

The bourgeois individual subject
dissident protestant proud
conceived in ecclesiastical angst nurtured
on a xtian notion of personal salvation

born to a pre-enlightenment mathematic
legitimated by means of pious doubt
(a notion with roots as far back as Herakleitos
writing *I am seeking my self*)

but not until Plotinos the neoplatonic
longing for its own unitive origin)
a free romantic cogito or spirit
sole proprietor of its own existence

free to do anything irresistible
external force does not forbid,
self-referentiality
its gift to itself newly-formed

out of absolutist tyranny
finding in depths of its own identity
the very principle of its own free
autonomy the source of all law

the law thus one with one's own
experience — to consent to the law
to consent to one's own inward being
one's heart the living world which speaks a language

different from that of intellect
a language which casts such a familiar spell
that law is judged by custom force of habit
sentiment affections pieties

law in short modeled on aesthetics
the body politic reformed to resemble
the newly-minted personality's likeness
to saleable artifacts society

an aggregate of such monads
in exchange mode an arrangement
of atomized persons in pursuit of the best deal

the individual a property

in debt only to himself each seeing
in others not the realization
but the limitation of his own freedom seeing
his own self as owing more to the past

than to consciousness of one another
the only right of others recognized
in the war of all against all that of each
to be protected from others like oneself

an idealist subjectivist
instinctively romantic perspective
associated in time oddly enough
with galley-slave means of production.