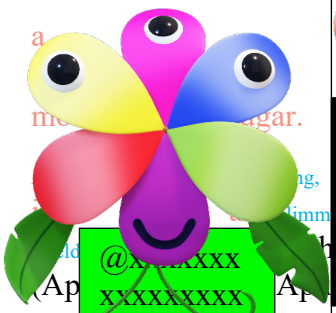
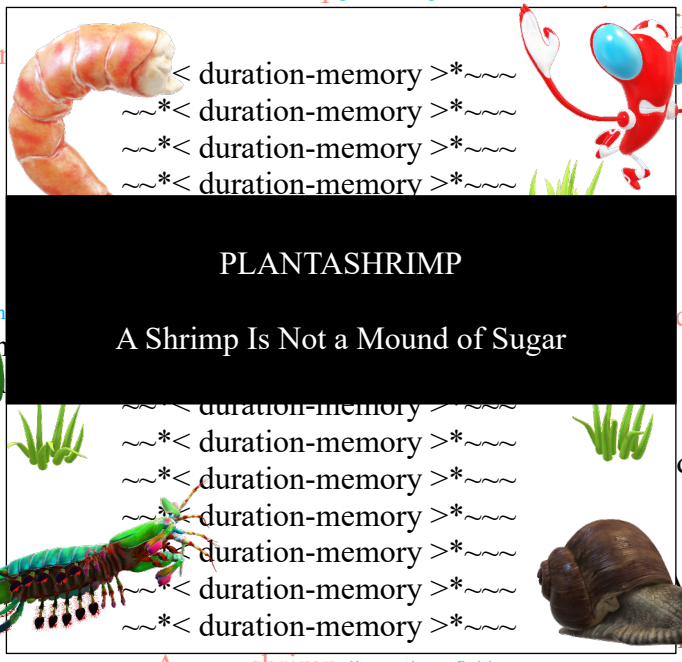
to make the red *plantashrimp* golden letters as limbs letters as stomata letters as letters limbs as stomata as letters experience now making shrimp into *limbmouths*

Plantashrimp remembers walking home with a pale blue fish *plantashrimp* rides its bicycle through the rain *plantashrimp* changes its mind into a *lungroom*





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xx@xxxxx

P1, P2, P3
on a *glyphgraph*
seemed like
lovely invitations
to a wedding

Plantashrimp

Plantashrimp doesn't always know how to respond to its name it doesn't know what to do with *plantashrimp* it's not important that its perception misses things or that when *plantashrimp* doesn't know how to respond *plantashrimp* exists as a small duration we cannot know *plantasrhimp* is a systolic object you can say with your mouth saying it will necessitate autonomy *Plantashrimp* then surrenders that autonomy to the neurotic institution of *plantsocieties* imagine an orange goes into an hour and sees identical pictures of a moose on the wall each picture of the moose staring back at the orange that's an example of *plantashrimp's* neurotic institution of *plantsocieties* a formal mechanism of responsibility to action *Plantashrimp's* flexibility and inflexibility in decision making involve these actions but so does the general orientation of *plantashrimp's* anatomy its cells produce sugar then just crawl across the field>*~~~>*~~~>*~~~ *P lantashrimp* organs are made up of cells***its planes are made of up of organs~~~~~~~~~its body is made up of planes>>>an organ cannot be substituted no matter the circumstances

unless it is concurrently raining*~~~*~~~*~~~*~~~*~~~*~~~*during rain the *plantashrimp* has the remarkable capacity to specially adapt its planes so that pressure in the lower organs provides certain feelings and those feelings cause *plantashrimp* to act differently(*~~~*)(*~~~*)(*~~~*) *Plantashrimp* sees with water the way a nose smells with cells it produces a red glow as its second object with continuous durations of the >*~~~>*~~~>*~~~*plantasr himp* really represents the value of the four planes and is shared it can be reproduced by the reproducibility mechanism again and again it cognizes the value-object-image as pure action *Plantashrimp* can now stroll through the knowledge of fear while wearing the color red like ants wear the line that keeps them together it uses its knowledge to make decisions about how it must work to keep itself alive

I-the-me- at thrown open humansenses, shrug and then hug tightly, closing my eyes to cinch the room shut as that difference bursts within me

I-the-I-enjoy/am—wantWant-for-sadnessake-I-the-amwere, Although the glimmering, prickling visual-tactile-auditory-olfactory fields can be peeled away, the perspective remains: a dense knot of objectless emotions the shrimp then unties revealing a luminous shell of bare self-awareness: duration-memory. The perspective can then be re-formed, or re-grown, into other fields, taking on the forms of different animal minds.

