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## 2004 MN4

*I shall disappear from heaven when I shall have consumed myself, and my doom will have been glorious enough! Know that various fires burn in the temple of God, and do all give Him glory: ye are the light of golden candelabra; I am the flame of sacrifice.*[note]Eliphas Levi, *The Ritual of Transcendental Magic*, Rider & Company, London, 1896, 3.[/note]



This page is in some way still under construction.

I have some time left before 2036.

Some trouble could this timeline be. I am 80 years in 2036.

So the question is; if Apophis or a heart attack will strike me first.

Yes I know my English could be better.[note]99942 Apophis 2004  
MN4, <http://www.99942-apophis.com/>[/note]



Apophis: Asteroid (99942) Apophis captured by the Sormano observatory in December 2004. Source: Sormano Astronomical Observatory.



I feel sure that the surface of the Moon is not perfectly smooth, free from inequalities and exactly spherical, as a large school of philosophers considers with regard to the Moon and the other heavenly bodies, but that, on the contrary, it is full of inequalities, uneven, full of hollows and protuberances, just like the surface of the Earth itself, which is varied everywhere by lofty mountains and deep valleys.[note]Galileo Galilei, *Sidereus Nuncius*, Byzantium Press, Oklahoma City, 2004, 7.[/note]

After this confession you will take it with more tolerance if I am so bold as to claim your attention for a quite trifling and narrowly circumscribed question. [...] The second law proclaims a steady degradation of energy until all tensions that



might still perform work and all visible motions in the universe would have to cease. All attempts at saving the universe from this thermal death have been unsuccessful, and to avoid raising hopes I cannot fulfil, let me say at once that I too shall here refrain from making such attempts.[note]Ludwig.Boltzmann, *Theoretical Physics and Philosophical Problems*, D. Reidel, Boston, 1974, 15-19.[/note]

Desire could thus be said to be nothing but becoming a woman, at different levels of intensity, although of course, it is always possible to become a pious woman, to begin a history, love masculinity and accumulate [...] But reality drifts upon zero, and can be abandoned over and over again. In the lesbian depths of the unconscious, desires for/as feminizing spasms of remigration are without limit. Everything populating the desolate wastes of the unconscious is lesbian.[note]Land, *The Thirst for Annihilation*, 26.[/note]



## *Apophisor* the Uncreator

*In that day, the LORD will punish with his sword — his fierce, great and powerful sword — Leviathan the gliding serpent, Leviathan the coiling serpent; he will slay the monster of the sea.*<sup>[note]</sup>Isaiah 27:1<sup>[/note]</sup>

*The inhabitants of the earth [...] will be astonished when they see the beast, because it once was, now is not, and yet will come.*<sup>[note]</sup>Revelation 17:8<sup>[/note]</sup>





Woman plus man produces homeostasis (the equilibrium of inequality), but woman plus woman, or woman plus machine, recalibrates the productive drive, slotting it into a vector of incestuous, explosive recursion that will ultimately tear the system it emerges from to shreds, pushing it over the “brink” into something else.[note]Amy Ireland, “Black Circuit: Code for the Numbers to Come”, e-flux, 2017,

.[/note]

O APEP THOU FOE OF RE, THOU SHALT DIE, DIE! MAYEST THOU PERISH, MAY THY NAME PERISH, THY TEETH BE SOFT, THY POISON SPILT; MAYEST THOU BE BLIND AND UNABLE TO SEE. FALL UPON THY FACE; BE FELLED, FELLED! Be crushed, crushed! Be annihilated, annihilated! Be slain, slain! Be cut to pieces, to pieces! Be cut up, cut up! Be severed, severed! Be slaughtered, slaughtered! Thy head shall be cut off with this knife in the presence of Re every day, for he allots thee to Aker, and he crushes thy bones.[note]R. O. Faulkner, *The Bremner-Rhind Papyrus*, *The Journal of Egyptian Archaeology*, 1938, Vol. 24, No.



