

[*Note*: In the front of all my journals, I wrote down quotes that were of particular importance to me during some time that I wrote that “volume”. For most of these, I cannot reconstruct the date of the entry.]

I learned this, at least, by my experiment: that if one advances confidently in the direction of his dreams, and endeavors to live the life which he has imagined, he will meet with a success unexpected in common hours. He will put some things behind, will pass an invisible boundary; new, universal, and more liberal laws will begin to establish themselves around and within him; or the old laws be expanded, and interpreted in his favor in a more liberal sense, and he will live with the license of a higher order of beings. In proportion as he simplifies his life, the laws of the universe will appear less complex, and solitude will not be solitude, nor poverty poverty, nor weakness weakness. If you have built castles in the air, your work need not be lost; that is where they should be. Now put the foundations under them. — Thoreau in *Walden*

Anything is one of a million paths. Therefore you must always keep in mind that a path is only a path; if you feel you should not follow it, you must not stay with it under any conditions. To have such clarity you must lead a disciplined life. Only then will you know that any path is only a path and there is no affront, to oneself or to others, in dropping it if that is what your heart tells you to do. But your decision to keep on the path or to leave it must be free of fear or ambition. I warn you. Look at every path closely and deliberately. Try it as many times as you think necessary.

This question is one that only a very old man asks. Does this path have a heart? All paths are the same: they lead nowhere. They are paths going through the bush, or into the bush. In my own life I could say I have traversed long long paths, but I am not anywhere. Does this path have a heart? If it does, the path is good; if it doesn't, it is of no use. Both paths lead nowhere; but one has a heart, the other doesn't. One makes for a joyful journey; as long as you follow it, you are one with it. The other will make you curse your life. One makes you strong; the other weakens you.

Before you embark on any path ask the question: Does this path have a heart? If the answer is no, you will know it, and then you must choose another path. The trouble is nobody asks the question; and when a man finally realizes that he has taken a path without a heart, the path is ready to kill him. At that point very few men can stop to deliberate, and leave the path. A path without a heart is never enjoyable. You have to work hard even to take it. On the other hand, a path with heart is easy; it does not make you work at liking it. — don Juan (Carlos Castaneda)<sup>1</sup>

Affectionate tactile stimulation is a primary human need. — Ashley Montagu<sup>2</sup>

### Start of the Journals

**[Sunday<sup>3</sup>] 3 November 1991:** So here again I begin the journey, a saga of sorts. It would be almost funny were it not for the fact that it is my own life. Which as it stands—well, let's see. Yesterday I said goodbye<sup>4</sup> forever to

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<sup>1</sup> This is from Carlos Castaneda's *The Teachings of don Juan*. When I was younger, my good friend Gregg loaned me these books. I think I read every book in the series, and I have loved this quote for years.

<sup>2</sup> This is from his book, *Touching*.

<sup>3</sup> Unless noted, I usually did not include the day of the week in these. I had added these because I thought they might be useful in trying to get a sense of what might have been going on. I also dated these using the traditional date formula (e.g., Nov. 18, 1991), but I prefer the one I am using here. Also, all the footnotes have been added starting 2011 and are not part of the original.

<sup>4</sup> Throughout, there are many typos. After much thought, I decided not to try to enter every typo. To give just a few examples this early on, I misspelled “goodbye” as “goodby” and role as “roll.” I also regularly seem to confuse “chose” and “choose.” I mention this because I am not trying to make myself look better, but I suspect that spellchecker will automatically fix most of these. However, I am not going to intentionally fix the awkward grammar, the misuse of “i.e.”

my dad<sup>5</sup>, Natalie<sup>6</sup>, and Gregg & Lisa<sup>7</sup>, and today to my mom<sup>8</sup> and Howard<sup>9</sup>. Natalie and Gregg and Lisa I shall keep if I can—that much I know. I begin to live (forever?) with the Combs. I having no family proper have been

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and “e.g.” and the like. Further, I am going to enter the entries as they were written with very little editing. If I look stupid for what I wrote then, well there’s no sense pretending that I wasn’t. The truth is that I remember when I learned to write better. I was a sophomore in college and I had written a paper. I showed it to my friend Habeb and she said, “you’ve never really learned to write, have you?” The truth was that I had not. After this, I then spent a month working closely with a writing tutor and working through Leonard Peikoff’s (1993) lecture series entitled *Principles of Grammar*. These two things fundamentally changed my style of writing. On any account, I am not deliberately trying to make these early notes appear better than they are.