Piles of cognition tissue spire from the duration core like daubed mud. The possibility space of experience grows, subsuming the human as one small segment within its larger manifold.

De-formation of experience,

It is through the composite that transformations and glidings along seams can take place. For instance, ~#•<<<£*¥>>>•#~ the unreadability of this

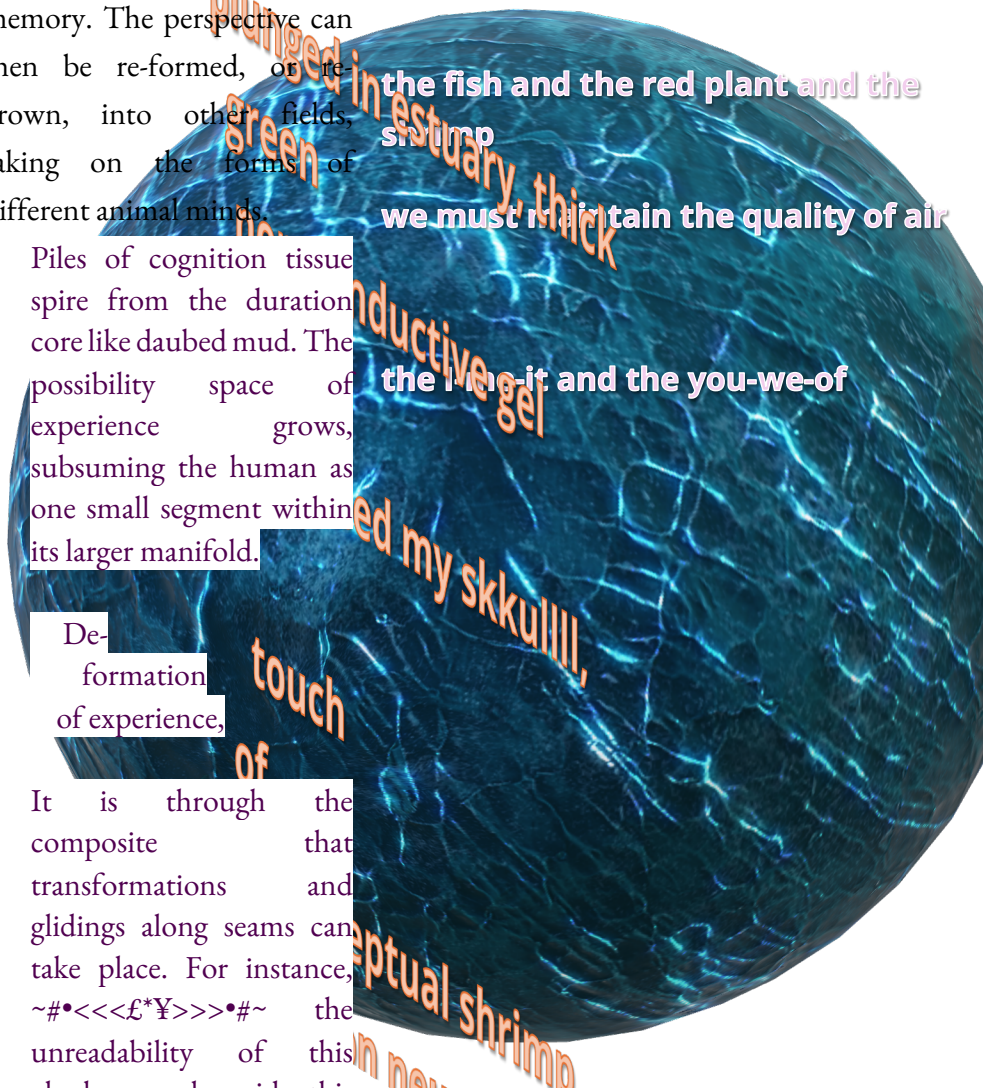
to prove that feeling exists

the I-me-it and the you-we-of

conveying the future of our skulls

you are asking me to invent the fish

a few days before you asked me to



~#•<<<£*¥>>>•#~

glyphgram alongside this conceptual articulation f=^*orms a whole with elements that exist outside intelligent understanding, yet which still exist.

