

Parasite (umwelt)

Professor So and So,

I have decided to change my plans. I said I have friends. But most are more like leeches. I know, for I can be a leech myself. I use this term friend ominously. Perhaps because I am leeching knowledge from What's His Name off you all the time and give nothing in return. Though I can trust you more than I can a leech. And I understand you are paid for your University's prostitution of knowledge, but you are not paid well enough for your extra effort. And for your wisdom you are paid nothing. Maybe I am some reward, the naïf I am, if someday I become an Academic prostitute myself and lay claim to be your protégé. Though this is not likely.

Let me return to the leech, this parasite, and his mind. The parasite can be trusted if he is dependent on you. He is your friend as long as you have connections, and only connections he cannot obtain himself: be they better than his own or be that he does not have any connection whatsoever. Either way, the parasite is envious; though, neither is he more envious if you have a better connection, nor if he has no connection whatsoever. For in his greed, which is at the heart of parasitism, a better connection makes a worse connection no connection at all. I must admit that the parasite has some sense. In fact, his genius is that of deception. The product of the host's connection is always said to be inferior to the parasite's other connection, yet this parasite must be made to admit each time that he has no connection to this better product, a fact that he will deny by saying he has no connection to this or that at the time, that at one time he could get this or that and it was better then. And if the parasite has no connection at all, he will insist that the host introduce him to this other connection, which cannot be done. And the parasite knows this but insists anyway. Thus is the cause of the parasite's envy in both situations.

It must be apparent that the true nature of friendship is parasitic, one of economy and materialism. But what is the difference, one might ask, between a connection and a host? And is the host simply a parasite to the connection? The host is not a parasite in two ways: first, the host only maintains his connections as connections and not as friends; the host and connection know that it is a matter of economy and materialism, and in this aspect are in actuality more friends through this honesty than the parasite and host: secondly, which is inexplicably inseparable from the first reason, the host only maintains the majority of his connections to satisfy the parasites that are leeching off of him. But it is as if the host has a reciprocal relationship with his connections, and a symbiotic relationship with the friend.

Yet there are three types of symbiotic relationships, and to this the host is unaware. There is parasitism where the parasite benefits and the host is harmed. There is commensalism where the parasite benefits, and the host neither benefits nor is harmed from the relationship. And last there is mutualism where both host and parasite benefit from one another (which is the most “common” connotation of the word “symbiotic”).

Now I have emphatically inferred but not yet specified that there are three types of relationships, each symbiotic, and each a different form of symbiosis. Therefore, the relationship the host has with his connection is one of mutualism, that of the student with his professor both mutualism and commensalism, but more often just of commensalism. And the friend, misconceived, a symbiotic parasitism. Thus, any reciprocal connection is a misleading terminology. For if a host considers a friend symbiotic and a connection reciprocal, the host has a false connotation of symbiosis, thinking it symbiotic mutualism in friendship when it is symbiotic parasitism. Thus, a reciprocal connection is a form of symbiotic mutualism. Furthermore, the host must consider his connections parasites, but not consider the relationship symbiotic parasitism, -even though the host may be the parasite or vice versa- for it is symbiotic mutualism even if reciprocal; and though this may seem a form of self-deception, it is a necessary step of suspicion to always see others as the parasite. As to what type of parasite one is hosted, the question. And by practicing this self-deception on the student/professor relationship, where the student is always in fact the parasite, the student can understand how a parasite thinks while at the same time exercising his parasitic right to hypocrisy, a right which only exists in delusional, parasitic manufactured realities.

Sincerely,

Your Student,

What's His Name