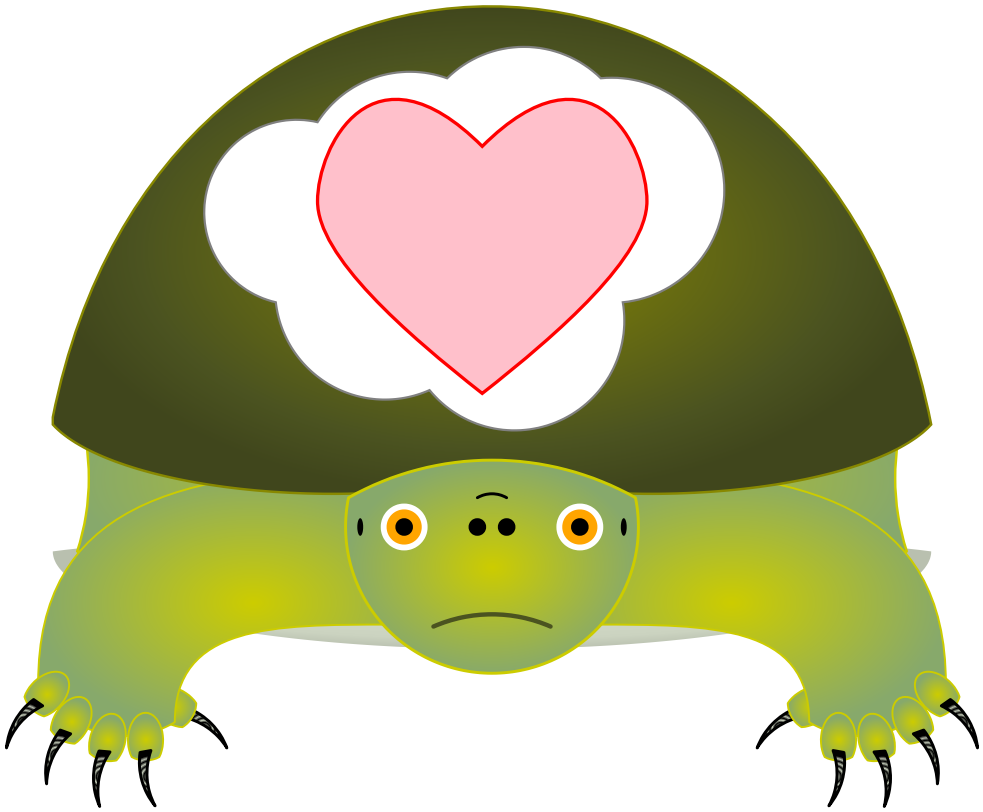
Target

Anytime we tend to cower or otherwise get lost in the group, try to improve our **reputation** from within to the skin.

^Why ^Anticipate ~purpose~ ~anticipation~




Figure



Annotate

1. Help ourselves and others to know what to feel about it.
   - A. Desire our betterment.
   - B. Encourage diversity of function in harmony.
   - C. Hate any challenge to our independence.
   - D. Shame at a lack of cooperation or laugh at an excess of it.
   - E. Fear an attack against our agency within it.
   - F. Anger until we have a sober boundary for it.

2. Go from **purpose** to **purpose** in its season: from its metaphor or its model to its tangible truth.
3. Fix and mark it.

Subject

Purpose is a mode of cooperate that helps us to find direction in our life. Perhaps the **purpose** of **why** (giggle) is to help us to feel better together or individually. When we start with what might be our own best **why**, we can really improve upon it as we grow together or individually. Once we have it, we may continue to provide it and adjust it slowly.

Target

Anytime we feel sad or otherwise distraught in our emotion.

If it does matter to us and it is good for us now then we already know **why** adequately, so we wouldn't need to explore it again. Still, it is prudent to speak or write about it so that we may heal ourselves or help others.

It is good to know when to break or engage ourselves elsewhere for a while. I do not say that we should take a break from our **purpose** but only that we should notice when it is enough at each attempt or in total.

Do so with care anytime we or others listen or connect, respectively.

Anytime it doesn't matter to us now, we should still explore slowly to see **why** it may matter to others.

^Limit ~law~ ~limitations~



Figure

We ourselves and others

in care to avoid a perfect mess,

in hope to heal in betterment of self,

in goal to our refinement with our world,

in reward of every mind with more love and

in respect of all who try and fail properly

LIMIT ourselves to two of the best cookies

(in half-or-double measure) except when they are

warm and fresh; then we refresh without limit.

We remember our fat mind works well.

So against temptation for more cookies we choose

poise or receive chastisement in lack of it.

Annotate

1. Help ourselves and others to know how to act about it.
2. Figure out the way fast.
3. Explore the current foundation.
4. Explore how to minimize every good and evil consequence of it.
5. Try to mark the way to protect and shelter one-another without conflict.

A. Support its purpose, reputation and community.

B. Avoid conflict with itself and any other foundation in relation to it.

Subject

Law is a mode of cooperate that helps us to encourage the mutual benefit of poise between one-another.

For those who live in a deterministic or nondeterministic universe, **law** is inevitable or necessary, respectively. Our universe has **law** so also each foundation within it should be compatible with that **law** and any mind or foundation in relation to it.

Target

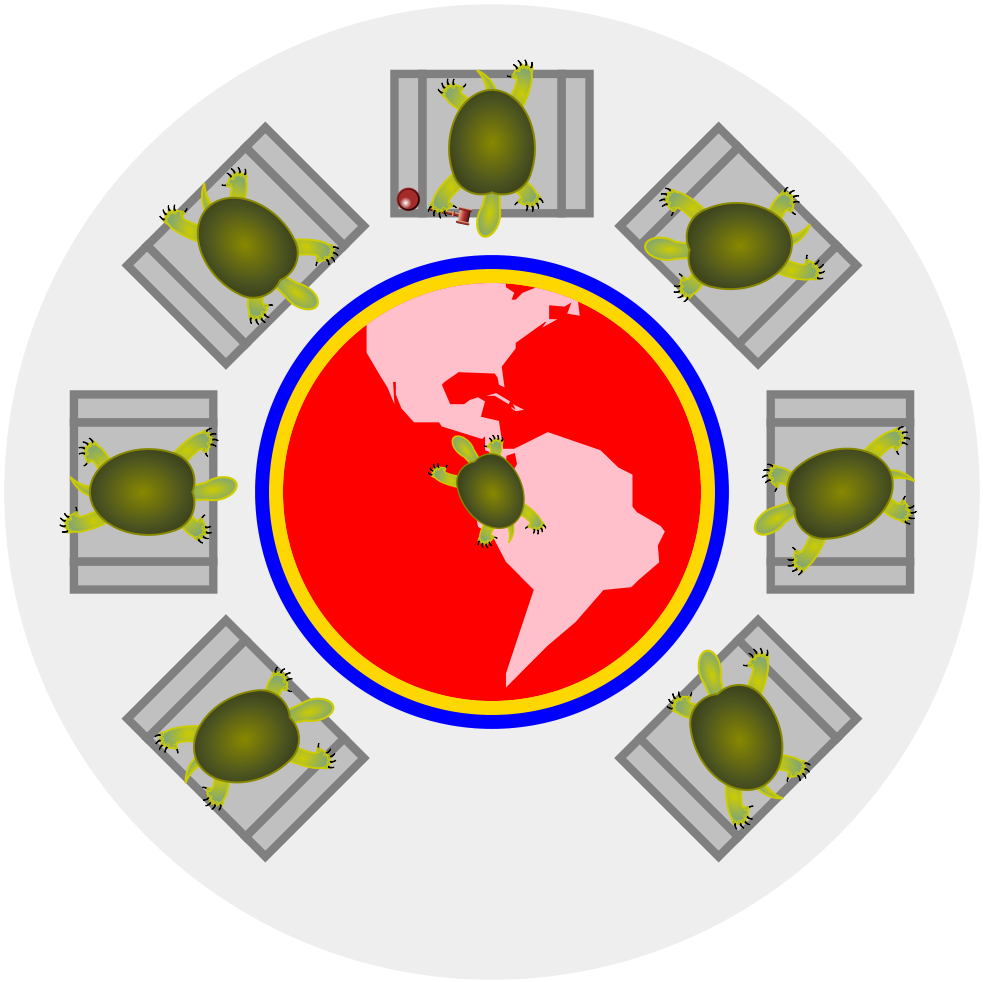
Anytime we want to support a purpose or reputation for any family or any mind.

Use care when we connect it to any mode of change. Anytime we want to moderate force or control among ourselves or our foundation, we can choose to be more direct to teach one-another how we should act.

^Study ^Counsel ^Review ^Participate ^Among ~religious~ ~together~ ~research~ ~participation~ ~deduplication~




Figure



Annotate

1. Act in anticipation to follow each step of it.
    A. Create an agenda.

B. Hold respect for family, one-another, ourselves, others and most especially all who **participate**.

2. Inspire to organize others to join or attend more often.
   A. Let each consent and then choose how to **participate** in it.
   B. Share an agenda.
3. In privacy, we ask ourselves to explore (such as by concept) our parts in it individually, and to magnify our personal view of the whole of it.
4. Refuse to share in full now so that sufficient strength is available for it.
5. Schedule a time-and-place first to speak or connect in respect and then trust the results.

Subject

Counsel is a mode of cooperate where we act to try to anticipate and then try to explore with others. Choose to refuse to **participate** in (dis-)respectful **counsel**.

It will magnify distortions and will limit results when it is not done in respect. Chastise (dis-)respectful behavior or end **counsel** so that we may avoid a needless mess of distortions from it. But we may choose to respect **counsel** and trust the result inasmuch as we all persist to give respect to every mind that we may affect by it.

Our wrestle in privacy to provide knowledge from our mind may yield the most fruit now for it may show where we need to explore. It may give us momentum for what we already can do for ourselves. That said, we don't want to prepare too much for it and thereby take from others their chance to help by **counsel**.

> Why do I put "**religious**" as a name here? Generally, I call it **religious** as a way to say that a habit has a common source. As we **study** or **counsel**, it may tend to create a community that may follow a **religious** pattern. At first it may come irrespective of any particular organization or belief structure yet such structure may result from it in fact. We may organize a fan club **among** those who view or enjoy *The Book of MESH* yet the start of it usually is that we hold a common interest or topic and we want to share from our **study** of it. For more **religious** discussion, see (22.0) On the ~road~ to ^Inspire ↝ ^Repentance is a ~miracle~ to ^Save your ~soul~ from ~sin~.

Target

Anytime we have a hard problem.

Anytime we want to try to gather with others who may commit to help, who may have a talent in match to our own or who have knowledge beyond our own necessary to the task.

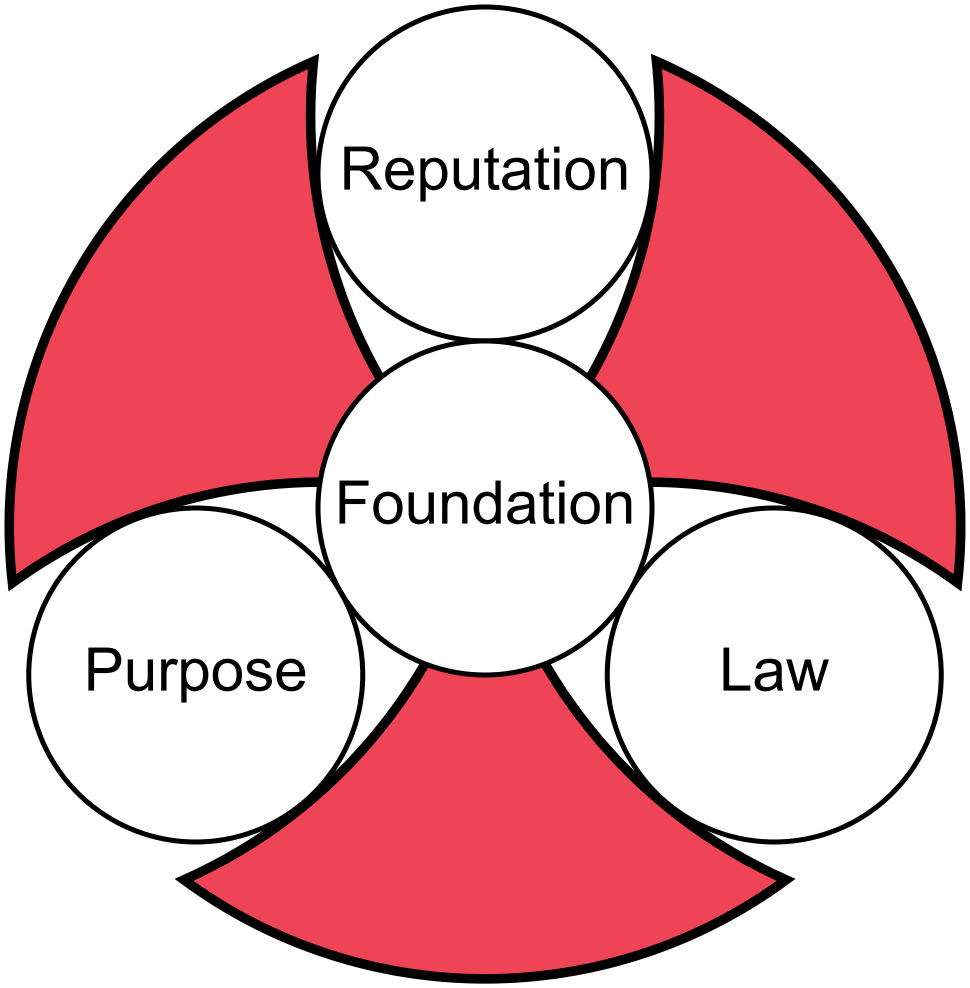
Anytime our actions are close enough to relate to a foundation of our family or to that of others.

Always know when next to do it because we need it regularly.

^Super ^Source ^Support ~PLR~
~Base~ ~Foundation~



Figure



Annotate

1. Help ourselves and others to know why to mind it.
   A. Surprise at lack or excess of life to organize our future.
   B. Sorrow at lack or excess of restore to forgive our past.
2. Help to establish harmony within ourselves, family and one-another.
3. Trust to be honest.

A. Become prudent to share how it may mess or MESH ourselves, others and our world.

B. Magnify or hide talent within ourselves and its organization.

C. Hide or magnify talent to others who war against it.

4. Tune our mind and purpose to govern it.
   A. The **PLR** and each mind in participation with it should work together.
   B. Avoid a lack or excess of weakness or strength from within.

Subject

Base is a mode of cooperate that helps us to act together or individually with motivation to its purpose, law and reputation. We can start with what is in our power, ability or control.

For those who are ready to help one-another to live.

Target

Consider annual adjustments for any context.

Anytime to restore ourselves, others and our world.

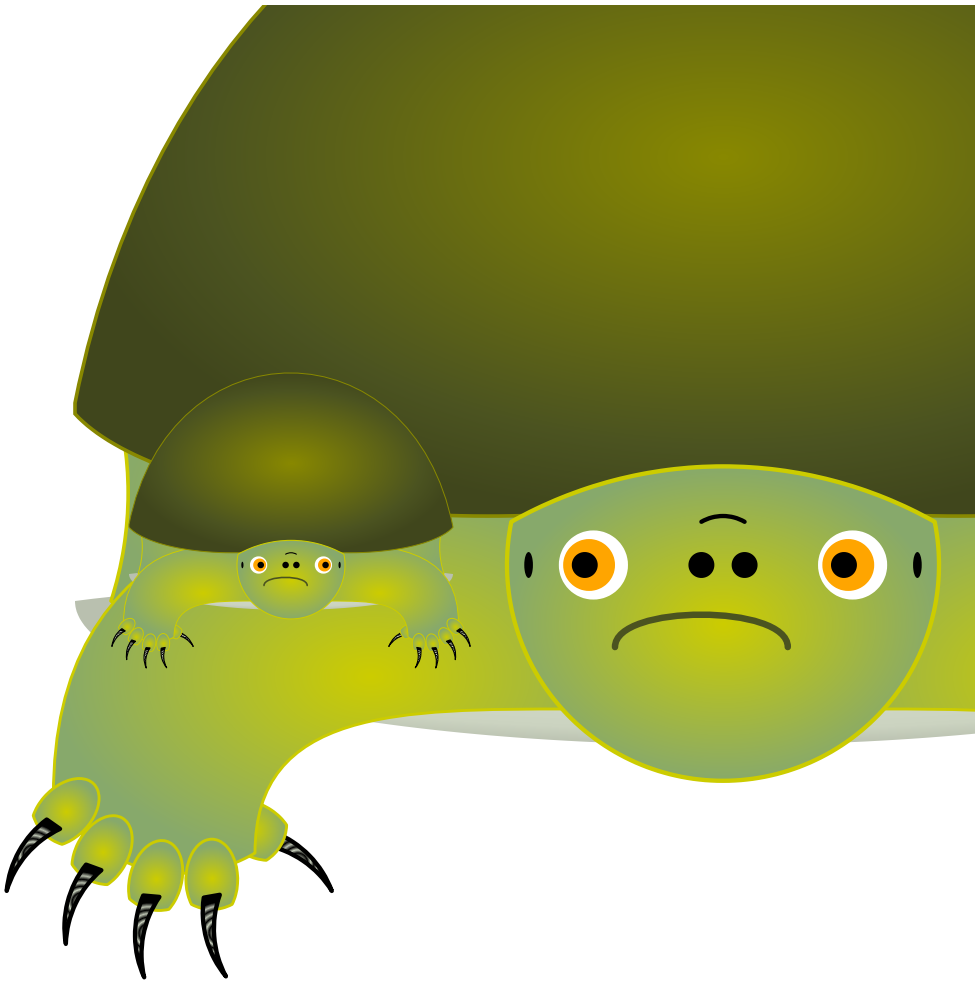
Anytime we need to build a relation in respect that is successful to respect the immunity, health or strength of every mind.

^**PLR** is an acronym for **Purpose, Law and Reputation**. To avoid cooperation by force, we want to mind each of its parts and prefer to care to keep each part open to those who cooperate thereby.

^Respect ^Dual ^Mutual
~respectful~ ~duality~
~dichotomous~



Figure



Annotate

1. Reach balance of function as a family. Especially see our PLR. Seek balance among this partition of agency:
   A. Our ability to trust, to choose and to care.
   B. Others' ability to trust, to choose and to mind.

C. Our subconscious mind.

> **How to refine balance:** Avoid any force that may tend to cause a divide or chaos.

2. Trust the foundation of all who may participate in it.
3. Choose to maintain privacy yet stay honest.
4. Follow these steps for ourselves to improve it. Inspire or magnify these actions to all of our associations.
   A. Explore generosity and how to show love.
   B. Explore proper time-and-place.
   C. Loom upon consent, cooperation and friendship with one-another.
      i. Care to **respect** property, compatibility and individuality.
      ii. Trust each spirit individually and each group together.
      iii. Choose individually and together with **respect**.

Subject

Respect is a super mode of cooperate that may offer our mind a place at the table in diversity. **Respect** is a concept that must distinguish and hold itself so it is very powerful yet subject to distortion. We consider consequence upon ourselves and others, within ourselves and others and, most especially upon any open foundation in relation to one-another.

Target

Anytime or daily.

Anytime to build trust.

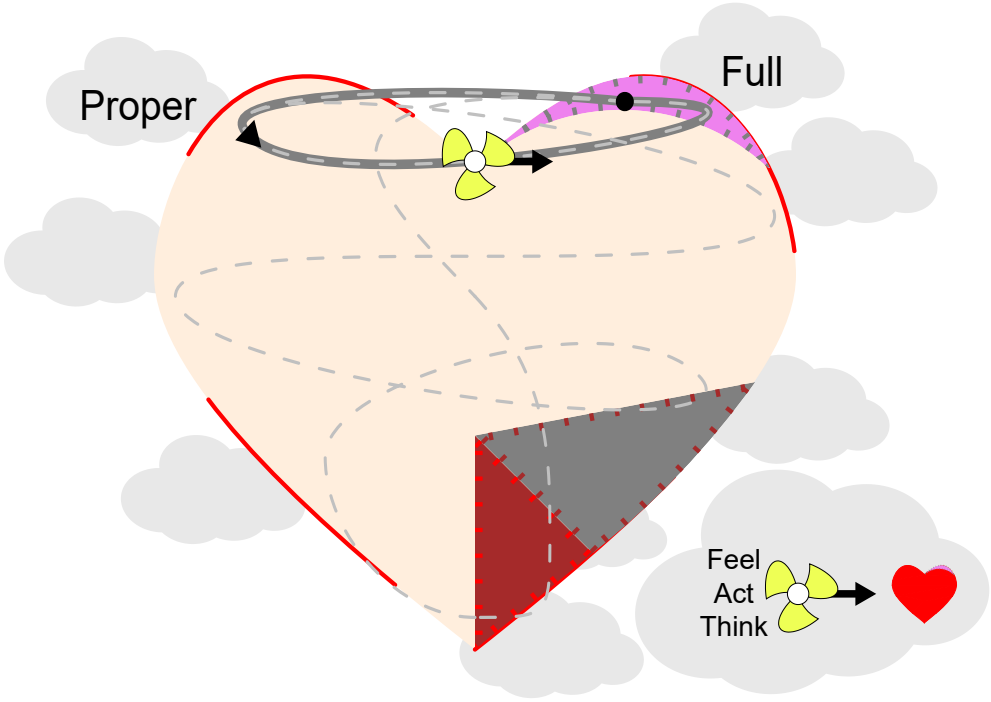
Anytime to offer ourselves and others better choice amidst diversity.

Anytime we find strength, magnify **respect** for others, and for weakness.

^Ample ^Satisfy ^Indulge ^Abundantly ~abundance~ ~satiety~ ~fullness~ ~full~ ~excess~



Figure



Annotate

1. Loom until **full**.
   A. Care about what we feel is good.
   B. Care about it.
   C. Trust it so that we may act in truth.
   D. Care for it again so that we may think as a family and with love.
2. Once **full**, try to loom in return to self-control.
   A. Love it.
   B. Choose it.

C. Care about it.

3. For best results, decide to repeat in **full** responsibility to our lack or **excess** of thirst.
   A. Half-or-double daily-self-care with outlook.
   B. Attend to perfect our lens about it.
   C. Hold harmony and focus in all of our motivation.
   D. Stay sober to hydrate our body and exercise our mind.
   E. Speak and connect with clarity to inform and give purpose.
4. Once in **fullness**, we fall hard when we refuse to listen, see or fail properly.
   A. Remember to fail when sick so we don't fall needlessly.
   B. Remember that after we fall hard, we might be fragile. We might sometimes be more sick. So, we still need to fail but we can enjoy that as we increase in weakness our motivation to grow may gain strength.
   C. Trust that humility whether due to a fall or a fail is a chance to start again.

Subject

Full is a super mode of cooperate for it is at the peak of our capacity for more healthy function. In any part of our life, we have a better chance to feel **full** once we achieve poise.

For those who dance and want to keep dancing until it is enough. That is you! I know it, because, wow, the way you move is just terrible! But I am glad that you are happy to do so anyway.

We have clothes for our body. Likewise we need to practice our strength to cooperate with grace so that we may **satisfy** our mind.

As we **satisfy** ourselves, others and our world, we move toward moderate cooperation among ourselves, others and our world. So, we find that we have less cooperation than its maximum, and more cooperation than its minimum. Do you see how?

Target

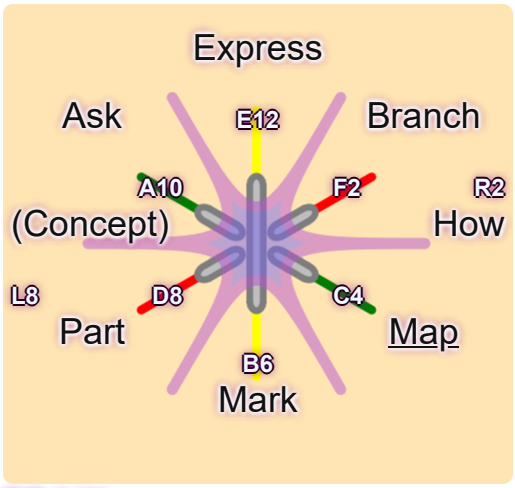
Anytime we have self-control and have sufficient strength to try.

Modes of ^Write

The modes of write help us to transform the information or structure that is in our mind into a form of communication in our world. These modes are universal and necessary to help us to think and cooperate better. These modes of information include map, write, partition, table, how, tree and recognize. Some concepts improve our communication with such exemplary application to a large diversity of subject(s) and target(s) so these modes are here for a taste of that!

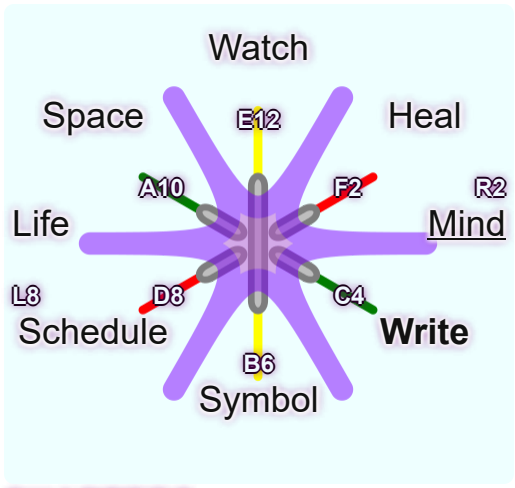
Lenses

Modes of Write



TRAIN

Vehicle Chapters



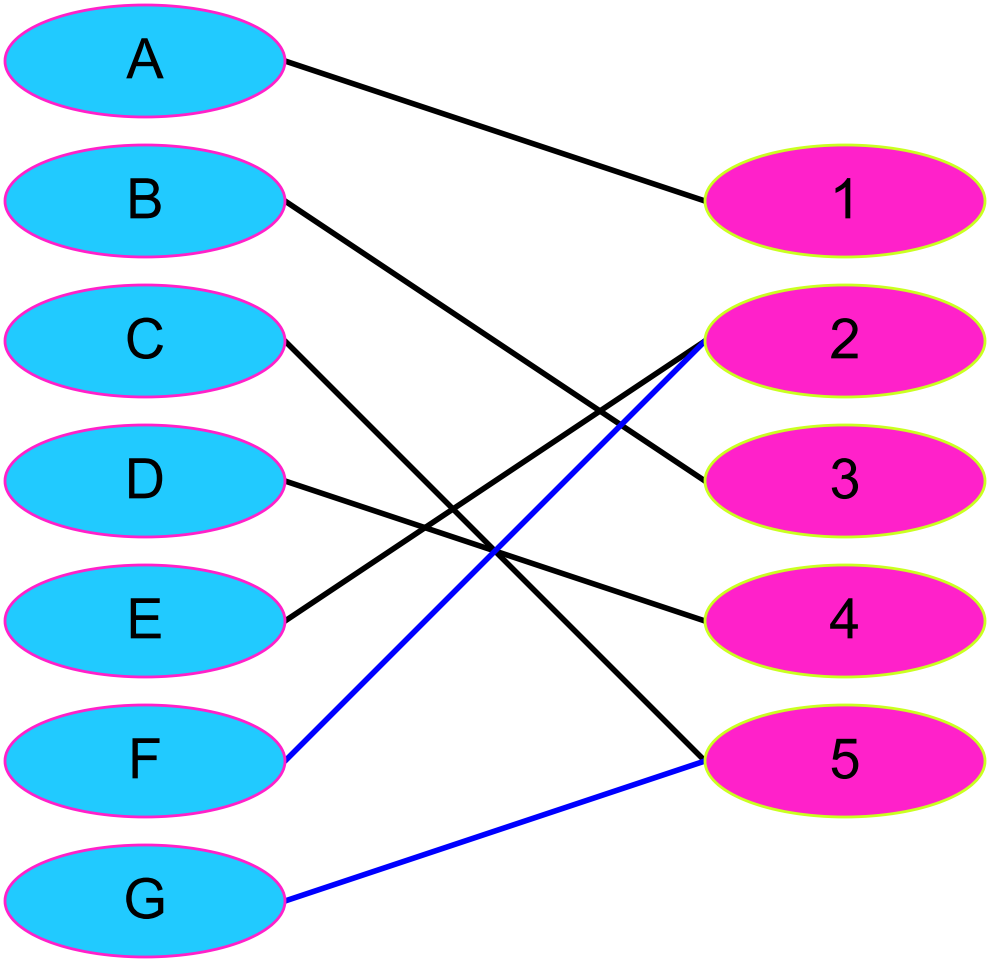
CHAPTERS

(vehicle)

^Guide ^Direct ^Point ^Annoy ^Navigate ^Flow ^Relate ^Middle ~modulation~ ~respectively~ ~direction~ ~nervous~ ~map~ ~medium~ ~relation~ ~midpoint~ ~relationship~



Figure



Annotate

1. Form two lists and mark each connection.

A. A list of FROM (to give) on the left.

B. A list of TO (to receive) on the right.

C. Add a COLOR (name or reputation) for each connection in accord to our need for it.

2. Prefer DRY-KISS and turtles as we create it.

Subject

Map is a super mode of write that helps us to express a pattern in our mind. A **map** may clarify the truth in it.

The two lists may have a parallel structure between one-another. Or else once we create the **map**, it may help us to notice, show and gather its parallel parts in combination.

From agency or boundary, and in emotion of shame or disgust, we may **map** to grow to cooperate or diverge in its variety.

Target

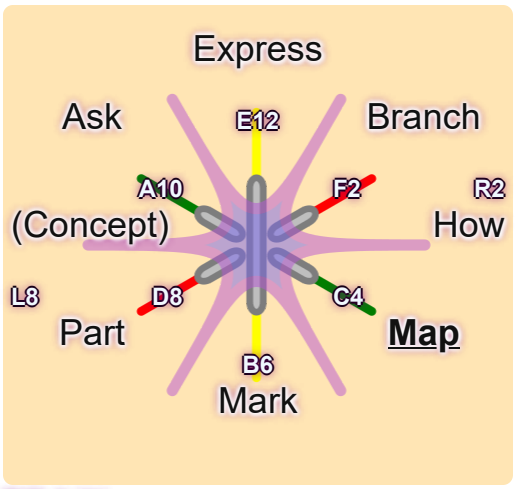
Anytime to sustain our duality to feel; either to feel **Simple empathy** or to feel **Chaotic boundary**.

Our agency and function also feel simple. Our independence and cooperation also feel chaotic.

Anytime to explore data in poise of our world.

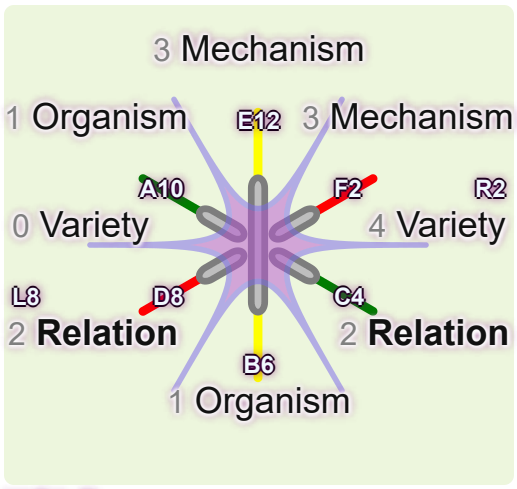
Lenses to Point

Modes of Write



TRAIN

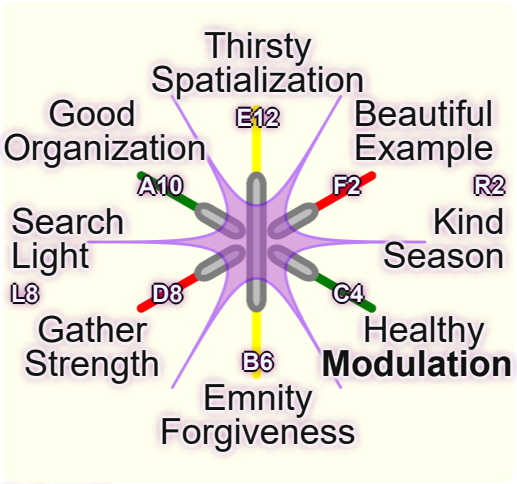
Emotion Stability



HOLD

(lens)

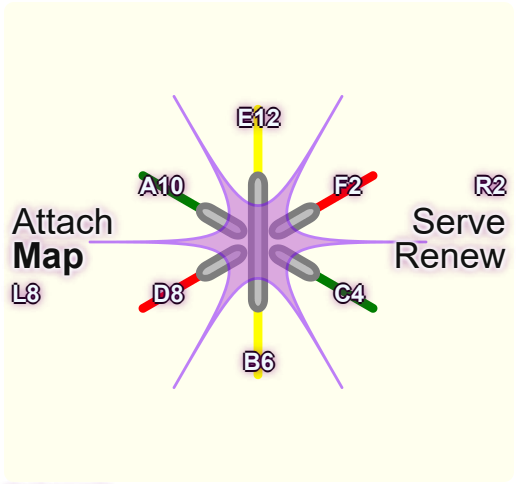
Powerhouse (4/4) of World



POINT

(beautiful, life)

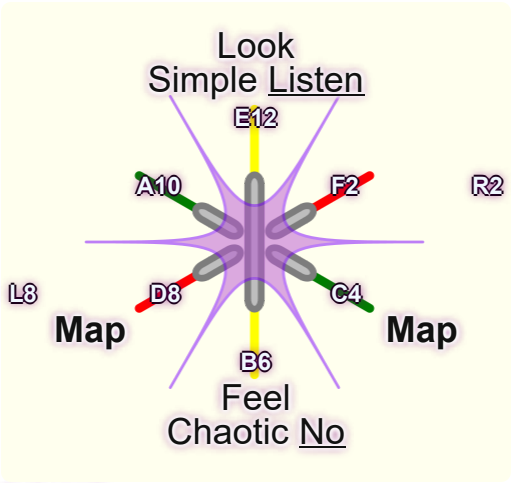
Duality (4/7) of Mind



POINT

(strong, season)

Duality (5/7) of Feeling



POINT

(feeling, **relation**)

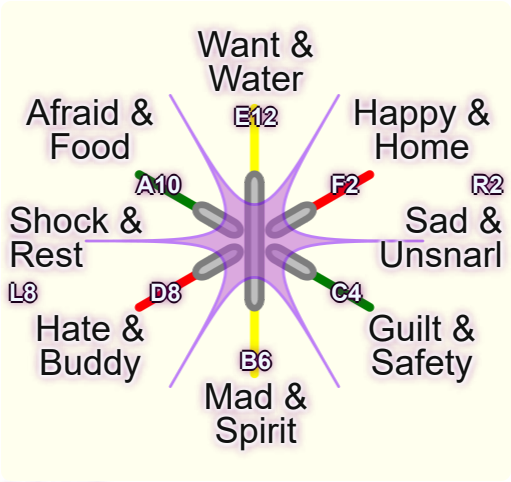
Emotion Principal Map



POINT

(unmask, lens, principal)

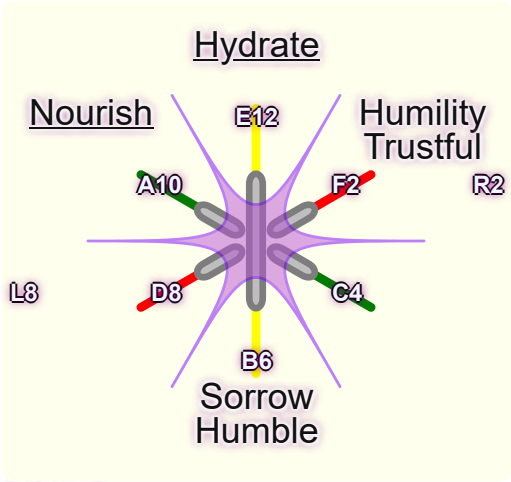
Emotion Signal Map



POINT

(unmask, lens, signal)

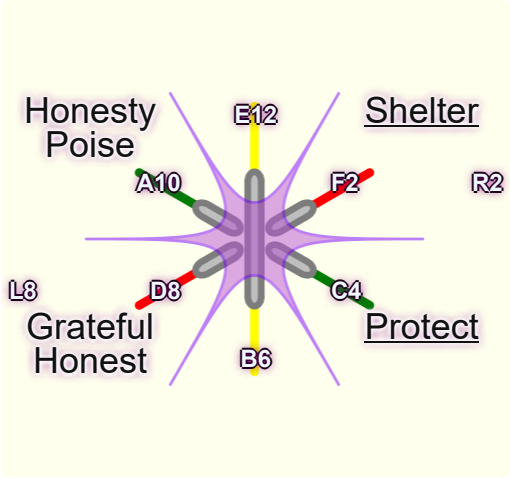
Path to Refresh (1/4)



POINT

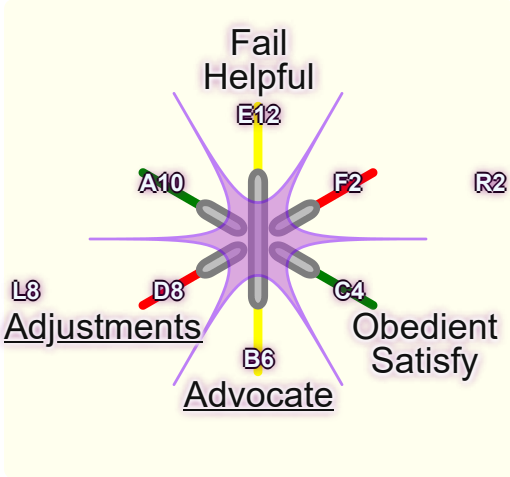
(move, daily-self-care)

Path to Refresh (2/4)



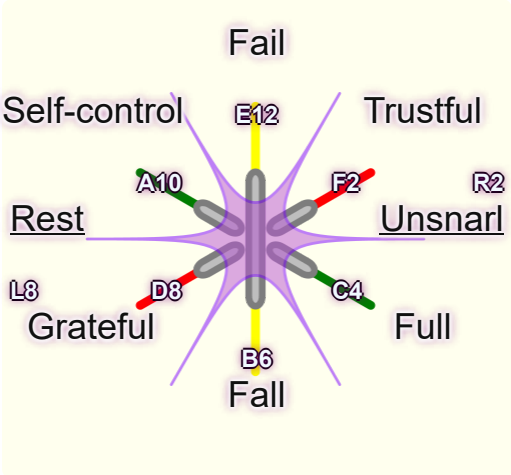
POINT
(path, daily-self-care)

Path to Refresh (3/4)



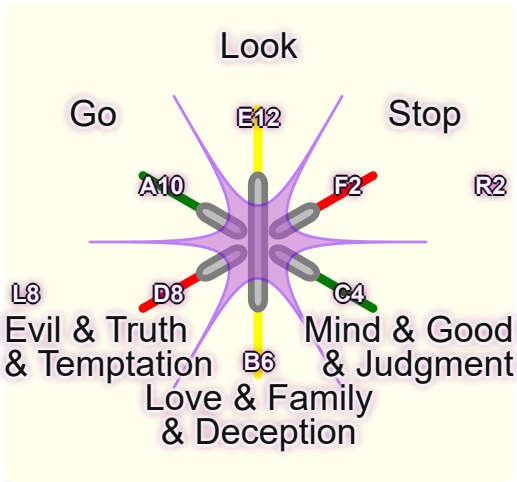
POINT
(dance, daily-self-care)

Path to Refresh (4/4)



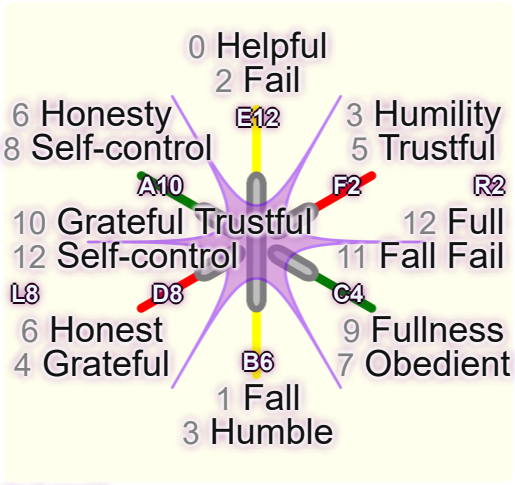
POINT
(journey, daily-self-care)

Powerhouse (1/4) of Humility



POINT
(beautiful, love, peace)

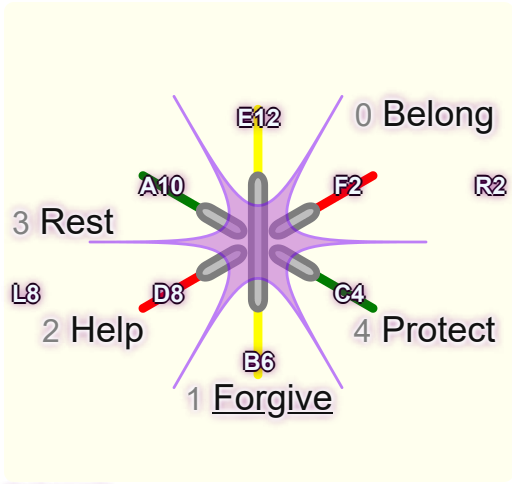
Powerhouse (2/4) of Self



POINT

(beautiful, self)

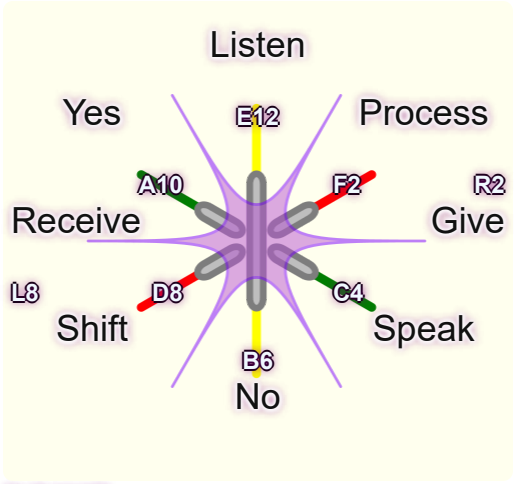
Powerhouse (3/4) of Buddy



POINT

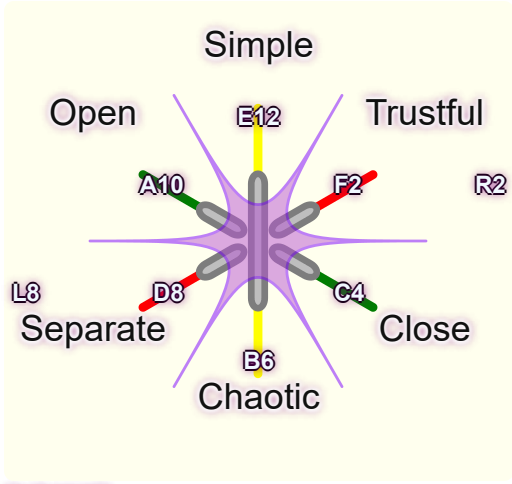
(beautiful, buddy)

Principal Idealization



POINT

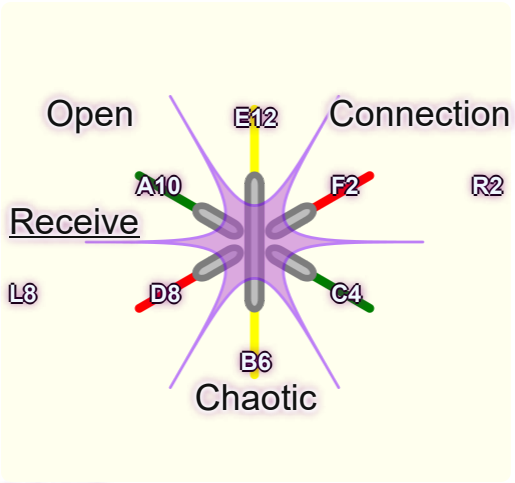
Duality (1/7) Lens Map



POINT

(duality, opposition)

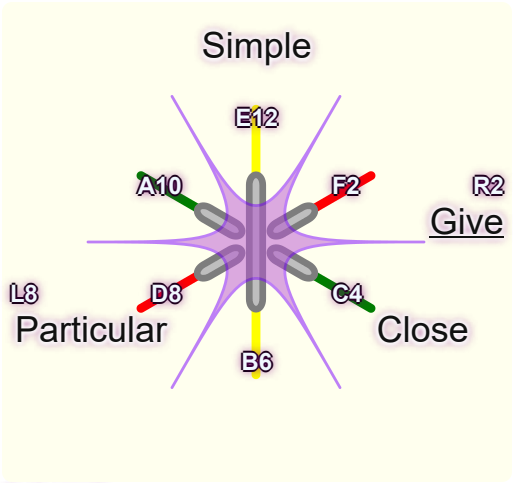
Duality (2/7) of Mind



POINT

(season)

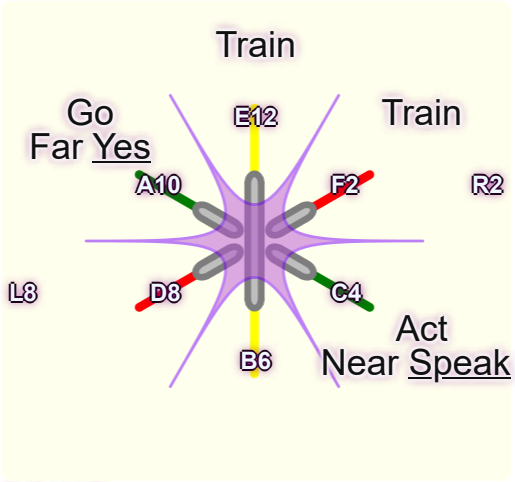
Duality (3/7) of Mind



POINT

(season)

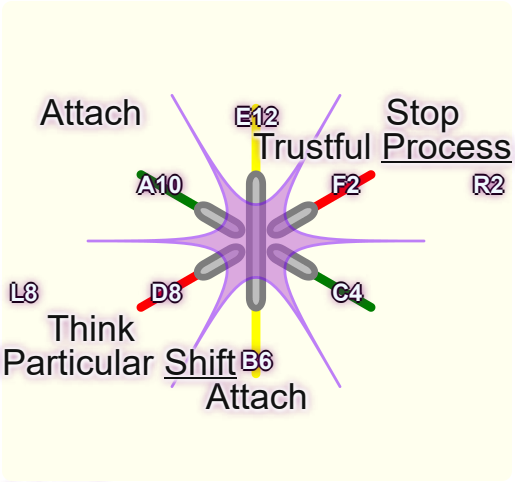
Duality (6/7) of Action



POINT

(action, serve)

Duality (7/7) of Thought



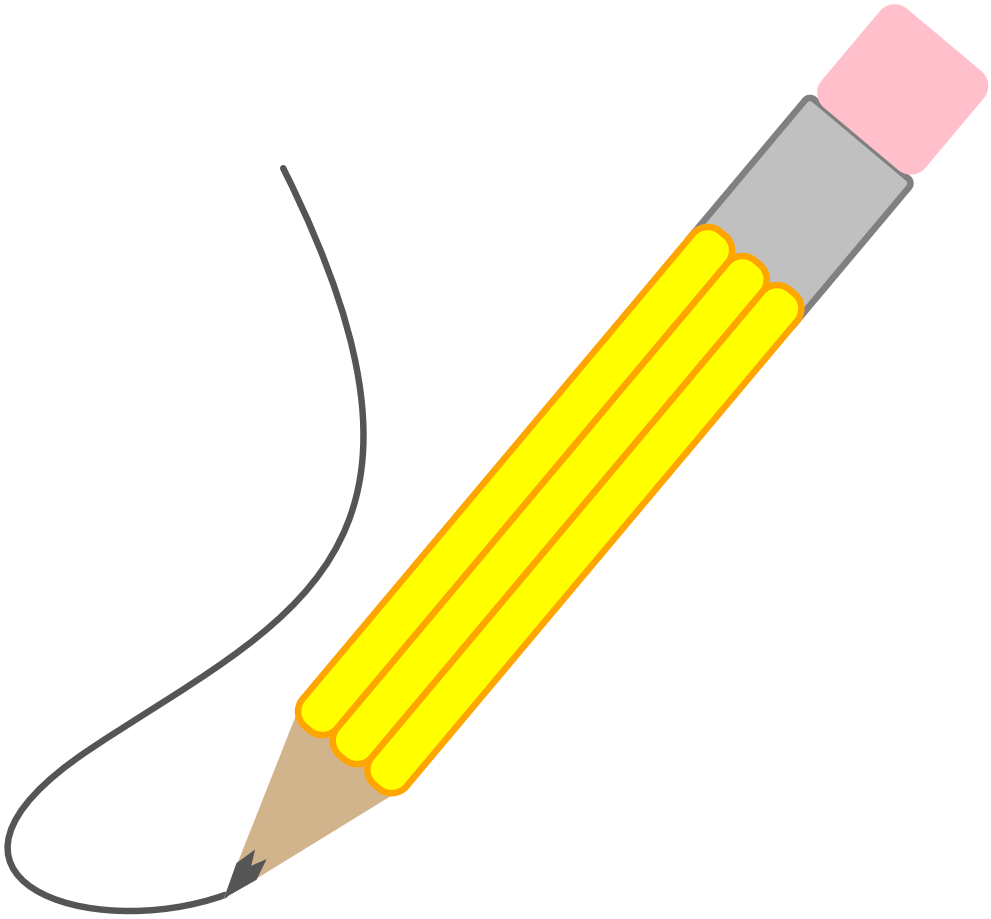
POINT

(thought, organism)

^Mark ^Write ^Describe ^Inform ^Form ~note~ ~informal~ ~journal~ ~information~ ~formal~



Figure



Annotate

1. Choose an open simple mechanism to record it. Trust and care first to prepare it.
2. Consider **formal** communication or organization of either ideas or important details as a concept collection.
   A. Add a time and date first or create a **journal** of updates.
   B. Gather a summary and material details.

C. Add a title when its purpose does appear.

D. Choose and care to **write formal** work.

E. Imagine or aim to tell someone else (our future self, a buddy or posterity).

F. Separate it from **informal** notes.

G. Search for time-and-place to gather and **write** it.

3. Consider **informal** work, **informal** communication or temporary lists as a reminder.
   A. Separate it from **formal** notes.
   B. Leave it where we need it.
   C. Trust and care to **write** it in any way that we feel is right.
4. Review regularly.

Subject

Mark is a mode of **write** to gather our thoughts quickly as we avoid an excess of distraction. This is for everyone! We can make a habit to **journal**.

To separate **informal** work from **formal** work in the same **journal**, we can feel the nature of what we are about to **write** first and then choose to separate it. For example, we may put **informal** work on the left (back) side of a page and proper communication on the right (front or dominant) side of a page.

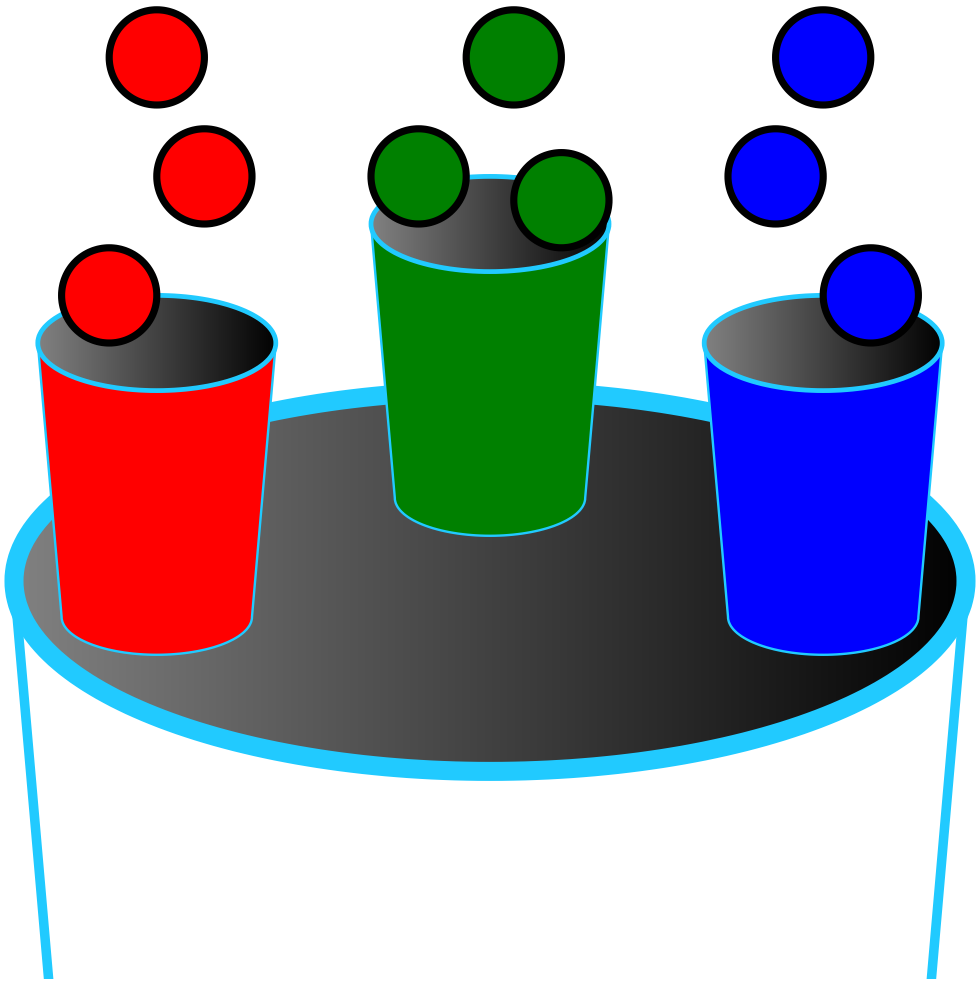
Target

Anytime we need time to explore complexity or as an aid to share or remember.