I didn’t realize how accurate this was going to be. As it turns out, I have spoken to my father once since I left. The only time we spoke in the past 20 years, he spoke entirely about himself. Shortly after, my uncle and I planned to meet him, but he couldn’t be bothered to get up before noon to meet us. As I have gotten older, I have tried to look at his relationship with my mother and with his children from his point of view. When he met my mother, he was 22 or 23 and she was just getting out of a relationship where she had three children. I don’t know the details of that relationship, and have only met one of my half-siblings once. It seems that when they first got together, they were just hooking up, and then she got pregnant with my eldest brother. My uncle encouraged my father to leave my mother. Well, suffice it to say that he did not. I am not sure that my father and mother were ever officially married. Even worse, he picked one of the worst times ever to tell me that he was cheating on my mother. We were living in an abandoned house, walking up the road with five gallon buckets to get water from the nearest gas station, and cooking our food on the heating vents on the floor. At this time, he was gone a lot, allegedly for work. The truth is, however, he was staying with his future wife. Later, he and my mother would use my brothers and I in some tug of war over child support.

To their credit, however, most of what I realize about my parents I realize as an adult. They did a somewhat good job not letting me realize that we were as poor as we were. For example, one of my earliest memories was walking with my father and collecting cans on the side of the road. Of course, we were doing this for money, but my father made it seem like a game. Indeed, when I was younger, I looked up to my father. He’s the one who taught me to play chess, and I still remember the first time I legitimately beat him at it.

The truth is, however, he has not been a part of my life for nearly 30 years since he placed my brothers and I into a Children’s Home. This was actually an improvement, for while we were growing up, we lived in shelters, in and out of foster homes, group homes, and the like. So, I don’t really have all these warm and fuzzy family memories. I have no real desire to speak to my father.

His brother, my uncle Andy (who I was named after), stepped in his place. More than anyone, my uncle fills this role.

My uncle is one of those people that I am proud to be related to.

<sup>6</sup> I dated Natalie my last years of high school. Well, dated is a strong word. I didn’t have much money and didn’t have a car and we didn’t really ever “go out” except for a few times. I remember I gave her my high school ring, and her parents made her give it back. I remember that I felt very strongly about her and wished I could do more for her and our relationship. Honestly, when I think of high school, she’s one of the bright spots. I wish I could reconstruct the history of our relationship, in particular why I didn’t ask her to my prom. Natalie and I are still Facebook friends, and I wish her all the happiness in the world.

<sup>7</sup> Gregg is very much like a big brother to me. In the Home, we had people who would “sponsor” us, rather akin to the Big Brother program. Gregg became my sponsor when I was either in the 8<sup>th</sup> or 9<sup>th</sup> grade. In many ways, Gregg has been one of the biggest influences on my life. Indeed, I would honestly say that he and my uncle are the two biggest influences in my life. Gregg encouraged me to think, to break out of the narrow mindset the Home had for us. Our relationship has not been easy, and I can honestly say that most of the difficulties were caused by me. At the time my mother died, Gregg and I were not speaking. Around the same time, Enigma released a CD with the song, “Why?” and it made me realize that I didn’t want Gregg or me to die without me knowing how I felt about him. Lisa is his wife, and also one of my favorite people.

<sup>8</sup> My mom and I could not be more different. I remember my mother as someone whose failures in life were never her fault. In particular, I remember one conversation that really shapes my view of her. She had been a secretary, and had been able to type something like 70 or so words a minute. For some reason or another, she lost her job. This was just the time that computers were coming into the business world. Well, she refused to learn how to use computers. I remember she went on this interview dressed in clothing that was completely out of style. No surprise, she didn’t get the job. However, what I most remember is that she didn’t blame herself, she didn’t say, “well, I have no computer skills, I have an out of date wardrobe, etc.” she blamed everyone else for this. My memories of her are not positive.

taken in of sorts. I must change, this much is sure. But, the uncertainties are more prominent: what apart from all else is my standing here; how are Sarah, Jonathan & Heather<sup>10</sup> and I going to relate? Am I to even feign a “big brother” role? I think not, yet if cast into a role I will try to act, as always, in a Godly way.