1, 45.[/note]

In our Tradition, these “waters”, or Humidum Radicale (“radical Humidity”), have been symbolised as ▼ (downward direction, precipitation). They have also been referred to as the “earthly Venus”, as female and cosmic matrix (▼ in Hinduism is the symbol of Shakti and of the yoni), or as “Original Snake” (because of the serpentine path  $\approx$ , which is the astrological equivalent of ▼). [...] And now, since you wished to learn about it, realise that the “Science of the Magi” wills this and disdains anything that is not this. To create something stable, impassive, immortal, something rescued from the “Waters” that is now living and breathing outside of them, finally free; and then, like a strong man who grasps a raging bull by the horns, slowly but relentlessly subjugating it, to dominate this cosmic nature in oneself — this is the secret of our Art, the Art of the Sun and of Power, of the “Mighty Strength of all Strengths”.[note]Evola and the UR Group, *Introduction to Magic*, 18.[/note]



## Nemesis or the Black Sun

*Because You love cremation grounds  
I have made my heart one  
so that You  
Black Goddess of the Burning Grounds  
can always dance there.  
No desires are left, Mā, on the pyre  
for the fire burns in my heart,  
and I have covered everything with its ash  
to prepare for Your coming.*[note]R. F. McDermott, *Singing to the Goddess: Poems  
to Kālī and Umā from Bengal*, Oxford University Press, Oxford, 2001, 75.[/note]

A model in which the 26-Myr mass extinction cycle of Raup and Sepkoski (1984) is associated with the orbital period of a solar companion star is investigated. The required semi-major axis is about 88,000 A.U., or 1.4 light years. Its highly eccentric orbit ( $e$  greater than about 0.9) periodically brings the companion into the dense inner region of the comet cloud where it perturbs the orbits of large numbers of comets, initiating an intense comet shower in the solar system which results in several terrestrial impacts of a period of 100,000 to a million years. The companion probably has a mass in the black dwarf range of 0.0002 to 0.07 solar masses, depending on its eccentricity and the density distribution of comets in the inner cloud, and is potentially observable in the infrared.[note]D. P. Whitmire, A. A. Jackson, "Are periodic mass extinctions driven by a distant solar companion?", *Nature*, 1984, Vol. 308, 713-5[/note]



Series of photographs capturing the evolution of *V838 Monocerotis*, an unusual stellar outburst observed in 2002 whose expanding *light echo* was associated with the approach of the planet Nibiru. Source: NASA Image and Video Library.



## *Nibiru* or the Great City of Babylon

*The great planet:*

*At his appearance: Dark red.*

*The heaven he divides in half*

*as it stands as Nibiru.*[note]Zecharia Sitchin, *The Twelfth Planet*, Harper, New York, 1976, 242.[/note]

*What is the terrible ruby star*

*that burns down the crimson night?*

*What is the beauty that flames so bright*

*athwart the awful dawn?*

*She has taken flesh, she is come to judge*

*the thrones ye rule upon.*

*Quail ye kings for an end is come*

*in the birth of BABALON.*[note]Jack Parsons, *The Book of Babalon*, 1946, <https://hermetic.com/parsons/the-book-of-babalon>.[/note]

There was no premeditated “seeding”; instead, there was a celestial collision. A life-bearing planet, the Twelfth Planet and its satellites, collided with Tiamat and split it in two, “creating” Earth out of its half. During that collision the life-bearing soil and air of the Twelfth Planet “seeded” Earth, giving it the biological and complex early forms of life for whose early appearance there is no other



explanation.[note]Sitchin, *The Twelfth Planet*, 256.[/note]



Artist's concept of a *failed star*, or *brown dwarf*, like the sun's hidden companion Nemesis. Source: NASA Image and Video Library.

Article: <6ftpq\$sd5@dfw-ixnews5.ix.netcom.com>

Subject: Planet X/12th Planet Cover-Up Mechanism

Date: 1 Apr 1998 16:20:10 GMT

[...]