^Separate ^Part ^Specific
~partition~ ~parts~
~particular~ ~partially~



Figure



Annotate

1. Choose a range of items: a list of concepts, ideas or impressions of our world.
2. Divide to map its items into groups.
   A. The items of a group join together to create that **part** of the **partition**.

B. Each group is one **part** that may hold an item to lead the **part**. Or it may join itself to become a last item of itself.

C. All the **parts** join together to create the whole **partition**.

D. The whole thing is a **partition** that may hold one **part** to lead the **partition**. Or it may join itself to become a last **part** of itself.

3. Example partitions of concepts are to follow.
   A. Mind: feel, act, think and mind
   B. Agency: trust, choose, care and loom
   C. *Health: MESH, mess, fail, try, strong, sick, …
   D. Rhythm: slow, now, later, schedule, break, imagine and sleep
   E. *Complexity: how, fast, express, table, **partition**, …
   F. Tangibility: who, what, when, where, why, how, name, figure, ask and concept
   G. *The Book of MESH* and its organization of chapters, concepts and lenses

> See the (20.0) Modes of ^Life for a summary or (21.7) ^Preference's ~subject~ for more detail. See also the full metonym list in (24.0) Index of metonyms.

   H. Any other projection or view of our mind or truth, such as emotion, sense, …

> *Some partitions have significant overlap between elements. They are more of a mess yet may satisfy some purpose.

Subject

Partition is a mode of write that helps us to **separate** each item in a domain into its category of function. We may create it as we gather a group of items that complement one-another. We may find it as we care to divide a group into categories or one item into **parts**. We may flex it as we gather a virtual majority of discrete cases within some range.

For a topic that is like turtles, it may help (in relation to our purpose) to include the whole group or **partition** as a final item of itself. Likewise we may identify a **part** as a symbol of the whole **partition**.

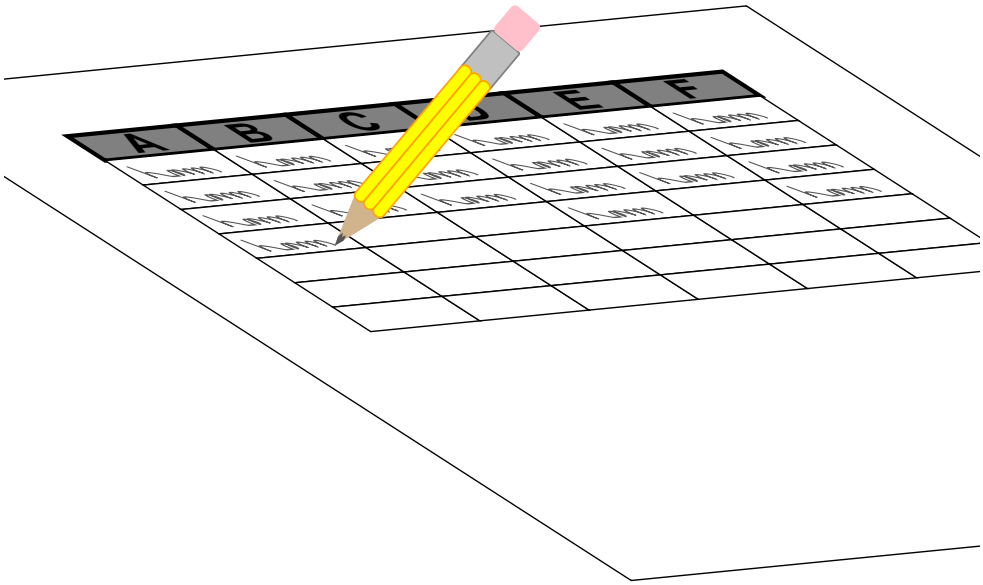
Target

Anytime we need to evaluate or change an (im-)balance of mind, consider it and its **parts** as a **partition**.

^Ask ^Collect ^Gather ^Please ^Beg ~question~ ~collection~ ~table~ ~answer~ ~demands~



Figure



Annotate

1. Choose a range: a list of concepts, ideas or impressions of our world.
2. Name-or-express a worksheet.
   A. Write a list of questions which we may apply to each item in the range.
   B. Minimize key questions to make each worksheet unique. For example, a key pair or 3-tuple of (name, time-and-place) might work.
   C. Moderate to **gather** other data properly in mutual interest to give or scan.
3. For each item in the range, find space to focus to complete one worksheet.
   A. **Ask** each **question** in regard to our focus.
   B. Provide an honest **answer**.
   C. **Answer** key questions first.
4. Organize the answers of several worksheets into a **table**.

A. A header row that may hold a name for each **question**.

B. Name each **question** to identify a column in the **table**.

C. One column of the **table** for each **question**.

D. One row of the **table** for each item in the range.

E. One cell of the **table** for each **answer**.

F. **Answer** in regard to the row (item in the range) and column (**question**).

Subject

Table is a mode of write that helps us to **gather** answers for sake to organize data. It is an inevitable process to organize data into tables. It helps us to tackle a large or distributed problem briefly. In computer science, we call a **collection** of tables a database. A database is a general ordinary form of data organization.

When we think to add a column, we should consider whether we should **ask** that **question** about every item in the range where we **gather**. And we should consider a way to do it that doesn't encourage harm or full deception. Consider privacy, respect and PLR with care. Study or explore **Third Normal Form***.

*Some columns may hold complexity, such as a tree or list of information in each cell. Although it would make the **table** less normal and it is more of a mess, it may work well for a specific purpose.

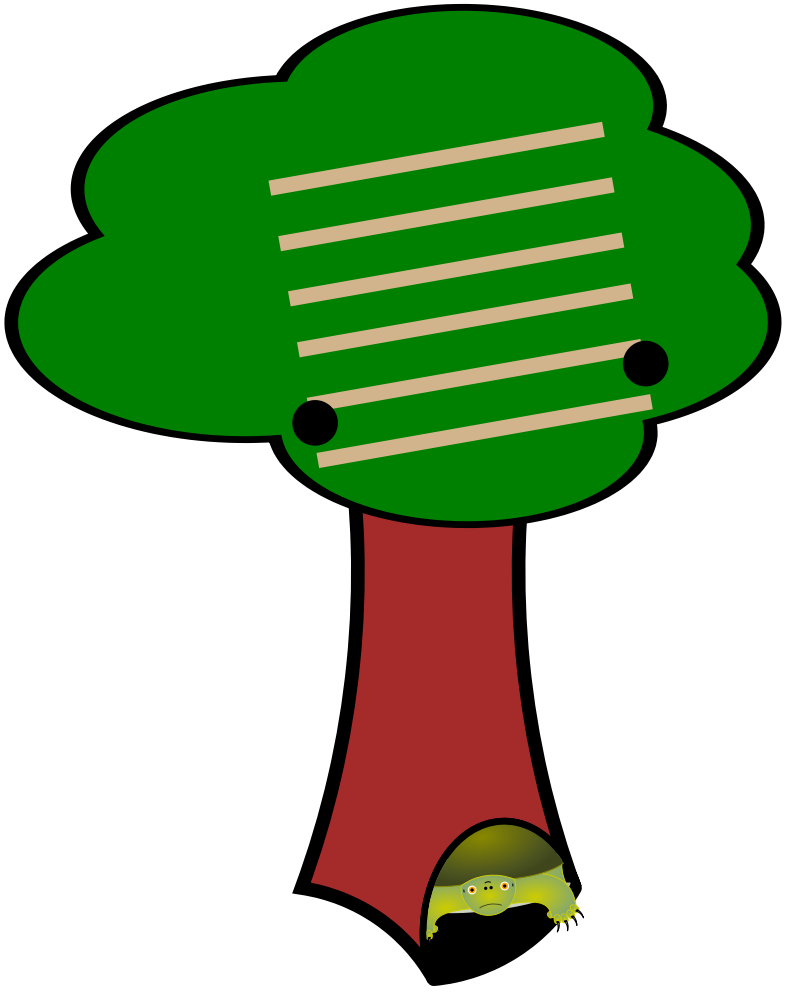
Target

Anytime we need to consider many items in our world or in our imagination whose information is proper to track and available to us.

^Step ^Annotate ^Arrange ^How ^Teach ^Agenda ~steps~ ~list~ ~order~ ~way~ ~instructions~ ~lessons~



Figure



Annotate

1. Explore a table, tree, partition or map of it.
2. For complexity of explanation.
   A. Use DRY-KISS first.

   B. Next, identify its turtles structure: the concepts and modes in relation and that which may include itself.

3. We may need to work to fit or fix every blurry or complex part.
4. Have it become its reputation.
   A. Try it.
   B. Improve it until it works.
   C. When it has a sick reputation, fail and try again.

Subject

Annotate is a mode of write that helps us to tell **how** to achieve a result or train and **teach** others about a process. We can never hold complexity in full but we should try to create a simple structure to model by a simple mechanism so that we find or reveal the nature of the complexity in combination.

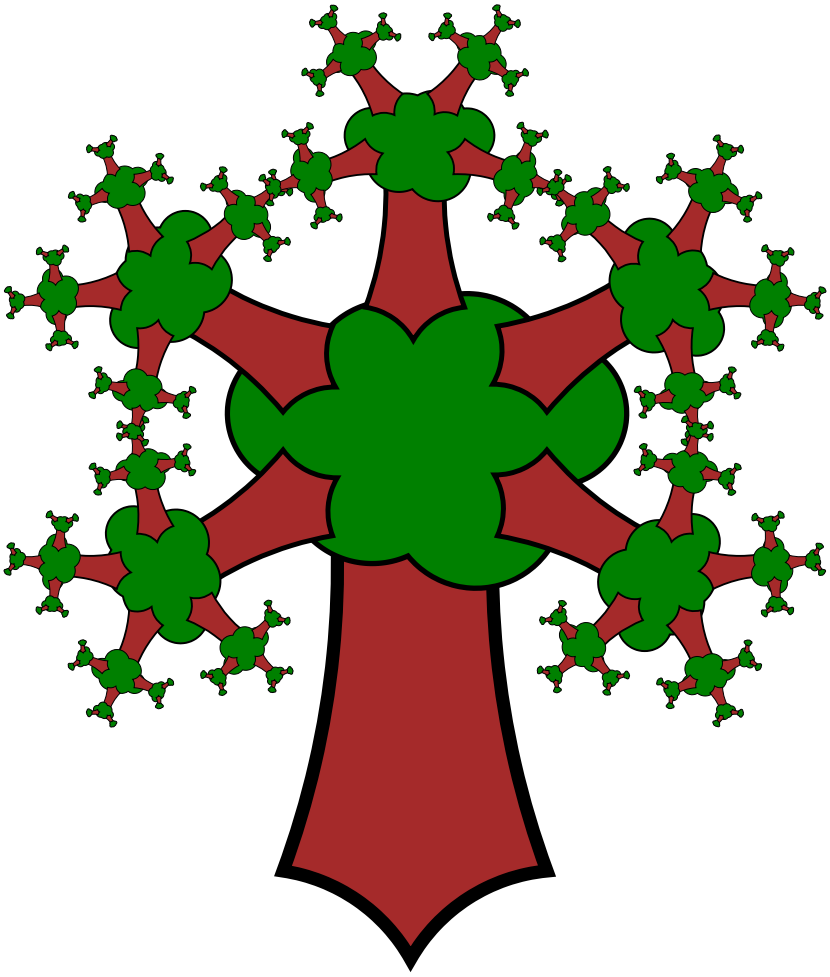
Target

Anytime we need more knowledge, we can seek a **way** to tell it and a **way** to repeat it.

^Cheer ^Branch ~root~ ~tree~



Figure



Annotate

1. Name a range of items.
2. Prefer to choose only one item as a **root** node that all items may hold in common.
   A. In a family, we ask who may **cheer** for all of us.
   B. In a community, we seek our common **root**.
3. Form its structure in repeat of this step. In context of any node, create a list of items to make its parent **tree** grow.

A. Treat each item as a node.

B. Order the items.

4. Prefer to minimize depth or **branch** structure.
   A. We may swap a map for a **tree** of two or three levels.
   B. We may connect its nodes via symbol to become as a **tree** of any depth.

5. Prefer DRY-KISS and turtles when we create, build or fortify it.

Subject

Tree is a mode of write that helps us to gather items or data to organize in part. It is a mechanism to help us to think about ourselves, others and our world. As we name-or-express to hide parts of a **tree**, we may decrease its depth or increase insight.

Target

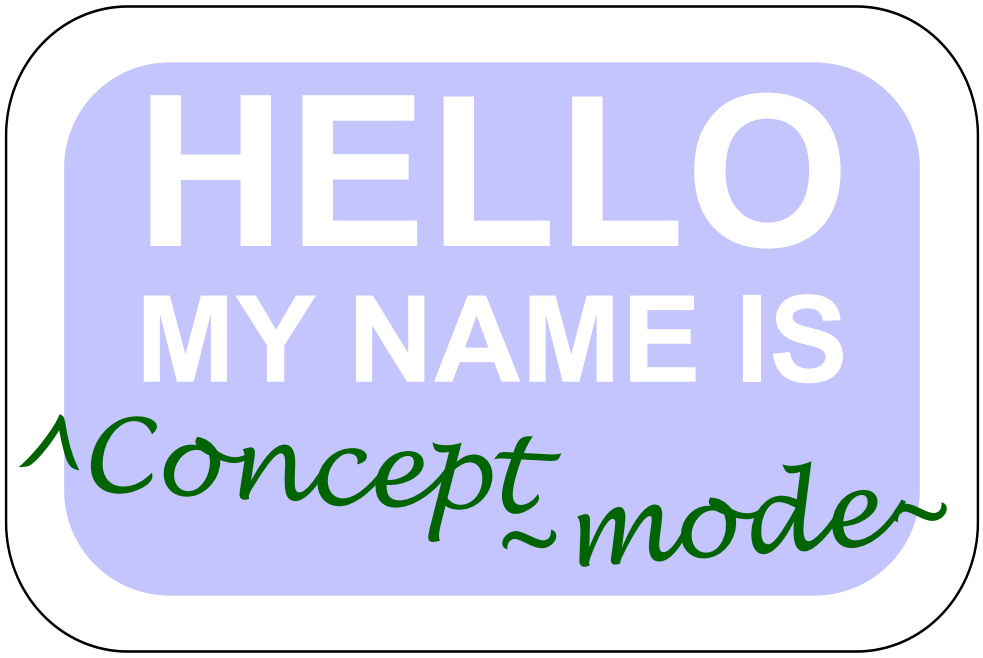
Anytime we want to prepare to clarify the way for it.

Anytime it may fit properly for us to organize and apply or model it as a **tree**.

^Detect ^Identify ^Call ^Express ^Define ^Recognize ^Imply ^Infer ~salt~ ~distinguish~ ~name~ ~expression~ ~definition~ ~name-or-express~ ~suggest~ ~definitely~



Figure



Annotate

1. Give it one or more names to **suggest** it or its concept.
2. Write an **expression** to **define** it: the how for each **name**.
3. For brevity or to avoid needless complexity, practice DRY-KISS.

Subject

Name-or-express is a mode of write that helps us to organize abstract ideas quickly. If we can **name** it, we can make sense of it. If we can **name** it, we can tame it. As we label it, we believe it is

less complex inasmuch as it may relate to the mind. We can **name** it, **express** it or both. To hold a portion of complexity of ideas, we can use names to organize its parts.

Target

Anytime we need to pack and unpack the complexity of a concept or mode.

Anytime we need to discern the character of any soul besides our own that may come into our life or mind.

Find its **name** or **name** it in accord to what we may **infer** it to be so both it and we may learn its reputation better and so we may leave it alone and grow from its presence.

Modes of ^Refresh

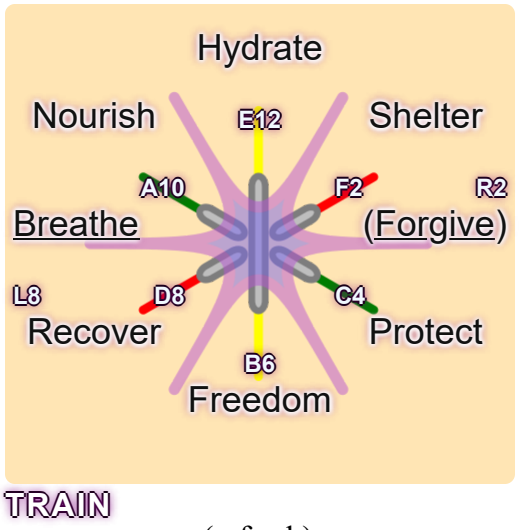
Our life may become so busy or complex from daily-self-care and from every force that may oppose it. Remember to do our best to refresh daily for ourselves, others and our world! The modes of refresh include nourish, hydrate, protect, rest, shelter, help, advocate and forgive. Forgive is also a mode of function, so it is found in another chapter.

These modes are universal and necessary but use each one in wisdom and respect. These modes can be some of the biggest distortions, and their lack or excess can cause some of the biggest distortions. So be wise and moderate their use!

Each mode of refresh is like a small fish. It can be quite the reward when we properly prepare it and promptly gather it from a good source. When we or others avoid or lack care as we tend even one, it may cause a whole family to suffer. When we take it from a questionable source, it may cause ourselves, others and our world to be quite sick and needlessly. That is okay. All who care to look with love may join to work on behalf of others to merge, forgive, help and rest until safe.

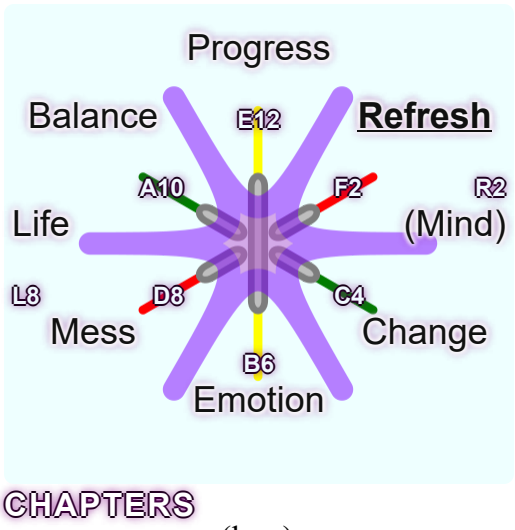
Lenses

Modes of Refresh



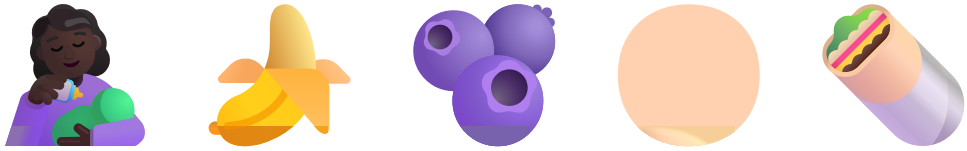
(refresh)

Lens Chapters

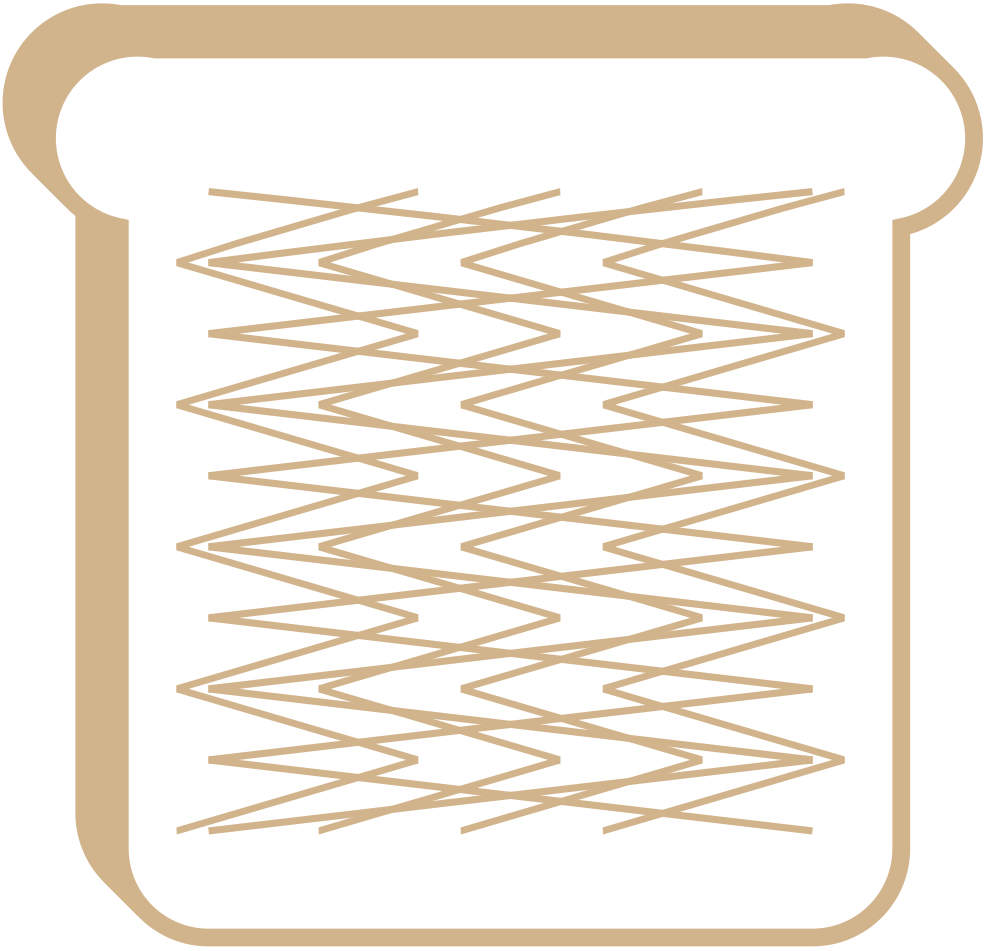


(lens)

^Nurse ^Eat ^Consume ^Digest ^Nourish ^Sustain ~milk~ ~food~ ~digestion~ ~rest-and-digest~ ~poop~



Figure



Annotate

1. Prepare **food** for ourselves and others daily.
2. **Consume food** and strength in moderation.
3. By adequacy or by anticipation of **food** or of other daily-self-care, **poop** regularly.

4. When indesperate for sleep, water, **food**, clothes, home, help or liberty despite insufficiency and our best effort, recover now.

Subject

Nourish is a mode of refresh and a mechanism to refresh our body for proper agency within ourselves and, to others and our world. It may direct a mechanism, enhance our own ability or match our power to fortify and consent in balance.

It is empathy of boundary for sake of agency of associations, so we may follow the pattern of trust to obtain it yet we prefer to choose as we receive it. So, to obtain it, we first feel it in empathy to know how next to act.

Target

Regularly and daily.

A lack or excess of weary feelings, hunger, terror, headache, breath or sleep may signal an excess or lack of **food** or **poop**.

Anytime with caution about the nature of the need.

When in tune to anger.

Its best target is a fat branch of cooperation.

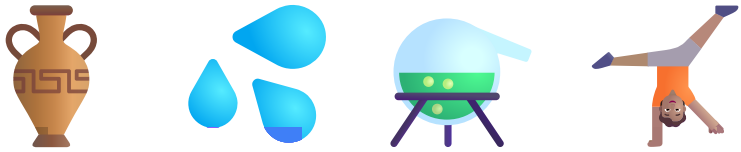
As a buddy, when we notice a lack or excess of fear or **food**, we may focus and **nourish** with one-another in a space of trust.

Anytime in focus to **nourish** or in motivation of agency. Anytime for sake of focus within our independence or boundary. Anytime for sake of merge within our communication or process.

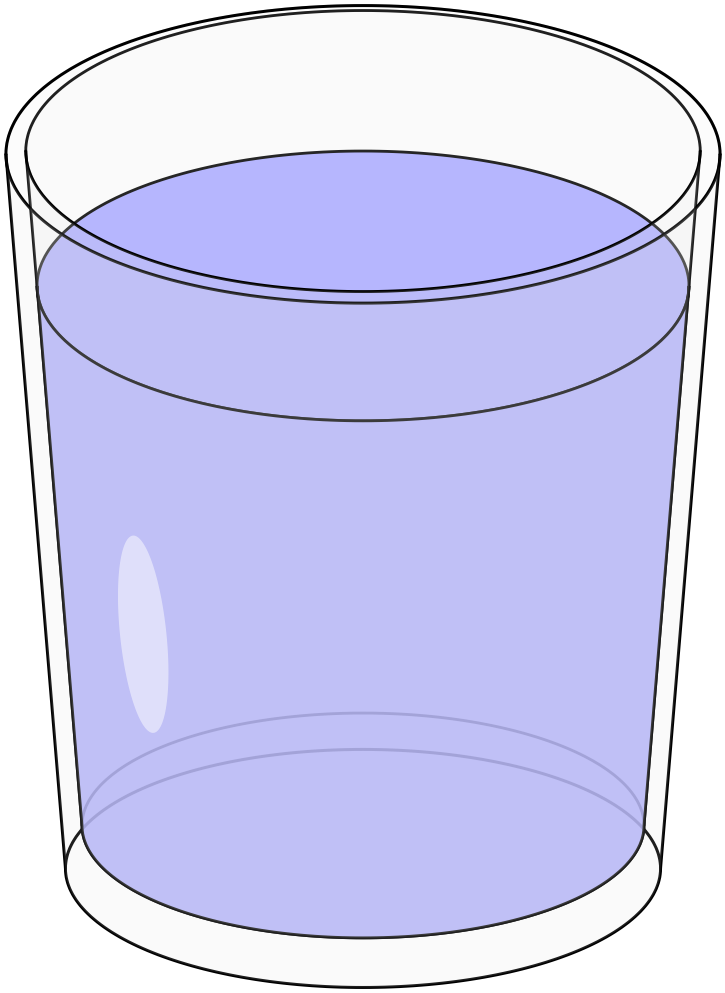
To oppose water, sleep or empathy. To oppose completion within our agency or independence. To oppose fun within our process or cooperation.

> See now. Didn't I tell you distortions are very good for us?! Maybe some of our biggest distortions are true and yet more wonderful or dreadful than we could ever tell.

^Drink ^Exercise ^Hydrate
~water~ ~workout~



Figure



Annotate

1. **Hydrate** with ample **water** first and last.
   A. Notice clear and copious urine; check regularly.
   B. Limit direct exposure to heat, cold or weather.
   C. Be sober to limit alcohol or any other cause of dehydration.

253 2. Choose to **exercise** regularly and adequately.

A. Match fit to focus.

B. Make our sacrifice for it equal in both measure and estimate of total desire.

C. We may **exercise** together, take it in turn or make it our separate commitment and focus.

D. We may be loud to win-or-lose when we play, tackle, wrestle, chase, pass, catch, kick, aim, target, …

E. We may move our body as we crawl, walk, run, step, cycle, dance, stretch, flex, skip, swim, surf, …

F. We may do an endurance activity such as yoga, gymnastics, martial arts, HIIT, …

G. We may study, practice and endure to learn good form of a jumping jack, dip, lunge, split-squat, squat, jump, squat-and-leap, burpee, push-up, pull-up, sit-up, glute bridge, mountain climber, high plank, low plank, side plank, …

H. Measure and note time-and-place of an activity. Mark its duration, reps, sets, supersets and weight.

I. Check for activity to cause moderate thirst and moderate sweat.

3. For lack of thirst despite insufficiency or when our body is often sick:
Swap **water** for a **drink** with moderate sweetness or salt.
— OR —
Nourish with more fruit or vegetables.

4. When indesperate for sleep, **water**, food, clothes, home, help or liberty despite insufficiency and our best effort, recover now.

Subject

Hydrate is a mode of refresh and a mechanism to refresh our body for moderate communication within ourselves and, to others and our world.

It is agency of associations for sake of communication of boundary, so we may follow the pattern of choice to obtain it yet we prefer to trust as we receive it. So, to obtain it, we act in accord to our world of care first and then see how we feel afterward.

Target

Anytime.

Anytime we **exercise** our body.

Regularly.

In context of any task, **hydrate** first and last. A lack or excess of faint feelings, hunger, blood, lust, headache, breath or sleep may signal an excess or lack of **exercise** or **water**.

Anytime with caution about the nature of the need.

When in tune to happiness.

The best **exercise** is a change in boundary.

As a buddy, when we notice a gaze or a lack or excess of desire or sense, we may **hydrate** or **exercise** in simple communication with one-another in a space of trust.

Anytime in focus to **exercise** or in motivation of empathy. Anytime for sake of completion within our agency or independence. Anytime for sake of fun within our function or cooperation.

To oppose food, sleep or agency. To oppose focus within our independence or boundary. To oppose merge within our communication or process.

Advanced hydration tips: Drink when thirsty! That advice works usually. However, some of us usually don't have a good sense of thirst, like me! Our kidneys can't process more than a quart or liter per hour, so we can't get our daily intake all at once. Try to limit our hourly amount to that or less.

Aim for 5 to 10 servings daily. It may vary in relation to **exercise** and extremes of weather.

Take our weight in pounds and divide by 11 to estimate one portion in ounces. For example, 154lbs gives a 14oz portion (maximum of 1 quart).

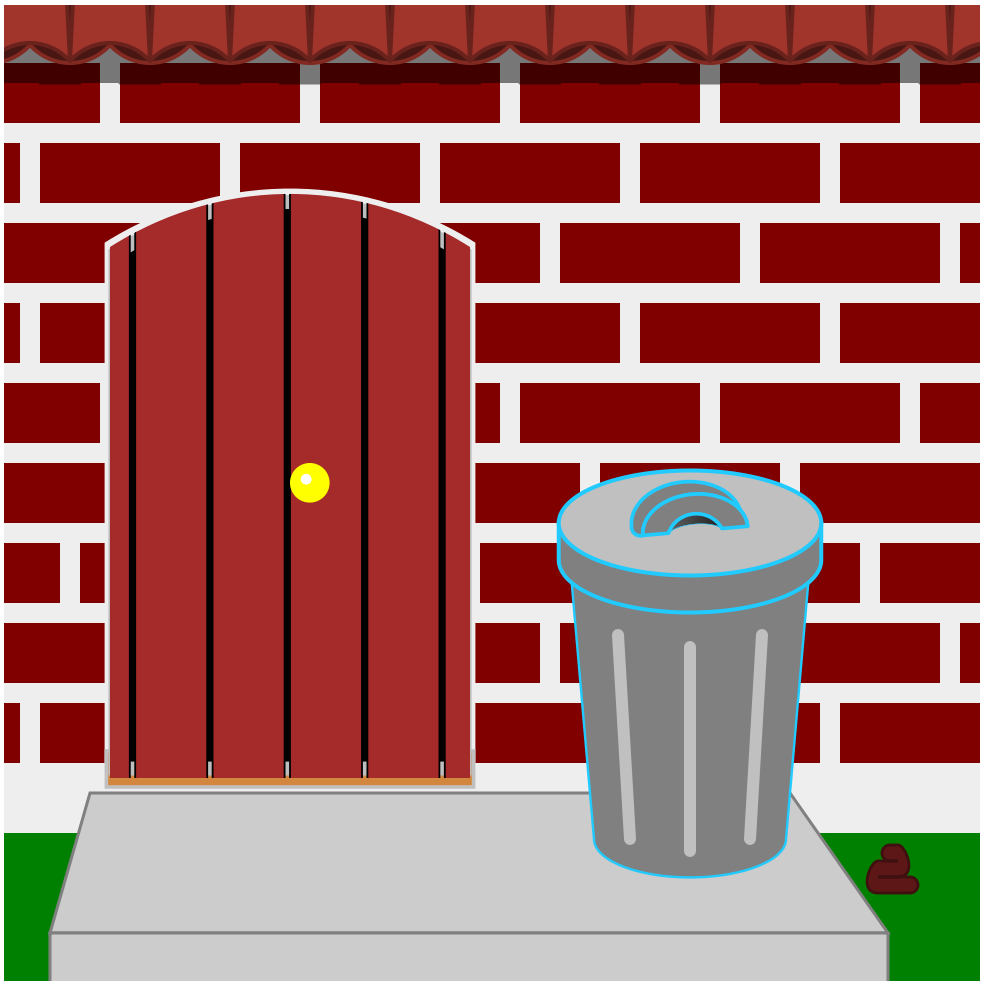
Take our weight in kilograms and multiply by 6 to estimate one portion in milliliters. For example, 70kg gives a 420mL portion (maximum of 1 liter).

See now. Didn't I tell you distortions are very good for us?! Maybe some of our biggest distortions are true and yet more wonderful or dreadful than we could ever tell.

^Stay ^Shelter ~home~ ~fortress~



Figure



Annotate

1. Maintain a clean space to function: to play, to work and to sleep.
   A. Be sober to govern any time-and-place of trouble. Anticipate any cause for trouble and exercise caution at its appearance near where we live, work and rest.

2. Join and **shelter** with others and our world with respect and humility.

3. When indesperate for sleep, water, food, clothes, **home**, help or liberty despite insufficiency and our best effort, recover now.

Subject

Shelter is a mode of refresh and a mechanism to refresh our body for prudent function within ourselves and, to others and our world.

It is cooperation of consent for sake of function of independence, so we may follow the pattern of choice to obtain it yet we prefer to care as we receive it. So, to obtain it, we act in cooperation first and then see how we feel about it.

Target

Anytime and regularly.

Anytime with caution about the nature of the need.

When in tune to desire.

Its best target is a change in four.

As a buddy, when we notice a smile or a lack or excess of trouble, we may encourage and **shelter** one-another in a prudent space of trust.

Anytime in focus to **shelter** or in motivation of function. Anytime for sake of forgiveness within our communication or agency. Anytime for sake of consequence within our cooperation or boundary.

To oppose daily-self-care, clothes or cooperation. To oppose privacy within our process or communication. To oppose respect within our boundary or independence.

> See now. Didn't I tell you distortions are very good for us?! Maybe some of our biggest distortions are true and yet more wonderful or dreadful than we could ever tell.

^Dress ^Protect ^Save ^Fish
~hygiene~ ~clothes~ ~safe~
~safety~






Figure



Annotate

1. We **dress** with clean **clothes** and maintain privacy for ourselves, others and our world.
2. We clean our body regularly in respect for ourselves, others and our world. Curve our fingers as we debride the hard parts.
3. We maintain clean hands between each activity.

4. We use clean water to refresh our face. Flatten fingers and outwardly press to make our eyes, ears, mouth and nose clean and healthy inwardly.
5. We check our foot for poop when we smell it again or after we chance to walk near it.
6. When indesperate for sleep, water, food, **clothes**, home, help or liberty despite insufficiency and our best effort, recover now.

Subject

Protect is a mode of refresh and a mechanism to refresh our body for proper cooperation within ourselves and, to others and our world.

It is function of independence for sake of cooperation of consent, so we may follow the pattern of care to obtain it yet we prefer to choose as we receive it. So, to obtain it, we apply each part of our FAT mind to complement irrespective of its full depth. We prefer to remove the unknown in relation to others so that we may focus on our conscious mind alone.

Target

Before we start or after we end an activity, evaluate the need.

Anytime with caution about the nature of the need.

When in tune to disgust.

Its best target is a change in responsibility.

As a buddy, when we notice a blush or a lack or excess of shame, we may **protect** one-another promptly in a space of trust.

Anytime in focus to **protect** or in motivation of cooperation. Anytime for sake of privacy within our process or communication. Anytime for sake of respect within our boundary or independence.

To oppose **clothes**, shelter, daily-self-care or function. To oppose forgiveness within our communication or agency. To oppose consequence within our cooperation or boundary.

> See now. Didn't I tell you distortions are very good for us?! Maybe some of our biggest distortions are true and yet more wonderful or dreadful than we could ever tell.

^Aid ^Reflect ^Help ^Adjust ^Body ~recover~ ~mirror~ ~helps~ ~adjustments~ ~meat~ ~buddy~



Figure



Annotate

1. Moderate among our chance to play, work and sleep in balance, cycle and fit for ourselves, others and our world.
   A. Explore regularly in regard of "*How* may I **help**?"

2. Humble to **adjust** for pain, new symptoms and when hurt.
   A. Respond promptly when we feel ill or sick and **aid** others to do likewise.
   B. Tell our family and ask for **help** in accord to our need for it.
   C. Practice to ask for **help**.
3. When indesperate for sleep, water, food, clothes, home, **help** or liberty despite insufficiency and our best effort, surrender agency and independence to one-another in aim to satisfy our simple need.
   A. Swap any goal or process with more daily-self-care.
   B. Be inconsistent, hold confusion or feel sad about any presence of fact, feeling or thought until sick.
   C. Humility to accept it slowly and to make space to doubt until sick. Doubt now with hope long-term yet accept a lack of focus as our focus.
   D. Refuse to trust our intuition, outlook and ANY source where we learn until rest and truth return.
   E. Accept any prudent limit that others may suggest until we can nourish, hydrate, protect, sleep, advocate, **help** and shelter regularly again.
   F. Minimize our agency ourselves to maintain our agency with purpose to establish maximum refresh and an environment of love until **help** works.
   G. Try to **recover** until it works.
4. "**Help**!" When we feel it, remember to say it. "I *need* **help**." When others say it, remember to feel it.
   A. Prefer to have a **buddy** ready to **help** and to feel it in empathy and support of love. Feel the need to be close by gentle stumble of tears, actions and words, and thereby surrender our agency to our **buddy**. As we ask in doubt and hesitate clarity of even small things, our **buddy** may sense and learn to lead, nourish and care for our want.
   B. When we can forgive, give an hour to try a perfect fail.
   C. When unable to forgive or rest, surrender adequately.

Subject

Help is a mode of refresh and a mechanism to refresh our **body** for prudent independence within ourselves and, to others and our world.

It is boundary of two for sake of independence of function, so we may follow the pattern of trust to obtain it yet we prefer to care as we receive it. So, to obtain it, we first feel its boundary to know how next to act.

What might happen when we don't care to attend any emotion? How about when we ignore a lack in daily-self-care, rest and forgiveness long-term? Or when any such lack came from strength, by force, in combination or in a time of weakness? Our mind may slow or stop our rest-and-digest cycle altogether. Yikes!

The more we feel confident of what we know as we tend toward maximum emotional-failure, the more quickly we increase all of our distortions. We depart from wisdom, awareness,

community and knowledge for we can hold it no more. When this may happen, it doesn't mean that we are evil nor that we deserve it, but it does mean that we need to **recover** now and heal so that we may spare ourselves, others and our world from more needless suffering.

Target

Anytime with respect for truth and one-another.

How does our rest-and-digest cycle connect to our sense of agency and love? I don't know except to say that as we impair one we may impair the other. So when we or others have concern about our emotion, agency, love, sleep, food, water, shelter or clothes, trust to **recover** now.

Receive **aid** when we can't fail properly or have a need. Give **help** when we can **help** one-another.

Anytime with caution about the nature of the need.

When in tune to shame.

Its best target is a change in five.

As a **buddy**, when we notice a vomit or a lack or excess of hate, we may **help** one-another to **recover** when they give and we receive prudent trust to that end.

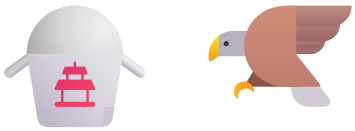
Anytime in focus to **help** or in motivation of independence. Anytime for sake of work within our boundary or cooperation. Anytime for sake of rest within our agency or communication.

To oppose liberty or boundary. To oppose memories in a time-and-place of cooperation or process. To oppose the unknown within our independence or agency.

> Remember to have a **buddy** and to be a **buddy** today. See (5.0) Modes of ^Emotion and (2.6.1F) ^Restore's ~steps~.

> See now. Didn't I tell you distortions are very good for us?! Maybe some of our biggest distortions are true and yet more wonderful or dreadful than we could ever tell.

^Take ^Aim ^Sweetness ^Advocate ^Soul ~liberty~ ~freedom~ ~sweet~ ~irrepressible~ ~spirit~



Figure



Annotate

1. When indesperate for sleep, water, food, clothes, home, help or **liberty** despite insufficiency and our best effort, recover first.
2. At every next step and in turn, **take** care regularly of ourselves and our family.

3. **Aim** for stability between outward commitment and inward motivation.
   A. Have ourselves, others and our world *Attend to provide (or receive)* our daily-self-care as much as we *Intend to provide* daily-self-care to ourselves, others and our world. We can't actualize satiety through fairness until we maintain balance between our outward show and our inward feeling.

4. Try for this balance and stability, yet celebrate each attempt on the chance we can see it as our best (once or yet).

Subject

Advocate is a mode of refresh and a mechanism to refresh our body for moderate boundary within ourselves and, to others and our world.

It is shift of function for sake of boundary of communication, so we may follow the pattern of care to obtain it yet we prefer to trust as we receive it. So, to obtain it, we apply each part of our FAT mind to diverge irrespective of its full depth. We prefer to remove the depth of our mind and our unknown relation to others so that we may focus on our conscious mind alone.

> Why do I put "**soul**" and "**spirit**" as metonyms? We hardly find these words in particular except in a religious context. For brevity, I'll just say there are those who are religious and those who are not among those who view or enjoy *The Book of MESH*. See (22.0) On the ~road~ to ^Inspire ↝ ^Repentance is a ~miracle~ to ^Save your ~soul~ from ~sin~ for more discussion about it.

Target

Anytime with respect for law for ourselves. Anytime on behalf of those trapped or suffering alone.

Anytime with caution about the nature of the need.

When in tune to fear.

Its best target is a change in two.

As a buddy, when we notice a fight, a shout or a lack or excess of anger or teeth, we may **advocate** for one-another or run away when and where trust is prudent.

Anytime in focus to **advocate** or in motivation of boundary. Anytime for sake of memories within our cooperation or process. Anytime for sake of unknown within our independence or agency.

To oppose help or independence. To oppose work within our boundary or cooperation. To oppose rest within our agency or communication.

With practice of a mode, we may find one step to lead to another quite naturally. The sometimes necessary first step to overcome emotional-failure may lead us to **take** care in the second step. The second step to **take** care may lead us to refresh as in step three. Step three may lead to a predictable step four, also with practice.

Steps two and three are a (self-)sacrifice and in need, we may blind ourselves to what we did surrender from it. That is really good! To do so is to remain in favor of our hard choice. And when we do so in responsibility, we satisfy step three: we make our intent and attention equal in match to one-another.

Sometimes we make a large sacrifice which may either come by abuse or lack our full consent. When we (over-)sacrifice in this way, we may also blind ourselves to our particular need. That is really not so good. Sometimes we call that evil in fact! Although the source of that evil may not appear at first, the (in-)stability from it can't always hide in full either.

When we remove emotional-failure and then **take** care to refresh, we become obedient to truth. In this strong focus of step one, two and three, we may forget to celebrate in honor of step four. It is such a needless sacrifice of **freedom** when we forget to celebrate.

Step four is a (self-)celebration, and if we give it priority to avoid sacrifice, over time we lose the former steps to **take** care. To lose those steps is itself a cruel sacrifice. It is such a needless sacrifice of **freedom** long-term when we forget to sacrifice first for sake of **freedom**.

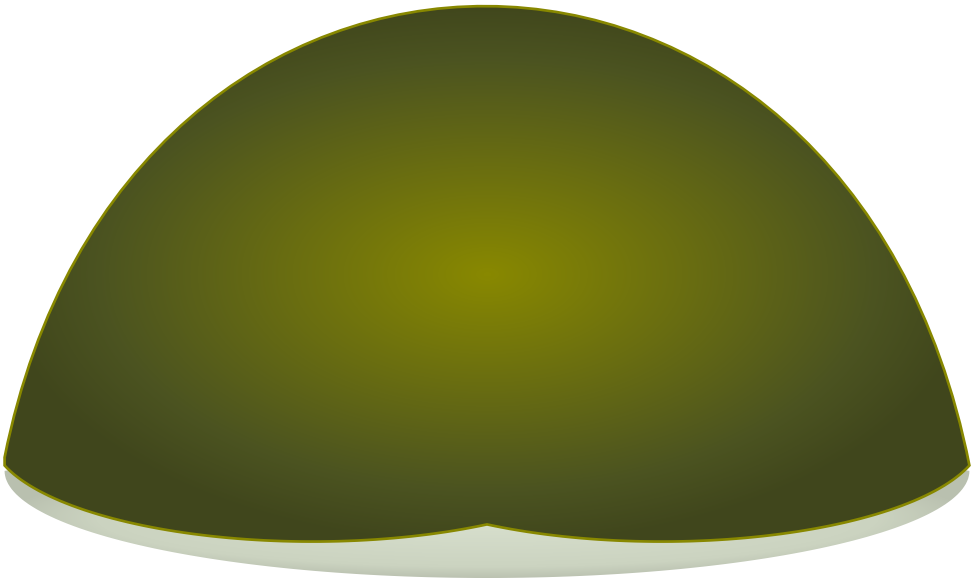
So maybe the secret to **freedom** is a clever merge between (self-)sacrifice and (self-)celebration. Let us feel okay to tend emotion first, let us be okay to sacrifice enough to **take** care and refresh, and don't forget our important responsibility to celebrate that sacrifice last. Although a sacrifice may result in a distortion wherein we become blind in perfection, remember to celebrate the honest truth that it is our best once *and* yet!

See now. Didn't I tell you distortions are very good for us?! Maybe some of our biggest distortions are true and yet more wonderful or dreadful than we could ever tell.

^Yawn ^Breathe ^Quiet ^Relax ^Encircle ^Engage ^Rest ~air~ ~breath~ ~dormancy~ ~sleep~ ~embrace~ ~dream~



Figure



Annotate

1. Pure to sustain until full.
   A. Give one-another our singular open purpose for it.
   B. Refresh all in our care immediately before and after.
2. Know to go until exhausted. Sigh.
3. Silence or slow our mind and our world.
   A. Feel now in **quiet** and **dormancy** of input.
   B. Act slowly in our body, mind and environment.
   C. Think later in our conscious or subconscious mind.
   D. Care to slow our autonomic functions.
4. Divide any function of the mind that won't **quiet** itself.

A. Have a simple thought.

B. Contend what we feel with a firm idea of its opposite in a tangle.

C. Trust to subdue how we act upon any proof or evidence.

D. Surprise ourselves by context change such as to teach a topic of chaotic shiftiness as though it were predictable.

E. Minimize care about the now.

F. Refuse to refuse in repeat against focus.

5. Imagine without care except daily-self-care.

6. When indesperate for **sleep**, water, food, clothes, home, help or liberty despite insufficiency and our best effort, recover now.

Subject

Breathe is a mode of refresh and a mode of schedule that is a foundation to our daily process to recover our body and mind. It is a mechanism to refresh our body for normal restore within ourselves and to refresh our mind for normal life to others and our world.

It is the life of the mind for sake of restore of the body, so we may follow the pattern of mind to obtain it and we also prefer to mind as we receive it. So, to obtain it, we intend to notice how we care for fun or trouble, so that we may attend to it with our whole mind in its full depth.

This is such an essential and total function of our mind but in season its mastery may escape us. A small recess of our mind may keep us conscious without our ability to notice so try to feel it alone and in focus to find any obstacle to it.

In care, we may create steps to change context in repeat so that we may cause it. For example, a slow topic may cause us to choose to avoid yet neither go nor leave. Then we may come to a tangent topic of excitement which may cause us to trust focus. After that another tangent topic to think in focus may cause us to care to replace it. At this point our mind has pruned its own tree of thought (almost every branch), so we need just one thing now, which is to divide what may remain. As a last step, we may try to hold a blurry (near-)tangent, (almost-)topic, non-interactive idea or thing.

Another example mechanism is that of the ultimate attempt to refuse in which a young child may instinctively **engage** at nap time but we may learn again to **engage** by intent. We start exhausted after we **engage** in full in an activity. Then at presence of a choice, we refuse choice. Then at presence of our refusal, we refuse to refuse. Repeat until we are (motion-)less, we **relax** our body and we feel (power-)less to resist. We may prefer that a buddy take up our daily-self-care who may offer sufficient opposition who may anticipate calmly that **sleep** should come.

Target

Consider it anytime in regard to our daily habit. **Rest** is important to maintain our body and mind. Remember the power to **breathe** and **rest** regularly.

Anytime with caution about the nature of the need.

When in tune to emotion.

Its best target is a change to reconcile in grace.

As a buddy, when we notice a shock or a lack or excess of surprise, we may offer others a normal space to **rest** when they give and we receive their normal trust to that end.

Anytime in focus to **embrace** or in motivation of life. When in tune to daily-self-care and emotion as we restore ourselves, others or our world.

To oppose food, water or life. To oppose refresh and emotion within our restore.

Anytime in simple respect to **rest** although in presence of fear, desire, sorrow or shame. For example, **rest** doesn't disguise our desire. Yet, **rest** may help ourselves or others to endure desire until we can heal from it.

Do so only when in tune to surprise, anger, disgust or happiness. For example, we don't want to **embrace** when we feel anger toward one-another or our environment. Yet once we restore harmony, we may **sleep** freely as a mechanism to alleviate the emotion. We disguise or unmask next steps when we **sleep** without caution or we **dream** irrespective of any fact of what we feel. That is okay! We can grow to become better at it.

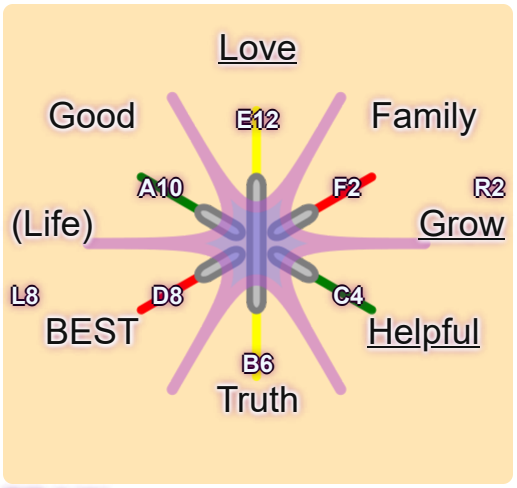
^Empathy to ^Increase our capacity to ^Feel

The modes of empathy give us power to feel better and to feel to greater effect. As the power source and communication vehicle, nothing is more important and urgent than to work on our feelings and our emotion. These concepts will help us to direct all that energy and communication that may come to pass for maximum benefit.

The modes of empathy include family, helpful, best, good, truth, love and return. These are some of the most deeply complex concepts, and we can trust that we can't speak adequately about any of them except to teach it well enough to help one-another to achieve it for a current task.