This, being a journal of thoughts and ideas, shall be my proving ground. I must at least be “dedicated to reality.” Again, I pick up my “love gospel.” Now though it is even more—it is me. Dedicating myself to becoming a man of God I must love. As to issues (i.e., hair, earrings<sup>11</sup>) much is required. Knowing that to most people that to change a biased idea is equivalent to death I should not indiscriminately kill. Yet, the paradox, I must kill to live. I may not change the world, but I can change the facts. All my energy is dedicated to being this “man of God”. And I know, ultimately I must take responsibility for all that occurs.

These are some funny anagrams:

Ronald Wilson Regan: Insane Anglo Warlord

Spiro Agnew: Grow a Penis

A stitch in time saves nine: this is meant as incentive

The Morse code: Here come dots

Mother-in-law: Woman Hitler

**[Monday] 4 November 1991:** Many thought ran through my head, I hope I can cover them all.

What would I trade for my life, and what have I traded my life for that I might get? The answer—myself. I have given my life (of sorts I have since achieved some moderation) to myself. But I still question is what I want worthy of my life? Or should I sublimate my desires? No, desires are desires—neither right nor wrong—and I must follow what is my path.

What do I really need to survive? What used to be many accoutrements now is only bare. Still I am too attached to many possessions, but I realize I don't *need* them. Food—yes. But not a finickyness. To whereas meat would repulse me, now I can eat it. Blessed are the poor, for they are thankful for what they get. It seems as though all poor persons desire to reach a point where they can be picky about what they eat. Money indeed does make it difficult for one to enter the kingdom of heaven.

Before I accept any advancement let me examine, according to my vantage point if I really want what is being offered.

In teaching should not the main emphasis be on “lighting the fire” not merely “filling the pail”? “Facts” change, or rather as of yet we know very few facts, and modern education is far from knowing them all. Should it not be better to teach people what we know, but give them our tools and allow them to plough further? I believe in a division of “pyromania” and merely fact filling. Both are needed. But at the very least it should be leaned toward the fire starting. Since we never teach anyone anything it would be better—in fact *sine non qua*—to let them teach themselves. Make the person want to know.<sup>12</sup> Then bias against races, creed should disappear on there on accord in the face of truth.

In some ways, psychology and philosophy are both helpmates and hindrances. Psychology is literally “study of the mind” yet it is unduly other-directed (i.e., the patient). While philosophy is introspective. Psychology teaches us people have to change. Philosophy teaches us to welcome it. Psychology helps the other in that it helps us, “teach as though we taught not.” But philosophy becomes a hindrance if we expect every hoi polloi to even remotely give a shit about it. People are still rigid in their thinking, and love is still the only way to make them change. Rare is the person who is changed by virtue of argument only. In short, it takes

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<sup>9</sup> I have two brothers: Howard and Michael. Apparently, I have never been that close to Howard. We still aren't close. In many ways, Howard takes after our mother, and also blames everyone else for his failures.

<sup>10</sup> These are the Combs' kids. I have no clue how they responded to all of this or the events that later transpired. The last time I saw them, Sarah was getting married.

<sup>11</sup> At the time, I had pony tail length hair and wore hoop earrings. I think I was more attached to them then that I have been later.

<sup>12</sup> I am not sure why I wrote notes on teaching here, but I still agree with this attitude.

more than a good argument (hell, even most people are not changed by the truth of an issue) to change a person's mind<sup>13</sup>. It truly takes the seed to be planted and then their own experience to confirm the truth.

To be short, homosexuals are people. They have just as much right to be priests or any other field as anyone. They are excluded on non-sequitur. People invent "God" and his rules, then determine how he can be followed. Why should that not let a person (albeit homo) to follow God? No one has a monopoly on worship, a person's preference does not determine their godliness, their love does. Are not the presupposed "godly" more guilty for their lack of solidarity with their brother (or sister)?