The panic that would ensue from a general announcement of the forthcoming



cataclysms would in and of itself be deemed a disaster to avoid. Beyond the concerns of the banking industry, which would collapse due to lack of confidence in the continuing worth of many assets, and beyond the concerns of industry which requires the faithful attendance of its employees in order to function, there is concern about possible looting, suicides, mass migration of peoples, and never-ending demands that the government do something.[note]Zeta Talk, Re: Planet X/12th Planet Cover-Up Mechanism, 1998, <http://www.zetatalk.com/usenet/use00561.htm>.[/note]

Lift-off, then, is merely a precursor to the first serious plateau of anti-gravity technology, which is oriented towards the more profoundly productive task of pulling things apart, in order to convert comparatively inert mass-spheres into volatile clouds of cultural substance. Assuming a fusion-phase energy



infrastructure, this initial stage of off-world development culminates in the dismantling of the sun, terminating the absurdly wasteful main-sequence nuclear process, salvaging its fuel reserves, and thus making the awakened solar-system's contribution to the techno-industrial darkening of the galaxy.[note]Nick Land,  
*Lure of the Void,*  
.[/note]





*Gaze into the sky, for the Future has come.*

*Mark our words: She is the Mother, the Devourer and the Fires that Consume the Universe.*

*Burn, love, and understand.*

*Today is the twilight of the God of Man.* 

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[Fanged poets rarely reveal themselves — often hidden in unlit rooms, dirty machines, feedback loops, damp caves ... non-sites. The fanged poet is never singular, always proliferating — this list extends beyond any individual fanged poet and comes up short — it barely reveals the material of the fanged poet, if anything at all.]

















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## The Castration of Multics





## Computer Science and the Black Circuit





## The Hypersexist Gender Shredder











## How to Become a Body Without Sex Organs









Aphotic Feminism







## Abstract (Futures)



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## Copse 125 Blood Clot

*Total mobilisation's technical side is not decisive. Its basis — like that of all technology — lies deeper. We shall address it here as the readiness for mobilisation.*



*A mighty message befell me in my inwardness ... and my soul took fire ... in the violence of struggle.*

—Ernst Jünger

As I fell, I saw smooth white stones on a muddy road; their order had a sense, it was necessary like the order of the stars, and within them was hidden a great wisdom. This struck me, and it was more important than the slaughter that was taking place all around me.[note]Ernst Jünger, *Storm of Steel* (New York: Howard Fertig, 1996), 123.[/note]







Never did a man go to battle as you do, on strange machines like birds of steel, behind walls of fire and clouds of deadly gas. The earth has borne Saurians and frightful monsters. Yet no being was ever more dangerously, more terribly armed than you. No troop of horse and no Vikings' ship was ever on so bold a journey. The earth yawns before your assault. Fire, poison, and iron monsters go in front of you. Forward, forward, pitiless and fearless! The possession of the world is on the throw! [note]Ibid., 8.[/note]



## Criterion of Explosion







## Physical and Metaphysical Eschatology





It is impossible to calculate in detail the long-range future of the universe without including the effects of life and intelligence. It is impossible to calculate the capabilities of life and intelligence without touching, at least peripherally, philosophical questions. If we are to examine how intelligent life may be able to guide the physical development of the universe for its own purposes, we cannot altogether avoid considering what the values and purposes of intelligent life may be.[note]Ibid., 129.[/note]



“Determination and World Possession” is part of the series ‘Alternative Hypotheses of the War Machine’.  
was published in *Šum* #9 in Slovene.

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*This is the full-text transcript of recorded over two sessions, with Nick Land. Several people contributed to the transcription effort, including Uriel Fiori, Luana Salles, Akira, Gullfire, and Nishiki.*

## Part 1: Acceleration, Ideology, Intelligence, Religion





[15:50]





[33:30]





[45:10]







[59:25]





## Part 2: Blockchain, Critique, Time, Patchwork

[1:15:44]





[1:30:32]





[1:45:10]







[2:01:24]





[2:16:17]











*One is always at the beginning and always at the end.*[note]Anonymous[/note]