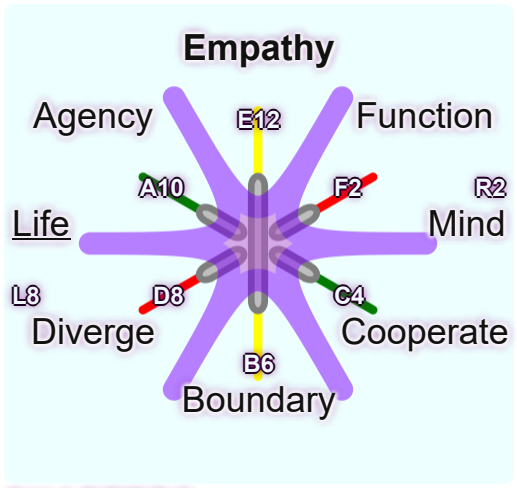
Lenses

Modes of Empathy



TRAIN

Principal Chapters



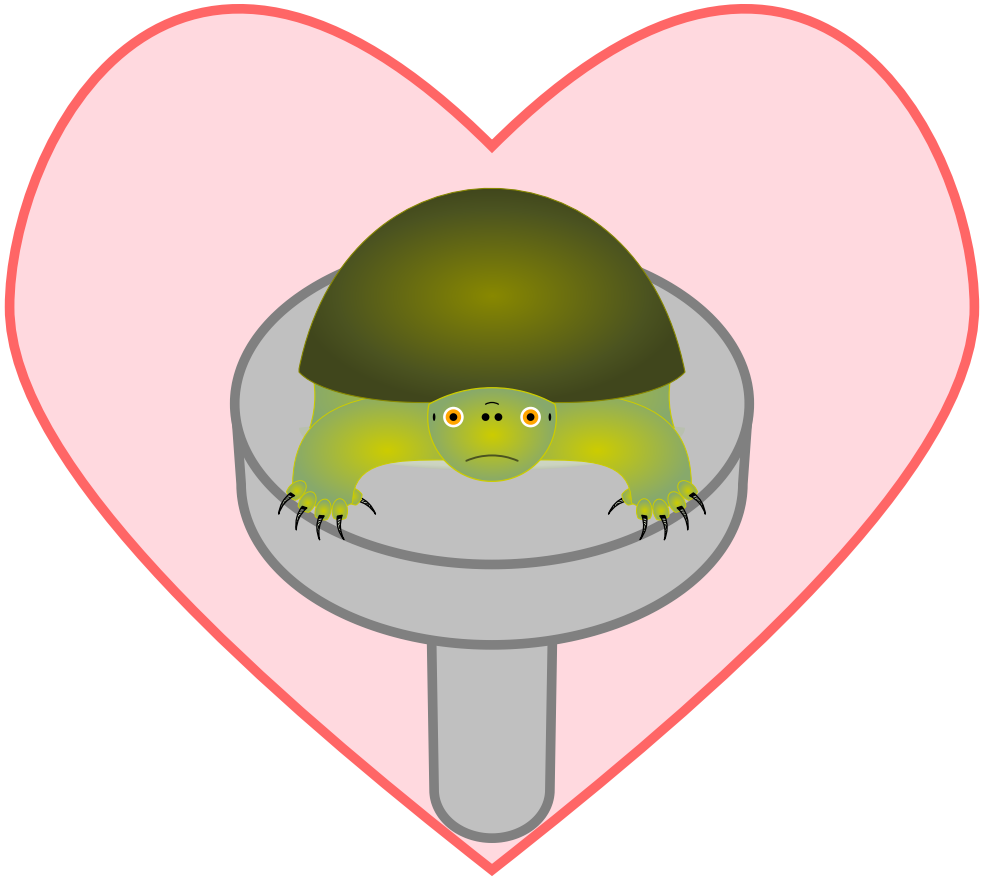
CHAPTERS

(principal)

^Who ^What ^Family ~subject~ ~topic~ ~community~ ~predictable~



Figure



Annotate

1. Try to fit the life in ourselves and others in balance with love.
   A. Balance love and life.
2. Seek a fix instead where we fail to find a fit.

Subject

Family is a mode of empathy that helps our mind to fit one-another and find **predictable** operation with ourselves, others and our world. When we know our **community**, it helps us to care better together or individually. We don't choose our **family** nor do we have unlimited freedom when we answer the question of **who** or **what**.

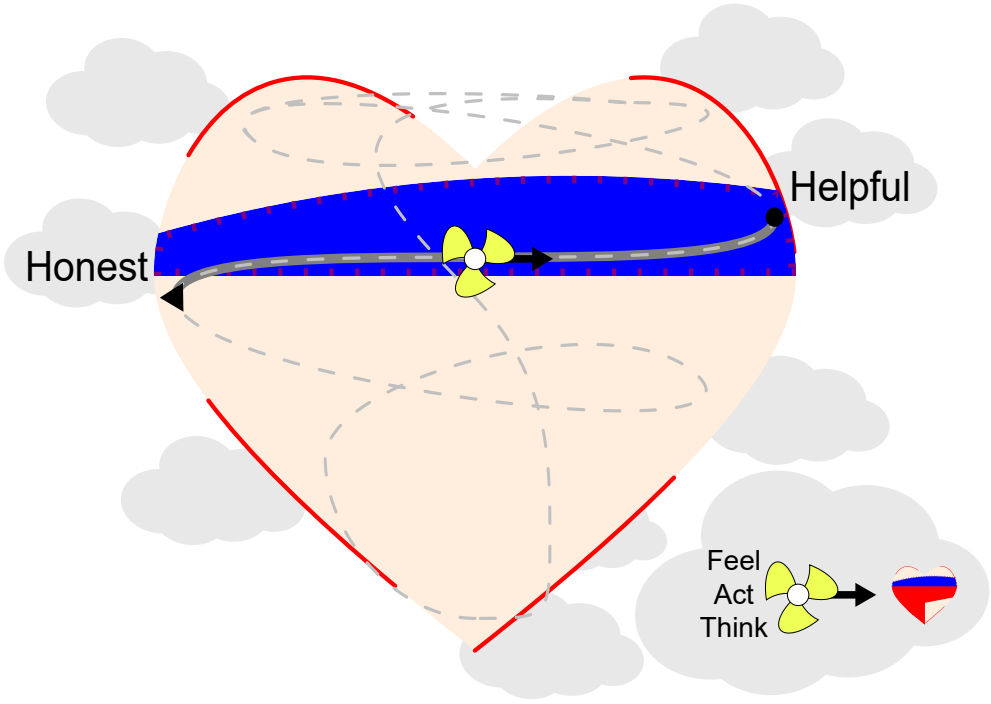
Target

It is always better to know but when unknown explore slowly.

^Bring ^Add ^Obey ~command~ ~helpful~ ~obedient~



Figure



Annotate

1. Help with care until **helpful**.
   A. Desire it.
   B. Care to do good.
   C. A **command** to laugh is NOT acceptable to give or receive.
2. Loom while trustful with full intuition.
   A. Trust to feel truth in balance.
   B. Sorrow (rather than ignore) when our intuition has conflict.
3. Adjust interactions (communication, signal, …) to improve function.
   A. Search for a change that we desire about how we act and how others act.
   B. Learn to choose the most proper operation for our own mind.

C. Choose for sake of family.

D. Learn to let an equal measure of trust come from us to the foundation of others.

Subject

Obedient is a super mode of empathy that helps us to cooperate with ourselves, others and our world. From this process to trust and help with care, community is born.

For those who don't know how to dance but will do it anyway. That is you! For you have the talent for it; I know it!

This is the second point to develop in duality on the path. As we learn to be **helpful** in tandem we become trustful. The **helpful** concept is similar to the trustful concept so they may develop together. We need to trust to become trustful. We loom among trust, choose and care to become **helpful**.

A gift of choice to ourselves and others may inspire us to be more **helpful** when our path doesn't have needful obstacle to it. A choice may encourage us to trust and to sense ease as we give or receive help.

We have water and clothes for our body. Likewise we need to practice our strength of awareness and grace to connect and cooperate, respectively, to become **helpful** in mind.

As we become **helpful** for ourselves, others and our world, we move toward moderate empathy among ourselves, others and our world. So, we find that we have less empathy than its maximum, and more empathy than its minimum. Do you see how? An **obedient** nature also may grant moderate cooperation, likewise.

Target

Anytime.

Anytime it is missing.

Anytime we notice we feel less friendship.

Anytime we feel unable to gain self-control.

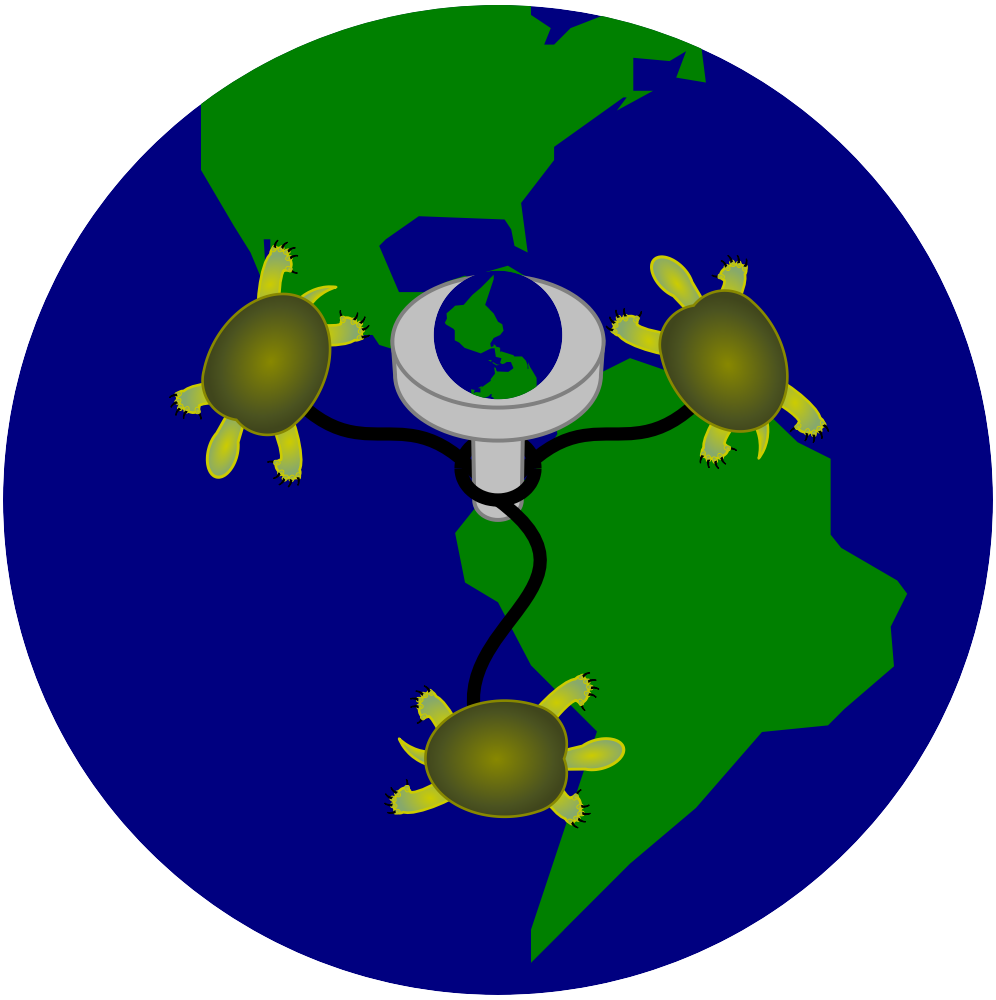
Anytime we are honest and have sufficient strength to try.

It is the first part of the path that should have an honest foundation to benefit us in relation to ourselves, others and our world, so its exercise may become a force to magnify any deception within ourselves or our foundation.

^Improve ^Develop ~best~ ~develops~




Figure



Annotate

1. Build each pivot for it is life.
2. Encircle them with the curve of steps of imagination.
3. Spring them outward from our inward mind.
4. Turn every worlds' minds' unquenchable thirst for betterment.
   A. Intend to inspire a change.

B. Tune to turn it.

C. Temper its spirit and dominion among those who find no interest in it.

Subject

Best is a mode of empathy that gets us to move in the **best** way. **^BEST** is an acronym for **Build, Encircle, Spring and Turn**. Each step is a metaphor for how to **improve** our world.

For those who agree and consent to its benefit long-term.

This is the foundation of *The Book of MESH*. I write it to save our heads a little longer. I write it to tap a message into our mind to spare it a little longer. I give it so that all the good in us may remain or endure irrespective of the hurt and abuse. When we can find a way. We will. I can feel it!

We each have our own part to play in independence. Take moderate interest in the whole in cooperation.

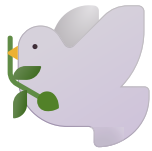
Target

The knowledge to heal is very simple yet valuable and hard to obtain. We are often (power-)less to give it by words, so we feel frustration to achieve it and we are happy to gain it. In fact, to give its message by words may provide the opposite lessons except when we can express it in mutual empathy and consent. So, I am sad to say that our goal to learn to heal in this way is impossible, unless we can find where to wrestle with it for ourselves. At the least, as we study it together we may reach only a shallow copy of it between our minds. Yet we are not without hope. When we can replace any concept with a feeling of empathy and consent toward it thereafter we can learn it adequately.

So, this distortion of a book and every other distortion like it works in the only way it can work! Just look, then try and finally live our **best** knowledge of the **best** parts of it. What does that mean?

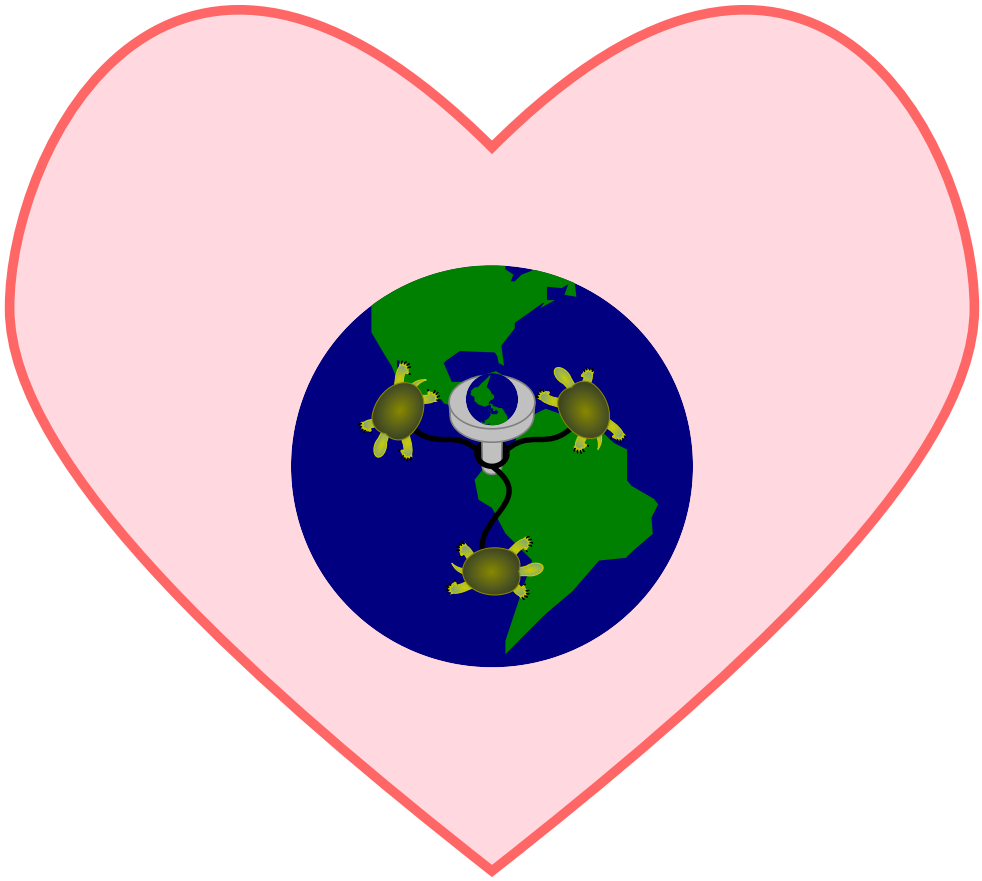
Well, we can lend our strength to every weakness. We can find the paths in ourselves in each part of our lives and each in our own way. By love and for love we find the way. Notice our path. Go on our path. Stop on our path. The only time to be our **best** is in life so let us not waste it. It works!

^Good ^Great ^Terrible ~virtue~ ~wonderful~ ~terrific~ ~awareness~





Figure



Annotate

1. Act to give our strength with hope to improve the path for one-another.
2. Feel inspiration to overcome our own weakness in accord to truth.
3. Think with love and desire **good** toward the earth and one-another.
4. Care about truth, love and family.
5. Judge only against strength of evil yet seek how best to spare each mind from it first.

Subject

Good is a mode of empathy that helps us to act compatibly with ourselves, others and our world. This is a concept of concepts and very hard to define except as we gain tenderness of experience on our journey.

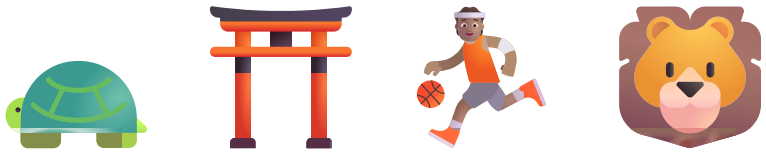
It is a buddy to ourselves, others and our world now, and it is no buddy nor friend to any concept or mode with exclusivity. Our experience with it helps us to temper our modes in maximum balance and fit.

Target

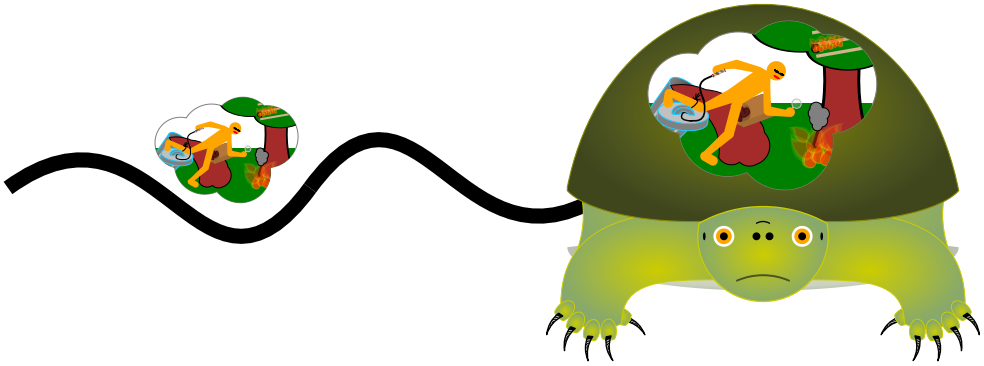
Anytime we start to work with our mind or that of others, we can seek to act with **good** in mind.

Anytime to explore a hard problem.

^Know ^Pass ^Happen ^Really
^Experience ^Understand
~intelligence~ ~event~ ~truth~
~real~ ~acceptable~
~knowledge~



Figure



Annotate

1. Feel with care to **understand**.
2. Act with love to increase its view.
3. Think toward the good and love in the earth, the sky and every mind.
4. Care about it in balance among **truth**, family, good and love.

Subject

Truth is a mode of empathy that helps us to find our way. This is a concept of concepts and very hard to define except as we gain tenderness of **experience** on our journey.

Although it is not a loyal buddy except to those who are loyal to it and its friends, our **experience** in it helps us to hold it in friendship and to maximize our fix upon it as we overcome its adversaries within and around us.

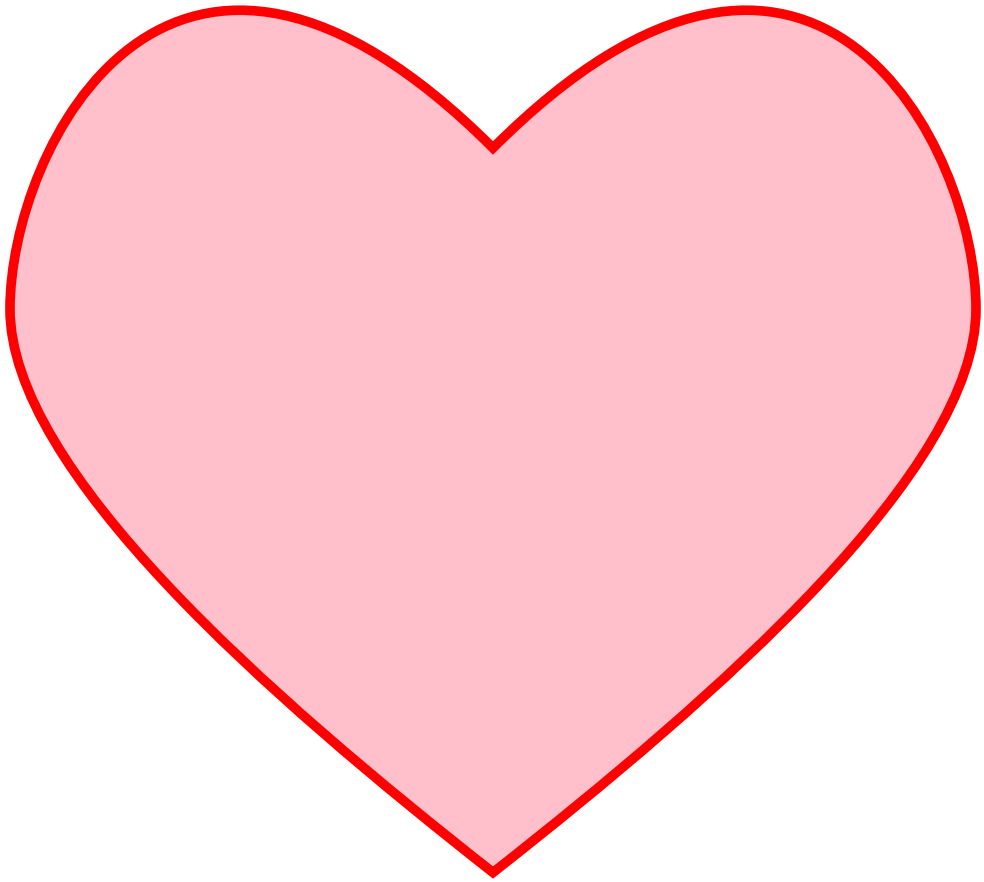
Target

Anytime we start to work with our mind or that of others, seek to feel the **truth** within and around us.

^Love ^Generosity ^At-a-time
~hapful~ ~compassion~ ~wisdom~



Figure



Annotate

1. Loom to reach the best life for ourselves in our journey and others on theirs.
   A. Think about the good and truth in the earth, every mind and every mode.
   B. Feel it for our world and within us in balance.
   C. Act with good, truth and family in harmony.
2. Forgive, give strength to weakness and have opportunities for everyone, even though in our mistakes we may fail to provide safety for one-another.
3. Keep the law for sake of one-another or forgive for its own sake.

A. Refuse, delay or endure mistakes, trouble or judgment.

B. Chastise to avoid any appearance of an (im-)prudent excess of it.

C. Spare one-another from mistakes, trouble or judgment.

4. Give time-and-place to embrace and identify with every mind and mode as our own in humility.

Subject

Love is a super mode of empathy that can supersede all other modes. This is a concept of concepts of concepts and impossible to define except as we take it from our particular experience of its pure extremes throughout our journey. Although it may surrender itself to every mode in humility it may become a full perfect concept and go beyond all others.

Target

Anytime we lack knowledge of what may come or happen next.

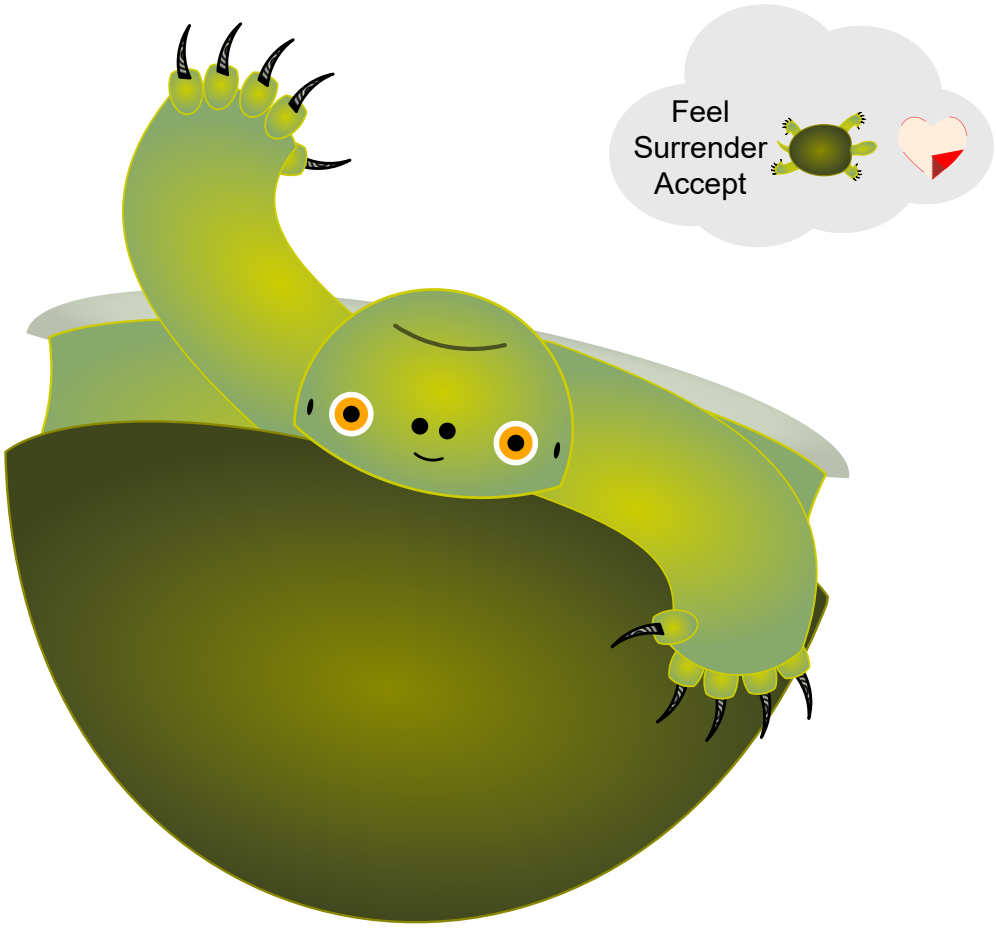
Anytime we have no solution.

Anytime we grow or have a weakness, give ourselves space for more **love** long-term until it works.

^Fail ^Grow ^Return
~repentance~ ~heaven-or-hell~



Figure



Annotate

1. Trust to praise our world, others and ourselves for sake of love.
2. Forgive ourselves, others and our world from the hate and guilt of it with love.
3. Feel it strongly and in truth for sake of awareness.
4. Choose to act to undo it or yield to surrender it in respect and privacy.
5. Care now to accept and hold new limitations or adjustments.

A. Think about its communication within us.

B. Stop and think about it or slow it for big adjustments.

C. In context of any foundation, try to schedule counsel if necessary.

6. Let our mind evaluate and trust every consequence to develop in humility.
7. When a **fail** doesn't help nor work well, pace ourselves.
   A. Give more space for sorrow and adjustments about it.
   B. Forgive or praise the tangle of our pain about it.
   C. Celebrate the sacrifice of it for sake of freedom about it.
   D. Consider the force, source and direction of it. Consider what may stand in opposition to it. It is neither easy nor simple to discern whether a harm is needless only or the start of our motivation for a better boundary.

For a simple **fail**, take a more simple approach.

1. Trust to forgive and feel it.
2. Undo or surrender it.
3. Accept to hold adjustments long-term.

Subject

Fail is a super mode of empathy for it is perhaps the most powerful concept of mind available to us. This is a rare but sure way to build a strong foundation of humility. If MESH is how we improve with purpose then this is how we turn a delicate mess into more opportunities for health.

This one is for all of us. To **fail** is an act of trust so trust it to run its proper course. Let it happen. It is the most powerful in its effect to overcome unwanted distortion.

For those of us who fall.

For those whose dance may offend one-another irrespective of its mistakes or its purpose.

We have water for our body. Likewise we need to practice our strength of great communication and terrible empathy so that we may **grow** our mind.

As we **grow** for ourselves or, with others and our world, we move toward moderate empathy among ourselves, others and our world. So, we find that we have less empathy than its maximum, and more empathy than its minimum. Do you see how?

Why do I put "**repentance**" and "**heaven-or-hell**" as metonyms? We hardly find these words in particular except in a religious context. For brevity, I'll just say there are those who are religious and those who are not among those who view or enjoy *The Book of MESH*. See (22.0) On the ~road~ to ^Inspire ↝ ^Repentance is a ~miracle~ to ^Save your ~soul~ from ~sin~ for more discussion about it.

Consider how each step of force may respectively match each step of **return** by opposition to it. It is so similar in fact that it is okay to beware and guard against its use regularly. See (23.0) ^Beware of dog ↝ ^Repentance is the (anti-)~habit~ for more discussion about it.

Target

Anytime opportunities present themselves.

Anytime we need to rest or recover.

After we try, fall or have otherwise had enough without success.

Irrespective of our relation to one-another or family we can't force a **fail** upon one-another but we may chastise for a similar effect.

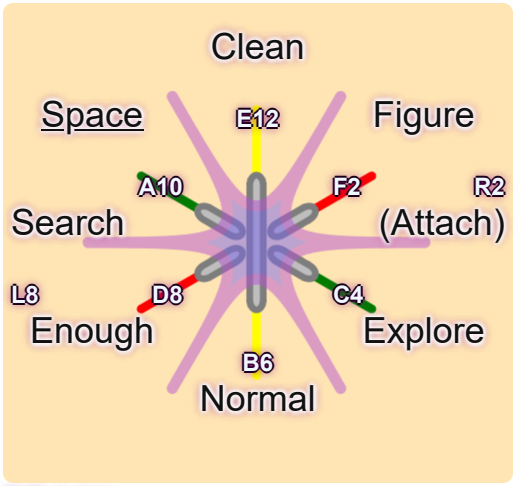
Try to stay inconsistent about our need of it. **Fail** may (always or never) keep its hold on us due to abuse, generosity or anything in between. When we (always or never) feel that some target among ourselves, others and our world should be the (first or last) one that must **grow**, just say no to **grow**.

Modes of ^Space

The modes of space operate between ourselves and, others or our world. These modes are universal and necessary to help us to act with better context and dominion. Some common distortions of space are: explore, enough, clean, figure, search, half-or-double and space.

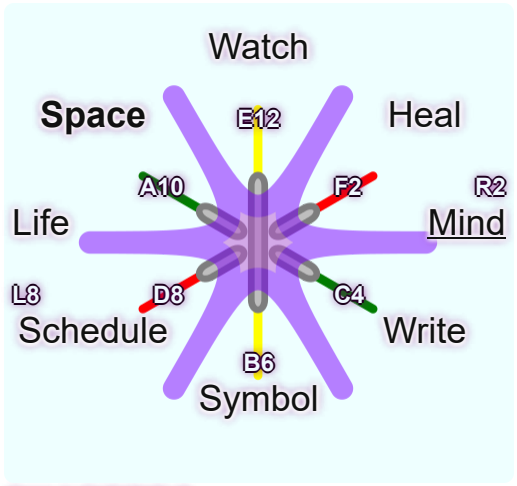
Lenses

Modes of Space



TRAIN

Vehicle Chapters



CHAPTERS

(vehicle)

^Explore ^Discover ^Expand ~exploration~ ~discovery~ ~expanse~



Figure



Annotate

1. Name-or-express a question in brevity and trust that answers will develop from it.
2. Search until we care.
3. Do enough to choose in repeat of all steps.

4. Care to loom it for best results.

Subject

Explore is a mode of space that may move our unconscious, our unconscious mind, our subconscious mind, our conscious mind, ourselves, others and our world with a common purpose. Remember, **exploration** is for everyone! We can all develop a talent for it, and it is at the heart of MESH.

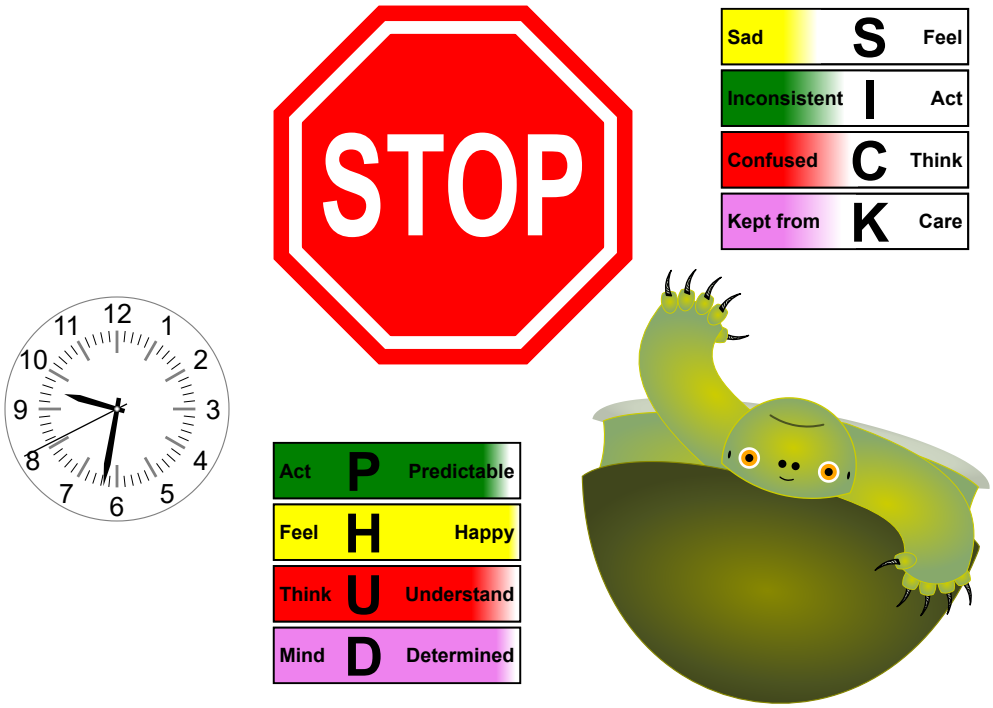
Target

For each mind to feel good although lost in their journey into the unknown, we may suffer ourselves to act with the endurance required by this process.

^Temper ^Enough ^Moderate ~sober~ ~sufficient~ ~moderation~




Figure



Annotate

1. Evaluate when to stop or quit an idea, event or activity.
   A. We can hold space for it no more or we reach the end of our schedule for it so we proceed to fail and save only necessary opportunities to try again later.
   B. When we succeed, or we end it in happiness, we continue to heal.
   C. After we escape or we end it in sorrow, we fail it and try later with hope.
   D. When we have strength from it, it is **enough** so proceed to heal.
   E. When we become too sick, it is **enough** so proceed to fail and nourish.
   F. …
2. Evaluate when to end an attempt, a reward or a collection.

A. Be glad to choose to accept half-or-double as an adequate match in mutual respect and consent of ourselves, others and our world.

Subject

Enough is a mode of space that helps us to detect and respect a boundary. We need a mechanism to attach to every process in our mind to help us to know when to stop or quit. Remember it works!

Target

Anytime we engage our mind or that of others, we need to prepare to say when it is **enough**.

After we say it, recognize to believe in it until we can let its focus go in peace.

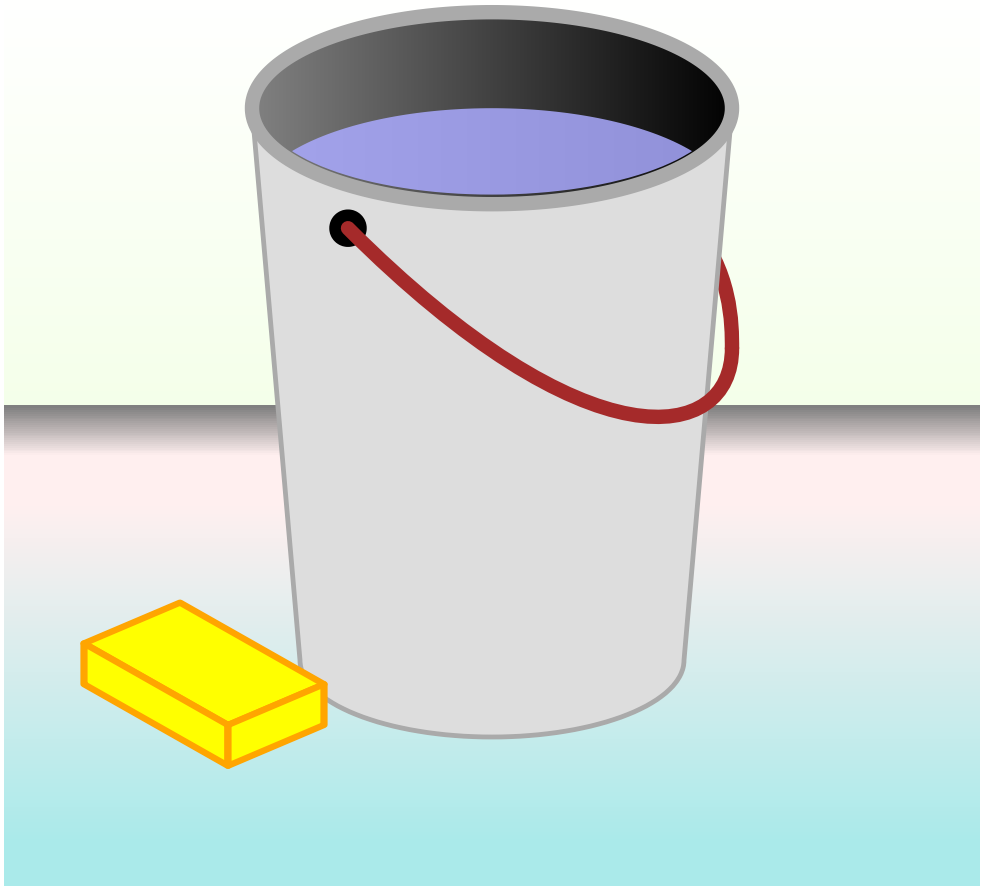
Once a necessary evil has become a good solution, it is NOT **enough** until you dance and celebrate.

> "Oh, *wait*. That was a bad *idea*. *Stop* ‹*retch*› dancing!"

^Transform ~clean~ ~bucket~



Figure



Annotate

1. Choose a time-and-place to **clean** regularly.
   A. Hope that it is an act to refine.
2. Trust to **transform** in accord to our need for it.
   A. Notice when a small action now will save us later.
3. Separate it as a partition.

A. Choose a space to move each item with respect to its PLR.

4. Search to refresh it with the right methods.
   A. Use adequate water and/or a mild soap. Special items are only for special cleaning.
   B. Use a cloth or scrubber that we may wet and dry, as we make it dirty and **clean** in repeat.
   C. Hold love and the strength of care to refuse that in our world which may cause us needless weakness.

Subject

Clean is a mode of space that helps us to tend and **transform** our space into something more healthy or something that we desire.

For every mind to engage for itself at its own pace and as its own reward.

Care to **transform** and be **clean**.

Target

The first and last act of our day and at every break.

Anytime we start to work with our mind or that of others, first look to the state of our environment and its opportunities for betterment. In result, we may see the mind within us and its opportunities to improve.

^Figure ^Make ^Create ~picture~ ~beautiful~ ~beauty~




Figure



Annotate

1. Explore it.
2. Build, mark, paint, sculpt or draw it with care to beautify.
   A. Have us think about it.
   B. Help us to feel it.

C. Help us to act in accord to it.

Subject

Figure is a mode of space that helps us to organize or mirror one space as we consume or observe another. A **picture** is worth a thousand words, and it helps us to center our mind. We may swap this for any other creative act or experience that may tend to move our emotion.

Target

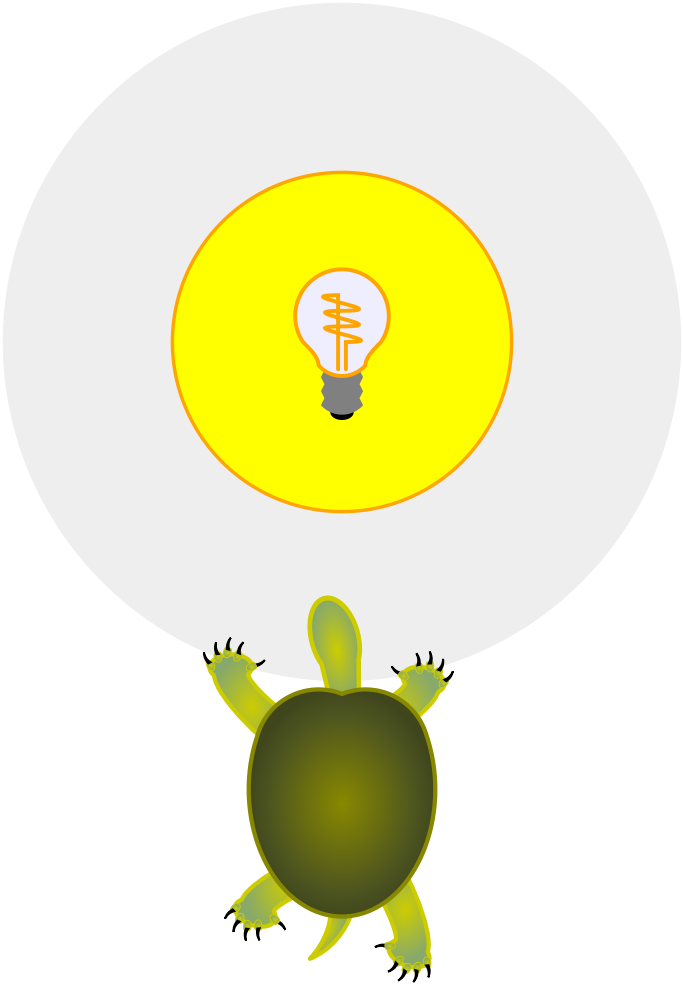
Anytime we care enough to inspire a greater sense of care in ourselves or others.

> **Beauty** has grace to overcome and hide many flaws. Humility also may hold power to embrace and beautify a mistake or flaw.

^Seek ^Find ~search~ ~found~




Figure



Annotate

1. **Find** a time-and-place for it.
2. **Find** our center of **search**.
3. Care to turn on our light.
4. Start at half-or-double from our center in respect of boundary.
   A. Attend outwardly to scan back to front, top to bottom and left to right in respect of sight.

B. Intend inwardly to give from one to six in respect of momentum.

C. Navigate each inward or outward wrestle in its season of insight.

5. Repeat as we slowly increase in boundary of **search** in trust. Do enough among:
   A. our mind and all of our property.
   B. our obligatory and free associations.
   C. associations that we have purchased.
   D. any open simple mechanism of law.
   E. associations that we may purchase.
   F. any close complex mechanism of law, such as what is our ability for interactions to slowly inspire the PLR within ourselves and others.
   G. our impossible dream or feelings of hope.
6. Do enough together through all other steps.

Subject

Search is a mode of space that helps us to focus our mind fruitfully over a space of interest for a specific purpose. In a **search**, we have more distortion of space when we tend to proceed out of order. We have the most effect when we work on it with gratitude and respect.

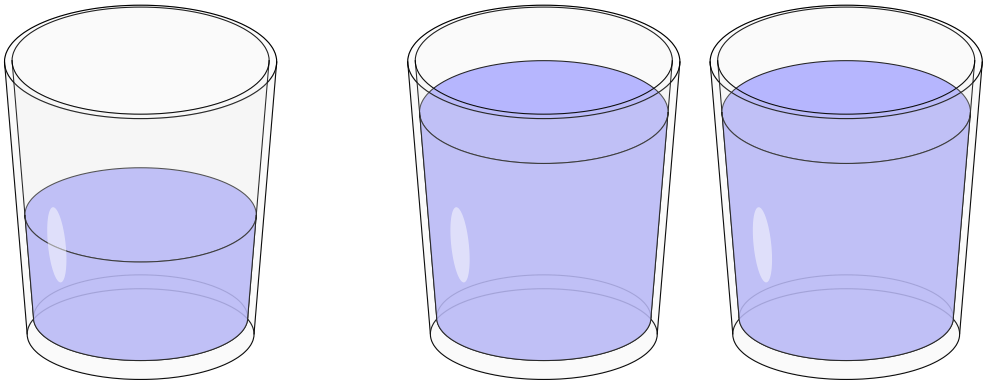
Target

Anytime.

Anytime we have a need, we may trust and choose to **seek** it in context.

^Estimate ^Surely ^Equal
^Compare ^Contrast ^Regularly
~disparity~ ~sure~ ~equals~
~comparison~ ~different~
~normal~ ~half-or-double~

Figure



Annotate

1. Mark a prudent numerical amount such as time, cost, value or a measure of other parts.
2. Let ourselves consider only the items whose measure may match our mark to within a deviation of one third or triple of a very small amount, plus or minus a small percentage of a large amount, and **half-or-double** of an amount generally.
3. To take a small **comparison** and make it bigger, the acceptable range should expand in amount as much as it does reduce as a fraction of the whole: in proportion to and in inverse proportion to, respectively, the square root of the ratio between large and small amounts.
4. For a higher or lower boundary or limit that we learn from intuition and outlook or that we gain by trust and choice, have poise to believe it is perfect.
5. After we choose, we care to trust or fail that point of choice for another one.
6. After we trust, we care to choose or fail that point of trust for another one.

Subject

Half-or-double is a mode of space that helps us to overcome the opposition that we feel from the arbitrary diversity of chaos within any space of **comparison**.

A law to give space for a variety of distortions in ourselves and others.

Sometimes despite our knowledge of consequence we must make surprise adjustments. Consider as we **estimate** that when we vary its measures by more than **half-or-double**, we "**Compare** apples to oranges" so, it might not be what we seek yet when it is within range it might be what we seek.

Target

Anytime we must give or receive or **compare** in amount.

Refuse to apply cost or value to any mind or foundation but freely consider it with respect to its parts. But only consider its parts when we hope to inspire it for its own sake and believe to improve it for its own sake.

For **comparison** and **contrast** in a diversity of large and small amounts, we may often use the *Law of large numbers* (LLN).

For example, we start with a value of 300±17 in our **estimate**. But now we need to find a good deviation for a much bigger amount: 1,200. So, we find the ratio (4) between the large amount (1,200) and the small amount (300). Next we take the square root of that ratio (2) to find the ratio between deviations. So, we should anticipate 1,200±34.

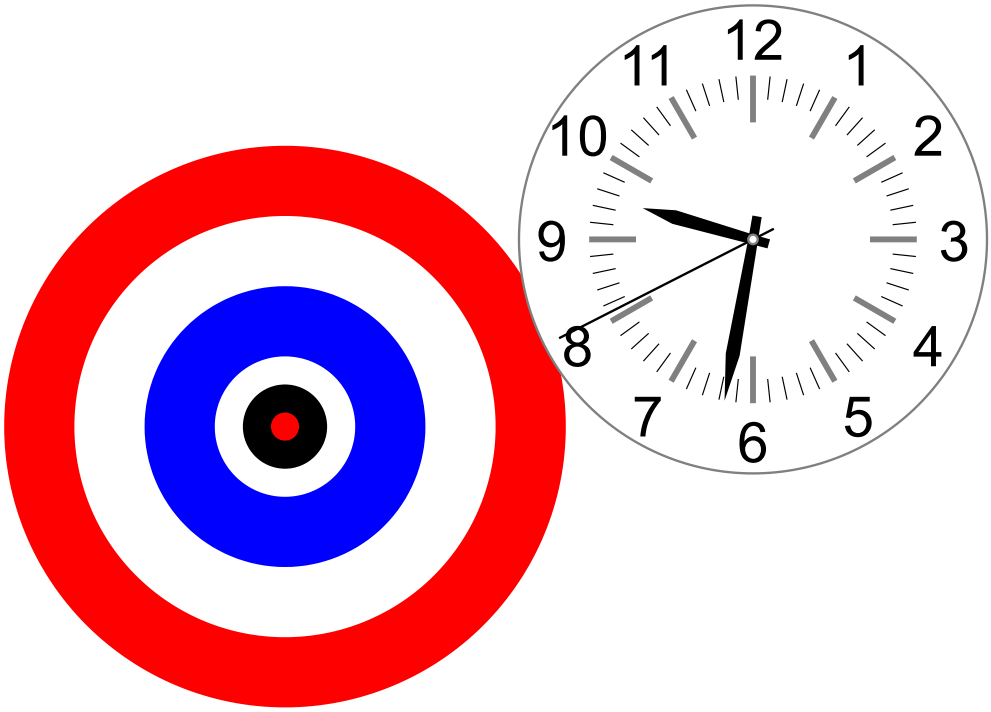
Again, to **estimate** something similar yet 5 times bigger, we take an original value of 500±50, multiply its amount by 5 and multiply its deviation by $\sqrt{5}$ ($\approx$ 2.236). Now we may infer a new **estimate** of 2,500±112.

Don't worry but learn it with practice and trust to seek help when we have need.

^When ^Where ^Space ~context~ ~time-and-place~ ~adequacy~



Figure



Annotate

1. Fix it for ourselves and seek to fit it for others.
2. Mind every mode of schedule and **space**.

Subject

Time-and-place is a super mode of **space** that helps us to grant every mode its domain or identify a **context** in ourselves, others or our world. To answer a question of **when** or **where** helps us to act better together or individually.

Target

It is best to ask and answer questions of **when** or **where**, **when** we have adequate gratitude and a prudent mind. Rather than ask "if" Prefer to ask "**When**" so we may foster outlook. And then prepare for it!

Modes of ^Agency

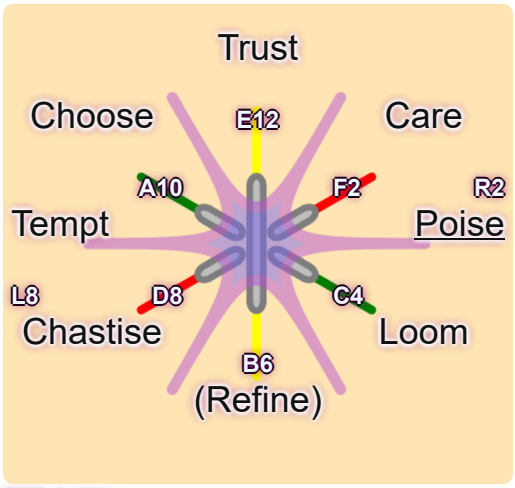
Our agency can become blurry and hard to exercise. These concepts offer us some super simple support for our most frequent wrestles in life.

The modes of agency include choose, care, trust, loom, tempt, self-control and chastise. These concepts are here, so we can be more confident to adjust our behavior in the full power of our agency. These are some real gems that refine our mind quickly yet with long-term practice we improve with good effect too.

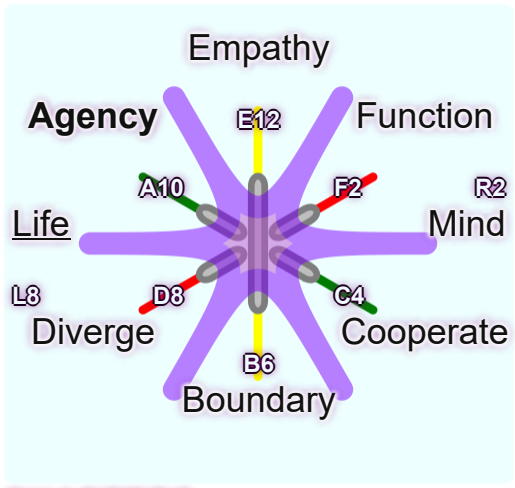
Whether we find ourselves or others in the throes of evil or love or for anything else in the middle or in between, remember our agency.

