

bates over objects, processes, events, images, and the meanings of recent global events and developments in particular. It is not a philosophical treatise. Its spirit is more of an animated restaurant conversation than a systematic legal case. It is intended less for philosophers than for those it might reach through its sheer, object-like ability to fly out of windows. It is a paper airplane, and where it lands is anyone's guess.

Things (scribbled on a restaurant napkin)

1. Things are always already in process. More complex things are more in process, or in more (and different) processes, than simpler things.
2. Growing/developing things tend to become more complex; their trajectory, when they are on a roll, is uphill, which takes effort and builds capacity. Other things tend to become less complex; they roll downhill. But these tendencies are contingent on complex interactions with their environments, and on habits enfolded out of previous such interactions.
3. Being in process, things elude capture. Those that are captured become other things, and generally simpler things, than they were before.
4. You can never do only one thing.
5. You can never isolate one thing from the rest. When you try, that thing ceases to be what it is, or it drags other things with it.
6. Knowing is doing; doing is knowing. But neither of them is only and fully the other.
7. Mind and matter go hand in hand; facts and values dawdle together. Separating them is possible only at the expense of a diminution of each.
8. The present is all that there is; how you respond to it is all you can do.
9. Every action feeds a relation, tweaks a process, builds (or unbuilds) a network.
10. A world full of things made by the AnthroCapitalist Thing makes it seem that things are *merely* things, simple things,

physical things, dead things. Even *those* things aren't that (because the mental and physical always go hand in hand). But *other* things certainly aren't that.

Thing-notes

1. "Things" is a generic term for bits and pieces of world and universe. They are related to matter, but are never matter alone (mind or form are always part of them). Things do; things are done. There is no such thing as still life. Complexity and simplicity are relative.
2. Entropy and negentropy are general trends. In reality, most things don't just move all in one direction.
3. Everything becomes different from itself anyway. The question is always *what to become*.
4. But you can try.
5. Form is substance; substance is form. But... same story.
6. Epistemology and ontology are never fully independent of each other.
7. Segregating them commits the error that Whitehead called "the bifurcation of nature." More on that soon.
8. The past is what is no longer present, though its effects may remain and continue to shape future possibilities. The future is what is not present yet. Absences are present as absences; they, too, shape what is present. The present that you can respond to is not the entirety of the present. One cannot respond to things that one is not sensitive to; they don't make a difference, so they cannot make a "difference that makes a difference." But in general, this point #8 summarizes most of what we need to know in life. Everything else is extra.
9. Or many at once.
10. The AnthroCapitalist Thing (henceforth, A/C Thing) includes humans, ruminants, cereal grasses, fossil fuels, combustion engines, cities, techno-economic networks, and a proliferating array of things made *for* the Thing and things made to *make* other things for the Thing. Even things made by the A/C Thing seem to be getting livelier and more com-