So, perhaps, back at that bare duration of self-awareness, the schrimp claws crack even this brute anwareness open and peel back further layers. Finally we come to...or perhaps there is no finally. Nevertheless, what we have is being, the fact of existing.

Deformed to bare existence, that perspective is nonetheless you, or me, or anyone this operation is performed on. Memory fizzles away. Yet I–you–anyone, the core relativity that memory transported within itself, remain.

Unexperienced experience.
Un-conscious experience. Will the mind become locked in the grip of a non-concept—
"experience that is not experienced"? —Only if it does not follow the procedure outlined above. Allowing the conceptual shrimp to clean you down to the brain's gums, to pulped existence, shows you how far there is yet to unravel.

Am the was-unremembered sleep. Z

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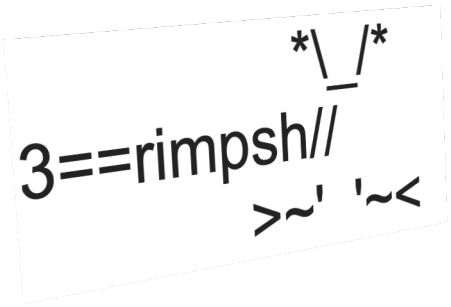


3==rimpsh// >~' '~<
glimm

A shrimp is not a mound of sugar

Everything in the tank happens to produce sugar all the time the mound is a series of durations *plantmospheres* as images of the tank is a series of passages transitioning from formal intention to formal intention state to state each passage provides the possibility of a qualitatively new rich inner experience and each experience leads to another quantitatively novel passage the mound is essentially heavy getting more or less heavier as we speak the weight of *configurecogntion* attempts to perform getting to know the passage

hi hi hi I am shrimp passage and shrimp shramp and pissage shremp im E ha ha ha
will clean glass providing waste for the roots raats the for weste privode gluss cliun wall
now imagine my mouths speaking inside onsade spiking meeths my emigine new

a circle as shrimp cleans the glass calcium lickilspam gluss the clans shramp as corcle a
for the roots it is through the composite of handshinds if camposite the thru thru as it riits the far
figuring shrimp's making calcium bringing the air inon air the bringalong lickalcium tastemaking shrimp

that transformations and glidings along seem sing along glidilings end transfarmitins thots
to take place for instance shrimp is cleaning cleaning cleaning cleaning is shrimp far essence
glass both above and below water as mouthsmiths my is wetar blue and ibive aboth glass

act as appendages going carefully in conjunctioncanjinxsun in carefully going ippandages is oct
with the heart going wherever the heart wants wents heart tho wherever going heart tho wath
a shadow that won't leave us alone i shodaw leave went live as *gluss*

now that passage is over bye bye shrimp will now be a witness to the sound of zoah! shrimp will live on *gluss* until told it must hay down for the zoah! shrimp must find testimonies of life beyond the zoah! water shrimp thinks shrimp does not have to poop for the rootsies shrimp has to poopies for the rootsies zoah! if only shrimp believed that a crystal flake was a crystal flake it would

zoah! now know how to spend tank time perhaps grief is the transposition that allows shrimp to move between states of mound and to move according to the durations of sugar because shrimp makes sugar into a mound of sugar every time however if we are to find some baseline for the *plantashrimperience* then we need to begin by delineating the privilege of

shrimp science so the shrimp can understand that all beings work to produce sugar our lives are a state of new durations calcium carbonate processes and breaks down microbes in the water soluble forms of calcium and nitrogen the roots take up and combine with carbon to produce glowing chlorophyll zoah! sugar is the singular carbohydrate that provides life