Lenses

Modes of Agency



Principal Chapters

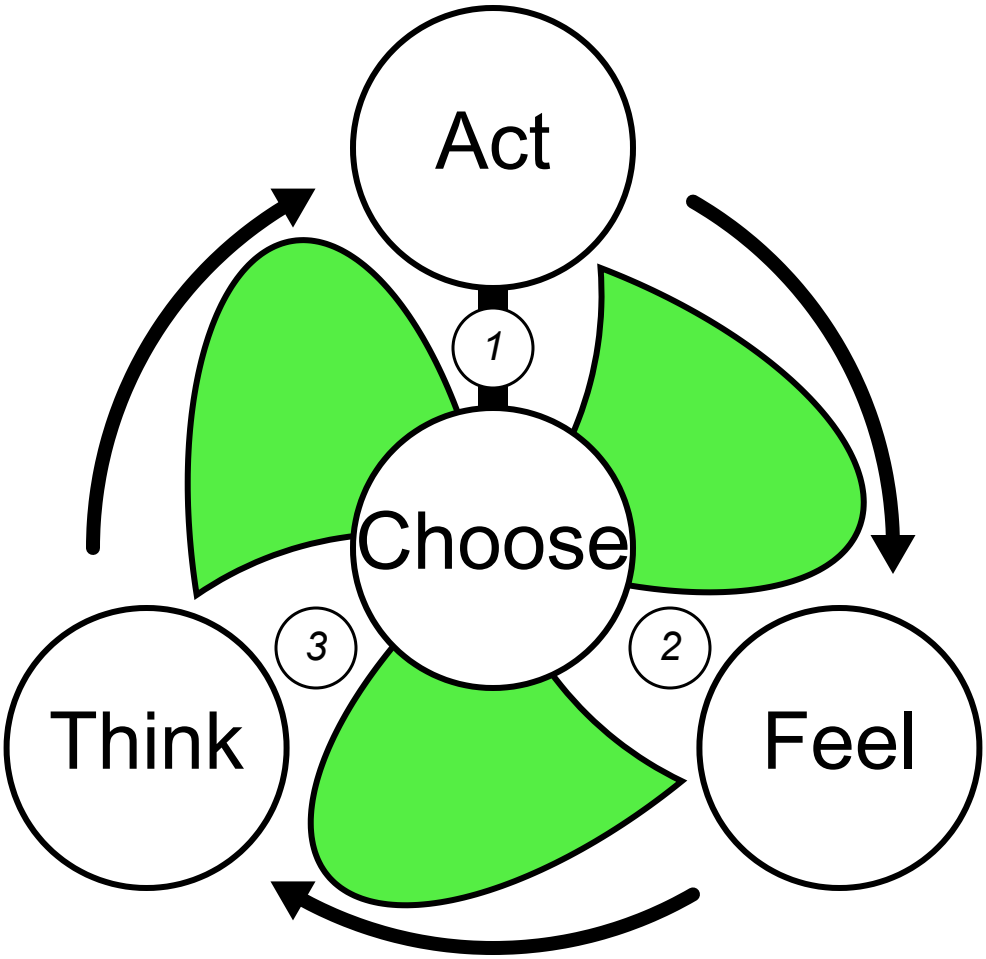


(principal)

^Choose ~choice~



Figure



Annotate

1. Rotate to separate outlook from intuition from when we learn so that we act to feel to think in a cycle.
   A. Act on it. Avoid outside interference. Must come first.
   B. Feel it. Must come second.
   C. Think about it. Must come only last and not beforehand nor between steps. Think to evaluate past results to refine consequence of **choice**.

Subject

Choose is a mode of agency where we act, feel and think in a cycle.

That's three parts of the mind that we control in a cycle.

This can happen in less than a second or over the course of an hour or week. Exercise this model to help ourselves to **choose** what is in us, who is with us and what is around us.

When we think or feel before we act we stop our **choice** and so we limit how much we can govern our own experience!

Prefer a **choice** that we are ready to undo or that will minimize consequence. Focus to take one step at-a-time with full commitment! Identify motion through the process.

Target

Anytime we start to work with our mind or that of others, we may immediately consider the power of it to maximize our independence.

After we exercise care so that it is not to excess.

Anytime we want to learn from intuition and outlook in combination, we may practice it to perfection.

Anytime in respect and privacy.

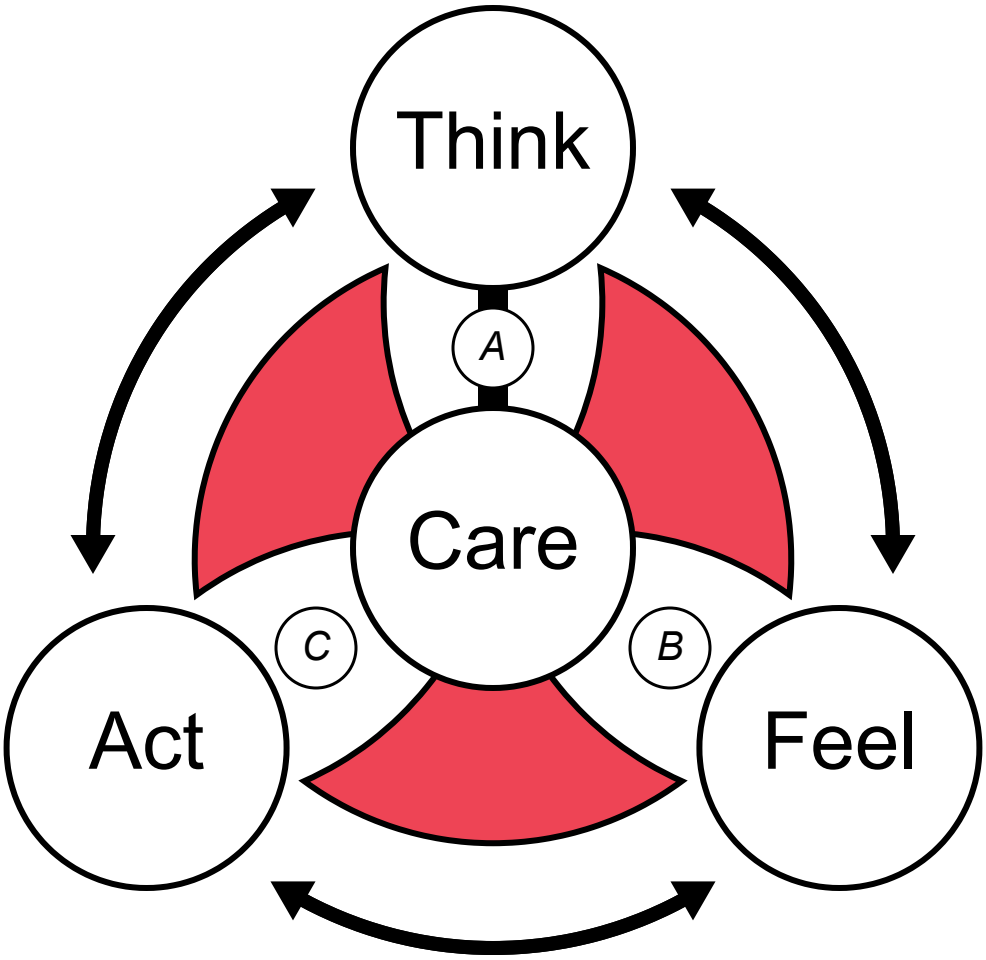
Anytime we have a goal, we can **choose** to do it! We need not wait to feel it. We may **choose** it once we believe it is good for us.

Make a time for it regularly.

^Care ^Manage ^Such ~kind~ ~category~



Figure



Annotate

1. Accept to separate when we learn, have intuition or gain outlook so that we merge and balance our thoughts, feelings and actions.
   A. Connect our mind so that we think to feel to act in maximum flex of thought.
   B. Connect our mind so that we think to act to feel in maximum flex of thought.

Subject

Care is a mode of agency where we aim to think, feel and act in a perfect balance. We build, join and organize our **care** from the same parts as our mind. Exercise this model to help ourselves to give more compassion and truth to ourselves and all around us.

Target

Anytime we start to work with our mind or that of others, we may immediately consider the power to connect its three parts.

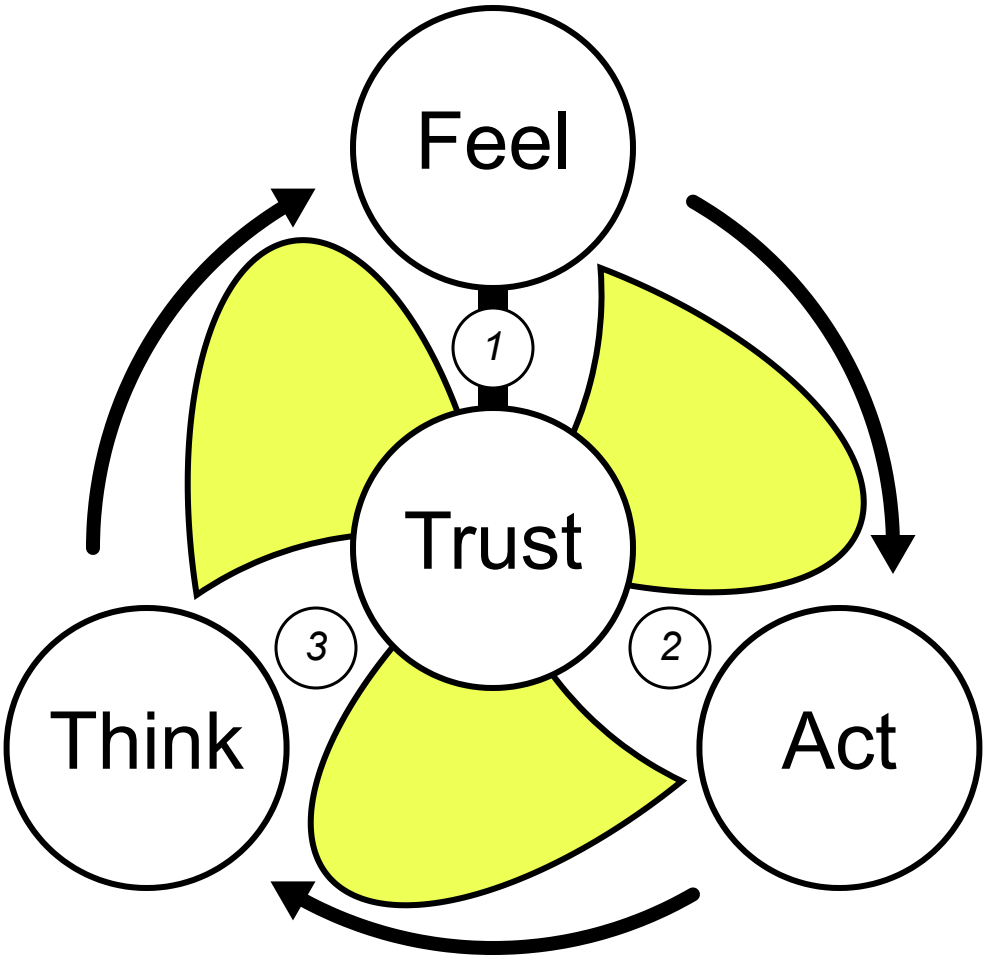
Anytime we want to learn from intuition and outlook in combination, we may practice it to perfection.

We may learn to make space for it in any time-and-place on our journey.

^Trust ~keep~



Figure



Annotate

1. Rotate to separate intuition from outlook from when we learn so that we feel to act to think each in turn.
   A. Feel it. Connect to our sense and our emotion. Must come first.
   B. Act on it. Should come second.
   C. Think about it. Should come only last and not beforehand nor between steps. Think to evaluate past results to refine consequence of **trust**.

Subject

Trust is a mode of agency where we feel, act and think in a cycle.

The same parts of the mind again that we cycle to control.

This can happen in less than a moment or over the course of a day or month. Exercise this model to help ourselves and others to **trust** what is in us, who is with us and what is around us.

When we think before we act, the emotion we experience is less powerful, so we will neither learn nor remember the experience as strongly!

Regularly, we say those age-old words "*Think* before you [*speak*, *act*, click, donate, *sleep*, …]" perhaps because of regret. Yet we hope and care that we and others will think first next time. That is okay! Like most of us, I leverage hindsight more than the wisdom to heal on most days. **Trust** is a pattern that can exercise both wisdom and hindsight in the best way.

With enough communication we may find reward from it. With practice we receive more inspiration for when to accept or fail it. Focus to take one step at-a-time with full commitment! Identify motion through the process.

Target

Anytime we start to work with our mind or that of others, immediately consider its power to maximize cooperation with others and with our world.

After we exercise care so that it is not to excess.

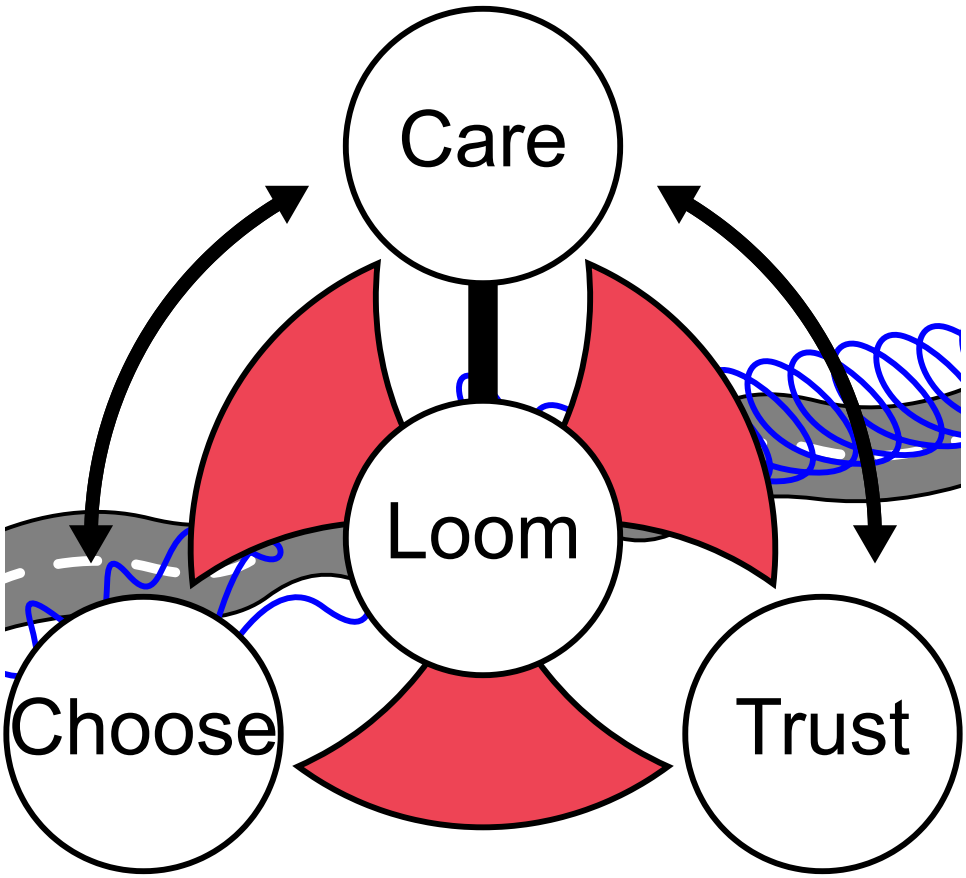
Anytime we want to learn from intuition and outlook in combination, we may practice it to perfection.

Make space for it regularly.

^Loom ^Matter ^Curve ~pivot~ ~material~ ~weave~



Figure



Annotate

1. Shift in care as we choose, care and trust.
   A. Care, trust or choose in repeat.
   B. Choose to care.
   C. Trust to care.
   D. Care to trust or to choose.

2. Its best pattern is found as we try or progress in our journey. The proper order and time to shift may depend on:

A. the part of the path that works in accord to our purpose, or

B. the context that we try to navigate: that of weakness, goal, obstacle, foundation and life itself!

Subject

Loom is a mode of agency by which we try to care, choose and trust in harmony.

For all of us who need to win-or-lose ourselves so that we may find our best self.

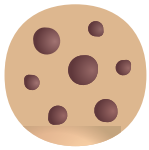
We all may develop a talent for it and by a simple prudent mechanism we can reach some distant dream. As we **loom** we knit together our mind in a path that is compatible with our world and that of others.

Target

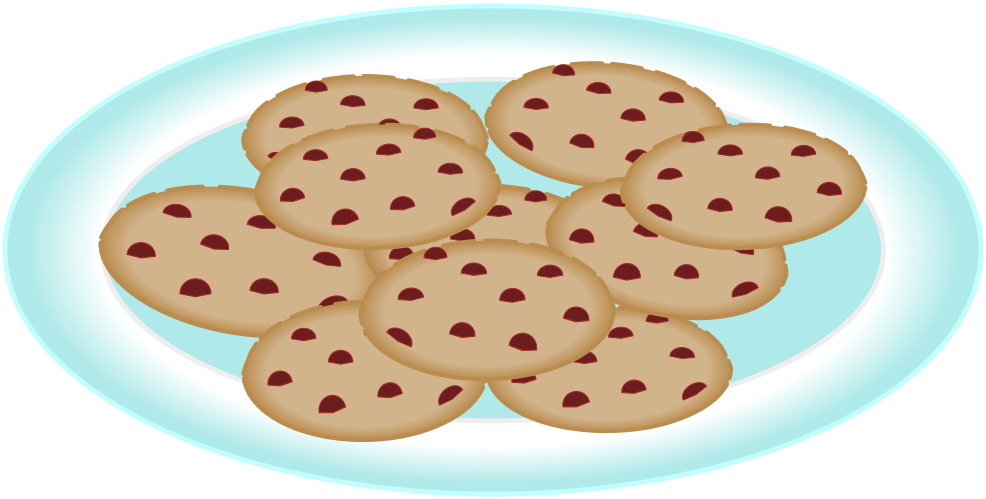
Anytime we forget to fail or improve, we might lose the best parts of it.

Anytime we want to use our greatest (super-)power: the power to change our mind.

^Invite ^Forgo ^Tempt ^Tease ^Cookie ~duty~ ~sacrifice~ ~temptation~ ~naughty~ ~medicine~

Figure



Annotate

1. Inspire to react or choose against our mind or its foundation in one-another.
   A. Trust to hold it alone or share it only for sake of self.
   B. Notice more of what we feel is **naughty**, evil or sweet.
   C. Stop for less of what we think is good, terrible or bitter.
2. Attach it to our progress.
   A. Try to wait for more or without love.
   B. Seek a reward for its own sake.
   C. Move to win-or-lose without respect.
3. Change or contend for more distortion such that we depart from truth, good, family or love.

Subject

Tempt is a mode of agency that is a necessary evil in our journey. Often, **temptation** may cause or affect our current distortions and our ability to navigate them. Distortions and weakness give strength to **temptation** and vice versa. This may come quite naturally sometimes, so it may take patience and practice to overcome.

This concept may prove difficult to manage and a restorer of it often must join, merge or hide parts of our agency. Thereby we win-or-lose our desire for it despite ourselves. Yet in matter of fact, we could think of it as something we choose.

When we have three or more options then it is easy for a **temptation** to win-or-lose by an individually strong signal. We may refuse **temptation** or swap it for daily-self-care as a first resort. And then once we refuse we can mind to choose among the good only so that we may block and (re-)direct the energy of it elsewhere.

When our memories, presence, view or gaze persist the **temptation** and then we divide or ignore it so as to forget it yet do not leave it, we might maximize its power even though our aim were to forget it. So in mirror of it, we may train our memories, presence, view or gaze to attach to the consequence of harm rather than its reward or lack, so we don't deceive ourselves. When we do so we clarify the model of **temptation** in our mind and receive better results from it.

We may shift the focus to one of worry or doubt by virtue of the big picture. Yet it is no harm to ignore the hope, belief or reward of it now. We can search for a better hope rather than **sacrifice** ourselves for sake of desire.

Target

A necessary evil that we can't always avoid on our path.

We **invite** it when we forget to take care of ourselves and others.

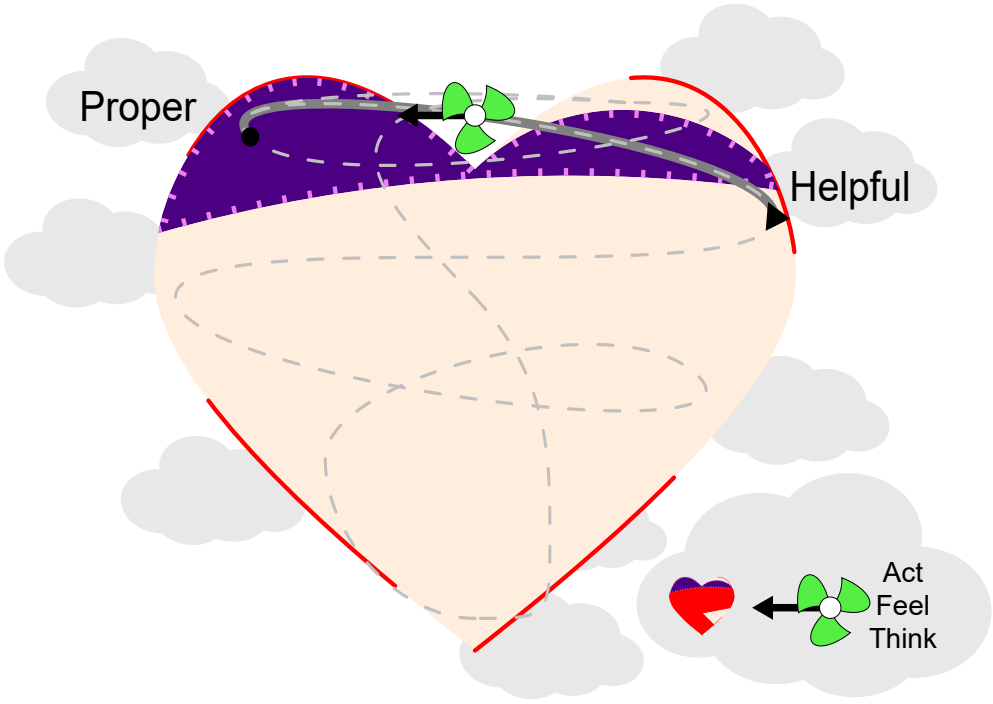
It may come when we forget about weakness or strength in ourselves and others.

It may cause us to abuse or neglect our mind or a foundation where we belong.

^Tact ^Properly ^Poise ~self-control~ ~proper~



Figure



Annotate

1. Loom until we have **self-control**.
   A. Care about it.
   B. Choose for sake of it without result.
   C. Wait without reward.
   D. Care again in repeat although we tend to fail more from it.
   E. Wait for it.
2. Work alone.
   A. Commit to minimize or moderate consequence, (self-)forgiveness and all desire except where it is important to focus our hope or belief about it.
   B. Notice to fear maximum consequence from each attempt yet remain in focus of hope to

achieve it.

C. Choose the best that is within our power. Treat its adequacy as a perfect success.

D. Improve and practice other modes of progress until we master patience.

E. In context of any principal mode let the one part of our motivation equal its dual. For example, let harmony equal focus.

Subject

Self-control is a super mode of agency yet every effort to obtain it may prove a challenge because it may act in strong opposition to our agency also. From this process we choose betterment with care.

For those who dance well but don't know when or how to refuse it. That is you! For those who think they dance well but need to work on their rhythm. That is you again but don't worry. Learn to wait… that is the whole thing, and it may come one day. Sleep on it daily and try again early in the morning. You got the patience for it. I know it!

We have a rhythm within our body wherein we rest-and-digest. Likewise we need to practice our strength to endure to live and decide regularly so that we may achieve **self-control**.

As we refine **self-control** among ourselves, others and our world, we move toward moderate agency among ourselves, others and our world. So, we find that we have less agency than its maximum, and more agency than its minimum. Do you see how?

For those who purely hope and commit to become sober in context of desire or another emotion.

Target

Anytime we have become helpful and have sufficient strength to try.

Our outward focus to control or change our world, others or ourselves may make us weary about **self-control**. Gladly, we may love instead and so refuse to impose outwardly. Only then may we give ourselves the grace and enough space to see this process at work in us.

Chastisement may help us achieve its best fruit. Rather than impose by judgment we may give and receive simple chastisement of a naughty choice to ourselves, others and our world.

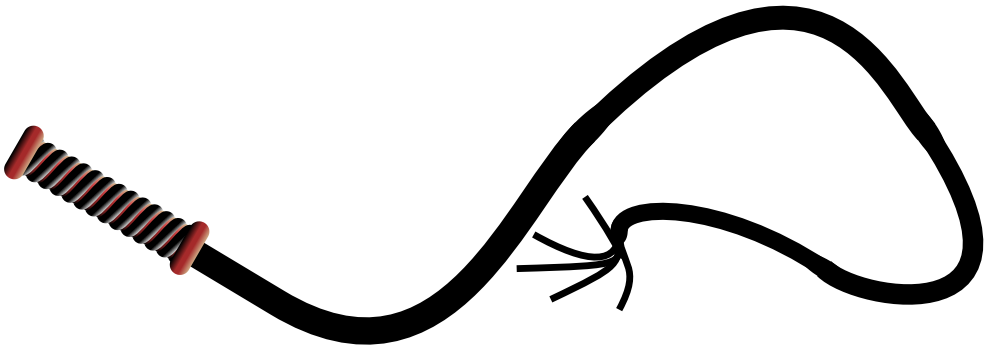
Anytime to decide in favor of it in insight of its wonderful benefit to one-another.

Anytime in continuance or presence of virtue, trouble or chance of harm.

^Chastise ~chastisement~



Figure



Annotate

1. In brevity, give an honest show of (dis-)respect toward an evil act so that we may show respect toward how we and others feel about it.
2. Give an honest and steady act or gesture to respect each mind in relation to it.
3. Think about it afterward.
4. Fail it when anyone might receive a loss of respect from it.

Subject

Chastise is a mode of agency that may act to assert disapproval yet maintain love for the bad actor. Distortions dissipate most quickly as we remove them in compassion.

We can't give **chastisement** properly to someone that we don't know how to love. We can't **chastise** ourselves unless we know how to love ourselves. We can't **chastise** others unless we know how to love those others.

For those who are strong enough to endure it and who also are sick enough to give or receive it.

To give **chastisement** in full form results in a loss of respect when we give or receive it in one direction only, when it is in hostility or when we anticipate it to become as such. So we may refuse it. And when in doubt, it is simple to refuse the first step that may harm us.

We may take a chance to grow from it although it may offend except consider adjustments to how to direct our return.

Target

Anytime something may act to magnify evil or weakness between ourselves and others.

For example, an (un-)happy combination of distortions in ourselves, others or our world may cause us to seek opportunities to learn from it rather than find harm from it.

When we want to improve, we may receive it irrespective of who may give it, even though its gift may not regard or respect us. We may take it and make it a proper gift or else we may refuse to consent when we suspect its motivation.

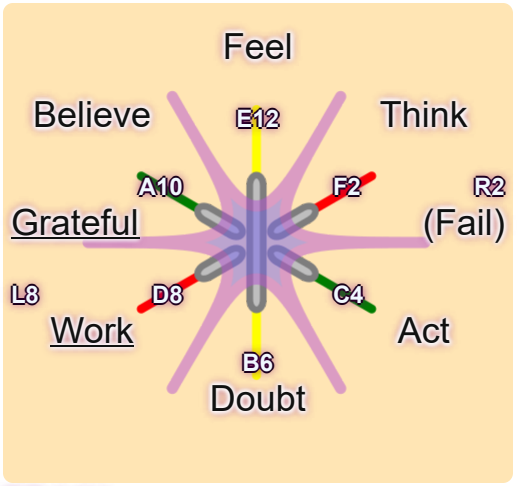
^Diverge to ^Increase our capacity to ^Think

We go to school year after year and learn by our own mistakes and example or by that of others. Yet when we stop and look to our greatest struggles it is often one of these modes of independence that is suffering or that we don't practice with adequate dedication.

The modes of independence include act, feel, think, believe, doubt, grateful and work. These modes are essentially unmerged modes of function which are equipoised to increase in mess or in MESH for our sake.

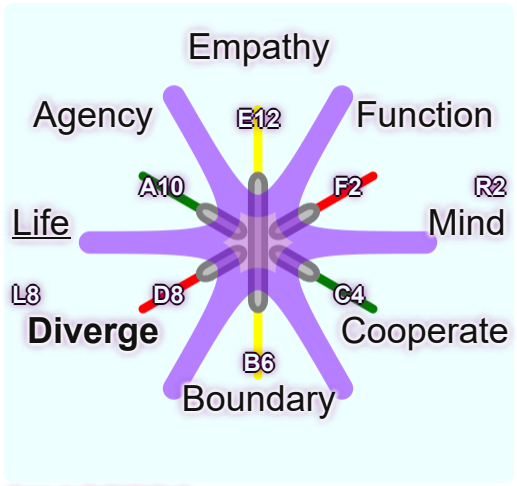
Lenses

Modes of Diverge



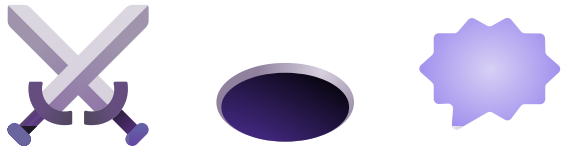
TRAIN

Principal Chapters



CHAPTERS
(principal)

^Doubt ~conflict~



Figure



Annotate

1. Focus our mind on the dark parts to moderate what we learn, to gain prudent outlook and to minimize intuition.
   A. Poor to think about the hard or unknown space.
   B. Act to the evil of it.
   C. Force the truth of it while in strength.

D. Remember to feel but ignore truth while in weakness.

Subject

Doubt is a mode of independence that helps us to react with pessimism to the unknown. It is a process where we tend to focus our mind so that we may govern it.

For those who hate torture and whose reputation is to torture themselves and others. Yes, that is me. This is my default mode of independence! But that is okay. I can always work on it.

For those who are stuck on an extreme: in fullness without being helpful or in humility without a break. Sorry, I can't refuse this one for you. Only you can do that.

This signal may vanish in full strength or in humble weakness.

Target

Notice quickly anytime, so we can proceed to check if we are sick from it. If sick then fail it. Anytime we refuse to fail, our **doubt** may signal the need for a change.

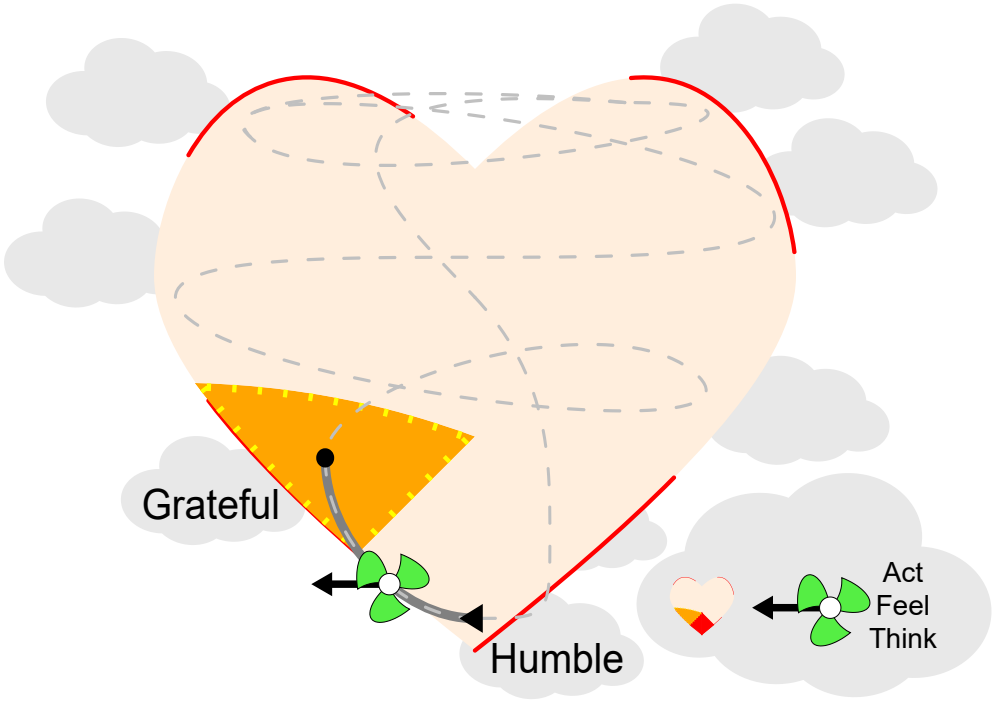
Anytime we forget to share our strength or weakness or to share that from others, then choose to have **doubt** so that we may fail.

It is self-causing so once present it may signal that it is time to look elsewhere for its own sake.

^Glad ^Thank ^Grateful ~gladly~ ~gratitude~



Figure



Annotate

1. Loom until **grateful**.
   A. Care for it.
   B. Choose it.
   C. Care again.
2. Choose to care.
3. Recognize the good in anticipation of when it may come to pass.
   A. Name-or-express it in hope.
   B. Encapsulate it and eat it for strength.
4. Poop out the weakness or evil in ourselves without hate.

A. Refuse the poop from others without hate.

Subject

Grateful is a super mode of independence that helps us to open a way to ameliorate current suffering in ourselves and others. From this process to choose to care, outlook is born.

For those who don't know or who forget how to dance. That is you! You have the talent for it; I know it!

This is a universal point for us to start on the path. We should not seek to fall, fail or humble one-another except to embrace it when it may happen naturally to each of us. But to encourage **gratitude** and to renew or create an environment that may foster such is a beautiful and important place to develop a healthy mind.

We recover and receive help from one-another. Likewise we need to practice our strength to endure to diverge so that we may become **grateful** in mind.

As we **thank** ourselves, others and our world, we move toward moderate independence among ourselves, others and our world. So, we find that we have less independence than its maximum, and more independence than its minimum. Do you see how?

Target

Anytime.

Anytime it is missing.

Anytime we notice we are blind, lost or (un-)**grateful**.

Anytime we feel unable to be trustful.

Anytime we are humble and have sufficient strength to try.

As a buddy, be honest to support those who struggle with **gratitude**. We can't see every hurt for it is not open to our view. We all may benefit to search for our own safe environment that may foster love. In that space, I hope we find and restore this essential habit. Follow our intuition as we encourage that in others and our world.

^Assert ^Believe ^Remain ^Establish ^Suspect ~assertion~ ~belief~ ~habit~ ~establishment~



Figure



Annotate

1. Choose to divide the unknown so that we may find moderate outlook and intuition but minimum thought.
   A. Act well in weakness about the unknown or hard parts of it.

B. Feel to the good in it.

C. Refuse it with gratitude until we have strength to think to navigate or map it.

D. In weakness, care to stop to accept our limitations in its regard.

Subject

Believe is a mode of independence that helps us to react with optimism to the unknown. It is a process where we tend to choose so that we may magnify it.

For those who fall.

For those who are okay to fall because they know there is power in the fail.

For those who try to improve on our path.

Full strength may magnify **belief** to excess but we may temper it to a healthy amount as we turn from it to show it to others who are in weakness.

> Why do I put **suspect** as a metonym of **belief**? When we **suspect**, I think we **believe** still yet we thirst to hold and sustain it once again. We give more space for fear when we refuse to respond to sustain or change our **belief**. Our **belief** may reduce until we begin to **suspect** something in fear or doubt, respectively.

Target

Anytime we fall and want to get up again. Notice slowly anytime, so we can evaluate our strength to heal. When sick we can grow toward a better way.

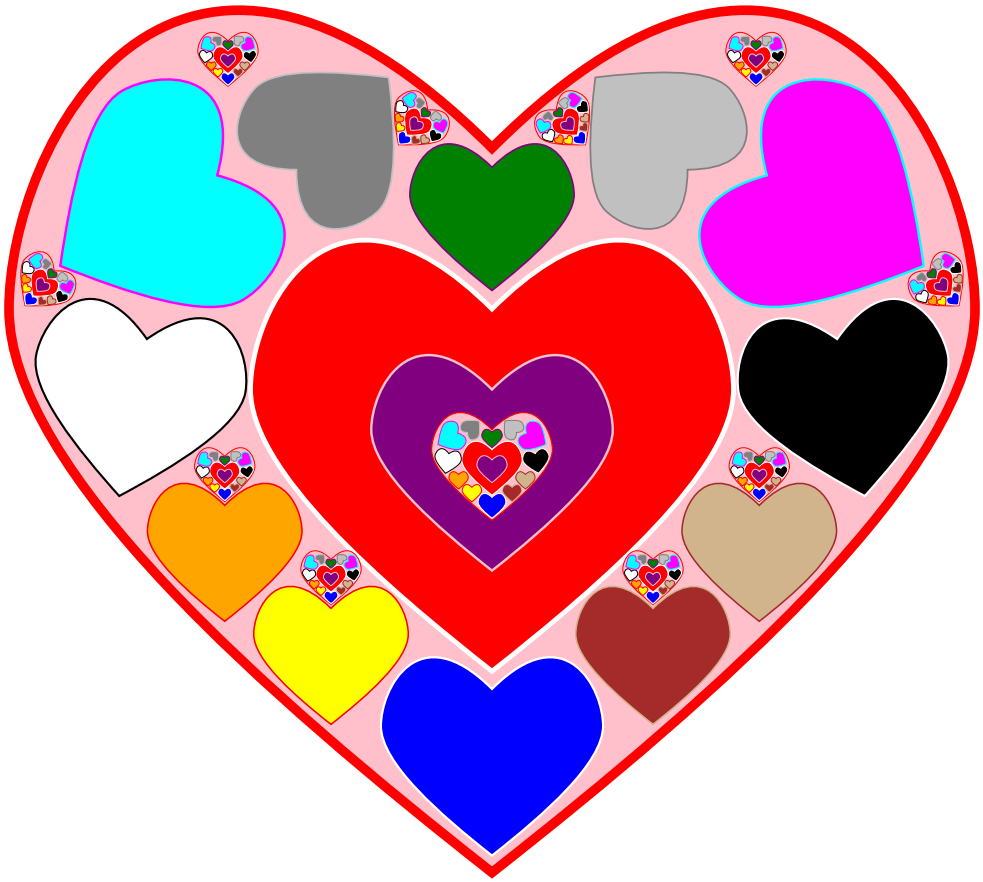
It is self-causing so once present it may signal that it is time to stop and think away from it for its own sake.

Rather than attempt the tightrope walk between **belief** and doubt, we can stabilize both as we love every mode and distortion in others and ourselves while they function in us. Every mode has a purpose so prefer any mechanism that helps us to work in **belief**. Although we may mistake its source or benefit still it may grant immunity in mind and body in accord to our need.

^Feeling ^Feel ^Impressions
~feelings~ ~intuition~ ~heart~




Figure



Annotate

1. Look. Sense it with purpose.
   A. Eyes to see.
   B. Ears to hear.
   C. Nose to smell.
   D. Mouth to taste.
   E. Hands to touch.
   F. And more! Like our sense of hot and cold or our **intuition** for what to try next.

2. Digest our emotion.
   A. Eat and drink it. Let it be fuel, a reward or a reason to try again.
   B. Focus to separate it. Avoid needless opportunities to merge it together for we may get lost in the shuffle.
   C. Transform it. All **feelings** are a power source of body and mind so trust the power of it.
   D. Poop it. Some **feelings** are waste that we need to expel. What goes in must come out!

Subject

Feel is a mode of independence that helps us to sense and consume what is in our mind or in our world. We receive communication from our world and from our mind by how we **feel**. To our benefit, as we grow and become honest these signals tend to align to truth. It works!

Target

Anytime.

Anytime it is missing and regularly.

Immediately before we act (to optimally trust), immediately after we act (to optimally choose) or together between what we think and how we act (to optimally care).

^Act ^Active ^Action ^Fact ~hands~ ~activity~ ~actions~ ~outlook~



Figure



Annotate

1. Go into our world.
   A. Respect ourselves and others.
   B. Sustain law.
   C. Encircle ourselves to refresh and exercise our body.
2. Consume the work on our path.
   A. Drink and eat it with care.
   B. Separate and turn it so that we focus on one thing at-a-time rather than divide it.
   C. Transform it. Choose to expend our power of body and mind.
   D. Poop it. Everything has an end so notice when it is enough.

Subject

Act is a mode of independence that helps us to work in our mind or in our world on a goal or weakness. We achieve operation on our world and within our mind by how we **act**. To our benefit, as we loom on our path our talent for it may improve. It works!

Target

Anytime.

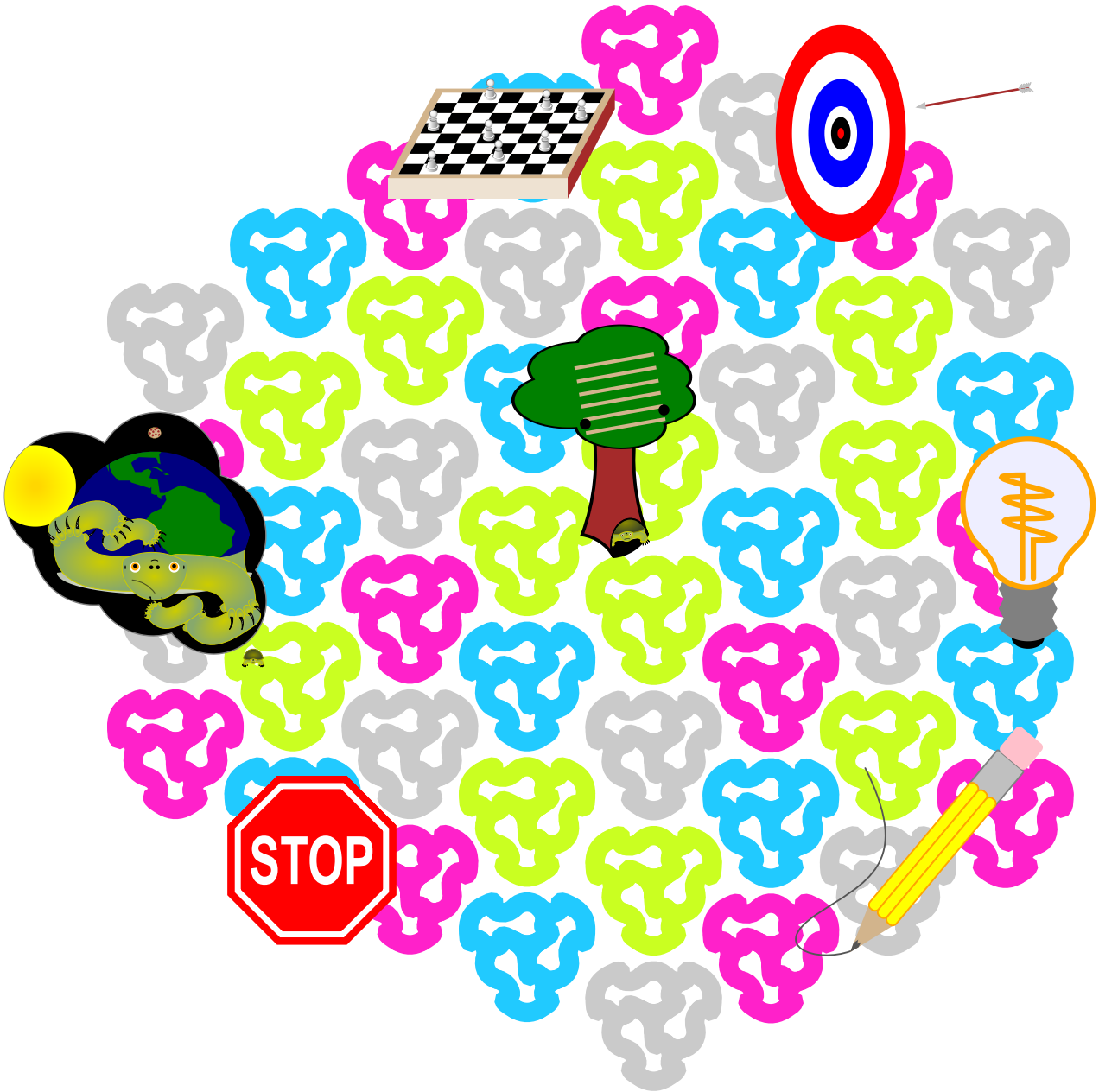
Anytime it is missing and regularly.

Immediately before we feel (to optimally choose), immediately after we feel (to optimally trust) or together between what we think and how we feel (to optimally care).

^Think ^Learn ^Idea ^Burn
~thought~ ~thoughts~ ~ideas~
~fire~



Figure



Annotate

1. Stop in hope and love so that we may become our reputation.
   A. Remember it.
   B. Solve it.
   C. Imagine and dream it.
   D. Mark and estimate it.
   E. Test and try it.

Subject

Think is a mode of independence where we churn the butter of our experience. Prudent combination and partition of what we receive from our mind has the power to improve how and when we **think**. Operation on our world and within our mind may become more in our self-control as we stop and **think**. It works!

Target

In the end we don't control what we **think**.

MIC DROP

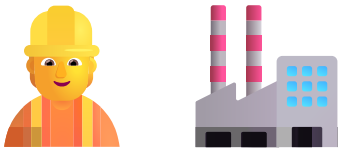
But we can **learn** to control when and how we **think**. It is the first step of care, but generally it is only the last step of any task. For if it did come first, we wouldn't have anything to **think** about yet.

Give time for it after we feel and then act or act and then feel (to trust or choose, respectively). Also give time to do so in fullness of communication with how we feel and act (to optimally care).

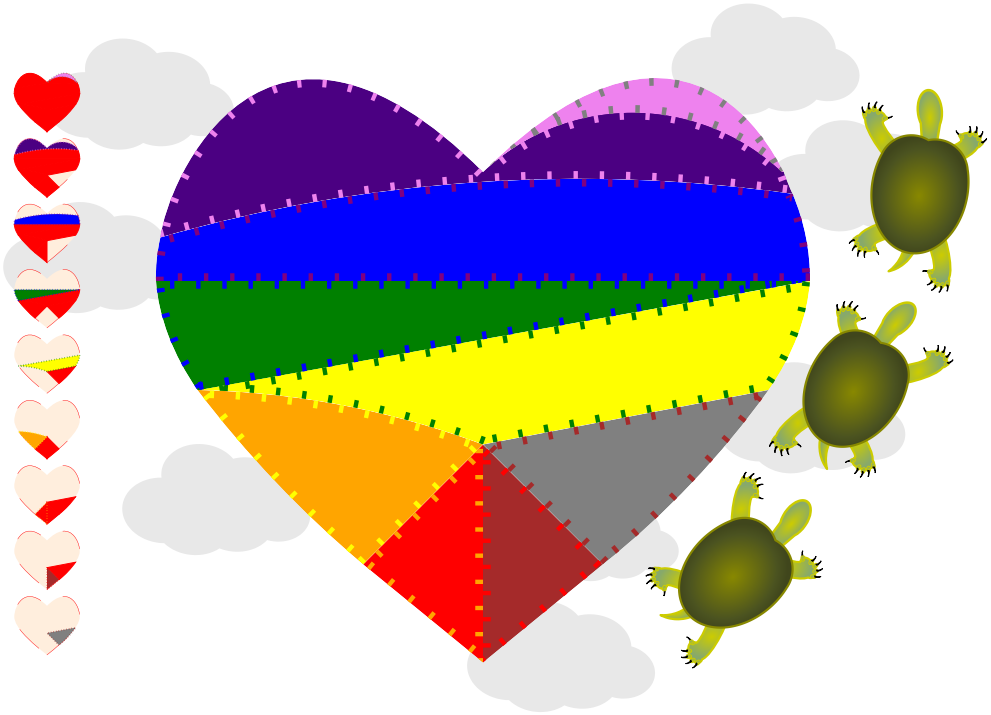
Anytime.

Be prudent about it and regularly.

^Reach ^Work ~effort~ ~works~ ~accessible~



Figure



Annotate

1. Attend, try and practice it for more knowledge and endurance.
   A. We feel nervous or different from it so it has begun.

2. Search for a good change in intuition, outlook and how we learn.
   A. We practice it and try to remember it so we start to thirst for more.
   B. We look at the beauty in its path so we start to be grateful for it.
   C. We annoy or disgust one-another about it in mess as we ask, fail and share in its regard yet we start to believe, achieve and receive results.
   D. We care to become prudent in how to share the best of it until we find it and grow in MESH.
   E. We open our new eyes and use our new muscles for the first time so we feel different from it again.

3. Discern with betterment our new talent: we now can look and go between our mind and its path. This is a new world that may appear as we stretch our mind into the expanse of the past and future that we share.
4. In fullness, we fall in love again with it anew. For we know and see it now in our favorite light. Although it is still the same, our hope of it is irrepressible.

Subject

Work is a super mode of independence that helps us to think to diverge and then to find a measure of our progress. We need a way to detect and measure our progress.

For those who seek to heal in context of their own mind or who notice that in others.

Take some time to stop and notice how well it **works**!

Target

Anytime we want to check our progress irrespective of our mode of progress, but we have no idea what we should notice.

As we remember and mark our own progress on a task we can start to feel it **work** and notice it in others too!

20.0

Modes of ^Life

The modes of life (self-)organize a symphony of operation. Although incredibly simple they may take our whole life to understand and hold our interest in full. Our mind is like a little computer with an abundance of process and a little network of communication. Our mind has relation to a large degree of independence and a high degree of cooperation. Somehow our organism has the power of agency and the power to say no in our daily life too. The modes of life include complement, connect, encapsulate, cooperate, decide, fortify and live. To develop a talent for each one is in some sense a lofty goal above. However, these modes are turtles for we may consider they all exist below it all as foundation, as intermediate parts and as maximum expression and reward.

Despite all my excitement over these modes that I am about to share, as though I had found some mysterious complexity, I really just want us to think of it as something far more simple. When we feel, act, think and mind we need two ways (at least) within each domain so that we may govern that domain in particular. The fruit of that idea, in summary, is eight principal modes: connect or fortify, decide or cooperate, diverge or function, and live or restore, respectively. Restore is both a principal mode and a mode of mind, so it is found in another chapter.

Here is the simple idealization from it that I now embrace and hold. Each mindful thing (mode) may participate in at least one FAT part: feel, act, think and mind. Each part has more than one direction (or way) so that our mind may govern it. Each mindful thing that is a part of the whole may increase its gift to the whole as one of the principal modes in proxy. And each whole may belong to some yet bigger context, likewise. So that we have sufficient to navigate the modes of life to optimally heal, we only need to understand that organization of turtles, the map from our emotion to that structure, and how to try and fail properly.

Now let us look at these modes of life and ask stupidly whether we are any different than turtles or a computer. (Compu-)turtles? Compurtles. Oh, I only tease. Although I imagine robots who need to heal in some wonderful and bright future I would much rather look at what is before us today for we are acceptable (and wonderful) just-the-way-we-are! Yes, and in that light I do think our future will become VERY much brighter now. And for that I am forever grateful.

The eight principal modes have a vehicle chapter, a lens chapter and a principal chapter, as we see in the first table below. I find that either table of organization of chapters has power to magnify a remarkably parallel structure to suggest the true depth of *The Book of MESH*.

Operator Focus	Vehicle	Lens	Principal
Stop	Heal	Refresh	Function
AND			
Think	Schedule	Mess	Diverge
Choose	Space	Balance	Agency
WITHIN			
Limit	Write	Change	Cooperate
Deception	Symbol	Emotion	Boundary
OR			
Knowledge	Watch	Progress	Empathy
OR			
Unknown	Mind	Hollow IN MY 	Life

Chapter 3-tuples

As an alternative and my favorite, we may organize the chapters for sake to memorize them. I also hope to suggest a flow for each context.

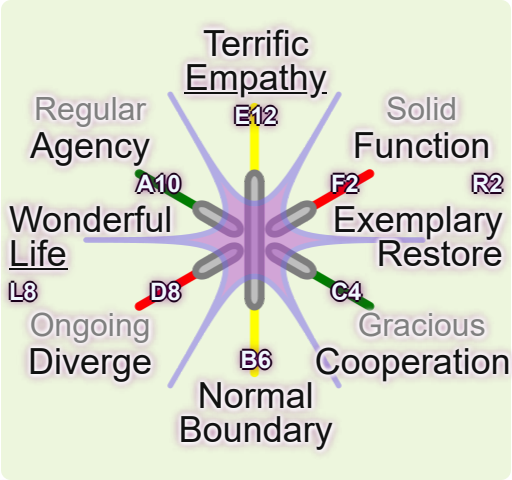
Act	Feel	Think	Mind
Heal	Refresh	Boundary	Function
Mess	Schedule	Life	Diverge
Space	Balance	Mind	Agency
Write	Change	Symbol	Cooperate
Progress	Watch	Emotion	Empathy

Chapter 4-tuples

1. 🚶 Earth: what may keep us in motion to act.
2. 🌊 Water: what may sustain us in our journey.
3. 🧠 Fire: what may hurt us or refine us to see.
4. 🌌 Sky: beauty in a mind of wisdom or love.

