RULE: The more PRESENT goods which societies must use now to support their populations means that there will be fewer FUTURE goods available to society later on.

QUESTION 3: If power has failed to catch the powerlessness of our names and the formlessness of pulsing skin muscle and bone then How does the little line sway

<table>
<thead>
<tr>
<th>CONSTANT</th>
<th>INCREASING</th>
<th>DECREASING</th>
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“The man of capitalism is not Robinson but Ulysses, the cunning plebian, some average man or other living in the big towns...and head[ed] for the same disappointment.”

It little profits
an idle king:

barren crags
and ghost-sway

breathe

the dim sea
and untraveled margins

Our names, our skin, our muscles, our bones: markets and future goods for little populations in haunted bedrooms and butcher shops. Our seeds swim in our bodies somewhere between language and the inside of our eyes. We take hold of landscapes, turn them into Ulysses, into little line sway, into offices of tenderness, into free foreheads, into sounding furrows, into the gulfs will, into hands and heads, into heads and hands, into life piled on life, into the cunning plebian, into writingtide, into eggtide, bodytide, into ethertide, into eventide, into supply curves, into forest-made men, into slow prudence, into rainy Hyades, into unbecoming, into combustible engines, into country loam, into tree-light, into egg-light, into waves slicing silent, into broken relays, into circulation, circulation, into circulation, circulation, into circulation, into circulation, into

circulation, ciculation
scepter and the isle
Elysium

abides

outside of our landscape
inside of our eyes

unbecoming

with many voices
and slow moon-climbs.

“Are we not led back in this way to the simple opinion of the average Capitalist, the great Major, the modern Ulysses whose perceptions are clichés and whose affections are labels, in a world of communication that has become marketing and from which not even Cezanne or Van Gogh can escape?”

4 Beginning and ending quotes from Gilles Deleuze and Felix Guattari’s What is Philosophy?, Chapters 5 and 6.