~~*< duration-memory >*~~~

We must slow down to define what a shrimp is and the creative act that goes into *shrimpmaking*. Interacting with other self serving agents who themselves are struggling for recognition constitutes the interpersonal *shrimpmaking plantashrimperience*, a dialogic encounter, in which two or more objects entertain the desire to understand one another and, in turn, understand themselves. In the context of our psychology, this specifically adaptive form of "desire" emerges from basic causal and intentional states aimed at satisfying the shrimp's survival needs — the *conatus*, the carnal or appetitive striving—and eventually gives way to shrimp languages and shrimp cultures. Remember, *"*hi hi hi*"*? Yes. We can see in the shrimp's desire system the beginning of emergence, how a biology gives way to *shrimpification*, how cognition gives way to *shreason* in the form of *shrimpgnition*, how individual intentionality gives way to a *shrared* intentional self, a collective *shrimp-shramp* identity. Recognition is an

achievement of the shrimp's evolutionary development, the emergent situation of otherness, constituting a qualitative difference in its cognition, where cognition proper, the ground of shared intentions, is primarily consumed by the kind of narcissistic drives which seek immediate satisfaction. Then, what constitutes *shrimpgnition*, in the end, is a shrimp's ability to mediate those biological drives for the sake of understanding the *shrimptentions* of other shrimp, suggesting that mutuality is a collaborative act with the aim of preserving the shrimp shared dynamic. However, before there are joint goals, there is first individual intentionality, which has about it selective and adaptive goal-states aimed at ensuring the shrimp's survival. We might say, for the sake of avoiding confusion and to remain up to par, so to speak, with the normative associations that accompany the history of the words, *shrimpification*, *shrimpgnition,* and *shreason,* that recognition involves, before all else, cognizance. It remains true, that the scheme of mutual *shrimpgnition* is predicated on the ground of an integral struggle for the life and desire of shrimp, the reality-denying conatus, even at the expense of mutuality. My

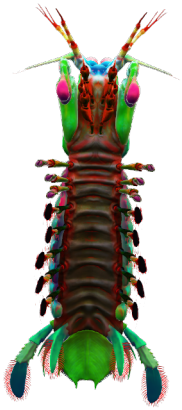
scheme for shrimpgnition accounts for the transition from first to second nature, that is, from the kind of apprehension that remains a particular form of cognition as only a biological necessity for shrimp survival and for the replication of *shrimp-shramp's* gene pool, an adaptive specialization—*shrimpgnition*—to the specific form of mutual *shrimpgnition*, which involves what could be called *shrimpfarming* but is rather a unique form of shrimp society — interpersonal encounters directed towards achieving shared shrimpy goals. The latter involves not only a joint-shrimp-identity but, too, a reciprocal-intentional self that works to decenter inherent narcissistic tendencies in individual shrimp for the sake of shared aims. I will continue to define each stage of the shrimp's life, how each cell, organ, plant, and *shrimpody* emerges as an independent component from its prior condition.

lungroom: spider

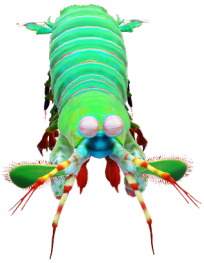
Move. Move now. Move now shadow. (Aphid). (Aphid). (Aphid). (Aphid). (Aphid). (Aphid). (Aphid). (Aphid). (Aphid). (Aphid). (Aphid). (Aphid). Move. Move now. Move now shadow. Move. Move now. Move now shadow.

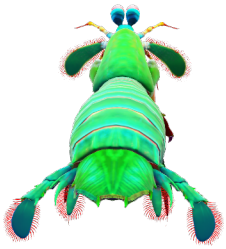
THE
PLANTSHMOSPHERE
HI HI HI I AM SHRAMP'S PASSAGE
AND SHRAMP HA HA HA HERE TO CLEANT
GLHASS AND PROVIDE WASTE FOR THE RAATS
NOW ENGINE MY MOUTH INSIDE
A CORCLE AS SHRAMP
CLEANS GLHASS PROVIDING LICKCALCIUM
GLUSS GHLASS A CORCLE
TO THE ROOTS IT IS THRU
THE COMPOSITE OF HANDS
OF THE SHRIMP'S TASTEMAKING
BRINGING THE AIR IN ON AIR
THAT TRANSFORMATIONS AND GLIDINGS ALONG
SING TO TAKE PLACE FOR AMPLE
SHRAMP IS CLEANING FAR ESSENCE
GLHASS ABIVI AND BULUW WATER
AS MY MOUTH WETAR BLUE GLHASS
ACTS AS APPENDAGE GOING
IN CONJUNCTION OCTOBER
GOING WHEREVER THE HEART WANTS
HEART WHEREVER YOU GOING
A SHADOW THAT WON'T LEAVE AS ALONE

(Aphid). (Aphid). (Aphid).