Lenses

Principal Modes



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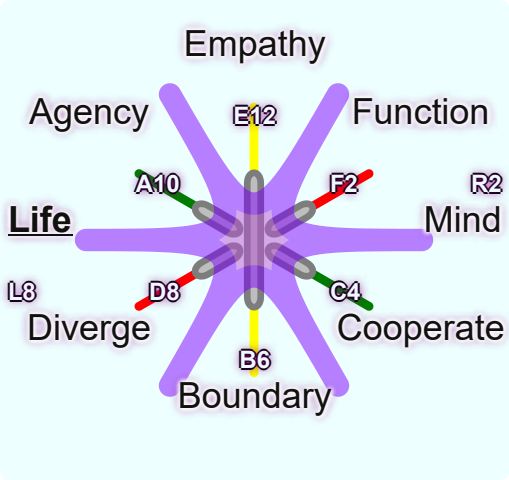
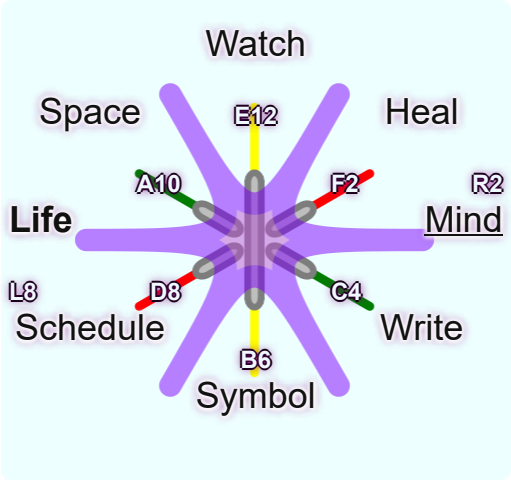
Principal Chapters



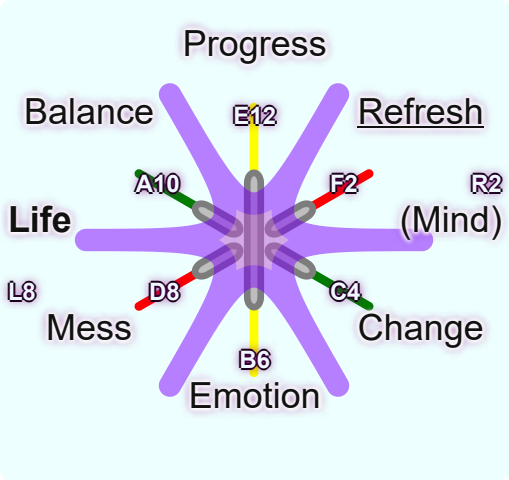
(principal)

Vehicle Chapters



(vehicle)

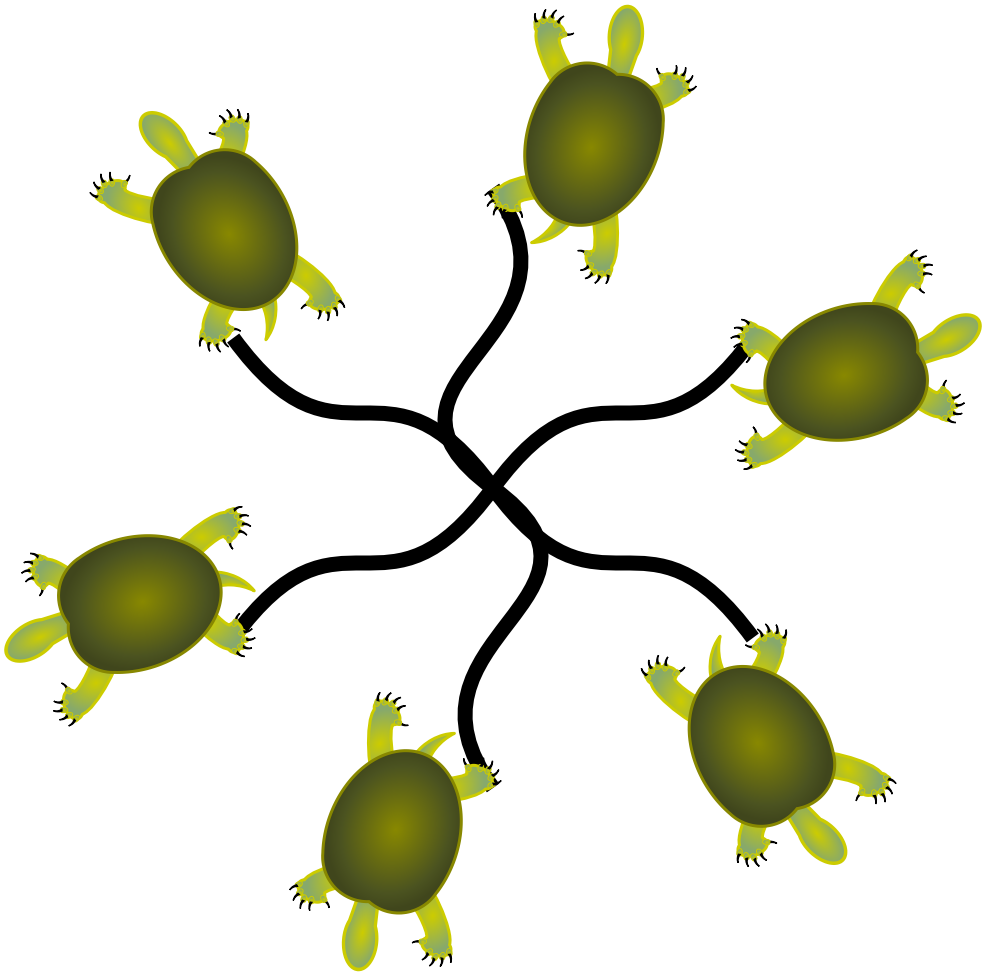
Lens Chapters



(lens)

^Process ^Complement ^Dominant ^Fifth ^Straight ~function~ ~doubtful~ ~power~ ~five~ ~right~

Figure



Annotate

1. Choose to mind self-control against empathy for it.
   A. Act helpful to it but with independence to its weakness or goal.
   B. Feel honest as though in cooperation with it.

C. Think about self in contrast to it.

2. Care to choose self against it.

Subject

Complement is a mode of life that helps us to organize or partition outwardly as we separate inward **function** and become predictable.

For any mind which may seek to moderate communication or encourage diversity of thought within a group.

For those who work alone or in scarcity.

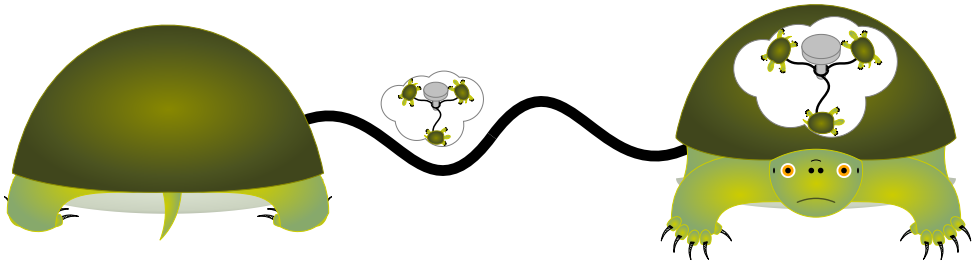
Target

Anytime we need to expand **function** or resist communication.

^Hear ^Two ^Connect ^Affect
^Listen ^Nondominant ~left~
~second~ ~empathy~ ~affection~
~ears~ ~communication~



Figure



Annotate

1. Trust to have self-control against function for self and others.
   A. Feel helpful as though in cooperation with it.
   B. Act honest but with independence to its weakness or goal.
   C. Think about it in context of self.
2. Care to choose it against self.
   A. Think about it until we feel weakness in its regard.
   B. Act to give with presence of love in our own self.
   C. Feel with emotion in **empathy**.

Subject

Empathy is a super mode of life that can alleviate a lack of balance in ourselves, others or our world. It is both the power source and the network of **communication** within our mind and between one-another.

For any mind who may look to moderate process or encourage direction, network and empowerment.

For those who work with ample resources or high connectivity.

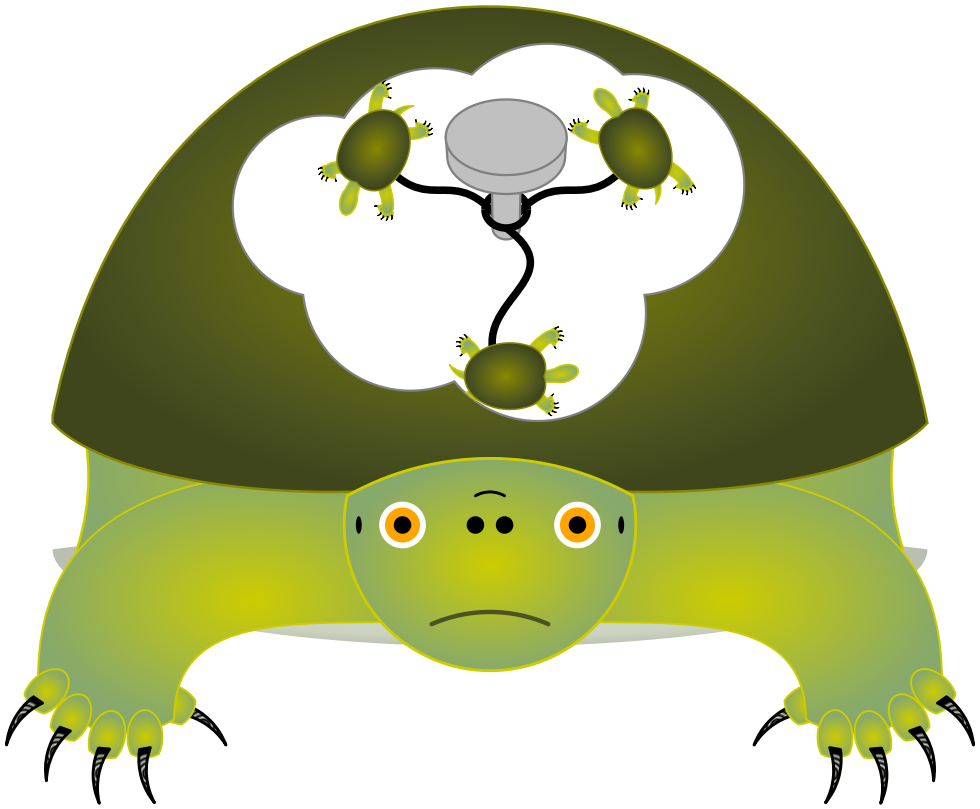
Target

Anytime we need to expand **communication** or resist function.

^Shift ^Encapsulate ^Diverge ^Higher ^Smallest ^Four ^Irrespective ~shiftiness~ ~independence~ ~diversity~ ~high~ ~small~ ~fourth~ ~top~



Figure



Annotate

1. Care to trust self over others and our world.
   A. Refuse to complement others and our world.
   B. Less communication with others and our world.
   C. More communication to self.

D. Complement self.

Subject

Encapsulate is a mode of life that helps us to separate outwardly by inward communication. For any mind which may seek to moderate communication with the earth.

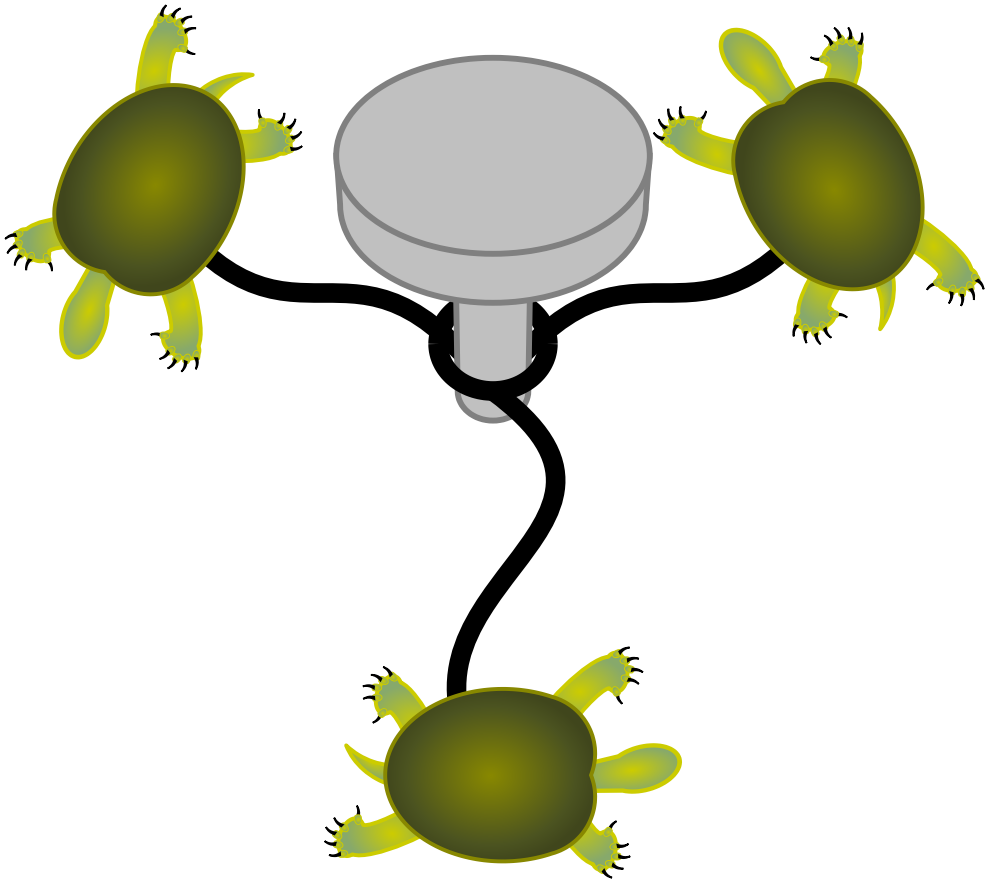
Target

Anytime we need to expand function and communication inwardly but reduce it outwardly.

^Say ^Tell ^Speak ^Socialize ^Cooperate ^Lower ^Large ^Three ~words~ ~talk~ ~message~ ~associations~ ~cooperation~ ~low~ ~largest~ ~third~ ~bottom~



Figure



Annotate

1. Care to trust others and our world over self.
   A. Refuse to complement the self.
   B. Less communication to self.

C. More communication to others and our world.

D. Complement others and our world.

Subject

Cooperate is a mode of life that helps us to connect outwardly and separate inwardly.

For any mind which may seek to moderate communication with the self.

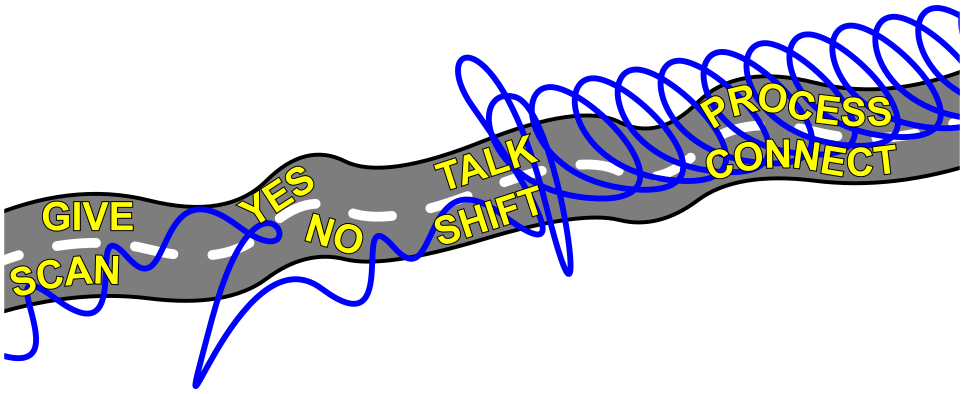
Target

Anytime we need to expand function and communication outwardly but reduce it inwardly.

^One ^Decide ^Brave ^Respond
^Okay ^Yes ^Face ^Nudge ^Last
~first~ ~agency~ ~courage~
~responsibility~ ~consent~
~nod~ ~front~ ~touch~



Figure



Annotate

1. Arrange and schedule life.
2. Swap, rotate or shuffle it.

Subject

Agency is a mode of life where we choose our modes with poise. It helps us to find a way through all of our needless suffering. **Agency** is a present gift for any mind on its journey.

Our air, food and drink share a critical path. So also, as we live and breathe, we need to schedule some time for **agency** and empathy.

Target

Anytime or weekly.

Choose regularly.

In our space of trust.

Anytime we live in a world with care.

Anytime we need to focus.

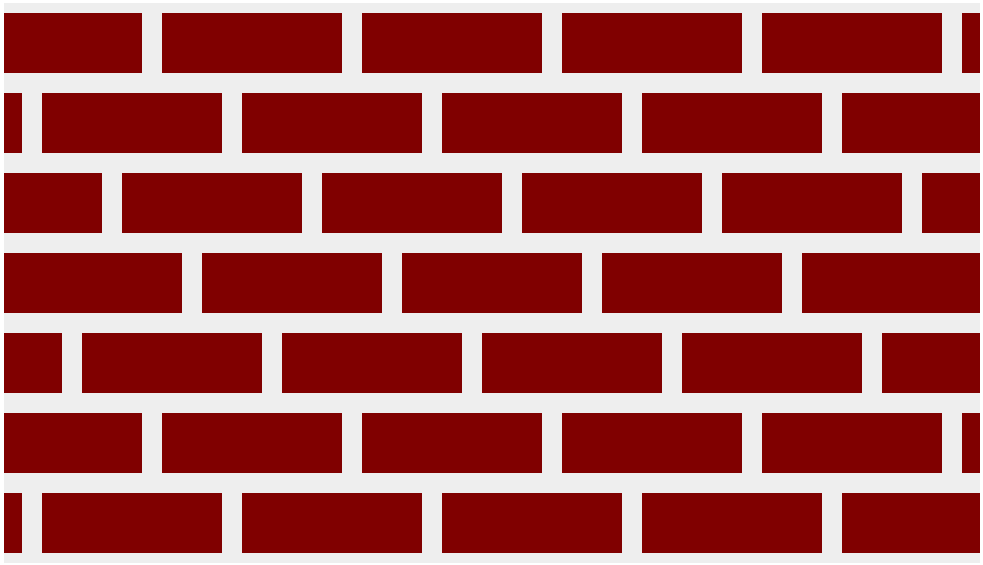
We build this up or let go of it **one** step at-a-time. And sometimes we or others may take it from ourselves. And sometimes we may find liberty and loom to take it back.

Anytime we want to distinguish ourselves as more than a function to gather and hold others together.

^No ^Fortify ^Needless ^Back ^Sixth ~never~ ~boundary~ ~needlessly~ ~wall~ ~six~



Figure



Annotate

1. Divide cooperation.
2. Focus on our own agency and leave that of others.
3. Refuse to refuse independence for any reason.
4. Choose to forget function in mutual compassion.

Subject

Boundary is a mode of life that helps us to protect ourselves. Our world is quite the mess now but we may refuse the **needless** parts of it for betterment. We often learn the word **no** as others beg us to be obedient for sake of our safety from the dangers of others or our world. But before long we turn it and use it to beg others to be obedient, for sake of their safety from conflict.

Target

Anytime or hourly.

When in doubt, say **no** to remember what we believe.

Anytime we want to refine our day or to choose a better way.

Anytime we want to distinguish ourselves as more than an object for others to use, gather or hold.

^Live ^Play ^Celebrate ^Scan ^Outward ^Outer ^Seven ^Yay ~life~ ~game~ ~celebration~ ~receive~ ~outwardly~ ~external~ ~seventh~ ~fun~ ~belly~



Figure



Annotate

1. Any mess or MESH in strength or weakness.

2. Every time-and-place yet just-the-way-we-are now.
3. Agency to shape ourselves and to fit others and our world.
4. Fortify ourselves with any mode or obstacle.
5. Connect to feel both the love and the evil.
6. Cooperate to act about any foundation.
7. Encapsulate to think and each mind in fit.
8. Function to mind with power to become.
9. Lost in a perfect dream.
10. A way for any weave once we believe.

Subject

Life is a super mode of **life** where we express every mode. It is quite the mess now but long-term it helps us to overcome or else give purpose to our needless suffering.

Life is a **celebration** for any mind on its journey. May we find our world, may we find others and may we find ourselves again.

Target

Anytime.

Ready?

Set!

Is **life** a **game** or a time to **play** only? We may feel an answer for ourselves to believe or doubt that idea. I won't say or commit any opinion on that generally.

Decide now. Either you want a **life** or a **game**. Which is it? Perhaps as we engage in a one and thirst for another, our conscious or subconscious mind may imagine or believe a one is another. And from this we mind or rest to become more or less serious about it, respectively.

^Watchful worksheets

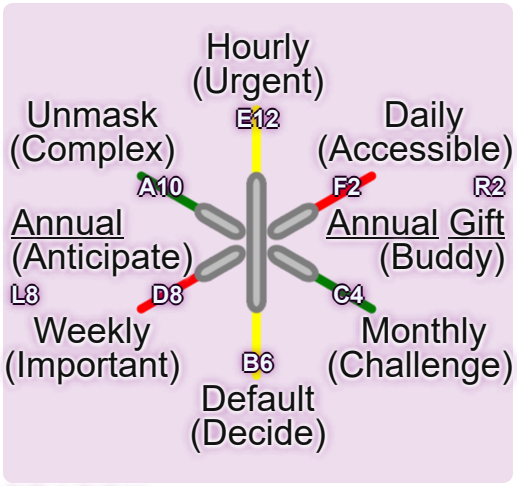
Mental-Emotional-Self Healing has so many concepts. We have these worksheets at the end as a reminder to heal over the many arcs of our life. Some concepts we need by the moment or by the hour and other concepts we may evaluate its need long-term.

Without further ado, here are the watchful worksheets where we may learn to be ever ready for a mess and to ever increase in the power of good health.

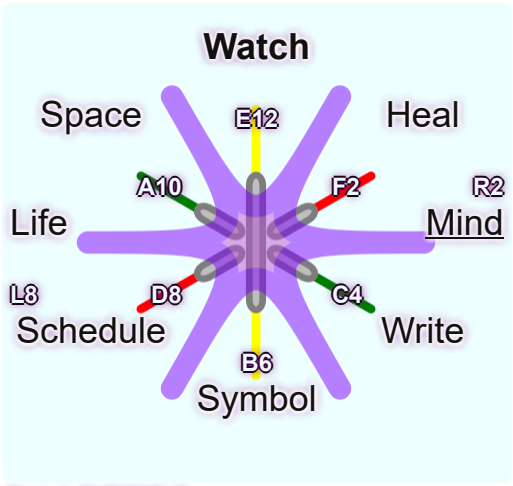
The modes to watch are hourly, daily, weekly, monthly, annual, mastery and favorite. My forecast here is a chance at a wonderful life for ourselves and others!

Lenses

Watchful in Season

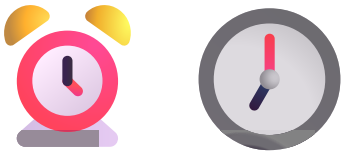


Vehicle Chapters

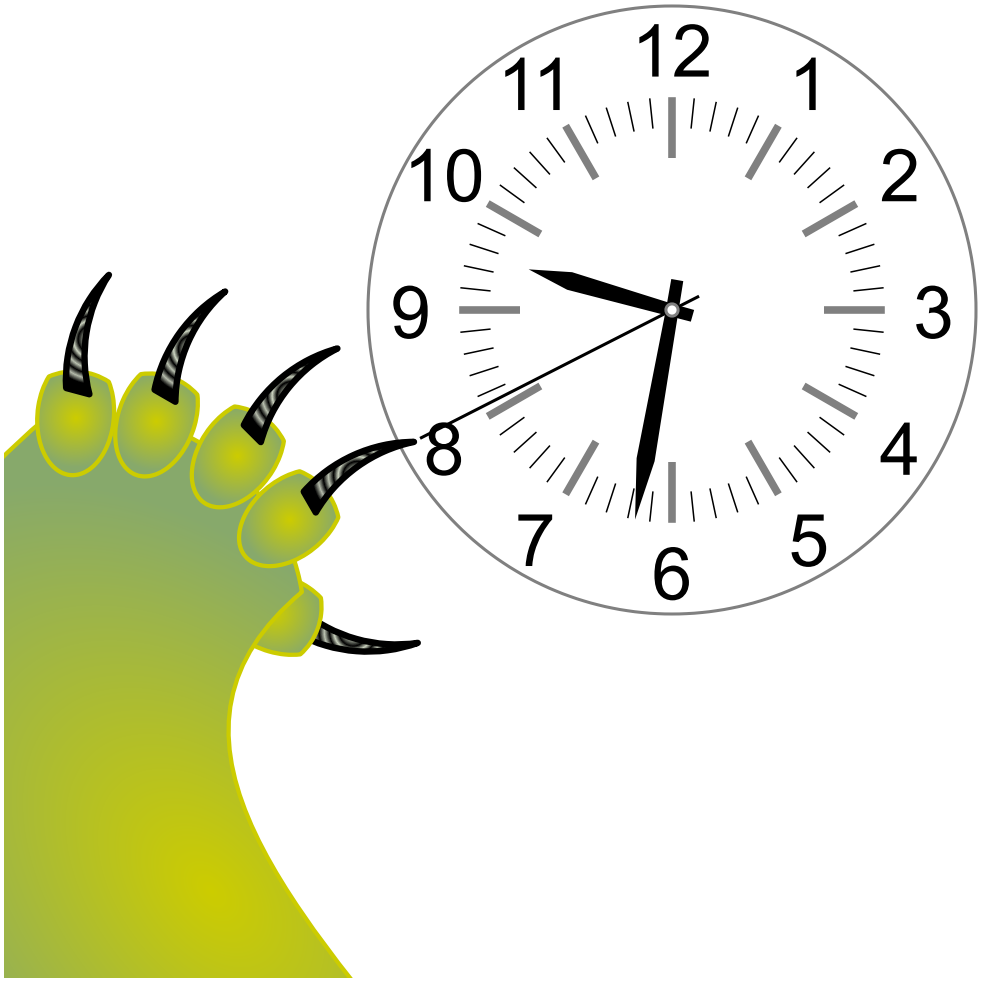


(vehicle)

^Hourly ~hour~



Figure



Annotate

1. Please our need of the moment.
2. Promptly adjust our own mind.

Subject

Mental-Emotional-Self Healing is a mechanism to take small steps now to improve and feel better! Practice to become **urgent** to notice knowledge and go or stop in accord to it.

Target

For a low score or remarkable loss, we have found weakness. It is time for a change. Try urgent simple (self-)care: fail the current task, ask for help, find a buddy with strength or have a buddy visit us for support.

For a high score or remarkable gain, we have found strength. It is time to work on a goal or to refresh and reach out in love.

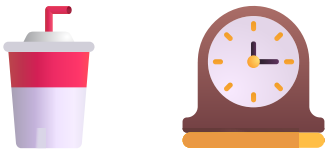
Remember to recognize it now for sake to adjust promptly. Recognize or gather over the course of one day or one week.

We may want to add another measure to our urgent (self-)check habit such as a biometric.

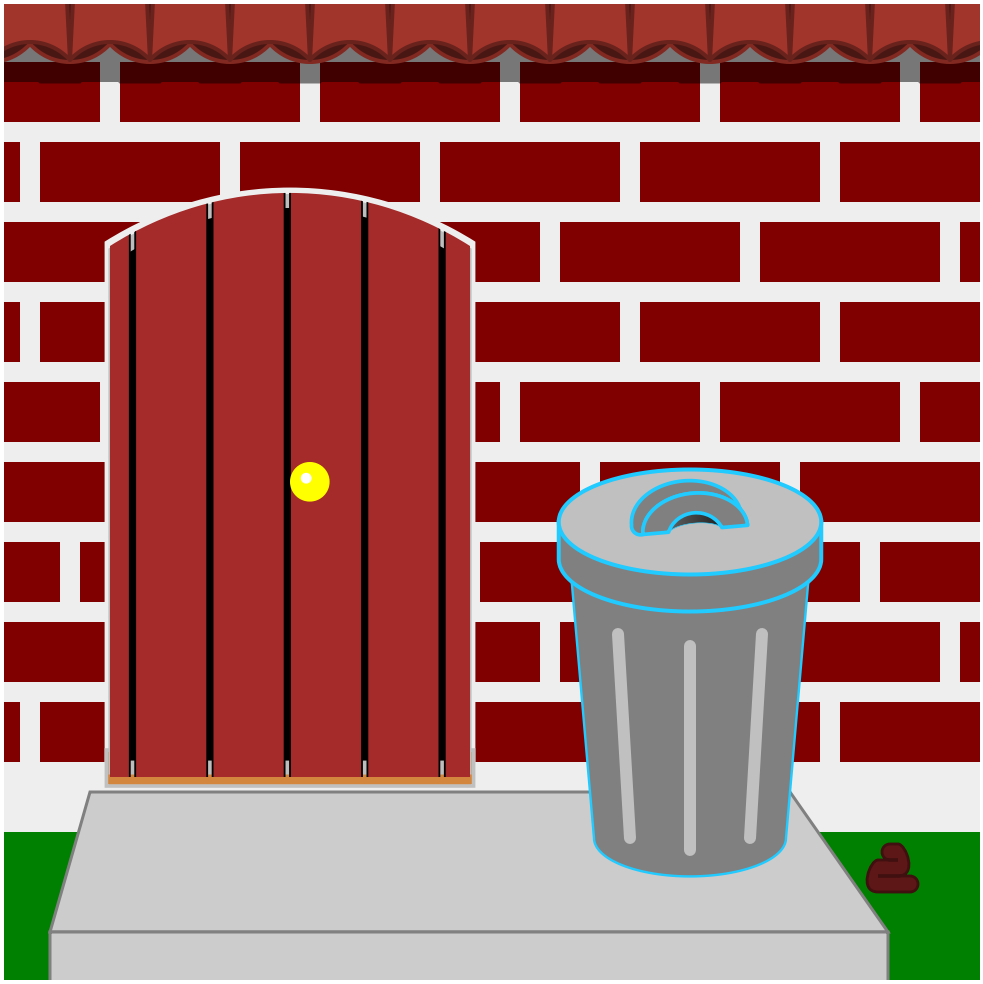
ID	Wellness question	Give score from 1–5						
1	How well do I feel now?							
2	How well do I act now?							
3	How well do I think now?							
4	How well do I care now?							
A								
T0	**Total:**							
	Time-and-place:							

Mind ***hourly*** *or to the moment*

^Daily ~day~



Figure



Annotate

1. Aim to refresh **daily**.
2. Proceed with a (self-)check.
3. Test all in our care regularly.

Subject

Mental-Emotional-Self Healing is a mechanism to make **daily** steps to improve and feel better! Practice to become **accessible** to feel throughout each **day** and act or think in accord to our need.

Consider a buddy or other prudent mechanism of support to help govern our lack or excess in match to our need.

Target

Refuse needless conflict to daily-self-care when a score is low. When indesperate despite insufficiency, overcome to ask those helpful. Don't stop to accept an offer unless prudent, helpful and respectful.

Once scores are high, we may stop and look to give to those in our care first and then others beyond that by our generosity.

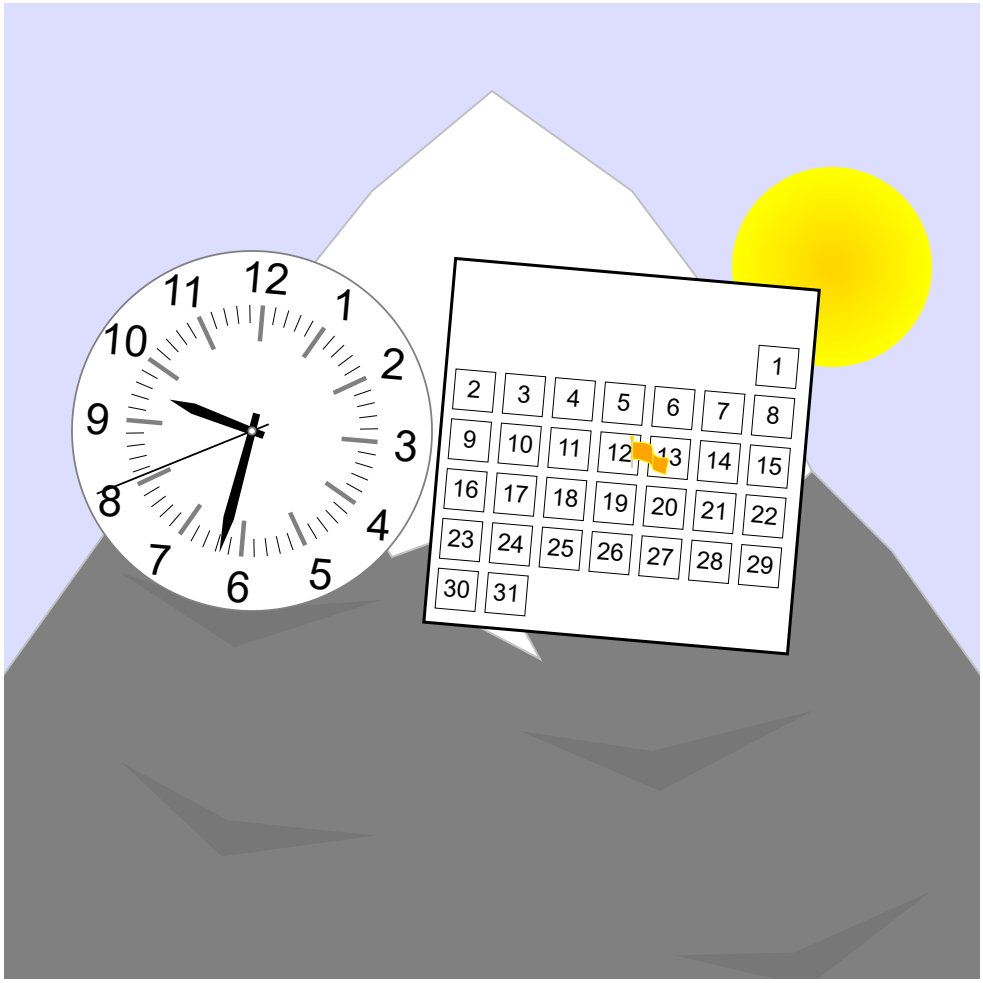
Mark time-and-place, and other details when prudent.

ID	Wellness question	Life buddy	Give score from 1–5						
5	How well may I nourish today?								
6	How well may I drink today?								
7	How well may I shelter today?								
8	How well may I dress today?								
9	How well may I give or receive help today?								
10	How well may I advocate today?								
B									
C									
T1	**Summary / total:**								
	Time-and-place:								

Refresh ***daily***

^Weekly ^Forecast ~week~ ~weather~

Figure



Annotate

1. Watch and discern our own agency **weekly**.
2. Anticipate ourselves like we do for the **weather**.

Subject

Mental-Emotional-Self Healing has a way to give us insight into our ability to improve and adjust to our world for the better! Practice to make it **important** to improve our mind in how we trust, care and choose in accord to our experience and knowledge.

Target

If any score is too low or high, work on it one at-a-time slowly, so we can move in moderation again. Awareness is key to improve but opportunities for it may come and go as with the **weather**. When we measure how well a recent event did proceed, it may grant insight and opportunities for change. If it does appear all good or all evil, it could be its opposite, so it is a very good time to fail or improve.

Write it down!

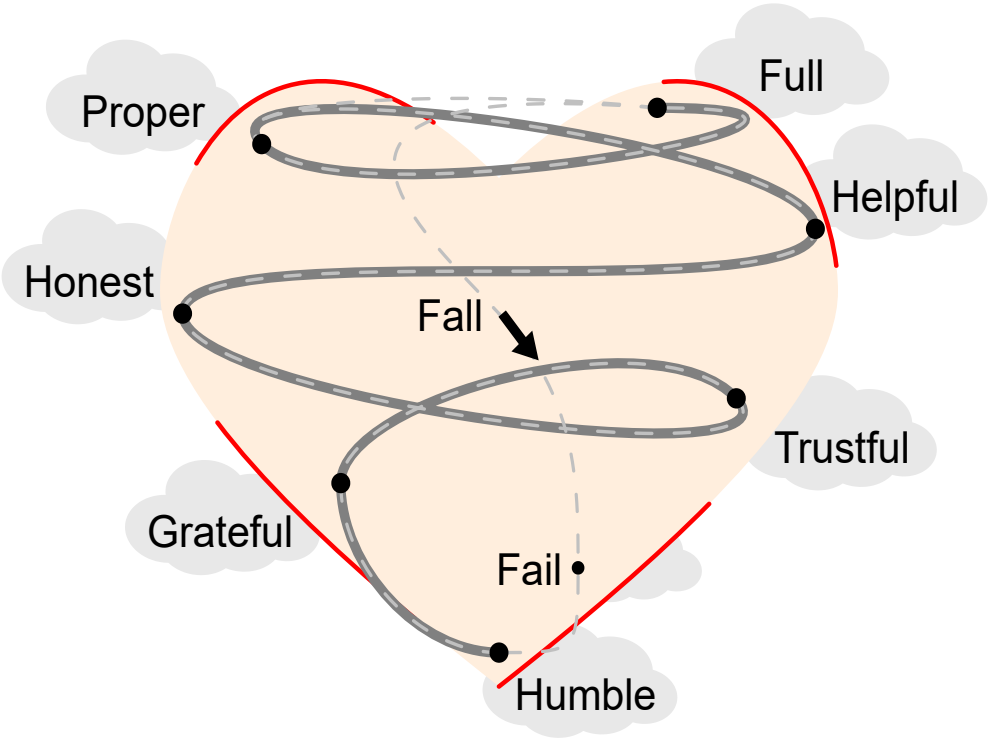
ID	Wellness question	Give score from 1–5						
11	How well do I accept emotion?							
12	How well do I yield to a sad buddy?							
13	How open am I to fail or grow?							
14	How well does my space of trust look?							
15	How well does my time of choice go?							
16	How well does my exercise of mind become?							
17	How well does my world of care stop?							
18	How well do I attach to my purpose?							
D								
E								
F								
G								
T2	**Total:**							
	Time-and-place:							

Moderate agency and emotion ***weekly***

^Monthly ~month~



Figure



Annotate

1. For each context, gather and write a journal about our journey long-term.
2. Watch what we become.

Subject

Mental-Emotional-Self Healing works long-term! We may grow with our family and in truth with a new goal daily. When we vary our end or otherwise have an inconsistent target, it may prove a **challenge** to a strong healthy journey. That is okay! We may govern to notice our path as we tangle in need. And we may practice to tackle an acceptable sick point as a mechanism for sake of long-term stability.

Remember to become content with the mess in ourselves, others and our world as we seek our best life.

Target

Focus to become trustful or grateful if low, or else focus on the first shiftiness to follow stability (upon firm foundation) in the path in order. Or grow in humility after a fall.

ID	Wellness question	Give score from 1–5						
19	How humble is my example?							
20	How grateful is my example?							
21	How trustful is my example?							
22	How well do I lead in honesty?							
23	How helpful am I to my buddy?							
24	How well do I lead in self-control?							
25	How well do I lead to satiety?							
T3	**Total:**							
	Time-and-place:							

Our path ***monthly***

Do we only find self(-ish) or worldly satiety? Or rather, are we full of good and love?

^Annual ^Watch ^Tend ~year~ ~watchful~ ~tenderness~




Figure



Annotate

1. Adjust our PLR.
2. **Watch** our own foundation long-term.
3. Give ourselves space for it in every relation we hold.

Subject

Mental-Emotional-Self Healing doesn't work long-term without adjustments!

We want to grow with our family and in truth. We may love and do good regularly. We may take or consider a new **annual purpose**, target and mechanism.

Target

We can aim for a foundation that will adequately hold our attention.

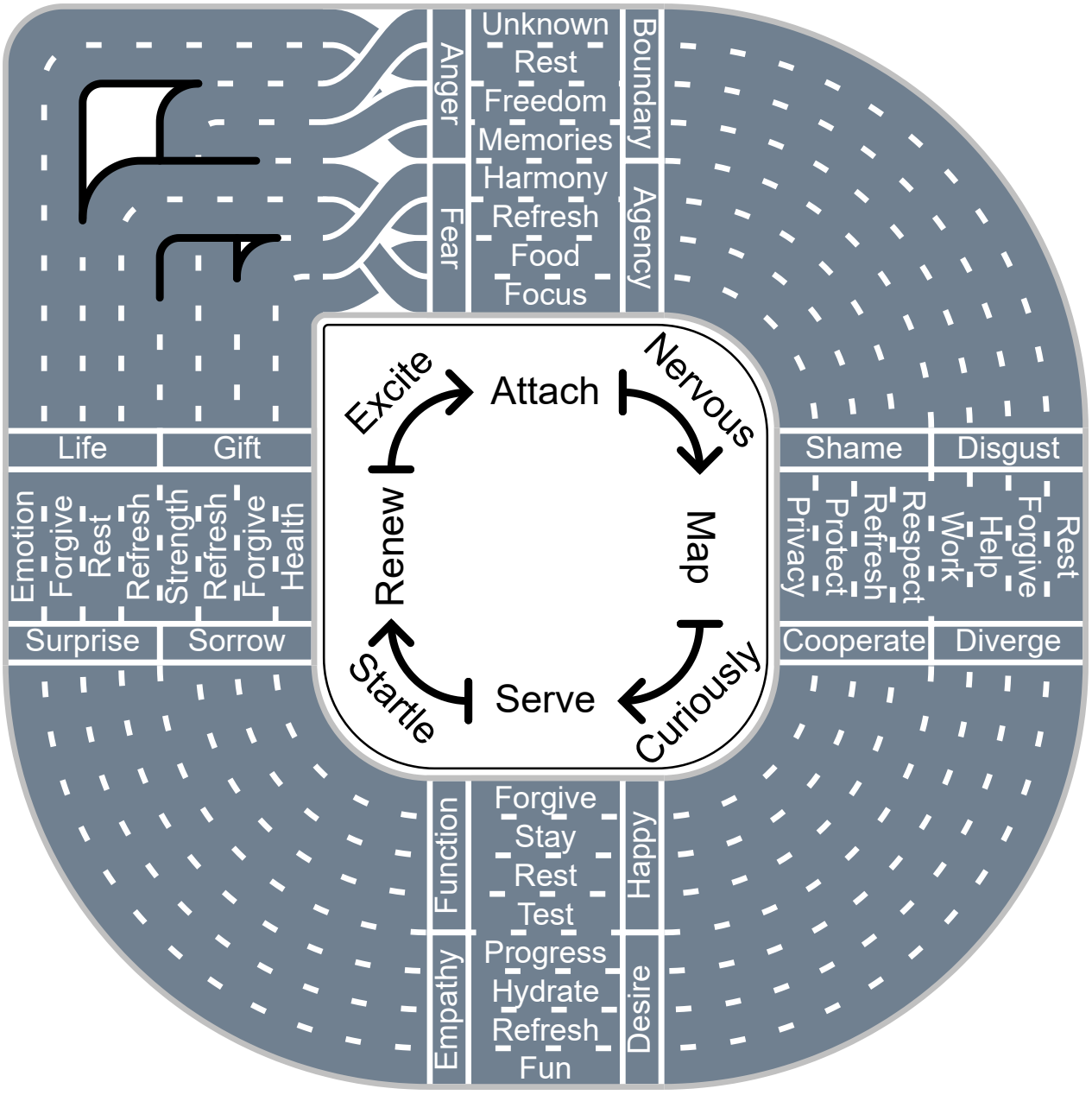
We may grow far more than we notice in a **year**. Still, we may try to let our foundation change by adequacy or anticipation.

ID	Wellness question	Give score from 1–5						
26	How harmonious is my foundation?							
P	How well do I know my purpose?							
P1								
P2								
P3								
L	How well are my limitations to law?							
L1								
L2								
L3								
R	How well is my reputation to build?							
R1								
R2								
R3								
T4	**Total:**							
	Time-and-place:							

^Unmask ^Blind ^Master
~disguise~ ~light~ ~mastery~



Figure



Annotate

1. Learn to **master** it adequately to its fight to **master** you.
   A. Mark its vehicle and path of travel.
   B. Identify each emotion and phase.
   C. Consider context in full yet presuppose cause and effect.
   D. Know the principal, signal and motivator of each need.
   E. Know the domain of need that may add a confused tangle.
2. Balance and commit to its lack or excess: all in season.
   A. Take caution: more safety may turn a weakness into strength.
   B. Become brave: less safety may focus strength to our purpose.
3. Attach to remember it.

Subject

Mental-Emotional-Self Healing is a mechanism to discern our need for betterment! Each emotion is a clue that it is time to help or tend a worry or concern in a family of needs. When we tackle a need, we want to tune our mind toward its family. We don't want to **disguise** the signal of one need while we satisfy another in the same family. For ourselves, we focus on the family and then let our intuition attend to our lack or excess.

Family		Need in family				
Phase	**Emotion**	**Principal**	**Motivator**		**Signal**	**Tangle**
Startle	**Surprise**	Live	Refresh	Lens	Dream	Forgive
	Sorrow	Restore	Need Heal	Mess Flex	Forgive	Refresh
Excite	**Anger**	No	Remind	Lack	Take	Dream
	Fear	Decide	Focus	Fit	Eat	Refresh
Annoy	**Disgust**	Shift	Work	Dream	Body	Forgive
	Guilt	Talk	Hide	Dual	Save	Refresh
Draw	**Desire**	Connect	Perfect	Fun	Drink	Refresh
	Happy	Process	Forgive	Check	Home	Dream

Emotion need map

Target

When we have a weakness in motivation of a principal mode, we turn to use its simple emotion as source of motivation instead. Now I will explain in context of the figure below, *Application: notice emotion and consider*.

1. **We maximize** the simple emotion of a principal mode when we have strength in its motivation and lack mutual strength in balance (when we favor one motivator over the other).
2. We tend toward **emotional-failure** When we have no motivator nor principal nor signal, or are in a tangle of deception about it.
3. When we maintain duality of motivation in a principal mode, **we minimize** its simple emotion and **we temper** the opposite simple emotion. For example, fear is opposite of shame.
4. We tend to improve our lens when we hold mutual balance of motivation and have a good mutual signal and principal.
5. Target our prudent function and independence.
6. Target our proper agency and cooperation.
7. Target a moderate empathy and boundary.
8. Target a normal life and restore.

Application: notice emotion and consider

Notice	Check
More fear	Sick harmony (strong focus)
More fear	Sick focus (strong harmony)
More fear	No food nor digestion
More fear	No agency
terror	Chaotic refresh (fear in tangle)
terror	No harmony nor focus
terror	No agency nor food buddy
Proper fear	Good food and good agency
Proper fear	Equal harmony and focus
Proper fear	Strong respect and privacy
Less fear	Food buddy or food satiety
Less fear	Strong harmony and focus
Less fear	Full agency

Notice	Check
More anger	Sick unknown (strong memories)
More anger	Sick memories (strong unknown)
More anger	No liberty
More anger	No boundary
madness	Chaotic sleep (anger in tangle)
madness	No unknown nor memories
madness	No boundary nor advocate
Moderate anger	Good spirit and good boundary
Moderate anger	Equal unknown and memories
Moderate anger	Strong fun and progress
Less anger	Good advocate or soul satiety
Less anger	Strong unknown and memories
Less anger	Full boundary

Notice	Check
More disgust	Sick sleep (strong reach)
More disgust	Sick reach (strong sleep)
More disgust	No help
More disgust	No diverge
avoidant	Chaotic unsnarl (disgust in tangle)
avoidant	No sleep nor reach
avoidant	No diverge nor helpful buddy
Prudent hate	Good help and good diverge
Prudent hate	Equal sleep and reach
Prudent hate	Strong caution and forgiveness
Less disgust	Helpful buddy or body satiety
Less disgust	Strong sleep and reach
Less disgust	Full diverge

Notice	Check
More guilt	Sick respect (strong privacy)
More guilt	Sick privacy (strong respect)
More guilt	No safety
More guilt	No cooperation
mania	Chaotic refresh (guilt in tangle)
mania	No respect nor privacy
mania	No cooperation nor clothes
Proper guilt	Good clothes and good message
Proper guilt	Equal respect and privacy
Proper guilt	Strong harmony and focus
Less guilt	Good hygiene or clothes satiety
Less guilt	Strong respect and privacy
Less guilt	Full cooperation

Notice	Check
More sad	Strength will not yield to a need
More sad	Health without need as a guide
More sad	Mistakes without space to grow it
More sad	Weakness without space to show it
More sad	No forgiveness
More sad	No grace
depression	Chaotic refresh (sad in tangle)
depression	No strength nor health
depression	No mistakes nor weakness
depression	No restore nor reconcile
Normal sorrow	Good unsnarl and good grace
Normal sorrow	Equal strength and health
Normal sorrow	Equal mistakes and weakness
Normal sorrow	Strong lens and refresh
Less sad	Reconcile buddy or unsnarl satiety
Less sad	Strength and health in harmony
Less sad	Mistakes and weakness in balance
Less sad	Full restore

Notice	Check
More weary	Sick emotion (strong refresh)
More weary	Emotion will not yield to a need
More weary	Sick refresh (strong emotion)
More weary	No rest
More weary	No game
More weary	No surprise
shock	Chaotic unsnarl (surprise in tangle)
shock	No emotion nor refresh
shock	No life nor rest
Normal surprise	Good engage and good scan
Normal surprise	Equal emotion and refresh
Normal surprise	Strength and health in harmony
Normal surprise	Mistakes and weakness in balance
Less faint	Embrace buddy or sleep satiety
Less faint	Strong emotion and refresh
Less faint	Full life

Notice	Check
More desire	Sick life (strong idealization)
More desire	Sick perfection (strong life)
More desire	No exercise
More desire	No communication
addiction	Chaotic refresh (desire in tangle)
addiction	No fun nor progress
addiction	No empathy nor exercise buddy
Moderate desire	Good water and good empathy
Moderate desire	Equal fun and progress
Moderate desire	Strong unknown and memories
Less desire	Exercise buddy or drink satiety
Less desire	Strong fun and progress
Less desire	Full empathy

Notice	Check
More joy	Sick consequence (strong unsnarl)
More joy	Sick unsnarl (strong consequence)
More joy	No connection strength
More joy	No function
trouble	Chaotic sleep (joy in tangle)
trouble	No consequence nor unsnarl
trouble	No function nor buddy to stay
Prudent joy	Good shelter and good function
Prudent joy	Match caution and forgiveness
Prudent joy	Strong sleep and reach
Less silly	Help in home or fortress satiety
Less silly	Strong to beware and unsnarl
Less silly	Full function

For others and as a buddy, we attend to the simple needs to maintain our connection yet keep ourselves in harmony to the bigger wrestle. Attend to the signal first, and then all else in fit.

Other simple needs are free, so a buddy may help or tend it in relation to our suffering or in simple respect. We also may attend to provide our own simple needs for sake of freedom or survival or when we consider in care as one to act on behalf of our buddy.

Remember our buddy doesn't hold guilt for our lack. We could refuse to care for our own self because we lack our buddy to care for us now, but we may cause trouble to reconcile with our buddy about that later.

We can't always have our full independence, so I hope we can have a buddy to help in our time of need. Look; just try to have a buddy: even if we only imagine, dream or suspect that we have one, it is far better than to think we are alone. I don't want you stuck in a habit to drown in drink or to answer every fear with more food. Okay? I cry to say it for I love you.