But, changing one's opinion on that issue, or any issue, means to some narcissistic individuals death. To them I say, "take up your cross" and follow Christ. Die to yourself for only then can you be reborn. More toward those which repel you, for there you will find Christ.

Unless I learn to live with the basics, I will never enjoy life, in fact all else will be shackles to me. For the kingdom is in the basics, all else clouds the water.

**[Tuesday] 5 November 1991:** Today's entry is going to consist of a collage of thoughts and ideas over a long time span. I put them in here, and rather tediously, to have a reference.

Compassion for those whom no compassion is shown, loving those who are without love. Giving to those who nothing is given. Or as Saint Francis says, "move towards those who repel you." And, as Jesus says, lend not to him who can pay back, but lend to him who cannot.

If we go around always wanting sex, then we are even lower than the animals, for even they have periods in which "procreation" is not wanted.

Prophecy (?) may not work because: (1) people change the events to be the prophecy (i.e., ignore parts that did not conform) and many prophecies are nebulous, anyway many events could fit the mold<sup>14</sup>.

We are the reason some people take drugs. We have sheltered them, and then when we let them out into life they are not able to handle it, and want to ignore reality. And as children we tell them that life is grand or good and never let them see how tough it is to keep up the façade. They should be let know that parents are people, not gods; and that life is at times hard.

I have the freedom to choose any response to any action. I chose to be (or not to be [ha!]) embarrassed by your actions. I choose to love you, or hate you. It is my choice. Use wisely my power of choice.

Just as there is no One, there is no Zen other than my Zen and your Zen.

I will accept people for who they are, and encourage them to be all they can be.

People are multifaceted people. I will learn to accept such from myself and others. Allow people "to be".

Man must not seek relationships to cover-up his aloneness. He must not go into relationships so that he will not feel alone. He must allow the freedom to be themselves, apart from himself. And while they hold up

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<sup>13</sup> Oh, 18 year old, it's worse than you know. Research shows that people tend to seek out evidence for their positions, judge this evidence less harshly, are more likely to remember it, and are harder to persuade that it is wrong than they are with evidence that goes against their beliefs.

<sup>14</sup> This reminds me of something from the Greek historian Herodotus. Herodotus reports that Croesus, king of Lydia, heard reports that the Persians were growing in power. He wondered if there might be a way to stop their growth. So, after some tests, he asked the Delphic oracle whether "he should make war on the Persians and whether he should make an ally of any other military force." The oracles told him that if he made war with the Persians he would destroy a great empire and that he should ally with the most powerful Greek state.

Without much thought of the ambiguous answers the oracles sometimes give, he was convinced that he would destroy the Persians (1.46ff). So, he went to war with the Persians. He was soundly defeated at the battle of Sardis. When he protested to the gods, they said, he should have asked follow up questions to determine which empire would be destroyed (1.90–91).

So, this should be a good message for you. Make sure that you follow the good advice of Darwin, what he called his "Golden rule":

Whenever a published fact, a new observation or thought came across me, which was opposed to my general results, to make a memorandum of it without fail and at once; for I had found by experience that such facts and thoughts were far more apt to escape from memory than favorable ones.

their love, they must be allowed to grow separately, for even the Cyprus and the oak do not grow in each other's shadow.<sup>15</sup>

What I see in others, is what I think of myself. If you want to know what you think of yourself, ask yourself what you think of others, and you will find your answers.

It's only when you try to deny emotions that they become dangerous.

It is important to study how 1<sup>st</sup> century people and Christians acted to Jesus.

The "God" of the Bible is a man. This does not mean God is or is not, merely the "God" of the Bible is.

The New Testament is a testimony of believing people.

If the murder of one's con-species is not evil, then we need world solidarity.

If man is not innately evil, then he is also not innately good. If all things are learned, not inherited, then we must look elsewhere for answers. \* *Seth Speaks*<sup>16</sup> gives some interesting ideas on this, namely at birth we are not clear slates, but have already lived before, and have already chosen the personality we will have.

Buddha says to learn to control the mind and use it as a post. What would happen if one controlled the sense of touch?

Being attached to our possessions begins a life of delusion.

The Democratic party on the surface appears to be the proletarian party—but only de facto. Many laborers out of a desire to protect their frugal possessions become Republican.