**Transcript of a presentation given by [redacted] from a meeting held at [details removed for security reasons] 2018.**







The description of the Atlantean civilization given by Plato in the *Critias* may be summarized as follows. In the first ages the gods divided the earth among themselves, proportioning it according to their respective dignities. Each became the peculiar deity of his own allotment and established therein temples to himself, ordained a priestcraft, and instituted a system of sacrifice. To Poseidon was given the sea and the island continent of Atlantis. In the midst of the island was a mountain which was the dwelling place of three earth-born primitive human beings—Evenor; his wife, Leucipe; and their only daughter, Cleito. The maiden was very beautiful, and after the sudden death of her parents she was wooed by Poseidon, who begat by her *five pairs of male children*. *Poseidon apportioned his continent among these ten, and Atlas, the eldest, he made overlord of the other nine*. Poseidon further called the country Atlantis and the surrounding sea the Atlantic in honor of Atlas. Before the birth of his ten sons, Poseidon divided the continent and the coastwise sea into *concentric zones* of land and water, which were as perfect as though turned upon a lathe. *Two zones of land and three of water* surrounded the central island, which Poseidon caused to be irrigated with two springs of water—one warm and the other cold.[note]Manly P. Hall, *The Secret Teachings of All Ages* (Radford: Wilder Publications, 2009), 33[/note]



## Decadence





## The Archons



## AOE Doctrine



“Despite being an Ultra-Adept Grand Wizard of the Architectonic Order, Kant performed a service for Xand by delineating the basic Operating System of the subject-simulation machine, but locked Things back in by remaining a Minister of the Interior. Understanding that to get Out, you’ve gotta know the codes,



TRANSMAT steals into the Kantian program, and uses the hacked system to burrow routes Outside. It's a matter of precision engineering, attuning the antennae to particular wavelengths. Sleaze and mut8, as they say in the Crypt."



"Templeton sits immobile in his attic room, immersed in the deceptively erratic ticking of his old nautical clock, lost in meditation upon JC Chapman's hermetic engraving. It now seems that this complex image, long accepted as a portrait of Kant, constitutes a disturbing monogram of his own chronological predicament. As if in mockery of stable framing, the picture is surrounded by strange-loop coilings of Ouroboros, the cosmic snake, who traces a figure of eight — and of Moebian eternity — by endlessly swallowing itself. Suspended from its lower jaw is a cryptic device of intricately balanced circles and stars (ancient symbols of the AOE). Above the serpent's head, a facsimile of Kant is etched in profile, the face fixed in an amiable — if distant — expression. What was it though, that hid behind the death-mask, where it cut-off, below and behind the jaw, false ear, and double hair-line? What was this peculiarly formless body, shadowy neck-flesh, and suggestion of a cervical fin? As he stared, and hideously remembered, Templeton felt as though he knew."





## Anti-Memory

Serious magic is too big to see. It consists of boxes within boxes within boxes ... vertiginous embeddings, encompassings, and closures, topographic correlates of summonings, banishings, and bindings. The universe is an AOE fabrication — who else would have invented an ultimate sealed-system and organised-unity, obedient to pre-established laws? Put One at the top, and the pyramid falls into place automatically. The AOE has always understood that it is by constructing the past that one colonises the future.”[note]Cru, , Abstract Culture: Digital Hyperstition (1999)[/note]



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## The Alien Capital





Surplus Value, Productivity, Competition and Technology







## The Fetish of Capital





## Real Subsumption of Production and Real Autonomy of Capital





## Real Subsumption of Finance (Derivatives as Money)









A new sort of money, directly appropriate to the specific conditions of capital accumulation in the current period. With derivatives, money itself comes to be the embodiment of capitalist competition, because derivatives embody, in their composition, the competitive computation of relative values, including conversions across discrete, extant forms of money. So rather than being a passive instrument of competitive processes constituted outside the domain of money, derivatives as money internalise the competitive process. Derivatives are, in this sense, distinctly capitalist money, rather than just money within capitalism.[note]Ibid., p. 137.[/note]