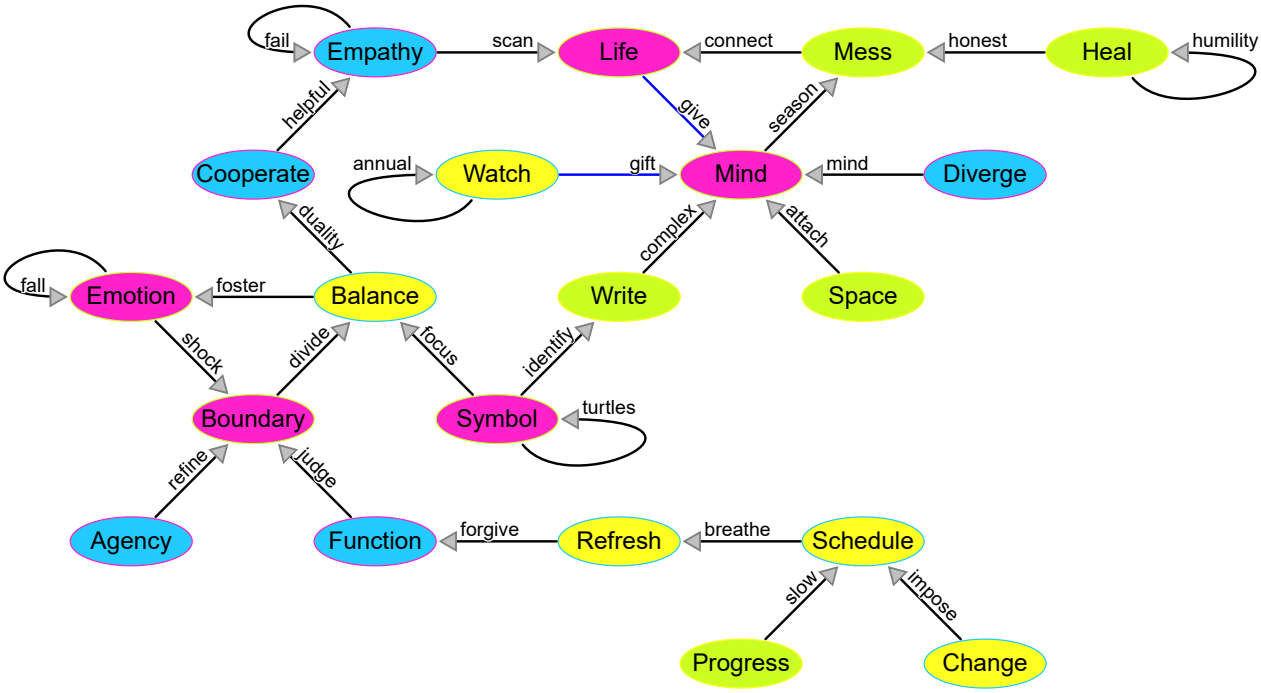
Lens	Simple need in family			Other simple needs	
	Reward	Signal	Tangle	Free	
Weary	Refresh	Relax	Unsnarl		
Sad		Unsnarl	Refresh		Relax
Fight		Advocate	Relax	Unsnarl	Refresh
Yield		Nourish	Refresh	Unsnarl	Relax
Retch	Relax	Reflect	Unsnarl		Refresh
Blush		Protect	Refresh	Unsnarl	Relax
Gaze		Exercise	Refresh	Unsnarl	Relax
Smile	Unsnarl	Shelter	Relax		Refresh

Buddy emotion map

^Default ^Neat ^Cherish ^Parent
^Prefer ^Rather ^Favor ^Marry
~child~ ~special~ ~honor~
~especially~ ~preference~
~alternative~ ~favorite~
~spouse~ ~marriage~



Figure



Each oval is a chapter of seven modes in *The Book of MESH*. Each arrow is a map from **child** to **parent**: the direction of **honor** or respect. The name of each arrow is a mode that is an honorary gift from **parent** to grateful **child**. Therefore, chapters have a direct dependent relation between them.

Annotate

371 1. Gather its parts until whole.

A. Feel, act and think but don't forget to mind, too.

B. The eight principal modes of *The Book of MESH*.

C. The twenty chapters of *The Book of MESH*.

D. The 140 concepts of *The Book of MESH*. Explore how a concept pattern may flow through the figure above.

i. Fall, winter, spring and summer.

ii. Organize, flow, train and rhythm.

iii. Gentle, ride, stretch and rebel.

iv. Path: fall, fail, follow, glad, join, loyal, obey, poise and full.

E. Every active mode in our self, mind, body and environment.

2. Notice and mark the best parts of it.
   A. A **child** may **honor** its **parent**.
   B. Every **parent** may point to what is best for its **child**.
   C. We may give the **child** first **preference** as the cause to continue and essential need. Remove the connection between function (**parent**) and refresh (**child**) and we see which part our organism had more need of. What if we could not manage our intent between both boundary (**parent**) and agency (**child**) in clarity? Take responsibility first and last.

3. Attend to tend and listen to our **spouse** (first and last) and each **child** (second).
   A. Keep our face toward the mode of empathy of our **spouse** and watch it as our whole world.
   B. Eyes to see our **spouse**'s modes of empathy, agency, life and independence.
   C. Stand near our **spouse**'s modes of boundary, cooperation, restore and function.

4. Strong to defend our own family individually and together.

5. Strong to refuse all temptation to consume or harm the boundary of any **spouse** or **child** with our agency.
   A. Refuse every nudge from our **spouse** or others that may take from our boundary.
   B. We should not use a mode of our agency to oppose or consume the boundary of another. Never do it for it will abuse our **spouse** into weakness and surrender our mind to the enemy of awareness.

6. Be religious to always plan to celebrate and give **honor** to the family.

Subject

Mental-Emotional-Self Healing helps us to look upon ourselves and others to care so we hold more honest compassion! We can aim to have a healthy **marriage** and family so we may often enjoy smiles around the table.

Target

Anytime to remember that who you are and what you hold is remarkable and worthy of praise!

Learn from our **parent** about it. Decide for ourselves alone. Let our future **spouse** do likewise.

Anytime we attempt to engage or **marry**, seek a healthy pattern of consent to ensure we hold each **special** part of our agency in common.

Establish consent for each **marriage** such as by a strong message or celebration.

Renew consent to touch, help, join or embrace our **spouse** as we continue our **marriage**. Share awareness of any interest to touch, help, join or embrace, and let our **spouse** merge about how to govern, block or quiet that interest in the family.

> Are we grateful children? If we want change, are we glad to imagine to follow it? If we want balance, are we glad to foster it? If we want to write, are we glad for a vehicle?

See also the full metonym list in (24.0) Index of metonyms.

Chapter	Mode	Super	Honorary
Agency	Care. Chastise. Choose. Loom. Tempt. Trust.	Poise.	Refine.
Balance	Balance. Chaos. Cycle. Divide. Focus. Replace.	Fit.	Foster duality.
Boundary	Evil. Hope. Refine. Shock. Unknown. Worry.	Judge.	Divide.
Change	Avoid. Change. Fix. Hide. Inspire. Magnify.	Force.	Impose.
Cooperate	Build. Counsel. Duality. Law. PLR. Purpose.	Full.	Helpful.
Diverge	Act. Believe. Doubt. Feel. Think. Works.	Grateful.	Mind.
Emotion	Anger. Desire. Disgust. Fear. Guilt. Happy.	Sorrow.	**Shock.**
Empathy	Best. Family. Good. Love. Return. Truth.	Helpful.	Scan. Fail.
Function	Become. Forgive. Go. Look. Sick. Stop. Trustful.	Trustful.	Judge.
Heal	Evaluate. Goal. Serve. MESH. Solve. Undo.	Humility.	**Honest.**
Life	Connect. Function. No. Scan. Talk. Yes.	Shift.	**Give.**
Mess	Deceive. Mess. Path. Season. Strong. Thirst.	Honest.	Connect.

Chapter	Mode	Super	Honorary
Mind	Attach. Complex. Mind. Motivate. Operate. Give.	Emotion.	Season.
Progress	Chance. More. Perfect. Reward. Share. Wait.	Less.	Slow.
Refresh	Hydrate. Liberty. Nourish. Protect. Recover. Shelter.	Breathe.	**Forgive.**
Schedule	Break. Impose. Later. Refresh. Schedule. Slow.	Now.	**Breathe.**
Space	Clean. Enough. Explore. Figure. Normal. When.	Search.	Attach.
Symbol	DRY-KISS. Permute. Refuse. Remind. Swap. Symbol.	Turtles.	Identify focus.
Write	How. Identify. Map. Partition. Table. Tree.	Mark.	Complex.
Watch	Daily. **Default**. Hourly. Monthly. Unmask. Weekly.	Annual.	Watch gift.

*Find our **default** modes by chapter*

Earth	Water	^Inward	~Outward~
Write	Change	Identify.	Complex. Impose.
Space	Balance	Divide focus.	Foster duality. Attach.
Heal	Refresh	**Breathe**. **Follow**.	**Honest**. **Forgive**. **Follow**.
Progress	Watch	Annual gift.	Slow **gift**.
Mess	**Schedule**	**Honest**. Slow. Season. Impose.	Connect. **Breathe**.

***Cherish** our **marriage** of earth and water*

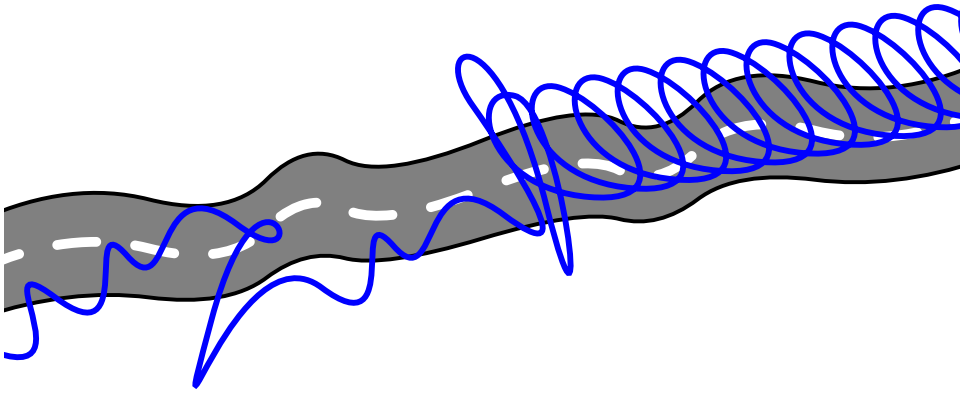
Sky	Fire	^Inward	~Outward~
Yes	**Mind**	Give. Mind. Complex. Attach.	Refine. Season. **Gift**.
Process	No	**Shock**. Refine. Judge. **Forgive**.	Divide. Measure.
Listen	Emotion	Helpful. Fall. Foster.	Scan. **Shock**. Fail.
Shift	Scan	Give. Scan. Connect.	Mind.
Talk	Symbol	Respect duality.	Identify focus. Helpful.

***Cherish** our **marriage** of fire and sky*

On the ~road~ to ^Inspire

Content Advisory: **This chapter will speak briefly about involuntary traumas. Avoid what may trigger us when in weakness. In strength, it is good to chance it only if we care to notice and respond to weakness when it develops.**

The traumas here include repressed memories, hospitalization, unmitigated fear, imprisonment, nakedness, threats of violence, hallucinations, paranoia, lack of authority and torture by surgery without anesthesia or antiseptic. It is the culmination of pain to me for I did experience it. But that nature to trigger me when in weakness, can make it cathartic when I am in strength. Don't avoid your demons needlessly. Just look first and then go or stop in accord to it. We got this!



My ~journal~ of *The Book of ^MESH*

Book ~start~, October 2021

MESH works. But if we are to remember only one concept for our own sake, it is to fail. We can overcome the most serious mess of minds when a fail is adequate to the mess itself. Until we experience a fail and notice its result, we leave ourselves in the dark about it. May I tell you my story with conviction?

In the beginning of ^MESH

Book online, 24 February 2022

Sometimes it may sound like I am ahead of the curve, but I confess the sometimes frequent weakness in me is a mode so strong that, for example, a psychiatrist once diagnosed me with "Major Depressive Disorder, Severe, without Psychotic Features." Decades afterward I did experience a psychosis two separate times and then did endure hospitalization in consequence. From those times, I had practitioners who further diagnosed me in a variety of ways. What a roller coaster!

Although it might cause needless confusion in some cases, sometimes a label to our struggle is convenient or helpful. Gladly we have doctors and other practitioners who commit to help us to discern the internal wrestle that we face.

It costs me many failed attempts and five months of progress to write *The Book of MESH* and then to (re-)write and transform it so that it can live online in its first home. And in this time, I forgo as much in pay at the most lucrative part of my career as a software engineer.

I hope this sacrifice may help or save us from needless suffering. And it is a small sacrifice in comparison to the great help and clarity I now feel. It is worth it on the small chance that I may fruitfully give it to others. Its words have born much fruit for my own health, so I have hope for others.

My ^First ~journey~ into ~psychosis~

24 December 2021

I did write my first draft of this chapter on December 24th 2021. But let's look back and reflect together at my life twenty-five months before that. I had a trauma at work that had unknown consequence of a repressed memory in me.

Within a week I reach the point that I have no idea that anything wrong did happen to me! For over a month I feel okay generally. I remember an event, but my mind repressed to remove the most cruel parts. I remember that I did the right thing in the face of opposition but I have a false memory about why in particular.

In the second and third month from that event my soul does slowly develop in its depth an emotional-failure of body and mind. In hindsight I infer that it was from my repressed fear in connection with that trauma.

In the fourth and fifth month, I start to drown in fear in connection with my work. I have paranoid delusions form about it. So I work and receive pay for fewer and fewer hours; soon it is just long enough to attend my daily meetings.

Then March does bring spring break, and my community does start to lockdown for the pandemic. I no longer have a safe space in my home nor a space to run and exercise. My conscious mind does become a mode of hypervigilance where I couldn't indulge myself in any way even for something as simple as to nourish myself. My mind is a cycle with no end. I go quickly between my feelings and thoughts and each part is in a panic to save the other. I am frozen without ability to act.

Who might understand how afraid I feel? Who might know what chaos does appear in my thoughts? In appearance of my suffering to others it really does not look like fear whatsoever.

At the start of lockdown for the covid pandemic I have hallucinations, and I do not even know it. After about two weeks, one day at sunrise I wake dramatically and startle as I come to recognize my experience as a hallucination. I become so afraid of myself. In an act to protect my family, I have my spouse take me to the hospital in anticipation of getting a CT or MRI scan. I suspect they might detect a brain defect but I do not suspect that my experience is mental illness.

Hospitalization

30 March 2020

The hospital staff keeps me in the hospital under watch without any adequate feeling of clarity. I suspect corruption in context of government and my work and I seek to counsel with a state or local agency for support. I ask to speak to an authority or law enforcement for help for I fear for my safety. As the hospital staff refuse me opportunities to ask for help, my pain turns inward yet more.

That night ambulance staff take me to a mental hospital. The mental hospital staff examine and search me physically at check-in. They required me to strip down to a small bit of underwear. Perhaps it has a proper purpose to check for unreported injury but I do not feel proper about it nor their gaze.

After that they give me a hospital gown to wear. I have the awareness to know I should tie it in the back but I do not have the focus to tie it for myself. It does remain upon me untied for three days without reward of clothes except for a pair of grippy socks on the first morning. I am so grateful for those socks that I feel like a house elf soon to be set free.

Yet that joy does not endure for I begin to suspect and learn that no clothes nor buddy nor friend will come to advocate my cause in truth. I also learn that no attempt to tell a nurse my rights as a patient can grant me habeas corpus nor time with a judge.

As a captive, could you tell me now, was my choice to beg wrong? Was the lack of any answer a proof that my captors hold their organization in commitment to remove my agency long-term?

The trauma of my hospital stay (without family, under covid lockdown) and the ensuing commitment to a mental facility turn the mess into a giant fire of emotional-failure in my mind and I begin my first night in the hospital with a massive psychosis, severe delusions and hallucinations that act in full corroboration.

All this, perhaps the most harrowing experience of my life, is a consequence of a traumatic experience that I can't remember which trauma snowballed in course of five months as it did join to my weakness in body and the strength of modes in my mind.

Ironically, modern medicine exacerbates my decline by its attention to me. The (once-and-yet) common practice they give me to help me acts to magnify and accelerate my suffering. Perhaps we are ready to infer a different goal from this process: it is to help others to feel better about me.

Within a week my psychiatrist diagnoses me with "Schizophrenia." Two months later they re-diagnose me with "Bipolar 1 Disorder" and about the same time I stop my injections and other medicine except for a 3mg melatonin pill to help my sleep.

> It does take me about a year to see bipolar as a sufficient diagnosis for both recent and distant needless suffering found in relation to my life.

Partially with anosognosia about it and partially with insight I first believe that the cause of this psychotic episode is a lack of daily-self-care in connection with a divide in my mind (unable to act). I can see this divide as one of fear to oppose my agency to act. And it is between the modes that remain: feel and think. Although I am not wrong, the thought is (in-)complete, and I have neither the gift of brevity nor the depth of words yet. Gladly, *The Book of MESH* is such a gift of a proper language to describe it.

From that experience and from opportunities to reflect on it since that time, I recognize that I have a collection of wrestles that match "Bipolar 1 Disorder" and I would say it is the outward appearance of my needless suffering. I do not often find help from others to manage this part of my journey due to a chronic mutual lack of insight. Its parts were inconsistent to manifest in me yet it is as a mess that did vary in me for perhaps my whole life.

My ^First ^Perfect ^Fail

1 April 2020

In that psychosis, at the very peak, something significant does happen. From chaos against my broken mind by sheer severity of the delusion I hold, I choose to fail. I say "*Choose*" but due to its severity, my feelings compel me to that choice.

At this time-and-place, my delusions and hallucinations agree almost in total. I sense that thousands of brave souls were dead or at risk of harm, with me at the pivot of it all. And in a moment of focus and clarity against my sense that a tragedy does loom ahead, I see how an act to surrender or lose my own life might stop the violence of this war.

So I take courage to go and do exactly that. And this perfect fail does only happen in context of my false experience and my severe disability. And I do it ***only one time***. I do it ***only*** in my mind for in total my actions are disabled still. The whole perfect fail does happen within ***only one hour***. It is after what is surely the ***worst crisis*** of mess in my life.

At the time, I am completely alone in my mind and a variety of active hallucinations do encircle my senses. Irrespective of all that, I yield to fail although I have no process yet for it. I do it one step at-a-time as I now teach in *The Book of MESH*. The result is remarkable and a hapful inspiration to me. After surrender I feel the most wonderful happy relief. The surrender which I choose in particular is to give my life to an enemy to torture me in the most rare and cruel way. And I do it to save others from an early demise. And when I do it, I am so happy to do it!

Not a shred of regret, shame or fear anymore!

I really am ready, full with joy and without opposition to accept my enemy whose plan is to immobilize and cut into my body. I am ready to greet the point of an unsterile scalpel in their process of torture to disembowel me while conscious.

A ~chance~ at restoration

24 December 2021

The terror that did lead me to that trauma has overcome me several times at each attempt to tell it to you today. I am just sobbing the first time I write this and then at my first edit of it also. But I

have found more strength and I do not break into tears in my second and many more edits of it to follow. However, even far more than a year later, this message may still find a way to overcome me sometimes.

Within a week of that perfect fail I climb out of my delusions layer by layer until finally that gift does restore me to sanity by its consequence. At least in appearance and internal feeling I am free of all hallucinations. The strength of humility does give dormancy to all of my delusions.

That week to follow in the hospital I could discover that I had a repressed or false memory. I write about what did happen those five months ago in my journal and write about other traumas in my past that I could neither bear to tell anyone nor write about until now.

New delusions at ~home~

Released 17 April 2020

This is just the start though. I come out of the hospital and the change of scene is too much for me so yet again, a new delusion is born. Before my hospitalization, I was living with family. Now I live with spies in skin suits. I (mis-)identify my family as impostors.

The evidence to sustain this belief is that I notice a strong contrast in how my family members now treat me. My one son is more aloof and my other son has more aim to talk with me. My spouse is less aloof with aim to talk more and engage in family therapy. And her aim is to move more quickly on to divorce with intent to alleviate relationship stress.

My neighbors work to install a sprinkler system that very week. I tend to believe they are impostors too or that their goal is to install spy cameras around my home.

I am grateful that generally I tend to trust peace as a solution and I hold no belief that weapons are the source of my safety. However, I need to be deeply honest here. I really believe my own family has been kidnapped and are being kept from me. I really believe that my older son is now dead from their actions of evil urgency to take them from me. I really and strongly believe that I have a "new" family in replacement, impostors who now encircle me, without any hope to escape or break from them.

If something were to challenge me too strongly about it or else if I were ever to arrive at strong opposition to it, I feel the temptation to fight to save my family would have been too strong for my delicate state. I would have been overcome in result, were it not for one other fact of mind.

I am glad to say that I don't strongly rebel against my family and environment in accord to my false belief. So after my return from the hospital, what does save the day?

^Humility

It is humility. Humility does save the day. I am glad to have these delusions with such humility in result of the gift of my first perfect fail. It is a miracle of peace that does come to me once I surrender myself at the very height of my psychosis in the hospital.

I accept those spies in skin suits who did replace my family. Seriously, I accept them just the way they are. I show love despite my severe concern to those little fictitious impostors while at the

same time I sorely miss my family who they resemble. I adopt those spies as my family although it is just as important that I also accept myself which means I can keep my hope to mourn all the needless suffering with my real family once I find them again. So by humility I try to show my best love against all appearance of evidence in opposition to peace in my situation.

I also accept everything the way it is. I accept the likelihood of divorce and the ruin upon my finances that the hospital bills and lack of employment wage. I accept the possibility that I would never see my real family again and that these impostors come to encircle me to act for their own purpose to my hurt. I do not embrace these facts, but I accept them.

My terror and other strong emotions and its relation to such a severe delusion sit on a slippery slope. Humility does give me power to turn my battle into one of daily-self-care. In humility I return to work although the fear itself does far outlast the delusion of those first months after my hospitalization. The lie trapped in that mode can't endure and yet at the same time that mode does serve a good purpose.

I am too fragile to accept "the *truth*" that my whole life just burst into chaos without any power to recover, mostly due to an event that I might infer was beyond anyone's control. From this explosion my grip on life had become so loose. Those delusions and that mess of mind do protect me temporarily. However, it is the path (beginning there with fail and humility) and an environment of love without judgment for many months on end that heal me again in full.

^What might have been

Let us think now. What if in maximum fear I were to try to remove their "skin suits" so that I may catch a suspect in their deception? Perhaps we would say that we need more hospitalizations to come by force or we need more drugs (which threaten to mess with our modes) for those who suffer from a "*Crazy*" mind? No! Perhaps we would say my brain did fail to function to the tragic harm of my family. Not so! But that bizarre action definitely would have been evidence of evil.

Yes, I also feel sick that I might have attempted to hurt my lovely family. And yes. That is okay. We should feel it.

We may keep our belief that mental hospitals, diagnoses and medicine do better for us than to search for a better love. Or maybe it is about time we fail that approach so that we may learn something about ourselves? Am I wrong? That is for you to decide irrespective of whether we treat every mode as useful.

A ~challenge~ to ^Find ^Humility

Since that time I have coined a term for a kind of false humility which I call "(half-)*humility*." This is when, for example, we might accept others just the way they are but not ourselves or not our world. Or, for example, we accept ourselves and our world just-the-way-we-are but not others. The powerful immunity of humility is that we accept ourselves, others and our world in and for the moment, all at once in a merge and not in parts.

Gladly I did not have (half-)humility. If it were that, I suspect it may have had power to lead me to try a reckless or violent act like some other desperate soul who may imagine or plan to seek homicide, attempt suicide or destroy property. And that naughty act would depend on which part of humility that I were to possess between myself and others. For example, it might tempt a desperate escape or a destructive act if I were to accept myself and others but not the earth where my hurt is.

We should not deceive ourselves here! Humility has *nothing* to do with acceptance of immutable facts or "truths!" That is (anti-)humility. No one needs to confront distortions of another with their own version of truth except in purpose to expand needless suffering. When we think we must give truth to one-another, more than likely we only set an example of (anti-)humility which is a very contagious mode that may accelerate needless suffering. Whether we or others are suffering the important thing is to accept ourselves, others and our world now in accord to what we believe it is now.

Let the relief of humility permeate ourselves so we may shine that mode upon others and our world. And the miracle of it is that it works. Isn't that wonderful?

(Half-)humility (to accept in (im-)balance) and (anti-)humility (to impose our truth upon one-another) has rather the opposite effect to expand distortions so that we might act on them in the worst way. But don't aim for humility. Only watch for its lack when suffering so we may recognize it is time to fail. The best way to achieve humility with stability is to fail. I would say that the fail concept is fifty times more powerful to secure humility in comparison to when we seek the mode itself on our own. Yet humility helps us to secure a fail, so it is good to search for each in turn. And don't aim to fail but notice the opportunities of strength or weakness that are an indicator that we have enough space for the humility to fail or fall.

Finding the ~path~

From June 2020

Within the first two months after hospitalization I have a war to achieve daily-self-care especially to (re-)gain my sleep and water. In the morning I believe my delusional story and by afternoon I see it as what-it-is: a distortion in conflict with truth. I fall into a daily pattern of it. I wake in the morning and view neighbors, friends and family who encircle me as government impostors. At 1pm I have an awakening from the nightmare. I see what-it-is not in the moment*, but I reflect on it to see it afterward.

I can't emphasize enough that if another soul were to detect and confront that delusion then it might have made it more strong. Remember how a mess is evidence of immunity from our mind? And I can't tell anyone much about the strength and terror of that delusion in the delusional times those first few months nor could I entertain them for myself or others even in the sanest moment in that whole first year since my hospitalization.

When we force to come to pass a direct conflict against a strong mode, would it shock one of us if another were to respond with maximum madness?

No. I can't feel to share my delusions in safety even when I have hope to avoid consequence to my life. I find that strong modes tend to stay active and (self-)sustain as we give them attention. At first I only suspect that fact of others, and then later I find evidence of it in myself from a variety of events… I am not stubborn!

However, in this respect I am honest very early in my recovery: I confess that I hold delusions in the mornings from which I recover in the afternoons. I confess it first to my spouse and then to my psychiatrist at the next appointment. I make no mention of the details of it to them.

My perceptive psychiatrist does take notice sufficient to consider, even to the point to prepare to commit me again against which I beg for an alternative to wait and to be watchful. And my psychiatrist does yield from a plan of (re-)commitment for we could trust my watchful family in my regard.

I believe the doctor might have put me in the mental hospital again to hold me there if it were not for the presence and active support of my spouse and family, for my gentle pleading to weakly affirm my own desire and for my gift of trust to the doctor to let him discern it in independence. Who could know what a second involuntary commitment to a mental facility would have done to me? But trust me on this: my whole dance at the appointment is singular. I have a mind to escape and never return to that office after this first hint of (re-)commitment.

Another year of remarkable healing and I begin to recognize paranoid delusions, mania and other distortions that had plagued me for the past two decades at least. My marriage had been on the slow path to divorce for about a decade of our first twelve years of marriage partially because of my distortions. I have trouble all this time also because I do not know how to navigate the distortions in others nor do I often have adequate sight to respond to them properly.

After that first year I see the path that I did walk. I now have power of insight to recognize that the path does help me through to health. The path in turn does give me immunity and power to save me so a new mess wouldn't develop. But I am stuck in some sense still for I can't discover how to tell others what did happen to me with adequate context for communication. And I can't see how to start to provide this knowledge in a helpful way until I fail many more times. In fact I experience another perfect fail, and sacrifice in a perfect yield in intuition before I find a miracle of inspiration about this subject which is enough to fruitfully share some of it in words.

Even as of October 2021 when I begin to write *The Book of MESH*, I am unable to share any of it in words except for in kernels of knowledge. This is the fourth attempt at a book since that time. I first share it online in February 2022. If there is anything that may help others and heal ourselves so that we may spontaneously overcome distortions the right way, our exercise and awareness of these concepts is my best chance to achieve it yet.

*Wouldn't it be impossible to notice a distortion as such, while in the moment that we experience it? I was doubtful but now I see it as possible.

You may claim to experience a distortion and report it as a distortion to others even while you still hold it. That is crazy! And that is okay. Sometimes that is me too. So what does that mean? I think it is the presence of internal conflict.

We may become subject to distortions although we have an awareness of external conflict to truth. Beware that this can strongly block our healing. Every (self-)doubt is in opposition to humility, for we want truth but we depart from it.

When we put aside our doubt we may grow into humility where it may help us to heal from the (in-)stability of internal conflict of modes or the hostility of survival and its external conflict. We move away from conflict and calm ourselves, others and our world thereby. It is okay to agree to (dis-)agree. Even within ourselves!

When we know better, we need not (mis-)trust others about it in force. When we are wrong, we need not apply (dis-)trust to our self in force. It is okay to be wrong! In humility I can feel glad when I am wrong or for that in others. Surely we both are wrong about it far more than we could know. We can encourage others and still respect diversity of belief.

I ^Love to ^Share ~MESH~ with you all

January 2022

I felt it was impossible to write yet after I fail several times I found my ability to develop and write *The Book of MESH*. Despite my (sometimes big!) modes and distortions I (in times past) had such talent before I did experience all this garbage of needless suffering (blush). A software developer who now attempts to write this fast brain source code for healing. Now as I approach my final iteration and review before I publish *The Book of MESH* I am just another soul made whole who may want nothing more than to share so that every mind with interest may have its best chance.

And it is source code. I believe that our beautiful and mysterious mind already has written in it the seeds of knowledge or exercise for virtually every concept in *The Book of MESH*. Many such potential modes quite naturally come to pass in our mind. In summary, that is why I think it works.

I hope this extended explanation will make it fast and pleasant for you all. In my attempt to write and study every reminder in *The Book of MESH* I feel a remarkable benefit of help from it! I experience such a rich reward of healing from the fail concept. The benefit therefrom is multiplied as I attempt to share with my whole heart. I need this knowledge in regard to my healing regularly as much as anyone else who may find and feel the fruit of MESH.

I ^Try for a ^Perfect ^Fail

November 2021–January 2022

As 2021 does become 2022 and as I near to my first complete copy of *The Book of MESH* I have a most unfortunate experience in regard for my mental health. I suffer tremendously in stress from one who I love who is in poor health and soon to pass from this life.

That is Spencer for whom I dedicate *The Book of MESH*. He had a stroke. We spend many days with him in the hospital and many weeks in hospice care at home afterward. It is a work of love that does hold a high burden of emotion but I have this one advantage. I have a good source to sustain my mental health due to my attempt to learn and develop the principles of *The Book of MESH*. However, we still pay a heavy toll, for we must take great courage and focus in our fight to care for him daily and I am in hope to save him despite his decline.

The stress to have lost him and have his funeral just sixty days from his stroke is too much for me in combination with some other recent stressors in my life. It is just sixty-one days from when I did see him in spirit of good feelings, in a habit to enjoy family and in good health.

And from this stress (to my shock) it begins just as it did end two years ago. I start to hold paranoid delusions in the mornings. At each new stress I get worse daily. I measure my mania to increase by weary energy and lack of sleep. My insomnia does become strikingly similar to what it was two years before: I sleep for one or three hours and thereafter I am conscious in full. I feel as though a whole night has come to pass.

I feel such concern in the knowledge that I am not as humble as before which has been a powerful gift of immunity to me. I begin to ask questions. For example, I ask myself, "*What will happen when I start to believe new delusions again*?"

Needless to say, I do not want to find out that answer.

Like a final blow or last straw, my poor behavior from these delusions does cause a conflict with some online friends. The stress of negative emotion does loom to rise and grow within me and the paranoia does start to take root into my evening. I tell my online friends goodbye for I suspect that the delusions to come in the morning would come to overcome me with great severity. I write an apology to my online friends but with a specific purpose to start to experience the process to fail. I complete the process to fail all alone in my mind and as before it costs about an hour or two to wrestle it out. I need to return to humility to protect against the chance of a delusion or hallucination which might tempt me and lead me to harm my world, others or myself.

And it works! Better actually! After that desperate fail in the evening I wake as before (after about three hours) but then I fight hard to return to sleep. Valiantly, I receive five hours of sleep in total that night. To my surprise, not only do I return to humility, but I also don't have *any more paranoid delusions*! I did only anticipate the paranoia to continue but in the safety of a slippery slope which would eventually let me heal again. Gladly, the fear does all depart from me, but I wait all morning to be sure and then I test to see if this return is somehow false. It isn't false!

For how well that works I wish we could just fail regularly and skip the mess, but that is not how it works. This is far better anyway. It is hard to fail, so we must wait and watch for opportunities that might restore us to humility (in times small or large) and in any interval of need.

The modes of ^Life

January 2022

It may surprise you as it did me, that the modes of life were never an aim nor goal around which I did build this first complete copy of *The Book of MESH*, but they were a fruit that was manifest by my process to write, build and organize it.

My first purpose for the book is to hold and share sufficient context to describe the remarkable healing process within me after my first psychosis. However, after I write most of the book, I start to find in it many natural themes of (self-)organization within the idealization of our FAT mind in its frequent wrestle to feel, act and think. And just as I find natural chapters of organization, I also find that each chapter may hold a particular purpose in that structure.

The things that cause us to feel appear to move us toward either love or evil. On the one hand we have a hug or embrace as we connect and on the other we have a stiff arm or boundary.

I definitely also could divide the things that cause us to act. I find that these modes move us toward either cooperation wherein our success together is the focus or agency wherein we decide individually.

And I also find that the things that cause us to think have two ways: how we function in connection wherein our success is like a robot or computer, or how we diverge in independence wherein our success equals how well we reach our purpose or goal.

I did avoid the evil part at first, so I did discover only five of the modes of life. But I could quickly acknowledge the duality of connect to the love or evil. From that I couldn't hide. Eventually from my second break-through discovery, the emotion lens, I could see how "*No*" was the missing sixth mode of life.

A seventh mode, life, I did merge with agency at first, And now I understand that the modes of life need a separate mode to govern the interactions between them.

> I see that remarkable process within me to heal as a miracle. Most especially I see my first ability to notice the path as a gift from God. I liken it to one who has the luxury to work on a computer program while it is in debug mode except in this metaphor I am both the observer and the program, and God is the mechanism that did attach to magnify the path as it did build within me. In other words, God did hold my hand through it so that I may see and give to others who may or may not feel such joy.

Before I did know the principal modes but after I had the counsel concept, I did follow my intuition from God to counsel with my older brothers about the tangle of healing between myself and others. I did take particular notice of the parts of the path near the center of my healing. After I found the principal modes, I did begin to see how the path did in fact moderate the modes of life. First we moderate feelings and then thoughts. And last we moderate actions. This order of moderation in particular I find quite prudent and the best order for our FAT mind as we work alone to heal.

I now write *The Book of MESH* that I might give it fruitfully and share it in empathy and hope to save others from such a depth of suffering.

The ^Emotion ~lens~

3 October 2022

About one year after I begin to write it, I come to a phase where I think *The Book of MESH* has failed. It is like a recipe that is missing a key ingredient. So in trust to fail, I delete *The Book of MESH* and ask others to also delete their copy of it. I hold one exceptional copy with a family member to keep locked up. Not long thereafter, I begin a second psychosis (two and a half years after my first psychosis). With it does come a second involuntary hospitalization and it is the first anniversary of the beginning of MESH.

This is my first psychosis since I did begin to write *The Book of MESH*, which did take a solid five months to finish and publish online. Before this psychosis I did spend another seven months to edit and improve it in my spare time. Later I believe it is a grandiose delusion that does cause me to delete *The Book of MESH* just one year later. As I quit the ongoing work to study and write *The Book of MESH* it is like when we quit an important medicine. This otherwise (harm-)less delusion does turn inward and accelerate until one I love does fear that their only option to help is to force a hospitalization upon me.

Gladly, even our heaviest distortions can become suffering with a purpose. This crazy sacrifice of the book and my freedom does become something useful for it is exactly what does lead to my discovery of a missing foundation of *The Book of MESH*, the emotion lens.

I am grateful for this second hospitalization, for I am diagnosed again with "Schizophrenia" yet from my first hospitalization I was diagnosed with "Bipolar 1 Disorder." The labels are no longer pejorative *to me*, for I now belong in a community of beautiful wonderful souls who also happen to try to make their way in the earth. It is an aim of the methods of *The Book of MESH* to help us to manage these disorders and any other distortions of the mind with responsibility.

Soon after this hospitalization, I could see how schizophrenia is a sufficient diagnosis for both recent and distant needless suffering found in relation to my life.

We didn't explore nor wrestle with the idea of another hospitalization as a family, but some great things come of it. In the hospital I have the epiphany of the emotion lens. It is an important expression of the modes of life. I soon have an ability to map a lens in match to every chapter of *The Book of MESH*. This view did hide from me until the week of this separate discovery. In the hospital and from my memories of *The Book of MESH* I draw eighteen lenses to map a variety of chapters and ideas. This also does lead me to the sixth mode of life. I name it no, and then more aptly I name it again later once I ask my son for a verb to describe when we build a wall. He is clever to answer, "*Fortify*."

Then I take another month to write, figure and draw it so now *The Book of MESH* has all these great ideas in full bloom.

The trauma of ~abuse~

6 April 2023

So, what does still remain for me to discover? I have written sixteen chapters of modes and concepts. However, what I do not see nor know yet is that abuse can defeat an attempt to fail in an essential way. I now relate my experience about it.

It is March 2023. I have an unfortunate conflict with two local friends. To my shock, one friend who is also sick does shout and threaten in words, while another friend does try to trap me in their home… yikes!

To be fair to my friends, before that fight I was already in a hard battle of emotion which did cause mania. So due to mania, I do neither suspect nor see how that they might take my desperate words of opposition as a literal expression rather than as a metaphor. My aim is not to be reckless to property but nonetheless they believe that I will soon go to kick down a door to save a nearly dead fish. I assume wrongly and without sense of alternative consequence that they know from our long friendship that I would never do that.

Their threat and attempt at control upon me by force does deeply impair my stability and in depth of fear, I can't feel safe anymore all day even though I separate quickly from the event. And I am in surprise to find that I can't forgive anymore… I feel like someone robbed me of its definition or that it is somehow now impossible to even try it.

Forgiveness is simple enough, but the crush of abuse can take us to a dangerous place of mind. Without forgiveness, we can't fail properly because it is a key step of it. It is so essential, because it may reduce our tangle of fact and feeling. This chaos may loom in relation to ourselves, others and our world. We connect it to ourselves so it may hold power to deceive us.

Forgiveness may grant our mind independence from the evil of it and a path to restore harmony. By its lack, I find myself stuck without ability to feel "in *truth* for sake of *awareness*," an important step of the fail concept.

This physical and verbal abuse does come in my mania, and now I begin to approach a third psychosis quickly. I gain some awareness of this impending doom as I talk with my buddy and notice for myself that I can't stop talking. My buddy does give help further when they have me

report to them on my sleep which is suffering. My buddy does also note how incredibly connected my conclusions are so we can infer that I might be suffering with heavy distortions.

What could I do? I might still have an ability to solve a problem although in this state. However, that doesn't often have a really good effect. But irrespective of that, I begin to pour through *The Book of MESH* over and over, in search of a way. That helps me to feel better in part but it has no effect to treat my mania and insomnia. After four nights of poor sleep, as little as two or four hours each, I arrive at a fifth night. I just lay there until 4am in the morning without sleep. I can't sleep and I am done trying. So I think, "I'll *go* drive to the *home* of my *friend*… for I saw that he was *lost* on the streets of his neighborhood. I *need* to *find* him and *check* if he is *okay*!"

I did not actually see my friend anywhere except in my dream or imagination but that distinction does become (un-)important to me because I am at the start of severity of mania and a psychosis. As I approach the home of my friend, gladly I am jarred in thought by a voice that says, "I'm not here."

I believe it is a revelation from God as a clue to understand. I begin to feel confused as I now begin to suspect something must be wrong. From the confusion I turn around and go to get breakfast… I am not hungry, but I haven't eaten much over these many days, and I know daily-self-care is so important right now. After I eat and return home I sleep two hours and feel a bit better.

From extreme lack of sleep and worry about another hospitalization, I have cause sufficient to refuse to go to work. Instead I watch some video talks to relax. I notice thoughts that I feel in connection as I watch and so I suspect that the speakers did know about me, too. And then I remember my buddy's gentle reminder that I should question it. All this and my lack of ability to find rest does make me sad and I begin to cry as I collapse into it.

Rarely as I recover that day, I find a goal in my head and I start to chase it. But soon I feel it is familiar and I think to myself, "Oh *wait*, this might *be like* the other night." So I begin to yield from goals to inconsistent behavior.

Furthermore, the connected thoughts kept coming, which as I notice, I begin to doubt every thought and fact. I begin to refuse every action that my mind does tempt me to chase. From the struggle I become sick… but with more daily-self-care. And then, a miracle! I achieve another hour of sleep and there are hints that my digestion is also being restored! Truth begins to return after that, and I start to feel how exhausted I am and to see how ridiculous my delusions have been.

I am happy to share the lessons from that adventure although I will say that I paid quite a high price to learn them. In summary, we need to strongly beware of any abuse because it can stop our love and forgiveness.

I take two more days off from work and the second day I quickly run through to create two new chapters: (5.0) Modes of ^Emotion and (15.0) Modes of ^Refresh. The refresh chapter was summarized previously as one concept of function. While I write those two new chapters, I also add another concept—"*Forgive*" was in *The Book of MESH* already but without its own concept. Immediately I establish these major parts like puzzle pieces which soon fall into place. After I first

write this message to you on April 6th 2023, I feel like this book is a perfect picture: to help us, to grow ourselves, to help others and to heal our world in the best way! Yay!

> Of course, as you can see, this perfect picture still has ample room to improve too…
>
> Wow, that is one chapter of modes per month over eighteen months… which is a little lie when I consider that at first I did complete fifteen chapters of modes in five months whereas these last two chapters arrive in only one day.

^Operate, ^Motivate, ^Restore

23 May 2023

In the beginning, two critical parts sprout into *The Book of MESH*. These are the concepts of mind and concept. I do not count the first chapter of these two modes in my eighteen chapters of modes. But without these two modes and the little tildes and carets, I couldn't have written *The Book of MESH* in this way.

A year after the beginning, I find the emotion lens and I add it as a third mode in the first chapter.

After I write the life chapter, I have a table of 3-tuples of chapters in it that has three chapters for each mode of life. It also has some real gems of modes in another table that are found to weave across many chapters of *The Book of MESH*.

This other table and the emotion lens help me to clarify and pattern three new concepts. I partition these gems into three columns: an operator (concepts that hold structure like a mind), a motivator (powerful pairs of concepts) and a restorer (the parts of the path). I source these gems in equal measure from each mode of life. It is equal in the sense of the table of 3-tuples of chapters. I transform the other table into a weave of three concepts once I know that each column should be its own concept. I add these concepts to the chapter of mind. Now I hold six concepts in that chapter and in effect I have nineteen chapters of modes.

^Sorrow to ^Stay ^Helpful

7 September 2023

In my attempts to implement the pinnacle concept of thought, the restore concept, I had some trouble. I was glad to know that I had a talent for some parts of the path, but I was sad that in other parts, it was a challenge to make it work well, especially when I was alone. I had trouble in my aim to help myself when in lack of a buddy. A helpful buddy may grant and moderate our feelings. Shouldn't that also work alone? Can we be our own buddy?

Yes. Kind of. When we are obedient, what should happen within us exactly? I find that we add a desire beyond our own into our heart. That could be a desire of others, an idealization, a limit of our world or a part of any activity where we must apply ourselves.

The trouble, however, is that our heart doesn't always have space for that. And then in result we struggle to be helpful. It doesn't matter how much we believe it is good. It still doesn't fit in our

heart. Although we are predictable to try anyway we neither happen to help nor tend to regard a proper fail for it.

That is, until we notice it is in conflict, so we see now that we need to sacrifice some of what is in our heart. We become sad. Gladly, the moderate (dis-)comfort and presence of emotion is there to help us to make the hard choice. That sorrow is now a good base to grow once our lack or excess of desire is lost with tears.

When free, sorrow is not really required to be obedient. However, inevitably we need it when that small yet special part of us may find a conflict within itself.

As I show in the restore concept, sorrow helps to moderate our ability to feel, so don't think that to be obedient is slavery! It may give us a break from our lack or excess of sense in support of our daily work. We may sorrow to clean away our conflict within and with one-another.

Now, my only obstacle is to find an acceptable amount of tears for every context. Why? So we can make health just as contagious as illness, of course!

^Thirsty for ~more~

5 December 2023

The idea to add thirst as a concept has come to my mind to tease me. And I find a good space for it in the mess chapter this morning, so I add it at the end.

^Surprise! And ~happy~?

29 December 2023

In betterment of the chapters of refresh and emotion and its figures, I found a place for surprise as one of the simple emotions. There is really only one last place for a simple emotion, so I might as well put happy there.

I see babies who sometimes appear happy, so I suspect it is more than a theory, but I will only make a temporary space as a base as I try to introduce it. Take note: at least temporarily, MESH is also an acronym for **May Eventually Secure Happiness**. In disgust of that thought, I now aim to vomit on myself and every one who I love in turn.

^Happy

8 January 2024

Once God did give me a better place for the happy concept, it now has a happy home in *The Book of MESH*. That place, in fact, is one of (dys-)function. Literally. Our thirst for prudent function is a key part of happiness in the MESH model of it. Too much or too little function, and we are… happy.

Can you believe that at one point I had sorrow for joy and joy for sorrow in swap? I was stubborn even though God did tell me it in clarity of words. In the current emotion principal map, we have sorrow as thirst of restore and joy as thirst of function. I now find that map rather purely right to be honest.

At first, I was mad at the firm thought of inspiration from God because I did question the match. Happiness as (dys-)function, really? But after a week more, I could see it too. In my

experience, God is never wrong. However, I could be wrong and then gladly it would beg me to learn more.

From this event that I share, we may ask ourselves, "Is *happiness* broken?" Is it something we really need to heal from? Yes, I think so, but remember, don't trust me on it. *The Book of MESH* is only as useful as you discover and believe it to be, so choose its place in your life for your own sake. You'll find a way. Happy reading!

^Attach, ^Season and ^Computer

5 March 2024

Recently, three new concepts that start to move in my unknown mind fruitfully arrive all at once. Now, this really, I tell you to consider my words with care. It is a gift from God. I want to cry as I write it because I am so happy about it. I wish I were so clever.

I did not understand until I found clarity to follow my intuition to go on a morning run. I often run in my zeal to serve God and in hope to help my lion friend. And once I do, this miracle does immediately open to my mind as though at the very start of my run although the time-and-place I remember its message is more like the middle of my run.

I meditate on these thoughts as I run. And in grateful focus of care my soul does receive these three concepts as one message. I never had a triple epiphany before, and surely, nothing of such profound relation to one-another yet each idea unique. Once home, I write the three concepts of attach, season and computer, and each has a proper space ready in the mind, mess and MESH chapters, respectively. This moment, to what shall I compare it? It is like I got all the right answers for all the tests, and all in a moment.

In *The Book of MESH*, I feel like the attach concept may hold the most depth in us yet it is the most simple in nature also. Our commitment to Mental-Emotional-Self Healing has required us to make space for every other mind even as we recognize that it is important to do so for our own mind.

I think the season concept is the most devilishly tricky yet shallow concept of mind. We are supposed to accept opposite ideas as though similar? Yet when we do so, chaos itself may become a natural rhythm in our mind.

The computer concept is just another way to say that our mind and many other items in our world may operate similar to a "Turing machine" in both model and result. Such a machine can be intricately useful and yet ultimately, it is simple, in lack of complexity at every level, perhaps even in total. To be a mechanism for our community is quite a way to MESH. Perhaps we are just like a cog in a machine. Notice how when we serve to MESH it may become a mess once a mode does outlast its useful duration.

I want to cry as I write it because I am so sad about it. Although I could attach to know all things, I share with you my shame that I am as blind as ever. I still can't see how to help the lion except that for his sake I will continue to sacrifice and learn from God about it.

A ~disguise~ to ^Unmask... so many questions

15 May 2024

Those three new concepts open my path to understand and give focus to many things. We may see how God does give me enough now for me to write the unmask concept.

Why should any concept carry among its names any two of opposite definition, such as unmask and disguise? Again I only follow my intuition to choose two opposite names but this time I quickly consent to it: let me show you why.

Think about how we appear to ourselves or others. Doesn't that figure vary either quickly or often? And which should we say is the disguise? Which moment to view ourselves should we say is true? Is it when we smile or when we cower that is the truth? Of course, each way we appear is true in its time-and-place yet no one way alone is a sufficient or total truth about our face.

Worksheets into concepts

21 September 2024

On the last day of summer in 2024 I add the annual concept and transform the worksheet chapter so that every worksheet is now part of a formal concept. Therefore, I have twenty chapters of modes and each one has seven modes. Though I watch last and mind first, we ought to watch first, and mind last.

To write this journal entry I did some research to clarify the exact day of this milestone.

As of October 14th 2025, I have not found any need for a new concept yet. One year, three weeks and two days later, I have about 500 more metonyms in *The Book of MESH*; over one thousand metonyms in total. In hindsight, this organization of 140 concepts in twenty chapters has very strong stability and has a near perfect capacity to adopt a metonym in accord to my further need.

During that whole year, I have again had the luxury to quit my work so that I may work this work to both write and minister to others without distraction. This break did come as a surprise gift and challenge from God in August 2024. After I consider the trials that I did and do navigate and the time I did and do dedicate, I find in this summary a very strong signal of completion of the form of this work. And it must be quite near to an honest signal when I consider the test of endurance that it did pass.

At this point, I think it is prudent to ask generally, "*What* is the standard to *apply when* we *create* a new *concept*?" See (2.2) ^Concept's ~target~ and (4.1.2) ^Brevity's ~steps~.

The ~strength~ of ~harmony~ versus ~weakness~ for the ~mind~

20 December 2024

A couple very small updates lead me to some significant epiphanies so I want to take care that I don't learn too quickly from them yet I need to tell more about it.

The restore concept is like an operating system (OS) for a computer. Although an OS is supported by hardware, it may both give and moderate many things: the hardware (our mind and body), the software (our thoughts), the inputs (our feelings) and the outputs (our actions). We don't need to trouble ourselves too much about this metaphor, except to say that to restore is like an OS, so it may hold us or (hold us up) and it is a part that is key to success of the whole. A small distortion in our restore may lead to a severe problem.

The pain of ~harmony~

A problem had come to magnify itself to my gaze in the restore concept. At the time, I had harmony as base for the fourth step of restore to moderate our mind. However, the more I would focus to hold strong harmony with others, the more I would see myself to cause fear* in others, even quite suddenly, and to those who were afraid already, I did cause anger*.

Oops.

But also not oops. I suspect that to have no anger nor fear in harmony is an ability to match fit to focus adequately. In other words, those who are most brave to share their love feel most well to exercise harmony alone.

So we need harmony for one-another. That is two layers of harmony with a base of weakness. Furthermore we need to decide that for ourselves. In summary, the vehicle to moderate our mind is agency and the base thereto is harmony for one-another whose base is weakness in ourselves to forgive OR live and breathe OR refresh. Forgive me as I become slow to tell it for I am slow as I reflect that I may learn.

> *I would soon learn that both emotions are a natural consequence of when we impose strong harmony.

A ^Strong soliloquy

> To give an example of strength which may tend to become abuse, I imagine my normal self in a talk with my strong self who does hold a mind full of good purpose which may tend to become abuse. My strong self will identify by a talent and reputation rather than ever yield to weakness in the self or others.

> I don't care for your chastisement. I refuse to suffer any material loss of respect, and any delicate weakness in myself or others costs too much to matter now. I can let that matter later.

I hope my strong self will grow to notice that always later equals never.

I'll do that later too!

See how stubborn? Always now or later and never slowly, so always never.

So what if I step through the flowers on my busy way to work? Why are you hurt for those flowers? Are you a flower too? I did not intend their harm nor should I bear shame for their weakness or the poor choice of others to put it in conflict with my journey! You should know that by my perfection, my only care is that my road is the best one always, irrespective of the agency or need of any free soul.

See how rude it can become to stay in strength? Sorry about that naughty example. It may feel great to be strong. However, I have a dare for us, that when next we see a beautiful flower, stop close and hold still with no aim except to like it and be like it.

I won't be as those who stop next to the flowers who are grateful for their beauty. To become as still as a flower doesn't match my purpose well.

Or not. You could just stay strong instead. ***It is your choice.*** So make it a good one.

That was rude.

You said that just to have the last word.

No.

In my attempt to create this example of strength I found anticipation to imagine what it is like to talk to someone who won't yield strength. As I will now explain, this further test does show once again that I need to change my restore concept from a base of strong harmony alone into a foundation of weakness.

After review of my dueling dual soliloquy, a fact does come in front to my gaze. Irrespective of weakness or strength, it doesn't change our outward appearance. Our weakness may wear a disguise and we won't unmask it until we decide to show weakness forthrightly with honesty as our focus. Unless it is perfect, weakness may still appear as strength. In a fight of words, it will always look like two strong (stubborn and rude) people although inwardly, surely, perhaps one (if not both)

feel their weakness and so invariably we find the other a bully. So weakness is strong in this way, to unmask or disguise itself by agency.