Minimum wage sets the minimum value of any individual's time, as it sets the value of the job getting done. So, if the job remains the same, why do people get raises?

A question:

Is man born with, truly, a fear of God?

People try harder when they expect to succeed.

The basic structure is female.<sup>17</sup>

We need to be *active* in our relationships.<sup>18</sup>

Bernard M Baruck:

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<sup>15</sup> This is clearly an allusion to Khalil Gibran's section on marriage in *The Prophet*. I do not remember having read it this early. On any account, this is still one of my favorite passages, and I have taught it to my human sex course for nearly a decade. There are many pros and cons to this. This has allowed us to meet some wonderful people, to date wonderful women, but we have also used it to push people away who would have loved us.

<sup>16</sup> I had forgotten about this book. The reference here is to one of Jane Robert's books on Seth. Seth was an alien that Roberts claimed to channel. I don't remember where I got this book or why I started reading it, but references are scattered throughout these early pages. I have always been a voracious reader, and have read many books that are far out of the mainstream. At this point, I am having a dilemma: do I make explicit what I currently agree and disagree with? I feel that admitting to reading these books as a youth undermines my credibility. Why should it? This is, however, a good a time as any to point out that when I started these journals they were meant for me. I was 18 writing down my thoughts as an 18 year old. There are some things in here that I am proud of, and others less so. I did not even imagine one day there would be a way to quickly share any of this with groups of people.

<sup>17</sup> This is actually a common misperception. The truth is that for a few weeks after conception, we have the parts that go to form either sex. Then, the fetus is sexually differentiated. However, if the fetus does not get a signal to become male, it defaults to female. This appears to be the case because the female is biologically more important.

<sup>18</sup> Many years later I learned and embraced Ayn Rand's (1964) definition of value: what one *acts* to gain and/or keep. Was I primed to be ready to accept that? When I was younger, the book of *James* was one of my favorite books of the Bible, and I think it was because of its emphasis on what one does and not what one says. Later, I would translate this book from Greek to English. Here's one of my favorite passages:

What is the profit, my brethren, when someone says he has faith but does not have works? That faith is not able to save him. If a brother or sister is naked and lacking in food for each day and one of you says to them, "Go in peace, warm yourself and be filled," but does not give them the basic daily necessities, what is the profit? Thus faith by itself, if it does not have works, is dead. But some will say, "Some have faith, but I have works." Show me your faith without works, and I, by my works, will show you my faith." (*James* 2: 14–18)

A man sentenced to death obtained a reprieve by assuring the king he would teach his majesty's horse to fly within the year—on the condition that if he didn't succeed he would be put to death at the end of the year.

“Within a year”, the man explained later, “the king may die, or I may die, or the horse may die. Furthermore, in a year, who knows? Maybe the horse will learn to fly.”

My philosophy is like that man's. Take the long-range view.

Walter Ciszek, S.J.:

Young people often yearn for freedom and independence as a good in itself, unfettered by obligations or duty. This drive is part of the process of growing up and cutting the apron-strings and preparing for adult life.

Yet parents fail in their duty to their children if they let this tendency go unchecked and do not insist that children exercise their freedom in the context of responsibilities to parents and families, to friend and those in authority. For the adult world that a child so ardently desires to obtain is also a world in which freedom is greatly modified by circumstances, by concrete obligations and limitations. Only in the real world of daily life, not in some ideal order, does human freedom exist.

**[Wednesday] 6 November 1991:** Live. Wayne Dyer<sup>19</sup> starts out one of his books with that idea, saying that is one of the main goals of mankind: “to live, love, be yourself . . .” How should I live? There is a path to follow for any idea I choose. Maybe Lao Tzu is right, I should wander where there is no path<sup>20</sup>. There is no path to truth, so there is no one who can impose a system of behavior on me.

In deciding on marriage, a person gives up, willfully, all other “one-ness” relationships. The marriage relationship is made the most important one; if not, then no marriage has occurred<sup>21</sup>.

To prevent confusion and needless arguments I need to make sure I hear a question (understand it) before I venture to answer it.

Would I want to hang around me? Do I project energy, or friendliness? Am I alive?

Each act may be our last. We must face it knowing this and with the idea that we may win. But what is important is that this may be our last.