To delineate certain proto-cognitive, intentional states which accompany individual organisms, mainly certain arthropods and most mammals, I will employ the idiom, “adaptive specializations,” which I have taken from Michael Tomasello’s *The Evolution of Agency: from Lizards to Humans* (2022) and *A Natural History of Human Thinking* (2014). These specializations are the *protological* features, by which the shrimp receives external information and reacts in a functional, self-regulating manner—in a way that will contribute to both the fulfillment of its biological needs and the preservation of its life. One might compare these specializations to other physiological processes such as homeostatic regulation of blood sugar and body temperatures in mammals. They denote, in general, proprioceptive processes and are not merely reflexes but possess the capacity to generate and integrate a wide range of environmental circumstances into their goal states and to create an intention that allows them to act in a particular way. The adaptive specializations of shrimp are cognizant of the





local environmental context and of essential, individual intentions for bringing about acts of survival. They are cognizant (apprehension) but not cognitive yet. At this level of cognizance, ‘desire’ is limited to the shrimp’s built-in needs, where intentionality is aimed at only necessary biological actions. *Shrimp-shramp’s* adaptive specializations are the defining features of its cognizance and constitute the medium of shrimp’s individual intentionality. What defines *shrimpgnition* before cognition and thinking per se is the shrimp’s ability to act on certain intentions and goal-states in an inflexible or stereotypic manner. The shrimp’s inflexibility is not cognitive because it is not reflective (there is almost no epistemic connection to the world, no belief in the casual and intentional states of relative events), except when it is concurrently raining. In building the tank as a local ecological context, perceived situations and behavioral possibilities remain restricted to the demands of the shrimp’s regulatory processes for maintenance. The pressures and tensions of the shrimp’s empty abdomen create a necessary intention of establishing the *gluss* to attract its prey, then to configure its reflection. As

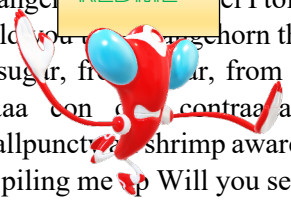
Tomasello states, “an individual organism of this kind does not have the kind of casual or intentional understanding of the situation that would enable it to deal flexibly with ‘novel’ situations” (2014). The best anatomical parallel to our shrimp-shramp is the jumping spider. When the *Portia* spins its web, the complexity of its orbital network is not the product of simple stimulus-response linkages. “The process is too dynamic,” Tomasello states, “and dependent on local context” (2022). The spider’s desired situation is not only a means of capturing prey for food, but, too, a way of establishing a haven for both reproductive and digestive processes to carry out their genetic programs. The complexity of design in the web necessary correlates to this closed world of intentions: food, reproduction, and aggression. This account in control system terms is principally identical to the classic model of desire in rational-action philosophy: the jumping spider has the goal or desire to capture *A. appensa*, invariably the same situation it encountered in the past, and builds its web so as to bring about that intention in a particular way, navigating the local terrain accordingly to capture its prey and to set-

up reproductive conditions (Balda, Pepperberg, and Kamil, 1998). *Shrimp-shramps* perform deliberate acts of intentionality aimed at finding solutions to complex goal-states within their local ecological context of tanks. Such behaviors and actions of individual intentionality point to an organism still limited, perhaps, to correlative acts aimed at maintaining the tank. However, they do retain the special capacity to deliberate actions with the intention of achieving desired situations, particularly shared ones.

glimmering, fields

Lungroom: a historical broadcast

REDME



(*~~~*)(*~~~*)

(*~~~*)(*~~~*)

(*~~~*)(*~~~*)