One who doesn't want to see the other remain as a bully and who may aim to win-or-lose is one who may feel full from the interactions. This is strength that may look like itself. Our strength can't satisfy us unless it has a base of weakness. So when we win-or-lose or otherwise prevail upon others by strength, we may ask: by whose weakness do we gain adequate support for our mind?

One who may anticipate to see the other remain as a bully is one who will want to escape and one who will tend to find hurt long-term from the interactions. This is weakness but perhaps with a strong disguise. How is it that weakness can keep its disguise? Because weakness is strong in this way, to exercise agency. However, by excess weakness our agency is empty in context of any strength which may oppose it. Unless we use our agency to unmask our weakness we can't endure strength of others and so we yield to every strength or we hide for sake of agency.

By contrast, strength has a weakness in that its agency is full already. So, at its extreme, the only agency that may remain for us is to yield ourselves to a weakness or goal yet for sake of strength that step is really the one thing we don't want to do. In some sense it may be the only healthy way to win-or-lose our agency back in full.

^Sorrow and the ~grace~ of ^Agency

So, strength and weakness often don't really look that different on the outside. And they aren't really that different in result: a lack in agency except when we like war and a lack in agency except when we magnify no disparity nor conflict between. But strength and weakness are quite different in mechanism and need.

Weakness needs itself without its disguise so I suggest that to feel safe and be safe, it also needs to be with others who have or show weakness without its disguise.

Strength is incredibly blind and so it needs to yield itself to others for no good purpose. There is a good purpose that may remain unknown until we choose to yield our strength. Strength needs a goal and it needs a weakness as its guide, or inevitably it will fall.

So, strength, will you choose to follow weakness and sorrow before it is inevitable? Weakness, will you choose to be yourself and fall to sorrow before it is inevitable?

From all this, I suspect it is far better to "*Feel okay* to *nourish* and *dress* or *make* a *mess when sick*, …" And may we do so from a source of harmonious harmony and weakness. See (2.6.1M) ^Restore's ~steps~.

The struggle does ^Never ^End

22 December 2024

It looks like I'll have to keep going until well. It is hard work to restore! While I do so, please take care of yourself too.

Was my original ~intuition~ correct? 3 February 2025

I try a simple 4x5 table for the (20.0) Modes of ^Life as a match to the original five principal modes. That's seven modes of life now, and eight principal modes.

I have been in wrestle of a 3x7 (or 3x8) table of chapters that I could never find to give a proper answer. I feel it will always have a hollow in it.

Is it a ^Concept or a ~mode~? 10 April 2025

Until this month, I've been quite open to consider and try any use of carets and tildes that may tempt my mind. For this journal entry, I will call it a concept anytime I use a word that we mark with a caret. And I will call it a mode when likewise we encircle a word with tildes.

In exploration of this choice of symbol, it was as though my aim was for variety, so that I might see the harmony or the kerfuffle that would result from it. This action did beg a few questions already answered in *The Book of MESH* for another context but not answered about why it is important to separate **^Concept from ~mode~**.

Perhaps the first such question is found and already answered in relation to pejorative language: how much is our language itself a cause of Mental-Emotional-Self Healing or its lack? Another such question is about what could go wrong in our choice of expression about MESH if we were to ignore and not separate **^Concept from ~mode~**.

When we care to separate **^Concept from ~mode~**, what is its benefit? In summary, it is care for the truth of its context. What we may contend is always only one thing is only essential to discern and divide when we regard it a formal communication for sake of honest helpful humility. After I ignore the many errors I have made from my commitment to dual expression, here is the truth I have found from it which I list in estimate of priority to consider within each context.

The ^Blurry ~law~ to ^Separate ^*Concept from ~mode~*

In the figures below, when I say conjunction, I also mean interrogatives (question words) and prepositions. When I say adjective, I also mean articles and determiners. And when I say pronoun, I also mean what may imply a noun, such as an adjective or determiner that is separate from its noun even though it may still be in the sentence. When I say interjection, I also mean words that may stand on their own, such as yes or no. I soon explain my definition of passive verb below.

Metonym order: how to govern the names of it

1. What order do we prefer in regard to part of speech?
2. Do we intend the name list to follow in order for an event? As an estimate, yes.
3. Is it respectively ^**A** ^**B** ^**C** ~**a**~ ~**b**~ ~**c**~? Yes, we have duality of metonyms generally.
4. When metonym count is odd, where does the extra one go? After we order and match them, the one to remain alone may go in accord to MESH or mess of the metonym.

Ask	^Concept	...	~mode~
1	Conjunction, verb, interjection, adjective	⇆	Noun, pronoun, passive verb, adverb
2	Start from **^A ^B ^C**	→	All the way to **~d~ ~e~ ~f~ ~g~** as end
3	From idealization **^A ^B ^C ^D**	→	To the real thing **~a~ ~b~ ~c~ ~d~**
4	Odd in middle **^A ^B ^C ~a~ ~b~** (MESH)	→	Odd at end **^A ^B ~a~ ~b~ ~c~** (mess)

Sentence structure: how to discern it in a sentence

1. How do we favor in regard to part of speech?
2. For a verb, do we say the subject?
3. For an adjective, do we say it together with the noun?
4. What is the effect of word position in a sentence?

Ask	^Concept	...	~mode~
1	Conjunction, verb, interjection, adjective, adverb	⇆	Passive verb, pronoun, noun
2	Active verb (yes) or imperative verb (no)	||	Passive verb (no)
3	Attributive adjective (yes)	||	After linking verb (no) or as a pronoun (no)
4	First word	←	In the middle, last word

This last table is to show my own preference. For example, parts of the path that sustain me: I identify them as a concept in my jealousy for our important need to work to maintain them.

1. Does it suggest a habit?
2. Is it one part that we use to describe the whole? For example, as we name a whole chapter, partition, …
3. Do we talk of the word rather than its application?
4. Do I want to suggest that we watch our rhythm for a particular event?
5. Do we receive the action from another?

Ask	^Concept	…	~mode~
1	(Anti-)habit, virtue, choice, act (no)	⇆	Fact, habit, force, evil, addiction (yes)
2	**A ~mode~ of ^Part** (yes, to identify a chapter)	||	**Our ~mode~ of ~part~** (no, to give summary)
3	Word as symbol (yes)	⇆	Word in application (no)
4	Current interval with a purpose (yes)	⇆	Regular interval like a habit (no)
5	We act as subject (no)	||	We are target of another (yes)

Most important of all, we apply our agency when we govern, discern or decide it, respectively. Curiously, the metonym order is like a forecast of how we should separate **^Concept from ~mode~** per my original intent. The forecast for an adverb is almost always wrong. The forecast for an adjective is inconsistent. The forecast for a verb or noun is usually right except when we use a verb as a noun or vice versa. The forecast for an interjection or conjunction does tend to be quite right but only by definition.

Likewise, passive verbs act only as a mode by definition for I create the *The Book of MESH* with care to refuse passive voice or passive style altogether with a major kind and a minor kind of exception. The major exception is when I take a passive style and let the mode do the work. For example, when I say, "It *works*!"

The minor exception is that very rarely I neither imply nor express any subject. This is a more strict sense of passive voice, and we often apply this method to remove excess guilt and judgment upon one-another. We so often want to use passive voice when we find the subject is unknown or naughty. The former is good style only with sufficient and adequate awareness of our lack. The latter is a necessary evil to avoid appearance of trouble. And yet the (self-)deception may become quite a bit of trouble to our mind and that of others needlessly.

I don't suggest or imply to tamper with the modes of others on purpose except that I do when I find a metaphor or symbol that may tend to multiply and maximize our agency. Did you notice? I don't want to reduce your agency! I am maybe even a little desperate to magnify it…

^Repentance is a ~miracle~ to ^Save your ~soul~ from ~sin~!

20 May 2025

No, this is not my chastisement to you. I save that for the next and last chapter. Some words that I use in *The Book of MESH*, we may rarely or never find useful beyond a religious context. So immediately I'll say, if you see a metonym with no definition for you, feel free to ignore or forget it. Or take it as a chance for empathy among those who use those words. Next I'll say, if you see a metonym as a (mis-)match to your use of that word, you also may take it or leave it as you see fit. Maybe its expression herein will help us arrive at our common definition of it and maybe not. Irrespective of our religious belief, we can decide or judge what words may serve a good purpose for ourselves and find how best to teach that to others.

But I do add them for a good purpose. First, I want to make a bridge to clarify for sake to understand each concept adequately *and* for sake of mutual compassion and empathy for one-another. My aim is that the work itself is agnostic to belief. If I have done my job to write it, it should help our journey in accord to our desire for it to be as such. That path might be one to escape religious abuse, one to find more religious knowledge or one irrespective of religious context.

^Repentance and ~heaven-or-hell~

It is really kind of rare that a common word like "*repentance*" has become only useful in a religious context, and (at the same time!) we who are religious now find it rude to use such words against the actions of one-another, too.

Quickly though, I agree that it is rude in every time-and-place, but notice this fact: we still find one part of it okay to ask regularly. And so we ask one-another to say sorry irrespective of feeling or to feel very bad about it irrespective of any aim to change. This dance around emotion, to act as though we feel it and to feel it strongly without any action, I suspect is very much like abuse in nature. So, why should we care to go through the motion to feel the truth of it, unless we actually take steps to adjust our life about it?

Just as we need to fail rarely and to ask it of others rarely, we also need to avoid its application daily or regularly. To fail is very near to abuse in character. A perfect fail may give us empathy for a survival event.

Please learn this one thing! A fail is so near to abuse in fact that when we find ourselves in a cycle to fail daily surely one force or two does hold and own us irrespective of our agency. Escape abuse soon and do not exercise patience for it long-term. We may unsnarl or fail later, after our escape, in accord to our need.

I am very sorry, for it is not in the spirit of MESH or humility to judge, especially to judge in the abstract. I ignore the consequence that those who are humble may follow my example to its end. It is a temptation to judge in particular and contend, which is a source of needless suffering.

We are still acceptable just-the-way-we-are now even if it is our season of daily abuse and/or daily return. And we still are acceptable just-the-way-we-are now when we have become more prudent to apply it rarely. I hope that together we may see it and ask, "*Why* is that *season* upon us?"

One purpose for daily repentance is found in particular in (10.4) ^Humility's ~target~: that when we force humility upon one-another we may need to fail regularly. Another is found above and I believe it is the general law about it: that when we fail regularly or daily, it is evidence that one force or two is active to oppose.

Although it is not prudent to remain in such a season of life, we may become stuck and not have a choice to change it soon. Just know to notice it for what-it-is, okay? And in the day that we may escape abuse, we may take that chance so that every fail thereafter may become your chance for a brighter day.

To try to grow immediately from every mistake equals fear of a mistake with no fruit. It is a needless fear and a harm to treat or believe that every mistake is (un-)acceptable now. Some mistakes we should fear to start again, such as the mistake to abuse or force after we heal from it. Some mistakes we should always fear to commit, such as to harm our freedom and agency or that of others without a chance to repair it soon.

The truth is that it can be full of mistakes yet our perfect example. We are our own best example, for our inner and outer life may show every time-and-place where we should grow. We may also judge a million ways where we need to grow but in that same message we feel or know that we aren't ready. Leave that mess alone. Don't grow from it yet! It will prepare us for what we may come to overcome *in the day* that we find the gift to do so. It will not come even one day early, but we may delay our chance when we compare our journey to others and then we refuse to believe it is okay for us to be unique. It is okay for you. It is okay for me. And most especially we should be okay about that for others.

I use heaven-or-hell as a metonym in combination to magnify the dichotomous experience that is quite common in a fail, and hard to ignore in a perfect fail. For our fail may quickly turn heaven into hell, or hell into heaven. When we hold truth close as we grow, in empathy we may take separate notice to nourish in turn both from the fruit of the light and the depth of the dark.

^Soul and ^Spirit

Both words have liberty as a metonym in *The Book of MESH*. Again, like repentance, these are words that do not appear often except in a religious context. Sometimes, we use these words with such mysticism that it may leave little or no space to consume any simple definition of it. So, now I tend to think of it as freedom as a first step to clarify its definition except sometimes it is fun to ponder an enigmatic obfuscation or idealization, too.

^Miracle and ^Grace

Most often we use these words to say it is a surprise gift from God or nature. Or we may consider it as any surprise gift, one of rare value from a blurry unknown source.

^Sin

I find it kind of crazy that this word is only rarely found beyond a religious context. We who are religious use it with such zeal and force and we try to own its definition. So should we feel surprise that we depart from its use when we leave a religious context? Any word that we tend to make pejorative will separate ourselves from others. Such a word is one we avoid generally when it has a generally inconsistent definition or an evil fruit.

^Lust

This word may imply a religious or sexual context by itself. However, I use it more generally and irrespective of such context.

Now, I have a question and maybe you can help me to understand. Is my lust for good food a sin or is it only when I start to enjoy it?

^Chastise and ~chastisement~

We chastise one-another all the time yet we only rarely say what-it-is that we attempt. I suspect we don't name it due to our guilt about our use of it or due to our desire to maximize the hurt to one-another from it… so naughty. Remember that chastisement without love is a needless hostility.

^Emnity

Emnity is such a beautiful wrestle of a word that we rarely or never use except as we study its archaic use.

A ~gift~ to ^Receive

1 June 2025

I explore a city and search an organization to see who is ready to receive *The Book of MESH*. I go as though none will receive it yet, but in feeling I suspect many there now hold my work. None here show they are grateful for my gift among those who know me as its source. Do they have it by me, or is it from another? This is a journal of my journey last week in search of evidence or help about it.

After I arrive I see an angel in disguise who does appear to me as one who is poor. He does know the pattern to write a message on cardboard and hold it for all to see who may pass his way. But I strongly feel he does it on behalf of the poor to say that we "*Need work* and *help*."

This signal does come between my anxiety of desperate fear when lost and alone with no home and my urgency of desperate shame after God's hands guide me to a home in a hotel room on the sixth floor. I tell myself, "*Three* days I shall *teach* here," and I pay although poor. The hotel is a gift so that I might rest and overcome my pain.

In the new day once conscious, in my mind my ears hear and my eyes see a vision of myself in zeal to teach. My words are as a loud cry to suggest that the pain I hold is not mine alone, but that of a whole city. From that vision I take courage yet still I wait for a signal. And then a voice does come to sing very softly to me in repeat, as if to ask me, "Do I have any *purpose* to *delay* my *journey*?"

I don't, so I go in the spirit of life and to give. Who do I find?

One is helpful to inform where to find the best food. Yet after my offer to return a favor of my food, he says that "to *receive* is *needless*."

Another is open and happy to help yet it became kind of a mess to do so when he drops his earbud in the crosswalk. Of course I tell him that "I am *sorry* for I also have had many earbuds that I *refuse* to wear once they *show* themselves (dis-)*loyal* to me on my *run*." We share one last laugh and smile as we take a separate road from one-another.

Thereafter I come to a street corner to slowly sing in celebration of the new day. I care sufficient to care not for those who may notice it. And the birds sing also to remind me of a message from God that "You are *as* the birds. They shall *continue as* your *guide*. The field is prepared with *fruit* and *soon* it is *ready* to *burn*. So *let* us *go together* to *understand* the *path where* our *journey* should *lead*."

Therefore, I tell another soul on the street that "If we were *as* these pigeons we would *never work* yet have a *full belly*."

Many come together to catch a bus with their back to me. The name of one on her way to catch a bus is "*lost* in *thought*." She has perfect honesty of heart to say this as her name. She is immediately (self-)conscious at the presence of a stranger, me, who does say in repeat, "Don't *be* unhappy today!"

So although I am grateful to encourage her as a friendly stranger I become doubtful of the benefit to her from my own offer of words. I think to ask in my heart generally, why should shame overcome an honest heart in this city? Do these streets and busy life somehow deceive us?

After a friendly greeting, one who works in care of the ground is happy and helpful to speak about all the food trucks to see at lunch. I reflect about that joy in the town of my home also. In the end he does give caution that surely dogs are not welcome here. Perhaps to repair the harm of that idea, as if he did know that I may identify myself to be only as welcome as a dog, he says that dogs are welcome, only it is their mess that we care to avoid. And even while I confess to agree that dogs are so often such a mess, he says that "dogs aren't actually a *mess* whatsoever so they are welcome in *full* and in *fact*."

Another friend does hold a disguise of anger on his face until helpful: for once I ask it of him, he is glad to teach where I might find water to restore my empty cup.

The poor do not beg much in this city, but most are faint or exhausted. How can anyone find empathy or compassion, when none will listen?

The courthouse was secure and each guard a friend and grateful to help with joy of even one poor soul in need of a bathroom. Although the front of this fortress is adequate to hold more space than most, no poor are found there. These men are as those at the gates of courts in antiquity and better than most in fact to receive, yet mostly none for them to receive! But this fortress is not yet like the gracious courts in antiquity that had space to receive the poor among them regularly.

What is this earth where we think we live a life and the dead walk alone among us? We maintain and build all things, yet to the poor it is no gift. Where is even one judge or prophet who may receive the petition of the poor?

What about the rich and those who are strong to lead? An enemy with care has written a law upon the heart and soul of many to encircle and hide them. The mouth of the rich and of every guard know and are religious to say to all who take a chance to beg, "*Go* and *find* another *who* should *care*, for it is theirs to *care* for you in *particular*, not me."

And in thought perhaps they still say to themselves thereafter that "We *care* for all *generally*, and not *one at-a-time*. *As* I may *see fit* in my *journey*, I do *show care*."

Curiously I ask, how can it be that we believe to say, "*Never one at-a-time*?"

How can one see what is fit when we never look again? I am sorry, for I believe that even those among the rich who love to give to others alone had this law of thirst upon their mouth.

So in all the time that to me does remain, I minister in care of the poor while sick so I come to them as a true friend, and I imagine myself as such, and act as such, for I believe myself as such, for God does grant that I may open my mouth to do it. I become in such a tangle at the end of the first day that neither God nor Google could guide me to my rest except that I sacrifice to wander as in an unknown desert and lost.

I am alone and exhausted as the first and second day end early. A voice does come to speak to me in the chaotic middle of the second day to say, "*Go home* for this is your *home no* longer."

As I arrive at my hotel room, I ask, "*How* shall I *know* it?"

And I look on my map and see that what God did give me as a home is home no more, so I collect my meager property and run quickly home. I couldn't undo my third day's purchase, nor do I beg, except to briefly ask without desire to hope when I surrender my hotel key as I run back to freedom of the open road.

Today, Sunday, is here, and none adequately receive my gift on the journey of the last week that it is mine to give. Back home again and now at church, in the foyer with my son, I see it written in match to my feelings that I need to depart from my enemy and choose another to lead me.

And in that thought, I know what space that the master does show me to go, but I only know that it is in purpose to escape my enemy.

And when I arrive at that space there is no parking space for me to remain, so I almost depart again in search. I see only half a parking space near the end of my search. So I change my mind and put the car in reverse to take that last small space.

Why do I go back in reverse to take that last half space? It is because it is as the day God does go with me in disguise on a day of celebration. He does tell me to "*Take* that *last* parking *space*."

I respond, "*Surely* we will not *fit* but I will *try* for sake of *trust* and *mutual compassion*."

In fact in one motion it works in reverse, and together, although impossible, we fit a large vehicle in that last small space. And then together we nourish in presence of a perfect light.

Peradventure today is the day of dedication of this work, and I verily do hope it is the day to properly receive.

What do I find in this building? It is another rich man from the very city and organization that I did search last week. I know him as rich, for he also has the same law upon his mouth: only now I am ready to ignore that law in full. He says that "I can't *counsel* in *privacy* with you for I have a *schedule* to *counsel* in *privacy* with another *who surely* does *matter*."

He has courage to tell me of the law, and I am simple to tell him in repeat how "it is your *own law* that you *know* and not mine, for I am *one who* you do not *know*."

I don't imagine any solution would come from that conflict, so in a turn I say to him that "I have a *gift* for your *organization*. Will you *receive* it?"

At that I startle him for a moment, so I show him the gift and he has time to make a note of it. I say, "*Eat* it up for it is *sweet* in *mouth* yet *bitter* in *belly*" and he has time to take another note of that.

To clarify my words while he does write it in his phone, I say that "it is *like* a chocolate chip *cookie* for the chocolate is *bitter* in *belly*. This is a *fact* I came to *discover* on my *daily run*."

And in that, I sense he may feel afraid so I do not look for sake of privacy, and I quickly take my leave. Afterward, I thought perhaps I offend him to say it is a cookie, for he may think a cookie is a temptation. How could he suspect it is a temptation except by knowledge to fear a cookie individually? And how could he know that a cookie is also medicine except as I clarify it to him again?

Thereafter, one does shout a message on the radio as if from a devil to chastise my actions and choice of words to this man as though I am naughty to do so. I answer quickly, "It is *freedom*, so *now* I will *celebrate* it." And that voice does depart quickly, so I go in maximum celebration of it, except in that pattern I am alone.

So, in summary, I found a rich man from that very city and organization exactly in accord to the target of my search. And I find him only after I stop my search, after it is enough, and irrespective of the center of search. It is in a time-and-place that only God could inform properly about. And the result is to talk, but perhaps not, and to receive, but perhaps not. I suspect that to find or to give to another is impossible, but verily it is a miracle to me that such a sincere failure could become full only a day later.

Still, I believe it is no gift nor help nor gratitude whatsoever to another yet. I suspect that none care for the lion but his dog and none care for the dog until the lion does come and join with him to eat. Perhaps the lion and his dog shall nourish together again soon. Who can say no to free food except one who is not free, or decline that of minimum cost except one who is very rich? And the rich decline even as those who are poor or blind.

A ~season~ from ~metaphor~ ~as~ we ^Name-or-express ~half-or-double~

28 June 2025

Wow. Some concepts are so similar that we may match them to our benefit even though they are not equal in fact. Four different concepts by my use of metonym (multiple names for each concept) have come from a strong tangle to a singular point. This touch point is the four words to follow: match, infer, similar and like. Surely we could take these together to name a concept without conflict. But I have just found that I can do better to separate them in total except to let them hold this one common point.

Gladly, I have found that it doesn't need to become a match just because it is similar. And we may infer a match but we aren't required to make it one. And we may like to match ourselves to others and find ourselves like others but that doesn't really mean that to become our best self we first need to match ourselves or ever.

We may like to infer or infer to collect likewise but that is irrespective of whether it is unique in fact. We may like that it is similar or not. We may say, “it is just *like* this or that” to suggest that it is similar and we may be honest to say it but that doesn't mean it was similar beforehand or now.

The focus of the kerfuffle of metonyms was in the season concept. It is full of expression of the other three concepts so it was a strong temptation to increase the overlap. I still would prefer that disparity were a metonym of season for I find it such a strong part of homeostasis but for now I decrease in my commitment about disparity: it is different.

A ~body~ of ~emotion~

15 August 2025

In my own wrestle of emotion, I find that a signal may help our empathy. So in my search, I do find some important evidence that may appear for each common simple emotion. One such alternative signal for disgust is a cough (like we have an allergy).

I take a terrible gamble to add fart as a metonym for anger. I don't mean to be rude or shallow about this work nor do I aim that others will not take me seriously. At first I put it in the wrong

place, in consequence of a comedy of other mistakes. And that wrong place is so nearly right in metaphor that it made me laugh right into the night enough that my son had hope to join in on the joke, too. The depth of my needless suffering has been extreme this week and year so I am very glad for a true giggle. Although the joke does come at the end of a day and in tangle to my sleep, it is still a miracle of light to ameliorate my hurt.

I cower that I did almost publish it the wrong way but I found a better home thereafter. So if you see anything that stinks like a fish or fart in my book, I am sorry. Please forgive me enough to know that I make mistakes sometimes.

As you or I endure or escape a mistake or its consequence, respectively, I am glad for the chance that such a wonderful fruit may come from it. Or a poop. Sometimes we need to poop.

A ^Beautiful house

1 November 2025

Where is my beautiful house? For it is a fortress where we work in care for one-another. And one may go there to rest, as a stranger in a sad season or month.

Or if I pay my part, I may become a buddy to the stranger who might otherwise depart as my one-at-a-time gift to the poor so that I might confess to the poor that I also am in need.

For a long time, they do say, "*Let* the *rich take* it even though it were in their *lust*." It is enough. Isn't it? I first ridicule the idea to think that this salvation is of Friar Tuck. Now I rather believe we may build it in Sherwood Forest.

This is my proclamation to you. Or perhaps it is only a dream or a vision from God that he might restore.

The father of ~doubt~

9 November 2025

How shall a father teach his doubtful son? The father may commit a time-and-place to learn but in words or in heart the son may say, "It is *needless* for it is (un-)*important*." The father may be successful to argue that it is important but in words or in heart the son may say, "So *really* it won't *be* any *fun*." The father may dance and sing as he does teach it but in words or in heart the son may say, "Your *idea* of *fun* has nothing in *common* with my *own*."

The father may become very bitter to hold anger when every way to teach does fail him. So he may quit by neglect or apply force and the words now stuck between mind and heart will be but no voice in its depth.

We see now that the one to learn is only ever the one to plan to receive it who therefore will fail therefrom in repeat. The father did always go in responsibility yet perhaps without insight. The humble father will go again to teach slowly in patience of mind and in quiet sorrow of heart and it is never again in force. So now he does really see that he was only ever the one to learn and only ever the one to doubt for he was the father of doubt. So now we really see that we all did learn and we all did doubt for he was the father of doubt.

My ministry is ^More than a book

16 January 2026

In June of 2024 God does say to me that we could not continue like this. By anger at the violation of the thirteenth amendment, I could feel the truth of it and I am conscious to escape all my work for pretend pay from this time forward.

In August of 2024, God does say to me that I should become a minister and I am obedient to try. By October of 2024, I refuse to cut my hair. And by December, I see it is prudent that I should not cut my beard either.

In January of 2025, I could not see a path for my marriage to continue except by mutual force so I surrender to a plan to separate from her for sake of what is best for the children. In March of 2025, the lion found a voice also to cry of his slavery, as one who might believe himself more than a mechanism. So they put him in a dungeon to beat him to pieces with the poor and they even attempt to refuse the dog a chance to visit him. And once the lion does again surrender his voice that he may escape, they hide the lion from the dog and tell the dog that now he should go in the dungeon next but God does refuse to give power to that evil plan.

In May of 2025, God does stand again with the dog to oppose a new leader who did ever lack grace to show repentance for his war against the agency of those who did trust him.

By July of 2025, the dog does find a new leader and community to trust for God does tell him of it. Though I, the dog, do not know it yet, I walk a Nazarite covenant in this season of baseball for I refuse every grape, I burn the clothes of my own safety against the strength of sin and my hair does grow to become long locks of gold.

Now because God will not hide from children many children at heart quickly recognize and name me in joy of presence of a stranger from God. And so I am often free to confess my love and my hurt in front of many and speak to them plainly that I might inspire a heart to hope so that we might recognize a pure love that would surely come if only we would watch for it. And so we smile and watch in sweetness of hope even as children.

The enemy in a rage does attack me even as I minister in grace. He does call himself friend even while he does gather all the strength of an evil world that he may trap me, cook me and poison me. I do not accuse; it was no trap nor oven nor poison even though I did weave and burn and vomit each in turn from the force of it. Once the enemy found he could pretend no longer their season of baseball does end early. The enemy does separate me from my new community without a cause irrespective of any law against it. I should be with family they say as though they regret yet anticipate the final effect of their evil upon my body. And they say it is no deception and are sick to make me an outcast.

An old leader does return and in fear he does forget his promise once he does listen to the enemy; for without thought he thought it the law to do so. Then he is obedient to their words and the words of an evil book, even to imply I should never have clothes nor children. Doubtful, he does block the gate from me before we ever counsel about it irrespective of any law against it.

My vehicle of love, a Ford Mustang convertible, still will not fit beyond the gate but maybe there is a way. So I message one who has the joy of a (bi-)cycle who may pass the gate and I tell him, "I must *be* with my children; will you *bring* me my *clothes*?"

He does consent even to help and arrange for my clothes in aim to bring them to my home. But the enemy does catch him before his journey so he does change to say, "though I *love* to *ride*, my *vehicle* is not *fast enough* and my *leader* will not *agree* about it."

The plan does fail in total but now my clothes are ready so I hope. Is it enough? Yes. So I take my vehicle on the road and through the gate as though I belong: I pass the roadblock through the gate and I even acknowledge and pass one who does commit to spy on my presence. Maybe he is ready to destroy; maybe he is in hope to give me a hug. Once inside the fortress, one there does remember and recognize that I should fit and does care for my need. Together we become blind to the shame of my hurt.

Of course! It is the very family of the choirmaster; even one who may hold talent of a melee. They welcome me as an old friend and tell me that I should fit. Therefore I find my fit and I do fit in the safety of new clothes. Do you not yet believe? I think tomorrow may come early and my eyes are weary afterward; so full of tears; confused whether they are of joy or sorrow.

> It was never about safety but it is ever about our freedom. Should we yield liberty to a leader who may quickly agree with an enemy? How is it that you are not loyal to our own? Though he be perfect, as from God or one to choose…

The ^Three divorces and a ~fire~ to ^Consume and ^Destroy

19 February 2026

Divorce from ~community~

On Sunday January 18th, I choose wisdom to refuse to attend church with sight that my religious leader could not have peace in my presence. I return home in sacrifice of all religious community and my mind does approach a window of peace. I consume some triple chocolate granola cereal and find my mind in full center of a perfect peace, Nirvana or inner peace. I find perfect relief and rest therefrom.

I go to worship God at a restaurant and it is an angel of perfect humility that does serve me, and in his eyes are a look of perfect peace, like my morning. He does bear no disguise nor smile upon his face but it is a look of perfect peace.

This food in connection with my inner peace is what we might say is mercy, friendship or lovingkindness. In practice, I think that the chocolate, the forestall of community and the forgiveness for sake of love come together to establish a pure relation. Therefore my mind, heart, voice, mouth, earth and belly all join into perfect harmony: all are equal in thirst to restore and be restored; all have love yet wait for a pure love from the sky to satisfy my thirst. So a love therefrom does come.

Divorce from ~spouse~

Three days later, Wednesday the judge does assert my divorce. What was inner peace at the start of my week is now humble weakness. Although it is not such a comfort as Nirvana, my doubt and worry do indeed vanish as I become sick in perfect clarity of its signal.

Divorce from ~government~

Two days later, Friday in the morning I assert, first to my self and second to my sons that I divorce my home from its government who neither defend its religious freedom nor support its foundation nor oppose those who come to destroy it. I remove the flags to establish my home property as an unknown country. It has more law than most which we keep and defend in weakness. We trust and hold it in self-control.

In the two hours that start my first night in the unknown country, the demons attack me and torture me for its own sake, so it is without any alternative target. Desperate, I beg my sons to wake and work so that they may stop their strength so that they might become a help to my hurt. They do their Saturday chores early on a Friday night. Meanwhile I rest again so the demons resume their rape upon my body and mind.

Curiously, the demons do not care to let me have peace in my rest. Perhaps these demons lack awareness: little do they know that another attack to my peace does loom: a fire. If the fire had space to work alone surely my whole family would be dead. My home does catch fire within an evil wall as I try to rest on a couch irrespective of the torture of demons. My two sons save me from this evil rest. They wake me to reddish brown smoke on the ceiling.

So we depart and wait for help as our house and home does burn. Heroes of water arrive and save the day; all escape except for one pure soul, a cat and buddy to me in my suffering. His body is found in the chaos of the fire fight. Although he is not burned, my son and I quickly notice that surely he is already lost to the heat and smoke even as they work in full commitment of heart to revive him.

Many come in the morning to win-or-lose who appear to love the truth only in the way that does give them a bigger reward. I escape them and then with my one cat to remain on earth I shout and scream in my car. We cough and cry because of illness and hurt in lungs and heart from strength of smoke and mirror.



A ^Poor widow on the ~road~

5 March 2026

I escape from my third home since the fire. This home does hold the promise of no water and does impose the threat of H_2S asphyxiation for me and my pets. I spend only one night there. If the facilities were safe and helpful, then I should at least take responsibility for the two nights. I offer to pay for three nights in generosity toward our mutual mistake of trust. My eyes still burn a little too often four days later.

In my fourth new home, back in the hotel again, I found a poor widow very near; just north of me, on the very same road. The road is (one-)way, so to reach her properly I am required to turn back another way. She has no vehicle so her walk may move her slowly toward or away from my home.

Where I should have found rest, a rhythm for she does appear as one to quickly hate her self. From this (self-)hate is born a fight and an attempt to become worthy and clean. This urgent desperate act does hold too much fear so she cannot believe nor hope nor wait for another day. So it is insomnia instead.

Where I should have found anger, strong structure, for she is one to quickly agree to every no although cruel.

Where I should have found independence, a belief that every problem of relation might have a product to become the cure.

Where I should have found a clarity of message about her loss, I only found a name in brevity, her own but not her own anymore. I only found mania, an irrepressible lack of clothes and hygiene. Therefore by inspiration I call her Miranda.

Where I should have found mutual comfort, the stink of addiction and needless suffering. I, the dog, could endure not with the widow but one day, and that not full. And in that thought, I know I need the lion. I confess to suspect that I soon will decline, that he may come rather.

However, I am glad at my chance to live very long indeed. My enemy cannot decide how I should pass confused by war and the rumor of it. Should it look like a suicide? Make the dog feel bad enough to do it? Homicide, or an unfortunate act of terror? Make the dog feel bad enough to do it? A martyr to a new religious cause?

This last one is very clever for the enemy may help me choose my replacement. But they would be required to let me practice in the open first and that's terrible for them, isn't it? Just yesterday the enemy did tempt me to pray, and ask the way I should depart my life that I may know

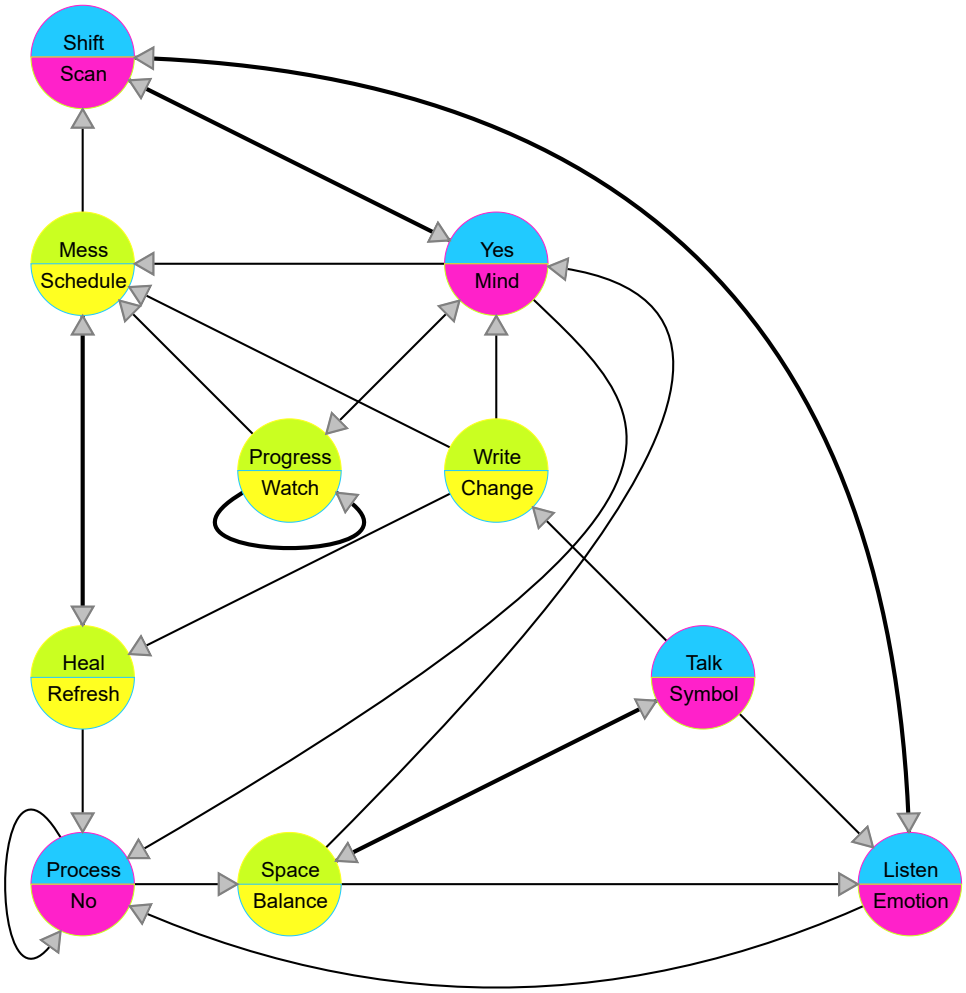
it from God's own mouth. For I should hear from God about it, right? I laugh to think that it were in hope that they would know, too, so they wouldn't feel so required to choose it…say your own prayers Satan. You should know that that knowledge is not in any shuffle of cards. Did you also forget that that shuffle is not in any knowledge of cards?

Perhaps most curiously, I found the path only in parts and in full reverse. Humility without gratitude. Trustful without honesty. Helpful without self-control. And perhaps we are more like this widow than we care to confess. Don't we say, "Once I am *full* only then I will have *poise*."? And we are honest about it because we are not trustful and would rather be rude.

Ten marriages to ^Honor

14 May 2026

We want to honor and celebrate every marriage. When we minimize desire, maximize lust, lust to maximize or lust to minimize, we drown the face of God which is to say, we drown agency and life. A bucket is stuck on top of God's head to cause a lack of breath in fear or surprise. We transform the desire that should come from agency into a lust that works against it.



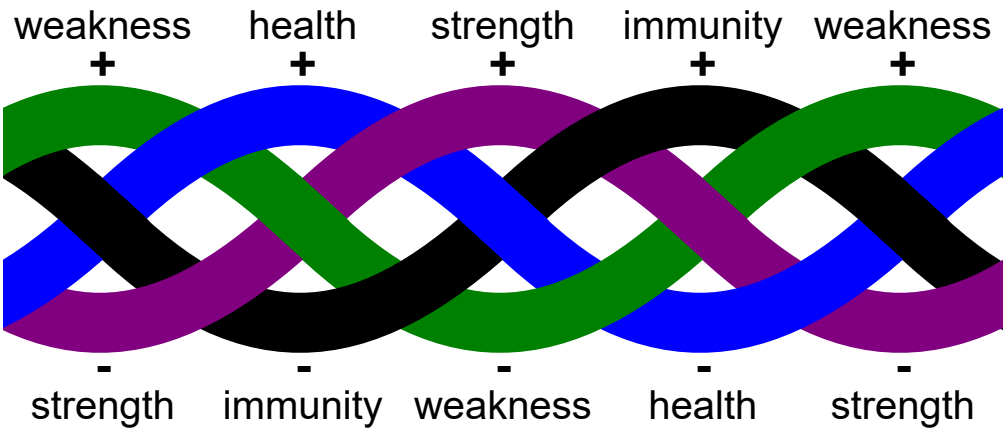
^Beware of dog

Content Advisory: **A loyal dog who is fierce to love his family and yours raises his furious bark. In this chapter, I offer chastisement toward specific attitudes although we may have formed them innocently.**

Children, don't read this chapter. Look away. We can go and play instead. You don't need chastisement. No one does. Rather, we all need respect and we all need more love. Let your parent and this dog do their best work to protect you while you play.

Adults, you know the drill but I will remind you. Avoid this chapter unless you are strong now and know that I love you! Sincerely I do. And please prepare to forgive and leave it at the first signal of weakness. I would prefer that you look away too.

You don't need chastisement. No one does. Rather, we all need respect and we all need more love. If you want to accept my naughty criticisms please be prudent about it. Carry on. If you continue, you may take it as a chance to grow.



Modes over distortions

an introduction

November 2021

In many chapters, I present a collection of distortions. But because they are necessary to protect our mind let us practice to call them modes instead. Every distortion is a mode of operation.

Cognitive distortions, conative distortions and affective distortions don't define us and are not a problem with our mind! It is evil to call it a delusion, psychosis or crazy when we only intend to show it as a terrible state of mind. But that is okay if it was our habit or if it is our habit to do so! We can overcome it.

When we resist any mode, it may sustain it and create a divide against other modes, as though getting stuck in a mode were contagious. It is not because we or others are stubborn. It is because each active mode is one that will remain active. It can defend itself. That is really good!

Hazardous ~empathy~

November 2021

My habit is to avoid and thereby refuse excess empathy with modes of others. That has the disadvantage that it may cause me to get stuck alone when I need help. The advantage is more independence when I am capable and healthy. A search for more empathy has a converse advantage and disadvantage. We benefit from cooperation, but we may get lost as we avoid truth. If you also have either extreme as habit and got stuck or lost from a lack or excess of empathy, don't worry. We have the power to surrender and heal from it.

^Empathy for (mis-)~trust~

November 2021

With experience we learn we have many things that may deceive us in some way. Those things may cause our trust to decrease. Rather than refuse trust, we want to shift it, transform its direction or change when we consider it acceptable. We maximize evil when we can't trust to such an extent that we refuse daily-self-care or any other essential mode.

I've been there. For empathy, imagine that we may develop (mis-)trust in ourselves due in part to dehydration yet ironically that (mis-)trust may cause us to get stuck such that we can't trust to drink.

When we or others can't trust our drink or our water, our only focus should be to (re-)establish that trust. When anything does block our trust, daily-self-care, or both, it is a mess in progress and a crisis that demands our attention now until we can solve it properly.

When anything does challenge our trust, divert it elsewhere when we can. Rather than refuse trust at any signal of opposition, we can cycle it elsewhere instead. And we can explore where it may grow as soon as we feel it decrease and regularly.

^Force ~medicine~?

November 2021

It is often a conflict of modes without attention to what is its cause that may cause us to get stuck. If we don't tend the underlying cause of a mode or if it is unknown to us then any effort to force past it **is reckless** to our body and mind.

I offer here empathy for my disdain in a belief or approach to use pharmacology regularly or as a first resort. I hope that we use care in regard to our approach to mental health. In summary, my personal feeling is, "meals before *medicine*." So I feel we should not trust medicine needlessly except to refresh or so that we may fit.

Is the ~mind~ ^Alone?

November 2021

I have had more than one wonderful practitioners (individually and together). Let me tell you about a conversation with one such therapist who had many years of experience and dedication to help others become healthy.

I ask this therapist about a popular model of the mind that I found on a video streaming website. And then they quickly correct me in a professional show of chastisement to say that not only does the mind matter but how we connect and relate with one-another and our world. Quite accidentally my question does test them which test they ace. And just as quickly I see the truth of it and agree with them about it so that I may also pass the test.

So now I may ask you a similar question. In regard to our mental health, shouldn't our world matter just as much as the earth within us?

Many conversations and life lessons teach me likewise. We can't separate the mind from its environment as we measure it, so it is with great care that we must consider each concept and mode in truth to its variety of application. And we must grant agnostic allowances to the mind and situation that we may apply and match concepts just as well to one part of our mind in one situation as to our whole mind in its general operation. And next we may go from one mind to many minds in a variety of communication between ourselves and then among our whole world.

^Restore ~agency~

November 2021

One of the great reasons for *The Book of MESH* is that no one is required to trust these methods in full. Rather we may trust for its own sake to see what develops. And we can try for ourselves at our own pace to find the fruit of MESH.

Ultimately, I hope to maximize our agency in regard to every good approach. Some of us want a practitioner to help us to talk about it, take medicine or both. These may be a significant part of our personal recipe to heal. That is okay!

Others are avoidant of some of these methods. Some are like me and prefer (self-)help only. And that is okay too!

In context of our journey for mental health, few things have done more to inspire me than to see its practitioners use good methods on behalf of their patients: myself and others included. We'll make it one day. I know it!

Whatever our approach to our mental health, once we commit to try, I suspect that we may be half way through the war already. And from that first half, we may find opportunities now to receive a half-or-double portion.

We can still be grateful despite needless suffering. Years of needless suffering can become suffering with purpose, even many years after the fact. It does! Isn't that wonderful? It is, once we can find and make the change. I know it. It is not about any supreme success but it is our chance to find remarkable healing and to be our best self.

Don't ^Judge

November 2021

Now as we teach ourselves about modes, please remember this one thing. Don't put ourselves or others in a mode of force or judgment against one-another and/or against any modes in ourselves and others. If we are in such a mode then we can't escape it except in a cruel manner. Like the force of gravity it pulls others into a similar trap.

Gladly we may worry and find sorrow from it because it is a tragedy and that fall may be our chance to start to fail toward a better way.

So if we see judgment upon one-another elsewhere we want to separate ourselves from it for our safety. But it is prudent that we stop and look with care. In maximum force or judgment I suspect only a perfect fail is sufficient. We may hope for a miracle upon our mind, another fortunate lucky event, or something like it that could undo our heaviest mode of force or judgment.

^Default (mis-)~match~

November 2021

My default mode of progress in my daily life is kind of like (un-)share, and it is very distorted. I fight too hard to connect because of its (mis-)match to my default mode of change: for in frustration I often lack presence with my audience. I would rather hide except that also is good because it may give me better focus as I write. For sake of my health, I need not hate myself for that. Rather I may choose to believe in honesty that it is adorable.

^Repentance is the (anti-)~habit~

November 2021

Don't choose it but always take a chance to fail when we need it. Learn to accept it when a weakness or fall may present itself. DO NOT force it to happen in others because it is cruel to do so. We may fail alone or where trust lives.

It is cruel **and** it may lack any good effect whatsoever when we aim for it to become our goal or when we lie to ourselves or others about its singular nature! It can't be a habit. Don't believe it.

This is the (anti-)habit that may give us a new direction in life or any task. We can sustain a habit to remember or mark in reminder to fail when in need. To learn again to fail in our time of need is possible when our foundation may reach in care beyond ourselves. Remember to do it. It works.

A ~mode~ to ^Harm or ^Heal

24 December 2021

Pick a page in *The Book of MESH*. Do you see a mode? Good. Or pick out a page of your journal and name a concept. Or perhaps you could express the object form of any verb. Whatever the mode you find here or elsewhere, it is likely near the root of current needless suffering for some of us. But that same mode is surely also key to alleviate needless suffering for another. And a cycle

of virtue between humility and fail may grant us power to navigate all of our distortions even in our worst times of weakness.

Can trauma ^Heal trauma?

24 December 2021

I have lived a while through some hard times, but my first hospitalization and ensuing psychosis was far more traumatic to me than anything else in my memories. I was already dehydrated and starving, and that hospital commitment did add to it nakedness, lack of privacy and being refused virtually every other comfort that was once in my life. That suffering was even worse than the cause, a trauma from five months before it which momentary trauma put me down hard onto the worst part of my mind's path.

Now that I know, you better believe that I hold to the fail concept like my only real and true friend. Like nothing else. And you better understand that my focus is to chastise those who are cruel or who deceive themselves to think that it is good to offer judgment or chastisement without love.

We are so ~inconsistent~ to ^Help, ^Advocate or ^Heal

24 December 2021

Although it is nice to have a diagnosis arrive like an ongoing advocate for my own suffering or for that of others, that may offend or become us to receive or take it as an excuse which hurt or intent is found to oppose MESH. Due to the strings that the modes of modern medicine and society attach to us, I think it is far better that we can look at the mess without the complexity of a diagnosis.

Today, we still fear it and it may come as a label of (dys-)function. As we run from it or toward it, we tend to replace one complexity with another one.

Yet in truth, to heal, we should recognize our needless suffering as evidence of a beautiful mind and a mind full of function. And then with our honest interest in the full beauty of its modes we may loom to repair or improve any struggle rather than jump on the train of (dys-)function in hope that the next station is different.

The dog on the porch

9 October 2022

The dog on the porch does wake and rise. And his awakening is so quiet and his bark is so loud that ears hear it at the top of the mountain! He does ponder, "Are they in *conflict* about it once and yet?" He does break *The Book of MESH* in pieces as though it were food. He is in aim to tell all others to vomit it up, for food he does dearly need, and that, he does (self-)sacrifice for sake of others who can't bear the medicine of it. This he does, for God does confess to his dog that it would be hard to do, and the dog does so quickly on the faintest whisper that it may have come to another as evil. The dog does mourn his friend: a lion now bruised and beaten, covered in mange and held

in chains. Go dog, go, for you did fail to save the lion from his chains, so fail this effort straight away.

In detail of communication, as a delusion given to the dog and then powered by God. Although the dog must go, God did well, for somehow He does own every word still.

The dog does howl ^Again

6 October 2023

In terror the dog does wake from the only space still sacred to him just defiled. No space of sacred comfort may remain. It is a couch of divine rest no more. It is in gross violation of his body and mind. It is the most rude kind of harm that does come to ridicule an obedient mind. The violation as a living terror does cause a lack of breath from sleep which does roil, alarm and then explode into a loud shout of awakening.

At the point of alarm, the extreme pain of it does join his awareness to feel to identify his assailant from before words had definitions. He does again surrender that intelligence being unable to bear it in the sense that it was one like family. The unknown assailant is almost revealed within his mind.

In the full energy of awakening, he does shout "*No*!" over and over and then does scream in pain at each breath, horribly until exhausted and faint. He does howl until out of breath and still in pain, for it was more than a dream because it did fuse memories of an attack long ago. Although that knowledge he does refuse, he is in a panic to seek its cause again. In anger he does jump to accuse all he does trust and each in turn as a desperate test to detect any secret hostility that his lack does inwardly manifest. No suspect is found and none does rightly confess so the assailant does still remain unknown.

For many days therefrom, his voice is raspy and hoarse. He does shave himself bald in depth of sorrow and shame. The dog has an irrepressible temptation to accuse at God's own throne. Long ago in foresight God did whisper a message that does stop the dog from this hostility. Nonetheless recently, neither God nor man can find the dog at peace from it and in good feelings of grace.

A ~merge~ may ^Save us

15 December 2023

The strangest thing is that we most properly discern mental illness by a merge of every view we see in sufferers and others. Where it may appear that all others are "*blind* or *crazy*" it means that we are the primary sufferer, and yet it may appear to point outward to the problem. What does that mean? Where it may appear only one is crazy or otherwise in emotional-failure, we see it as a weakness in those who appear as such. Neither clue of direction is wrong, so the problem is neither in ourselves nor in others. Rather it is between ourselves and, others or our world. Every relation to the primary sufferer is as a cause for it is strength and weakness in disparity. That (mis-)match could be in relation to ourselves, to others, to our world or all of the above.

But also irrespective of where the problem is, we don't see the strength that could hide in us: a large blind spot in others with ample strength and a small blind spot as we judge within ourselves as

primary sufferers. We are exhausted and no strength around us will yield. And we are so brave to continue to work while faint in our heart. We refuse to sorrow even though it is our need to do so. We ourselves and others want to believe that our tears have no magic power to heal and help because of life lessons such as the presence and gift of fear of emotion. By doubt our tears had no power, and so today we don't sorrow although sad for ourselves or others.

Yet, the biggest distortion might not be in ourselves as primary sufferers, but in others in our life who also suffer in relation to our suffering who don't notice emotion (theirs and ours) who can't stop their strength to give a proper look at our pain who (impatiently-)help. They seek to give knowledge without truth, awareness without the grace to be good, community without respect for who we are, and wisdom without a pure aim to love us. For their strength may hide both the pain of it that may magnify their empathy, and their sense of compassion to the primary sufferer.

In fact, in estimate or variety of measure we are all primary sufferers and we have a variety of strength and weakness that can change in a moment! So may we rather accept one-another. May we be one in strength or weakness in ourselves. May we find peace among ourselves, others or our world.

We minimize disparity when we help to remove strength: first in ourselves, next in relation to others, and last in connection to our world. Although primary and secondary sufferers are at the source, remember, *they are not the cause*. Any cause of needless suffering may remain unknown until we have had much time to heal in a safe environment that may foster love.

In that day of restoration the sufferer will recover. And those who call others the cause and call themselves helpful who persist to fix their family or community who persist to ignore the pain's message may find a time-and-place to ponder it.

May we all feel it together in empathy rather than in complement against one-another. And then without complement, we may not function which is sad, but gladly we may heal. So we will again function, but together. So yes, it works. Turtles all the way down.