Having and not having arise mutually. As to our “good” and “bad” desires, why do we separate them? They are both a part of us, they are both desires, why do we separate ourselves from them and then set ourselves up to be a judge of them? Are they just two sides to the same problem? Our decision to act must be free of fear or judgment as to right or wrong. Each side has consequences, not good nor bad (although desirable or not desirable) merely consequences<sup>22</sup>.

“As much care to the end as to the beginning<sup>23</sup>.” I was swimming in a body of water, midway between the two shores. As I got closer to the other, I thought of giving up, then I realized no matter how far I had come, I

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<sup>19</sup> Wayne Dyer was one of the authors that had the greatest impact on my thinking. I remember reading his book *Your Erroneous Zones* in high school and devouring it. I read nearly all of his books until the mid-90s. He was a major influence on my life, in particular with the idea that it is ok to wish to live your own life. In many ways, he was a lifeline for me. In my family, emotions were typically tools of manipulation. So, if my mother wanted me to do something I didn't want to do, she would say, “You love me don't you?” While I may have gone too far one way as a teenager, I still object to this type of emotional manipulation. I can't find the source for this quote.

<sup>20</sup> I may have misremembered this quote. I think it's actually from Ralph Waldo Emerson.

<sup>21</sup> Is this the case? Should the marriage relationship between the most important one in one's life?

<sup>22</sup> This is interesting to me. One of the ideas I have been developing for the past few years is an epistemological idea that entities have multiple non-commensurable properties. This leads us to organize them in different ways. There is no right or wrong on how to do this, but better or worse for our needs.

<sup>23</sup> This is a reference to chapter 64 of *Tao Te Ching*. I remember when I was younger, I would wake up early and study a chapter of the Bible and a chapter of the *Tao Te Ching* every day. Here's the extended quote, “People usually fail when

was still in the water and would be till I reached land. Ten feet away from land I would still die if I did not put as much effort to the end as I did when I started. Life must be lived the same way, with continuous effort. Racing and striving only tire us out, and we drown. See Chapter 29 of *Tao Te Ching*.<sup>24</sup>

Jesus did not condemn the woman's adultery, rather he said, "go and sin no more." But, he loved her, and he let her know he did. We all sin, it is our common bond—knowing this, we should forgive others.

The only thing we have power over is our choices.<sup>25</sup> So make powerful choices with death as an advisor.

**[Thursday] 7 November 1991:** Today I went job hunting, well I should say I tried<sup>26</sup>. The ethic of neatness = respectability preceded me. People say, "oh, your hair and earrings, you must be a hoodlum." Lord, never let me judge a man by so shallow of a measurement.

Also, I have a question. We are said to be given "three-score and ten years", yet all the Old Testament people lived well beyond that. Did the flood end out long-aged nature? Science tells us that at the start of this century the average life span was 47 years; just now it is beginning to approach the 70 mark. Why does the man who lived the longest only have a short sentence transcribed about him? Why is not Jesus' age given? It used to be paramount to know such trivia; why more?

Thoreau says, "young men who had ceased to be young and had concluded that it is safest to follow the beaten path of the professions"—will I grow up and become old, and attached to too many possessions that I too will be afraid to risk<sup>27</sup>?

"We judge ourselves by what we feel capable of doing, while others judge us by what we have already done"—H.W.L.<sup>28</sup>

"Sainthood emerges when you can listen to someone else's tale of woe, and not respond with a description of your own"—Andrew V. Mason.

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they are on the verge of success./ So give as much care to the end as to the beginning;/ Then there will be no failure" (trans. Feng & English, 1972).

<sup>24</sup> I am not sure what I was thinking here. On any account, here's chapter 29 of the *Tao Te Ching*:

Do you think that you can take over the universe and improve it?  
I do not believe it can be done.

The universe is sacred.  
You cannot improve it.  
If you try to change it, you will ruin it.  
If you try to hold it, you will lose it.

So sometimes things are ahead and sometimes they are behind;  
Sometimes breathing is hard, sometimes it comes easily;  
Sometimes there is strength and sometimes weakness;  
Sometimes one is up and sometimes down.

Therefore the sage avoids extremes, excesses, and complacency.