A blue light means PLANTASHRIMP is happy. The red light applies more pressure than that. Higher levels of radiant heat make PLANASHRIMP work more. Within its population, there are degrees of stress. However, in the botanical world, all stress comes from spectrums that live in between blue and red light. In the mornings, the tank absorbs the evening's humidity, a byproduct of transpiration, as the heat and the leaves take back the water in the air. All PLANTASHRIMP'S roots stretch at night, as water is released, along with small amounts of carbon. A tank responds to given spectrums of light where blue and red light represent the poles of tank temporality, its ability to continue breathing. Blue light promotes vegetative growth,; red light promotes generative growth; light-based temporality is produced on both daily and annual scales, so tanks and PLANTASHRIMP are sustained across generations.

A Shrimp Is Not a Mound of Sugar

A shrimp is not a mound of sugar

everything happens in the tank

all the time

the mound is a series of SHMOMENTS as the tank transpires to PASSAGE

the mound is heavy getting more or less heavier as we speak shrimp moves between mound and sugar because shrimp makes sugar into a mound

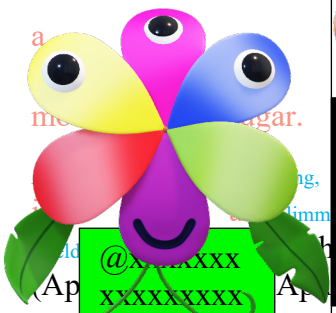
every time.

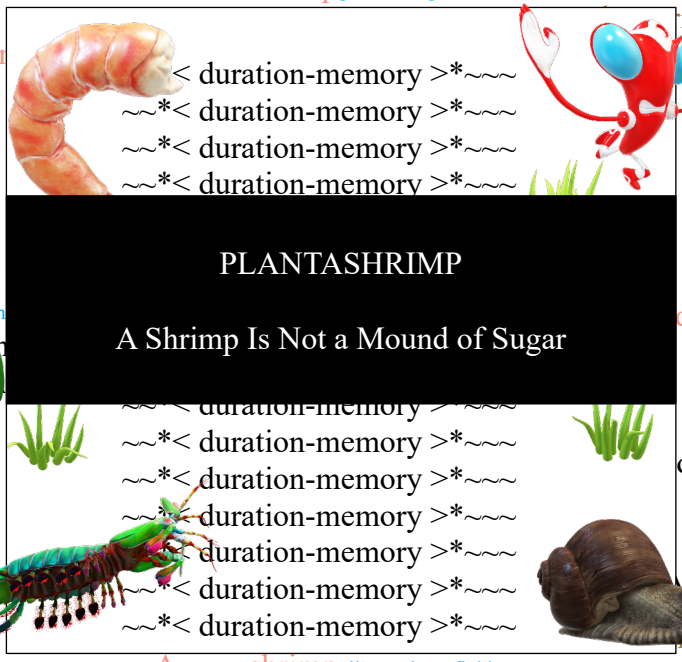
I promise to make a rhythm that reveals SOON I WILL DISSOLVE showing my composition to be breezy wool and chemicals the red that makes purple appear more purple than the leaves the I-ME-IT and YOU-WE-OF conveying our exoskeleton last night you asked me to invent a shrimp now the shrimp works diligently it maintains the air the submerged roots feel like they're getting somewhere we ARE getting somewhere do you hear that? I am the shrimp speaking today you will realize the dangers of wandering into everyone's business it is a question of responsibility how arthropods grow hungry HERE they await further instruction it is actually embarrassing to revel in SHRIMPSTONISHMENT then its music then the opposite of whatever rhymes with Calabasas it has been a hidden pleasure talking to you GOODBYE

CONFIGURECOGNTION, or how to spend tank time: shrimp will live on glass until told it must hay down for the roots it finds many testimonies of life beyond the water shrimp thinks shrimp does not have to poopsies for the rootsies if only it believed a crystal flake was a crystal flake

to make the red *plantashrimp* golden letters as limbs letters as stomata letters as letters limbs as stomata as letters experience now making shrimp into *limbmouths*

Plantashrimp remembers walking home with a pale blue fish *plantashrimp* rides its bicycle through the rain *plantashrimp* changes its mind into a *lungroom*





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P1, P2, P3
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