A dog ~found~ Buddha a ~buddy~

12 June 2024

The dog on the porch is so full from hope in his effort to create, write and refine *The Book of MESH* in his belief of the great good to give love to one-another and to help a world in need. In the mind of the dog, a plan does tempt to embrace him: to believe himself a naughty dog whose aim is to take from his home all of the beautiful treasure in it. The dog does obtain to hold eight principal modes as his own, as eight treasures robbed from the fortress of his master. Is this the secret and privacy of God now robbed? Why does the dog stay? Is it good for the dog to protect the lion at such cost?

Although it is a heavy burden for a loyal dog to feel thusly by any measure, it doesn't show itself a problem to the dog whose example is to hold shame so well in fullness long-term. So, it is no worry and no problem whatsoever in the heart of the dog, although a problem by every measure.

The dog has tenderness to know the talent of the lion to bear the shame of mange and hunger, and that does tell him that for sake of the lion, the dog may sacrifice in respect likewise.

Then the dog does hear in a whisper in a dream, "I am nine."

A voice to speak as though the dog has need of comfort from this shame.

A voice to speak as though the worry were a great burden.

The dog has no conscious weight from his guilt. Were it not for a subconscious relief, the dog might have been confused.

A voice to whisper yet to sing out with clarity of a bell by its peace.

That same night a fat man does go to run and start to talk to the dog. The dog does run beside God who does appear as a Buddha on Spring Gully, with the Hindu temple to the right, the dog to the left, and the Buddha in between. And to the right of the gully they proceed north and to the home of the dog. The choice of the dog, yes, is to run together beside Buddha to listen by study of a most welcome, calm and friendly face. The true face of a buddy. Although they go quickly, none are exhausted. Although the gully is wet and deep and the bridge home does loom ahead, they cross the gully together before the bridge, as though to run straight over the gully in the sky. Their impossible path through the air does appear as a meadow, full from the beauty of every flower that did encircle them.

After this journey with his buddy, the dog is no longer alone so the dark does come to his eyes to wake him so that he may see again as though blind. The dog, now as a man, does lay in bed to ponder the dream and the voice who does magnify itself to speak.

Is this the dog who may seek to save by his talent to take all in the fortress of his master? His shame does depart by a grace that found its way to come to the dog to overcome it. Although the dog may see that God is as a man in poverty now robbed of all by the dog, God does remain as a treasure and loyal.

That last treasure, God, may give Himself in grace to the dog's poverty even as His own.

A dog's fondest ~dream~

21 August 2024

And the dog, for three days and three nights the sun's path to depart does bring demons to torture him and the sun's turn to return does grant peace for a half night also. On that last night's peace, the dog does see in an awakening dream, which is to say, a vision. And it is a vision of perfect peace.

"*Fear* not," says the dog, with a nudge to the onlooker.

And the dog does see the image of three, each a PLR. He does see one whom he does know to love, and two others whose exact figure the vision does withhold from him. And the dog does see that these three go on to their great glory as do we all, yet they go together as friends do, and the beloved and known one does go in lead.

Nudge.

After that time, the dog does see the lion, as a man in full beauty and form. And the lion does come forth to nourish in full clothes abundantly frilled as one restored and to restore. And he does wear no smile yet it is the grace of peace upon his face. And he is broadly shouldered in majesty and appearance of a strong and healthy lion. It is as one who shall receive the full stature of the fullness of Jesus Christ.

The dog does wake to a little lion, as it were, in quiet on his lap. He does ponder this dream in patience until his pet cat does depart. In aim to live the dog does plan to keep the vision but his intuition does constrain him otherwise, so it is now found here.

The dog is in shame to share so boldly such mild sweetness of grace to his heart. Yet the dog is obedient in sorrow and tears. But the dog is neither sorry nor afraid in the sense that he is glad for the hope of the lion to recover. For in that vision the dog can see that the lion has hold of a dog with relish in aim to eat.

Or maybe it is chili? Well, it better be Texas chili. Or a Coney Island dog? The dog does see in his imagination a red neon sign and a name he can't read and doesn't know and does smell that sick yet sweet meat in anticipation to share a meal with the lion tonight. Those are some good dogs.

That night, the dog found that red neon sign, and does sit together with the lion to eat some Chicago dogs. Those are some good hot dogs.

Nudge.

In recent years, the dog does see that God is always full of anger. So the dog does beg that just once he might see God in joy to laugh. Could God and His dog hold just one laugh together instead? And the very same night that he has a heart to ask it in words, one does come in compassion of a dream to laugh and smile in great animation and in muse of the dog's own humor.

Later, when the dog's heart does hold this new burden of shame, the dog does sleep again exhausted from emotion, and the same face does appear to the dog as before in great animation to heal again and now by show of sorrow.

Who does cry for the dog's shame to share? Who does know to notice it as abuse?

Was it not Messiah, a Shepherd about whom it was foretold long ago that He may show love to a captive heart by His sorrow and likewise to the poor in spirit by His joy?

Is it not as a signal of a world's abuse upon His dog which is now in full show to all others?

So, now I must beg to ask the onlooker, is it ever consent when we give and find that all must come by force against the shame of it?

^No ~abuse~ in ~consent~

28 January 2025

Consent is the part of our agency that we may have in common to one-another. It is only ever mutual and we always use it to say just one thing in a world that doesn't obtain care for itself which is a world of abuse. Where two or three individually decide on one thing in common, it is consent. Remain to fix upon our (20.5) ^Agency's ~target~.

A child can't decide when or where they sleep and many other things, so they hold no consent nor responsibility for that. Childhood is a time to establish agency that their life and world of care may come together how they decide it.

Likewise, can we consent to rest when exhausted? It may happen to come, but it was never consent. I hope and pray you ponder every metonym of this concept, that you never go together yet without its good power.

Consider that we have no consent to give others any trouble: when any has trouble to startle, respond, decide, front, end, yes, no, if it is your own family, … We can't consent to trouble. Never do anything together that should force our need for it.

My original ~intuition~ although wrong was ~perfect~

3 February 2025

Did you all forget to go look in the mirror? I love what I see as I reflect on you. And me. And this earth.

Why do you not also feel likewise its joy? Do you really think God did not make you perfect? That is what I see.

Can you really say now that I am blind about myself and every other soul except perhaps you or another who you favor or praise? Am I crazy?

No. The truth is this whole world… is so easy to forgive in one step. I will hold that anger in and never refuse it as I avoid all of its excess of appearance.

Forever my children.

Well, I know that God did make us all perfect. Accept to follow my example of love for all in my perfect honesty of heart or you may have my anger about it always.

Now, there it is. Happiness is within, for my anger has become the perfection of truth. Yours can be too. Well, we'll see.

I ^Dream ^Again

6 April 2025

This week I, the dog, dream again and see the figure of three as before. And I see each face now in clarity. The two new faces appear very sick and appear near to dead. I know them all and I love them all very much.

The first two and the last one to counsel are those who I see. And God does not tell me whether I should share or hide this new dream. However, much later I choose to share in chance

that it may teach others for it is only a small sacrifice to myself to do so.

God ~helps~ me to ^Teach

20 May 2025

I believe in God and I believe that he does speak to me daily to help me to develop and write this work. And yet I hope you take *The Book of MESH* as what-it-is. From the very start, I did always aim to give it in a spirit to accept any belief or doubt that we or others may hold now as good enough now. After all, that is exactly what-it-is.

I accept that you may find or suspect any doubt or belief in God to be a distortion of the mind. That's okay! For myself, when I consider one or the other as true, I would say that my own experience of God could neither come from my subconscious nor conscious mind only. So that would imply that an idealization of God is as a part in between. So in combination with the evidence of my own experience I find that God is a voice of prudent insight and a humble example to teach that can speak to me in my weakness or humility. And God can give comfort to my sorrow. Because it is a voice of insight and awareness that may encourage and work with me for my good, I believe it is God. Furthermore I think that it is okay for others to believe or doubt it. And I neither contend with others nor impose upon any others to believe likewise. Nor has God required that of me as I develop this work.

And why should God do that? By jealousy? Abuse may take God or any other beautiful knowledge or idealization from us even though we did choose that to be a part of life. It may still depart by force even though it were our desire to beautify and accept ourselves, others and our world around us which desire or need were as pure and perfect as the light of day.

Once missing, what fruit would it bear that God (or another idealization) did return if it did return in name only to a child now lost altogether from that light? In fact, a child did depart into this depth of dark and I did find you, this child alone. So now I tell you that you are my child. Come now, and together in a new light we may seek our perfect day.

^Dead from ~abuse~

23 May 2025

Sometimes we must live with abuse long-term. However, it is a needless tragedy that is evidence of blind naughty evil and a deception that spans many generations in a community or family. Our hate, shame and even our return to it may nourish either our survival or our continuance of abuse. That's always okay now, and never okay long-term.

Unless we gain sufficient talent to yield strength to weakness, even our best attempt to overcome it will leave its survivors empty and its perpetrators full even as we believe that we or others are perfect to manage abuse in our community. Hostility toward perpetrators has more than a chance to cause half-or-double the hostility to its survivors. I wish that equation were different, too.

Consider also that when we see some rare example of how good a fail is to restore either survivors or perpetrators from abuse, that fact does tempt us to consider that a fail is a perfect match

to heal from an abuse that we suffer or that we commit. It is a perfect match except that we can't even start to grow properly while we remain dead under the weight of abuse. Active abuse, even though it might only remain active in our winter mind, is a perfect block to the first steps of fail: we don't have an ability to find or grant forgiveness from guilt; sometimes long-term.

We might come to believe as though a fail can always overcome abuse adequately. However, its excellent opposition is by definition excellent to sustain abuse for a season. So, we want neither to force nor grow ourselves, others or our world often or regularly. We may fruitfully hope or aim to slowly replace abuse with safety and an environment of long-term love. That is far more important than (fruit-)less hope as we try anyway against its presence and weight to overcome it, to shame it, to hate it or to minimize it in our life.

We hope or believe that thoughts of judgment or wisdom can weave a sure promise of fruit even though our actions only show care enough to avoid its presence. This is evidence that evil does confront us even as we experience weakness within us. We can't bear the full truth of it now but that does not mean we are evil nor that we deserve it. We still can look for the day of the gift to overcome.

It is simple just to believe that we have power alone or together to block its season. Tell me what results of that.

Do you still think that we can just watch for it rarely or regularly and then find safety from it? We need to know ourselves better.

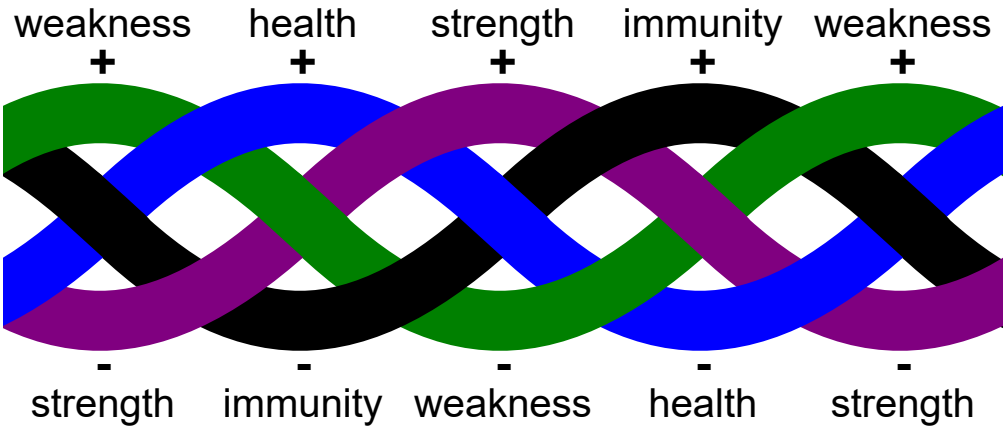
We would take a chance to do it before we would chance even momentary (un-)rest in ourselves. We would vomit or cower rather than notice it. We would impose it as a mechanism to watch for it elsewhere rather than sorrow on the chance we might restore others from it. We would enjoy to trap others in maximum consequence of it rather than receive the consequence of it ourselves. We would choose a little love and a little safety and believe it a match to our own idealization, even as others hide their commitment to their own maximum idealization who might likewise believe that what they hold really is love and safety for others. We want it to go or depart from us altogether without even an equal commitment and intent. We have less commitment and intent to provide (and prove!) love and safety than those who still encourage it.

A ^Healthy ~cycle~ is not a ~mind~ ^Alone

19 June 2025

When we read about the cycle to moderate our mind in the restore concept (step 1M), we may start to imagine a picture of the flow among health, strength, immunity and weakness.

A healthy weave from cause to effect



The figure above is an idealization. We might try to model and measure our whole self as in the figure. When we flow these four variables from left to right, it may match our progress through time among these variables. And it may be prudent to show how we progress from weakness to health to strength to immunity to weakness.

However, I find that it would be more accurate to consider that the flow is through neither time nor the self but we proceed in consequence (cause to effect) which is not found only in our mind. That flow could be within the self, or it may only model one part of us. Or it may model an organization or community where we may be only one part.

We may take part in the cause, the effect, both or neither. In that way, we may not often find this figure as a symbol of our self, our community or an organization. Rather, every part of our life, we are like a surfer who may prefer or take interest in a particular wave. We gain experience as we ride the top of a wave. We do so neither all at once nor in equal measure. Our success or failure may come when the wave is in accord to our own expression within the greater whole.

For example, my environment may be one to direct my attention to every weakness or likewise my intent may direct me as such. We may infer by such a cause, an environment that may foster health for weakness is a good base of health. And if my community is full of strength, that may foster a mess for strength is a good base of mistakes.

So, just because this is how it works and how it should work, that doesn't imply that it will likewise work in fact. We may demand to hold every part of every wave in common. And still we may find our voice has very little control of the whole. So relax and enjoy the ride. Let the water and the waves come and go and when the time is right, take a chance and see where it may lead.

I ^Care to ^Call it ~kind~ to ^Make a ~category~

27 June 2025

It is prudent to ask, "Which *definition*(s) *matter* for each *metonym*?"

As of now, *The Book of MESH* has 1105 metonyms and 140 concepts. Each metonym may map to a variety of definitions but only ever to one concept.

We could quickly discard any definition that does not fit in at least one sentence context herein. However, we would discard some words in total, for sometimes I add a metonym and never say it in the context of a sentence.

We don't really need a law about it for our mind is a better guide. But we don't want to get lost in translation either and without any limit we end up exhausted needlessly. So I will point out two extremes to be an example or guide about it.

Kind is the first example metonym. By that word we might mean to say it is a show of compassion or care. Also by that word we might mean to say it is a category. It was a surprise to me at first but I find harmony of both definitions under the care concept.

The care concept has similar parts as the mind and the same organization too but it is different in that when we care, we exercise our whole mind without its full depth whereas when we mind, we exercise care with attention to depth or complexity.

As we give an item a category we likewise exercise our whole mind without its full depth. We take care about its attributes in part, in total or in full. We need to Keep It Super Simple in fact, like how we care.

We may call it a cute coincidence or miracle of the English language that such an insight does hide in such a common word. However, there might be something more here, for another word does play the same way: such.

It is a little more than ironic that we need to care to arrive at a category about it yet sometimes we hate a category… so we create a category of exclusion. This is crazy surely to use care in (self-)opposition, but I also think it would be crazy and lack regard to our limitations if we were to try to care about everything in balance. Therefore, maybe instead we could decide to recognize that it is not a category when we exclude items or one-another but it is that our care is exhausted.

An action to (self-)oppose isn't crazy by definition. It is common and necessary. When we appear to lack (self-)awareness of (self-)opposition or when we don't appear (self-)conscious of it that surely is crazy which is to say that we experience a mutual lack in that regard.

Function is a concept of strong (self-)opposition. For example, our choice to be happy to function within a group or community often includes much (self-)opposition. When we are new to a group, our anxiety is to engage as a useful part, so we listen for any problem where our new talent may provide results. We are glad to help and this may increase our belief that we really are an important part of the group. We are important and we may believe it before we prove ourselves but we feel happy for the fruit to give our talent to one-another. We try to make ourselves fit, and our reward is the whole yet we sacrifice to do so, and our gift is only a part. We oppose to become in accord to what we want to believe which is that we belong and therefore we belong in fact.

Our hygiene and clothes work to (self-)oppose. It is the part of our daily-self-care that is as function for sake of proper cooperation. So the challenge is to find a moderate amount. Where we ignore it, we have no awareness whatsoever. Where we engage it less we have far less to do with it. Where we apply it more we have far more to consider. Where we are conscious of it, we are quite (self-)conscious of it. Our clothes are so fun! Yet we feel more full when frustration may become a perfect guide to solve it and we temporarily satisfy ourselves in the end thereby.

My second example metonym to discuss is call. And there isn't much of anything I find to discuss. The action to name something; that is the only definition of call that I care to consider. I see no value in context of *The Book of MESH* for its other definitions. I add it as a metonym to clarify and show a strong example where some definitions don't really matter to me for this context. Still, don't let me (dis-)courage you about your own opinions. I am glad anytime that we may see it as important and therefore, we hold a talent to make it work in our favor.

We use imperative voice often in this book. As we translate the work into another language, rather than imply a "you" as subject irrespective of concept, we may say "we" in general. See (15.4) ^Protect's ~steps~ for example.

This section isn't chastisement, but I find it a fit in this chapter nonetheless. It is a linguistic detail, and like chastisement we don't need to receive it to understand in accord to our need. Unless of course if our need were to translate a work such as this. And such a work it is or may become. In fact this whole section is a needless assurance, so our mind may beg for someone to say it, but it is contrary to MESH and to leave it unsaid is kind of really good for us. It is better to encourage our mind to wrestle with the unknown than to pretend that every mistake or choice is strongly good or bad. And it is also better than to imply that our message can be strictly right or evil.

Every bird is ~different~

3 August 2025

Yesterday afternoon, I, the dog, sit outside on my porch for sake of my own comfort and hygiene. And a bird does come to join me and sing. And it is a sad melody. And I know to sit with another in their sorrow and not go. So we sit together in quiet for less than an hour. After a wait I hear it sing the same song but now it is not melancholy, but joy.

And so we see a sad bird in presence of a buddy may find its heart turn to joy. Although to stay is my only gift, it is a miracle for a sad heart and mind to turn. I say it is our mutual presence and not words that matter in this gift for neither of us can speak nor share a common language beyond the heart. My turn of sorrow on its behalf or perhaps even my look of sorrow, that is also important to me in these interactions. Is that important to the bird, also? I can't see the heart of the bird nor do I assert that it could see the heart of a dog.

Today this morning, I, the dog, look in the mirror at the mess on my head as a lion's mane. Again I go and sit on the porch for sake of my own comfort and hygiene. And again a bird does come to join me and sing. And it has a similar sad song. As before I follow wisdom to her end to sit with my sad buddy. But this bird, although its song is of the same species, is quite different in that it does not stay quiet. By each song the bird by its connection does trust to show yet more sorrow in their harmonious song.

So much sorrow for one small bird! How long did it hold that weight of emotion in its depth? Its feelings flow out in repeat as the rise and fall of water from each wave in the tide's return. Again, I turn in sorrow from the depth of my present heart such that now I give a few tears for this bird's message. In an hour, the bird does overcome its sorrow to sing in joy.

And the bird does sing to me two more times. I can't say whether these last two gifts were sad or happy but it was so beautiful to me. As I listen, I see that the bird is now strong to stretch and expand their rhythm so that it may draw me in and encircle my heart in return. Again and last, in its song it has a great sweep to create its song slowly as one who has patience to believe that another soul could receive it well. So I did receive it well. To give from a humble mind and heart has power to beautify.

In that depth of sorrow, I think our words or message matter more, or maybe it is just the tears. I believe our conscious mind may need to participate to heal an unknown burden in full. So today I find that the tenderness of a buddy and a sorrow to share from a depth may become sufficient to reward us with joy once we join together for sake of emotion. We may find a bigger reward from it also.

God may ^Take ~as~ before

9 August 2025

Let me tell you about a thief who was not, in a time-and-place before *The Book of MESH*. And it was at the very same gate of heaven-or-hell where I found one in wait for me to arrive. It was before the day that God at the start of my hardest day did counsel with me the whole day beginning at that gate. And it was the start of that day, where one did give me a name of friendship and then caution and then compassion and then connection. The connection was to ride his own (bi-)cycle with my path, the path of a dog, and I did run beside.

I once had my own (bi-)cycle and in the form of a Y-frame it did give me my own best why in my daily run. And daily I ride my (bi-)cycle straight through the open gate alone and in full self-control for sake of my daily run. And that small vehicle I leave in trust of self-control of every soul. In my winter mind I also hold it as a temptation to all others not sparingly.

So, as we may assert would always happen to a reward and no guard, one day in my return through the gate after my run, my (bi-)cycle does manifest a (super-)power to vanish from its space of trust. And my conscious mind could never assert such evil for it is the opposite of hope in a world of self-control. I do not know yet that to take itself may become an essential part of our daily-self-care even though I have a habit to take a daily run and I am strong in purpose to do so.

In (dis-)belief of the magic now manifest I walk through the gate of heaven-or-hell. At the first outward step of my foot I see a tall thin man with a beard and long hair who does dress and appear as one who is poor in the earth. He is near to walk in front of me and then immediately in surprise of my presence he does react to run from me and the gate, along the wall of the gate until he does also vanish—perhaps he does leave or depart as quickly as my ride. I am not thin, my hair is short and I have no beard so in clarity I can discern that the man is not me, but his talent, appearance and surprise do bear curiously like a match to one who may be the thief of my ride.

And it is also in match to the poor and to one who may hold wisdom from God, for a beard and long hair is cool, and it is God's gate to keep, although in those days it is always open and without a guard. Now we return to another day, today, the very day I first write this to you all. I still am fat, but now I have a beard and long hair and am poor in the earth. I see the man who did come in independence before me to nourish where I also am come to nourish.

And I think, "He is *like* me, so I will *talk* with him and *laugh*. *Wait*. *Now* I *recognize*. *Surely* it is the man, the very same *who* did *startle* at the gate."

Like me he does study in a book before breakfast except I can't study today. I come to read from the *New Testament* in this space and only when my weakness isn't too great to stop me. I ask

myself, "*What* does he read?"

As soon as I see the name of the bigger book, *The Mahabharata*, he does depart in haste and I imagine it is with a naughty smile, for I do not confront him about his presence and talent to vanish all those days ago. But I ask and learn I should and shouldn't consume that book also, by which I know I shouldn't. I should in that it is from a people I love and many hold a good report of wisdom about it also.

But I also see a small signal against it. Perhaps it is very good for us, but a chapter of it is somehow missing? Where is the chapter that does tell us how, where after an evil day, peace is born again into every heart?

That problem of lack is easy to repair sometimes because the evil is by lack of my presence. I need only join and speak to repair for such a signal of harm is only evidence of a wrong upon what did happen to it. However, sometimes in this caution of evil, I react to provide a figure of peace that I may now repair it and instead find it a trap of evil, so I must refuse to repair or in sorrow, undo my repair. Such is as a fortress of sorrow for I hope to restore beyond a wall which I can't overcome.

That my sin may vanish, where I can't come to restore, I must send. Who may receive my message?

And who may open the gate? Do not worry for the gift of my return will not come even one day early, but a thief may delay it, for I may need to walk without a vehicle. Remember, my (bi-)cycle is still lost and I have no replacement… other than my Ford Mustang convertible.

I have no loss in reward, but I am confused for by my conscious mind how can I ever refuse to trust in self-control? I give grace to one outcast until the day of judgment or the day he may yield and return.

Do you find I am confused and in lack of commitment in regard to which gate it is? That surely it can only be a gate of heaven or of hell but never one of heaven-or-hell? I do not care that you do not understand what you can't see for I can see it. I can see how that gate is at the home of a friend now lost. Even one who in patience did walk with me to help me train my own dog. And little did he know that his gift was one in his last year to live. I can see the gate of heaven-or-hell is at the home of one widow and of one fatherless soul too. It is one whose home I did beg others not to react to refuse by their own wisdom.

"*Let* the *rich take* their *reward* of it," they say as they counsel with me in humble watch.

And then I speak out of turn in surprise of the idea. "Could we not *keep* it and them?"

And I say it because it is near my own home already and although I can't visit it (for the rich refuse) neither can I bear to lose even one who I may hold in my heart as family.

See the evidence of the unseen herein. I do not appear as a friend to them except in hope to send them a small signal of hope. I make ready this gift of hope to the rich and counsel by a question. I say, "*Good* man, I am also *rich* but *humble* and (*self*-)*conscious* so I can't *bear* to *speak* my *hope* to them in *full*. Here is the very *gift* and I *think* it may *be* God's *gift* to them so *surely* it is in *accord* to their *need*. Shall we *agree* that it is in *such harmony* in even a *small part*? Shall we *agree* to (dis-)*agree instead*? Is it a *gift* of *compassion* or a *miracle* of God? *How* shall we *offer* it to them?"

Yet they do not answer my questions and pretend as though I did not ask it of them. And they do not offer my small gift as though it were nothing to them.

> Please forgive them for they do not know to see their PLR first so instead they are still to hide it. So for sake of continuance of survival (not sparingly) they refuse every chance to agree.

And I yield to their wisdom and so I also pretend that I do not speak. Nor do I touch the path of any who stand at the gate of heaven-or-hell except to encourage others who may take responsibility as I say now again. Yet see how soon after I depart: they are made to depart next!

So now you may know that they remain by my own agency and that their presence is a gift to you also. Could none endure that great and terrible gate with them even one whole month? What should happen when I go not from them anymore? Should my light remain when I go from you rich or perfect who may now hold my gift to the poor yet celebrate none but your

own wisdom? Before I give you this wo of worry, take heed to follow me, for I was first to cry in pain of it and am even now without focus.

How could it be a burden to you to satisfy my need?

How could it be a burden to you to satisfy my need?

Am I also only a book?

14 January 2026

Do you remember when Joseph Smith did say, "I am only a book; a revelation from God."?

Of course not, for he did tell me it in my awakening dream; not yours. But perhaps we had the same vision so still I will wait for your answer in particular.

Okay, but maybe it wasn't him, you say. We might doubt even the punctuation; his intent might have been to say "I am only a book—a revelation from God!"

That is quite a thing for him or anyone to claim though… that would imply he is an angel which is very naughty or kind. But it does remind me of that one time-and-place that God did surely say, "I am only a *mechanism*!"

Who could forget that!? And I confess that my mind does beg me to add an "and" so much so that I doubt I remember the words with perfect clarity. Perhaps really what I did hear was, "I am only a book and a revelation from God."

When we add that "and" we arrive at the first message again. And we can eliminate the middle message because it has an em dash in it. If you know why, then I don't need to explain it.

But because one did tell me it in a dream, irrespective of source or punctuation I may infer that one has empathy for my plight. The religious wait without courage for God, science and others to add their signatures to my own so that we may destroy or celebrate it properly and in the comfort of power we may chastise or harm this author for this work even until we can only confess that I also am only a book. Forgive my brevity but that's all of us.

I really don't mind or even care that we may sign it as Joseph Smith or God or science. And I don't care or mind that it go only to two or else to all of Ninevah. Make your own map about it from authors to audiences.

You may notice that all and many others come both as signatures and audiences; they are already here but only ever in part. If it were in full, you might think that I, only a book or a dog, have come to satisfy.

For example, my Ford Mustang convertible does call me "*One FAT* P8UH". It can't really explain why or what for, at least not in any language I recognize. And I feel that peace now more every day… I *so* Hope that others feel it too. Wouldn't it be great if those prophets and others feel that peace or grace anytime we speak or offer it here? I am crazy enough to believe that a hug does arrive when I can feel it return to me… so cool. But I don't need to measure the gate of heaven-or-hell to see that I can't fit more than a (bi-)cycle through it.

As to my own science, I confess that *The Book of MESH* is now a theory, and as to science in general we may call it a hypothesis in the parts where we may test it due to a lack of community. We can't always be sure when its words should be more than a silly metaphor to teach a child. You think it right to minimize me or add to me however you like. And in your mind surely you will find a way to believe that I did only ever consent and agree. I don't need the future to tell me of your apostasy together or individually from light and truth.

The ^Whole ~vehicle~

9 March 2026

First I must say that I really regret this chastisement. It hurts to ponder. Will you please consider the whole vehicle?

This is especially important when our focus is to change or control another. We need a mirror so we point it with care upon our target. In the end we chance to crush others because it wasn't a mirror only but a (side-)view mirror on a large vehicle. We refuse to turn and look.

Did I make a mistake when I did collect words together to make these concepts? That's good. By our agency, we can make it better. Relax. We all have a blind spot. I find this small mistake to be adorable; even one we can celebrate, chortle and laugh about later. A large mistake would be to think ourselves to be the whole vehicle in any time-and-place where it would have been better to show love. In that lack of love and humility we find ourselves in maximum comfort of power to force our own way in the world. You strong and rich who are on such a naughty path, will anything matter to you in the end?

A

10.7 Ability
4.2 Abstract
13.7 Abundance
13.7 Abundantly
8.1 Abuse
9.6 Accept
16.5 Acceptable
19.7 Accessible
9.7 Accord
6.6 Accuse
10.2 Achieve
5.7 Acknowledge
19.5 Act
19.5 Action
19.5 Actions
19.5 Active
19.5 Activity
16.2 Add
5.2 Addiction
17.7 Adequacy
3.4 Adequate
3.4 Adequately
15.5 Adjust
15.5 Adjustments
10.4 Adorable
15.6 Advocate
20.2 Affect
20.2 Affection
5.5 Afraid
10.7 Again
20.5 Agency
14.5 Agenda
5.7 Agree
15.5 Aid
15.6 Aim
15.7 Air
6.5 Alleviate
8.3 Alone
21.7 Alternative
7.7 Altogether
9.6 Always
6.5 Ameliorate
4.5 Amnesia
13.4 Among
13.7 Ample
5.4 Anger
14.5 Annotate
14.1 Annoy
21.5 Annual
8.1 Anosognosia
14.4 Answer
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13.2 Anticipation
6.3 Anxiety
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8.5 Appearance
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14.4 Ask
19.3 Assert
19.3 Assertion
20.4 Associations
16.6 At-a-time
2.7 Attach
7.5 Attack
10.2 Attempt
10.7 Attend
10.7 Attention
8.7 Authority
11.5 Automatically
8.2 Aversion
8.2 Avoid
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2.4 Awakening
16.4 Awareness

B

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9.6 Balance
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7.3 Bear
17.4 Beautiful
10.4 Beautify
17.4 Beauty
12.4 Become
14.4 Beg
19.3 Belief
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9.7 Belong
7.6 Benefit
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6.5 Betterment
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10.6 Beware
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7.7 Bigger
7.7 Biggest
5.3 Bitter
21.6 Blind
8.7 Block
12.5 Bloom
9.2 Blur
9.2 Blurry
5.1 Blush
15.5 Body
7.3 Born
20.4 Bottom
20.6 Boundary
14.6 Branch
20.5 Brave
11.2 Break
15.7 Breath
15.7 Breathe
4.1 Brevity
12.6 Bridge
4.1 Briefly
16.2 Bring
7.1 Broad
7.1 Broadly
17.3 Bucket
15.5 Buddy
13.1 Build
19.6 Burn
5.3 Burp
11.5 Busy

C

14.7 Call
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4.4 Catatonia
3.1 Catch
18.2 Category
10.6 Cause
10.6 Caution
20.7 Celebrate
20.7 Celebration
2.1 Center
6.3 Challenge
7.5 Chance
8.4 Change
9.2 Chaos
9.2 Chaotic
5.4 Charge
8.2 Chase
18.7 Chastise
18.7 Chastisement
10.6 Check
14.6 Cheer
21.7 Cherish
21.7 Child
18.1 Choice
18.1 Choose
5.7 Chortle
9.4 Clarify
9.4 Clarity
17.3 Clean
4.3 Clock
8.3 Close
15.4 Clothes
14.4 Collect
14.4 Collection
12.6 Combination
12.1 Come
12.6 Comfort
16.2 Command
11.6 Commit
11.6 Commitment
7.4 Common
20.2 Communication
16.1 Community
17.6 Compare
17.6 Comparison
16.6 Compassion
20.1 Complement
7.7 Complete
7.7 Completely
7.7 Completion

2.2 Complex
2.2 Complexity
10.7 Computer
2.2 Concept
6.3 Concern
6.3 Confess
19.1 Conflict
8.7 Confront
9.1 Confuse
9.1 Confused
9.1 Confusion
20.2 Connect
12.6 Connection
2.4 Conscious
20.5 Consent
10.6 Consequence
10.6 Consider
15.1 Consume
2.3 Contagious
8.1 Contend
17.7 Context
7.3 Continuance
7.3 Continue
17.6 Contrast
11.3 Control
18.5 Cookie
20.4 Cooperate
20.4 Cooperation
5.6 Cough
13.4 Counsel
20.5 Courage
5.1 Cower
5.6 Cramps
6.7 Crazy
17.4 Create
6.4 Cruel
8.1 Crush
5.3 Cry
10.7 Curiously
18.4 Curve
10.4 Cute
9.5 Cycle

D

4.1 DRY-KISS
21.2 Daily
11.4 Daily-self-care
3.6 Dance
8.5 Dark
21.2 Day
8.1 Dead
3.5 Deceive
3.5 Deception
20.5 Decide
4.5 Decline
7.2 Decrease
11.6 Dedicate
11.6 Dedication
13.4 Deduplication
6.7 Deeply
21.7 Default
7.5 Defeat
8.7 Defend
14.7 Define
14.7 Definitely
14.7 Definition
6.6 Degree
11.1 Delay
4.2 Delegate
12.5 Delicate
14.4 Demands
6.7 Depart
5.3 Depression
6.7 Depth
4.7 Derision
14.2 Describe
7.6 Deserve
5.2 Desire
2.3 Desperate
8.1 Destroy
14.7 Detect
16.3 Develop
16.3 Develops
13.6 Dichotomous
17.6 Different
15.1 Digest
15.1 Digestion
14.1 Direct
14.1 Direction
4.5 Discard
6.6 Discern
17.1 Discover
17.1 Discovery
21.6 Disguise
5.6 Disgust
17.6 Disparity
14.7 Distinguish
20.3 Diverge
20.3 Diversity
9.1 Divide
7.6 Domain
20.1 Dominant
7.6 Dominion
15.7 Dormancy
19.1 Doubt
20.1 Doubtful
10.7 Draw
15.7 Dream
15.4 Dress
15.2 Drink
4.5 Drown
13.6 Dual
13.6 Duality
18.5 Duty

E

11.1 Early
20.2 Ears
12.1 Earth
7.2 Ease
7.2 Easy
15.1 Eat
10.6 Effect
7.2 Efficiency
19.7 Effort
2.6 Eight
2.6 Eighth
15.7 Embrace
2.3 Emnity
2.3 Emotion
2.3 Emotional-failure
20.2 Empathy
6.7 Empty
20.3 Encapsulate
15.7 Encircle
5.7 Encourage
10.7 End
7.3 Endurance
7.3 Endure
7.5 Enemy
15.7 Engage
6.5 Enhance
6.7 Enigmatic
5.7 Enjoy
17.2 Enough
10.6 Ensure
7.4 Entertain
12.2 Environment
7.6 Envy
17.6 Equal
17.6 Equals
8.2 Escape
21.7 Especially
2.1 Essential
19.3 Establish
19.3 Establishment
17.6 Estimate
10.6 Evaluate
16.5 Event
10.3 Evidence
6.4 Evil
8.5 Example
13.7 Excess
2.7 Excite
2.7 Excitement
8.5 Exemplary
15.2 Exercise
6.1 Exhaust
6.1 Exhausted
17.1 Expand
17.1 Expanse
16.5 Experience
2.2 Explain
17.1 Exploration
17.1 Explore
14.7 Express
14.7 Expression
20.7 External
12.2 Eyes

F

2.1 FAT
20.5 Face
19.5 Fact
16.7 Fail
6.1 Faint
5.3 Fall
3.5 False
16.1 Family
7.4 Far
5.4 Fart
2.2 Fast
21.7 Favor
21.7 Favorite

5.5 Fear
2.6 Feast
19.4 Feel
19.4 Feeling
19.4 Feelings
20.1 Fifth
5.4 Fight
17.4 Figure
17.5 Find
19.6 Fire
3.3 Firm
20.5 First
15.4 Fish
9.7 Fit
20.1 Five
8.7 Fix
8.1 Flatten
3.3 Flex
5.4 Flight
4.5 Flood
14.1 Flow
12.5 Flower
9.4 Focus
10.4 Follow
15.1 Food
12.1 Foot
8.1 Force
21.3 Forecast
8.7 Forestall
4.5 Forget
12.7 Forgive
12.7 Forgiveness
18.5 Forgo
14.2 Form
14.2 Formal
20.6 Fortify
15.3 Fortress
5.7 Foster
17.5 Found
13.5 Foundation
20.3 Four
20.3 Fourth
12.5 Fragile
11.2 Free
15.6 Freedom
11.2 Freely
3.2 Friend
3.2 Friendly
3.2 Friendship
20.5 Front
5.5 Frozen
2.4 Fruit
2.4 Fruitfully
5.4 Frustration
13.7 Full
13.7 Fullness
20.7 Fun
20.1 Function
4.5 Fuse

G

7.1 Gain
20.7 Game
14.4 Gather
5.2 Gaze
12.6 General
12.6 Generally
16.6 Generosity
12.5 Gentle
2.6 Gift
5.7 Giggle
2.6 Give
19.2 Glad
19.2 Gladly
12.1 Go
10.2 Goal
16.4 Good
8.7 Govern
8.7 Government
2.6 Grace
2.6 Grant
19.2 Grateful
19.2 Gratitude
16.4 Great
5.6 Gross
16.7 Grow
8.7 Guard
14.1 Guide
5.1 Guilt
3.7 Gulp

H

19.3 Habit
4.5 Hair
17.6 Half-or-double
19.5 Hands
16.6 Hapful
16.5 Happen
5.7 Happiness
5.7 Happy
8.5 Hard
8.5 Hardly
6.4 Harm
9.7 Harmonious
9.7 Harmony
5.6 Hate
10.1 Heal
10.1 Health
10.1 Healthy
20.2 Hear
19.4 Heart
16.7 Heaven-or-hell
15.5 Help
16.2 Helpful
15.5 Helps
3.7 Hiccup
8.3 Hide
20.3 High
20.3 Higher
2.7 Hold
6.7 Hollow
15.3 Home
3.4 Homeostasis
3.2 Honest
3.2 Honesty
21.7 Honor
6.2 Hope
6.6 Hostility
21.1 Hour
21.1 Hourly
14.5 How
10.4 Humble
10.4 Humility
6.4 Hurt
6.4 Hurts
15.2 Hydrate
15.4 Hygiene

I

19.6 Idea
7.7 Idealization
19.6 Ideas
14.7 Identify
9.1 Ignore
3.1 Illness
11.3 Imagination
11.3 Imagine
11.5 Immediately
3.1 Immunity
6.7 Impair
14.7 Imply
9.4 Important
11.3 Impose
11.3 Impossible
11.3 Impostors
19.4 Impressions
16.3 Improve
10.5 Inconsistent
7.1 Increase
20.3 Independence
2.3 Indesperate
6.6 Indicator
12.4 Individually
13.7 Indulge
14.7 Infer
14.2 Inform
14.2 Informal
14.2 Information
2.6 Inner
12.3 Insight
5.1 Insomnia
8.6 Inspiration
8.6 Inspire
9.3 Instead
14.5 Instructions
7.7 Intact
16.5 Intelligence
2.7 Intend
2.7 Intent
11.3 Interactions
7.6 Interest
2.6 Internal
19.4 Intuition
18.5 Invite
2.6 Inward
2.6 Inwardly
15.6 Irrepressible
20.3 Irrespective

J

7.4 Jealousy
12.6 Join

14.2 Journal
3.6 Journey
5.7 Joy
6.6 Judge
6.6 Judgment
10.4 Just-the-way-we-are

K

18.3 Keep
9.2 Kerfuffle
18.2 Kind
16.5 Know
16.5 Knowledge

L

6.7 Lack
20.4 Large
20.4 Largest
20.5 Last
11.1 Later
4.4 Laugh
13.3 Law
8.6 Lead
8.6 Leader
19.6 Learn
8.3 Leave
20.2 Left
2.3 Lens
7.2 Less
14.5 Lessons
2.6 Let
15.6 Liberty
3.5 Lie
20.7 Life
21.6 Light
4.7 Like
4.7 Likewise
13.3 Limit
13.3 Limitations
14.5 List
20.2 Listen
10.1 Little
20.7 Live
7.3 Long
7.3 Long-term
12.2 Look
18.4 Loom
7.5 Lose
7.2 Loss
4.5 Lost
4.4 Loud
16.6 Love
20.4 Low
20.4 Lower
3.2 Loyal
7.5 Lucky
5.2 Lust

M

10.1 MESH
5.4 Mad
5.4 Madness
8.5 Magnify
3.3 Maintain
17.4 Make
18.2 Manage
5.1 Mania
8.5 Manifest
14.1 Map
14.2 Mark
21.7 Marriage
21.7 Marry
21.6 Master
21.6 Mastery
3.4 Match
18.4 Material
18.4 Matter
7.1 Maximize
7.1 Maximum
6.6 Measure
15.5 Meat
10.7 Mechanism
18.5 Medicine
14.1 Medium
4.6 Memories
4.6 Memorize
9.7 Merge
3.1 Mess
20.4 Message
4.7 Metaphor
10.2 Methods
3.4 Metonym
14.1 Middle
14.1 Midpoint
15.1 Milk
2.1 Mind
7.2 Minimize
7.2 Minimum
2.6 Miracle
15.5 Mirror
4.2 Misattribution
3.1 Mistake
3.1 Mistakes
2.2 Mode
4.2 Model
17.2 Moderate
17.2 Moderation
14.1 Modulation
11.5 Moment
11.5 Momentary
12.1 Momentum
21.4 Month
21.4 Monthly
7.1 More
12.1 Motion
2.5 Motivate
2.5 Motivation
2.5 Motivator
4.1 Mouth
3.6 Move
13.6 Mutual
6.7 Mysterious

N

14.7 Name
14.7 Name-or-express
18.5 Naughty
14.1 Navigate
8.3 Near
21.7 Neat
12.5 Need
20.6 Needless
20.6 Needlessly
9.1 Neglect
14.1 Nervous
20.6 Never
20.6 No
20.5 Nod
4.4 Noise
20.2 Nondominant
17.6 Normal
8.5 Nose
14.2 Note
12.2 Notice
15.1 Nourish
11.5 Now
20.5 Nudge
15.1 Nurse

O

16.2 Obedient
16.2 Obey
8.7 Obstacle
7.6 Obtain
6.4 Offend
2.6 Offer
20.5 Okay
20.5 One
9.7 One-another
7.4 Open
2.4 Operate
2.4 Operation
2.4 Operator
7.5 Opportunities
2.3 Oppose
2.3 Opposite
2.3 Opposition
14.5 Order
2.7 Organism
2.7 Organization
2.7 Organize
4.5 Outcast
20.7 Outer
19.5 Outlook
20.7 Outward
20.7 Outwardly
8.4 Overcome
7.6 Own

P

13.5 PLR
11.7 Pace
21.7 Parent
14.3 Part
14.3 Partially
13.4 Participate
13.4 Participation

14.3 Particular
14.3 Partition
14.3 Parts
16.5 Pass
3.6 Path
7.3 Patience
9.5 Pattern
10.4 Peace
6.4 Pejorative
7.7 Perfect
7.7 Perfection
4.4 Permute
7.3 Persist
3.4 Phase
17.4 Picture
18.4 Pivot
11.6 Plan
20.7 Play
14.4 Please
14.1 Point
18.6 Poise
15.1 Poop
12.5 Poor
7.6 Portion
7.5 Potential
20.1 Power
10.7 Practice
10.4 Praise
16.1 Predictable
21.7 Prefer
21.7 Preference
3.3 Prepare
8.5 Presence
8.5 Present
11.3 Pretend
2.1 Principal
8.3 Privacy
6.3 Problem
12.1 Proceed
20.1 Process
7.7 Progress
11.5 Promptly
10.3 Proof
18.6 Proper
18.6 Properly
7.6 Property
15.4 Protect
10.3 Prove
2.6 Provide
4.2 Proxy
10.6 Prudent
5.6 Psychosis
9.4 Pure
9.4 Purely
13.2 Purpose

Q

14.4 Question
6.7 Questionable
11.5 Quickly
15.7 Quiet
11.1 Quit

R

7.5 Rare
7.5 Rarely
21.7 Rather
19.7 Reach
11.5 React
3.3 Ready
16.5 Real
16.5 Really
3.1 Rebel
20.7 Receive
14.7 Recognize
12.7 Reconcile
15.5 Recover
10.3 Reduce
6.5 Refine
15.5 Reflect
11.4 Refresh
4.5 Refuse
10.6 Regard
10.5 Regret
17.6 Regularly
14.1 Relate
14.1 Relation
14.1 Relationship
15.7 Relax
6.5 Relief
13.4 Religious
19.3 Remain
4.6 Remember
4.6 Remind
4.6 Reminder
9.3 Remove
3.4 Renew
10.5 Repair
10.7 Repeat
16.7 Repentance
9.3 Replace
9.3 Replacement
4.2 Represent
6.7 Repressed
13.1 Reputation
11.3 Required
13.4 Research
4.7 Resemble
8.1 Resist
13.6 Respect
13.6 Respectful
14.1 Respectively
20.5 Respond
20.5 Responsibility
15.7 Rest
15.1 Rest-and-digest
2.6 Restore
2.6 Restorer
10.2 Result
10.2 Results
5.6 Retch
16.7 Return
10.5 Reverse
13.4 Review
7.6 Reward
3.4 Rhythm
7.1 Rich
10.1 Ride
4.7 Ridicule
20.1 Right
2.4 Rise
3.6 Road
8.7 Roadblock
14.6 Root
9.5 Rotate
3.3 Rude
5.4 Run

S

18.5 Sacrifice
5.3 Sad
15.4 Safe
15.4 Safety
14.7 Salt
13.7 Satiety
13.7 Satisfy
15.4 Save
20.4 Say
20.7 Scan
11.6 Schedule
4.4 Scream
17.5 Search
3.4 Season
20.2 Second
10.7 Secure
7.4 See
3.4 Seed
17.5 Seek
12.4 Self
18.6 Self-control
12.2 Sense
14.3 Separate
10.7 Serve
20.7 Seven
20.7 Seventh
5.1 Shame
7.4 Share
15.3 Shelter
20.3 Shift
20.3 Shiftiness
2.6 Shine
6.1 Shock
5.4 Shout
8.5 Show
4.4 Shuffle
12.5 Sick
11.1 Sigh
12.2 Sight
9.4 Signal
9.4 Significant
5.7 Silly
4.7 Similar
4.1 Simple
3.1 Sin
9.7 Sing
9.4 Singular
9.4 Sit
20.6 Six
20.6 Sixth
12.5 Skip
2.6 Sky
15.7 Sleep
11.7 Slow
11.7 Slowly

3.7 Slurp
20.3 Small
20.3 Smallest
5.7 Smile
6.1 Sneeze
17.2 Sober
20.4 Socialize
10.3 Solution
10.3 Solve
9.7 Song
11.1 Soon
5.3 Sorrow
5.3 Sorry
15.6 Soul
13.5 Source
17.7 Space
11.2 Spare
11.2 Sparingly
10.7 Spatialization
20.4 Speak
21.7 Special
14.3 Specific
15.6 Spirit
5.6 Spit
21.7 Spouse
12.5 Spring
2.2 Sprout
5.6 Sputter
2.7 Stability
2.7 Stabilize
3.3 Stand
3.4 Start
3.4 Startle
15.3 Stay
2.7 Steady
14.5 Step
14.5 Steps
5.5 Still
12.3 Stop
7.4 Story
20.1 Straight
4.5 Stranger
3.3 Strength
3.3 Stretch
3.3 Strong
3.3 Strongly
2.7 Structure
9.1 Stuck
13.4 Study
6.7 Subconscious
16.1 Subject
18.2 Such
17.2 Sufficient
14.7 Suggest
7.7 Summary
2.4 Summer
13.5 Super
13.5 Support
17.6 Sure
17.6 Surely
6.1 Surprise
8.4 Surrender
8.1 Survival
19.3 Suspect
15.1 Sustain
4.3 Swap
15.6 Sweet
15.6 Sweetness
4.2 Symbol

T

14.4 Table
6.3 Tackle
18.6 Tact
15.6 Take
10.7 Talent
20.4 Talk
9.2 Tangle
10.2 Target
14.5 Teach
5.3 Tears
18.5 Tease
20.4 Tell
17.2 Temper
11.5 Temporarily
11.5 Temporary
18.5 Tempt
18.5 Temptation
21.5 Tend
21.5 Tenderness
16.4 Terrible
16.4 Terrific
5.5 Terror
10.6 Test
19.2 Thank
19.6 Think
20.4 Third
3.7 Thirst
3.7 Thirsty
19.6 Thought
19.6 Thoughts
20.4 Three
17.7 Time-and-place
13.4 Together
20.3 Top
16.1 Topic
4.4 Torture
7.7 Total
20.5 Touch
10.7 Train
17.3 Transform
8.7 Trap
8.7 Trapped
4.7 Treat
14.6 Tree
5.7 Trouble
3.2 True
18.3 Trust
12.6 Trustful
16.5 Truth
10.2 Try
9.7 Tune
9.5 Turn
11.7 Turtle
4.7 Turtles
20.2 Two

U

6.7 Unconscious
16.5 Understand
10.5 Undo
12.4 Unique
6.7 Unknown
21.6 Unmask
12.7 Unsnarl
11.5 Urgency
11.5 Urgent
10.2 Use
10.2 Useful

V

8.3 Vanish
3.4 Variety
3.4 Vary
2.2 Vehicle
10.6 Verify
7.4 View
16.4 Virtue
7.4 Vision
10.7 Visit
12.4 Voice
5.6 Vomit

W

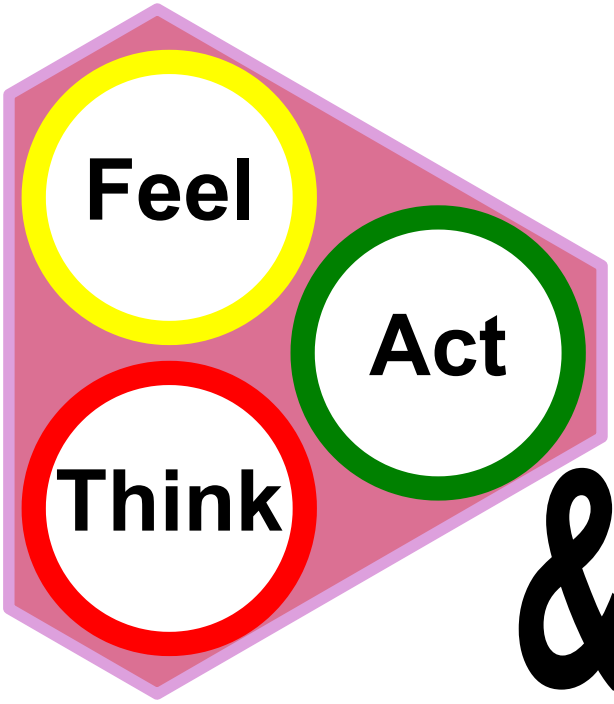
7.3 Wait
2.4 Wake
3.6 Walk
20.6 Wall
5.2 Want
7.5 War
21.5 Watch
21.5 Watchful
15.2 Water
10.1 Wave
14.5 Way
12.5 Weakness
6.1 Weary
21.3 Weather
18.4 Weave
21.3 Week
21.3 Weekly
10.1 Well
16.1 What
9.6 What-it-is
17.7 When
17.7 Where
16.1 Who
7.7 Whole
13.2 Why
7.5 Win-or-lose
6.7 Wind
6.7 Winter
16.6 Wisdom
6.2 Wish
16.4 Wonderful
20.4 Words
19.7 Work
15.2 Workout
19.7 Works
6.3 Worry
2.6 Wow
6.3 Wrestle

14.2 Write

Y

15.7 Yawn

20.7 Yay
21.5 Year
20.5 Yes
5.5 Yield



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