<sup>25</sup> This is an idea that I still mediate upon. I very often use the phrase, "options imply choices."

<sup>26</sup> I remember going around Chilhowie and the surrounding area trying to find a job. I went to a factory where they made furniture, several job agencies and the like. I ultimately found work at a McDonald's they were opening in town. That was actually the first job I liked and worked hard at. I remember I rose fairly fast through the ranks there. I would go in and open, and I remember being proud that I could open the back of the place myself. There was very little to do in the town, and even when we weren't working, I would go by the McDonald's to see what was happening.

<sup>27</sup> This is an issue that I wrestle with to this day. I very much identify with Chris McCandless' story in *Into the Wild* and Eddie Veder's "Society" off the soundtrack to the movie. I very often worry that I will get complacent, trade security for honesty, safety for truth. I think of Andain's song "Beautiful Things" or a-ha's "Cosy Prisons".

<sup>28</sup> This quote is from Henry Wadsworth Longfellow.

“If someone criticizes you, agree at once. [“Agree with thine adversary quickly”—Jesus] Mention that if only the other person knew you well, there would be more to criticize than that”—Epictetus.

**[Friday] 8 November 1991:** To start off the day I got the genuine excitement to chase cows for several hours. But what amazed me the most is two things: one—no matter how tired I got I didn’t give up, stayed till the job was done<sup>29</sup>. The other is how the traffic stopped for our troubles. That people if not actively involved, at least did not complicate our troubles.

“Death is a mystery; if we are unable to accept its inexplicable terms, we may try to deny its reality or try to surround it with a magical atmosphere that can be manipulated.”

“We have a choice of ways in which to deal with death. We can either refuse to accept its reality or may fashion it into some rational, tangible terms that can be understood. Both ways retard the *realization of its finality*.”<sup>30</sup>

Death is final. We do not “know”, in the sense that can be explained what happens after death. *Life after Life* by Moody helps clarify, yet stops short. Death is inexplicable, what we do know is that what makes one alive is no longer present. The shell is left, the “life” is gone.

A danger I face too: “I have come to recognize that attention and concern may be prejudiced by men and that I may obscure the efforts of others to know me through too great an effort to know myself without the social context of relationships and interactions. I cannot be my own magic theatre but must enjoy others and not prohibit them from enjoying me.”<sup>31</sup>

“Not until we are lost, in other words not till we have lost the world, do we begin to find ourselves, and realize what we are and the infinite extent of our relations” HDT.

Prisons are failing to reform. Why? The punishment must follow right after the wrong is done. As the appeals process drags on the person no longer feels guilty of the crime. But, rather, comes to believe they are in a struggle with the system.

As far as finances are concerned, I should live in balance with the resources to support me. Not above them, in them. As a race, we need to learn we live on a finite body, we need to live within our means.

Paul tells people they are worshipping “God” though they are not calling him by that name<sup>32</sup>. The point is clear. Throughout history people have given “God” the traits of the most powerful deities of an area. He is all, cause he is a coalesce of all the gods.

**[Friday] 8 November 1991:** I have said that how we feel about ourselves is how we see others. Today I saw this in action. As children, we are often pests—physically. We trample over people’s feelings and their body space. As we get older we learn our social norm and usually obey it. Well often times when we age we run rampant over people’s philosophical feelings. As I wear earrings to set people on edge and force them to examine their belief and value systems. Giving it thought, children should force us to do the same. Yet we are lazy, we don’t want people encroaching upon our physical or mental ground. We wish to be let alone. I myself shall try to break this trend, and examine my reactions when encroached to find how others feel when I do the same.

Male chauvinism extends beyond thoughts into subtle actions. Until I give thought and change the inbred ways I perceive male supremacy can I say any word about it? I should do more than my portion—we all should, and let people know I honor and respect them and don’t see them as my slave.

Interneine wars end in Pyrrhic victories.

I have decided for me to put an end to the nature/nurture debate. To this I owe great thanks to Alan Wheelis. “We must affirm freedom and responsibility without denying that we are a product of circumstance,

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<sup>29</sup> During the summer before I moved to Chilhowie, *City Slickers* was in the theatres. Since I worked at a theatre, I saw it. In the movie, there is a line where someone says, “I didn’t sign up for this.” All throughout the chasing of the cows through the brambles, up and down hills, and in the cold, I kept saying, “I didn’t sign up for this.” This became one of the in-jokes during the time I lived there.

<sup>30</sup> I don’t know the origins of these quotes.

<sup>31</sup> I don’t know the origin of this quote.

<sup>32</sup> I need to find this passage. I agree, however, with the point.



and we must affirm that we are a product of circumstance without denying that we have the freedom to transcend that causality to become something which could not even have been previsionsed by the circumstances which shape us."<sup>33</sup>

It is a rough road the person who wishes to maintain his individuality and uniqueness transverses. How much do I give up (cause we must to live in society) and what if off limits? The Tao says, in essence, not to cause a stir. To blend in, as it were. But, our interconnectedness should allow me freedom, much in the same ways the eyes see farther than the ears can hear. I may disrupt the beat and try to get people thinking. So am I a motivator or antagonist? Do I wish to inform or reform? Why should I inform if not in the hope of reform? People, I believe, are willing to forgive some social faux pas if you make them feel loved (i.e., allow their ego to gloat). People want to feel loved, as long as one does not reject society to the point of having no irredeemable trait, their affection will be sought and their self verified. So, for me, I must make my persona such that I am that person.<sup>34</sup>

**[Saturday] 9 November 1991:** It makes me wonder about a society in which we have a "holyday" to honor those whom we bid to do our killing. Killing to preserve our way of life, killing that our ideas may live, killing that we would not suffer. War means murder in the name of society. For love or religion—we close our eyes to the screaming. It should not be so. If a military is sine qua non, let it be one we regret having. Power, it boils down to that. The winner writes the history. If power must be used, let's wield it carefully. For we need a will to power—we need to be able to act. But let us weigh our decision carefully. And examine ourselves carefully, for if we wield power for personal ambitions we fall short of the mark. It seems though now we struggle, go to war, to protect our prosperity and our ideals. Possessions, once become attached to, lead to war. Again, I implore a wealth standard. Or even more a society in which man is not judged by his bank balance. In which the artist are allowed their freedom, the thinker his, and those who desire labor. But, as more and more machines take over our production, less and less men are needed. Either we all share, or die as a result of losing. For now again power is becoming concentrated in the hand of few, and the rest are shut out—given no say. Do I want to work for another all my existence for mere meager life? Do I want to lose my color to blend in the gray mass of life? No, I don't have to have all these "necessities". Such as a TV, radio or the like. Very little in life is a necessity. The less I need to live, the more freedom I have. The more I want, the less I am<sup>35</sup>.

I notice the cows, they want for nothing. Every need is met with no exertion by them. Now they pay for this with a meager life. But they appear content (since I know of no pattern to their mo's, I have yet to learn their language). They have no love, yet know no hate. Should we learn from this example? Every man work for himself? If I do not kennen<sup>36</sup> the man down the road, what use is it to visit him? To partake of a different substance that I myself have. Can I learn to enjoy it, without becoming attached to it? Perhaps it is better not to taste of his fruit and "though [I] within sight of my neighbor . . . leave each other in peace while [I] grow old and die<sup>37</sup>."

A true loving relationship *cannot* exist if there is manipulation in any form. Now it is usually financial, "I pay the bills, do as I say" type attitude. Although it can be in a myriad of other forms. If one does not desire a relationship, should one be in it? In a marriage, manipulation is a most heinous crime. If you are one, why manipulate yourself? Why withhold love, or affection, or money from yourself? Manipulation is the tantamount to saying that y'all are not really married.

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<sup>33</sup> The reference here is to his book *How People Change* (p. 88). It's amazing how this problem still appears in my life. People very often want to advance some form of determinism, whether genetic, environmental, or so forth.

<sup>34</sup> You will fight this fight and want to give up. We have been wrestling with this for many years, obviously. We will fight to maintain our independence and still be good to others.

<sup>35</sup> This will continue to be a major issue for us. I want lots of things, but I also realize that they tie us down, make us worry.

<sup>36</sup> This is a German word meaning to "be intimately acquainted with."

<sup>37</sup> I don't know the origin of this quote.