...Financial derivatives are now a pivotal aspect of competition between capitals. The centrality of money capital to the whole accumulation process sees derivatives disciplining the terms on which... the output of production is transformed back to money capital. The competitive discipline in the sphere of money capital asserts direct pressure on capital in production... because all capital, everywhere, needs to be (and is being) actively compared for its on-going profitability. This competitive commensuration is what makes derivatives distinctly capitalist money...[note]Ibid., p. 155.[/note]

Real Subsumption of Labour Power and Artificial Intelligence





To refuse to see that machines will soon overtake the human brain in operations involving memory and rational judgment is to be like ... Homeric bard who would have dismissed writing as a mnemonic trick without any future. We must get used



to being less clever than the artificial brain that we have produced, just as our teeth are less strong than a millstone and our ability to fly negligible compared with that of a jet aircraft.[note]Ibid., p. 265.[/note]



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*A script from the absolute unknown, how do you even begin to think about that? “Meaning” is a diversion. It evokes too much empathy. You have to ask, instead, what is a message? In the abstract? What’s the content, at the deepest, most reliable level, when you strip away all the presuppositions that you can? The basics are this. You’ve been reached by a transmission. That’s the irreducible thing. Something has been received. [And] to get in, it had to be there, already inside, waiting. Don’t you see? The process of trying to work it out — what I had thought was the way, eventually, to grasp it — to unlock the secret, it wasn’t like that. That was all wrong. It was unlocking me.*[note]Nick Land, *Chasm* (Shanghai: Time Spiral Press, 2015), §25.[/note]

*We never find those who understand philosophers among philosophers.*[note]Gilles Deleuze, “Synthèse et temps 14/3/1978”, trans. Melissa McMahon, *Les cours de Gilles Deleuze*, .[/note]





Time is out of joint, time is unhinged. The hinges are the axis on which the door turns. The hinge, *Cardo*, indicates the subordination of time to precise cardinal points, through which the periodic movements it measures pass. As long as time remains on its hinges, it is subordinated to extensive movement; it is the measure of movement, its interval or number. This characteristic of ancient philosophy has often been emphasised: the subordination of time to the circular movement of the world as the turning Door, a revolving door, a labyrinth opening onto its eternal origin. [*C'est la porte-tambour, le labyrinthe ouverte sur l'origine éternelle.*]

Time *out of joint*, the door off its hinges, signifies the first great Kantian reversal: movement is now subordinated to time. Time is no longer related to the movement it measures, but rather movement to the time that conditions it. Moreover, movement is no longer the determination of objects, but the description of a space, a space we must set aside in order to discover time as the condition of action. Time thus becomes unilinear and rectilinear, no longer in the sense that it would measure a derived movement, but in and through itself, insofar as it imposes the succession of its determination on every possible movement. This is a rectification of time. Time ceases to be curved by a God who makes it depend on movement. It ceases to be cardinal and becomes ordinal, the order of an empty time. [...] The labyrinth takes on a new look — neither a circle nor a spiral, but a thread, a pure straight line, all the more mysterious in that it is simple,



inexorable, terrible — “the labyrinth made of a single straight line which is indivisible, incessant”.[note]Deleuze, “On Four Poetic Formulas that might Summarise the Kantian Philosophy”, *Essays Clinical and Critical*, 27-35. The final quotation is from Borges’ “Death and the Compass”, examined in of this series. Here Deleuze shifts from “invisible, incessant” (*Différence et répétition*, 147) to “*indivisible, incessant*”. “Sur quatre formules poétiques qui pourrait résumer la philosophie kantienne”, *Critique et Clinique*. (Paris: Éditions de Minuit, 1993), 40.[/note]

## Revolving Door I: The Time of Philosophers and Theologians



Since the model was an ever-living being, [the demiurge] undertook to make this universe of ours the same as well, or as similar as it could be. But the being that served as the model was eternal, and it was impossible for him to make this altogether an attribute of any created object. Nevertheless, he determined to make it a kind of moving likeness of eternity, and so in the very act of ordering the universe he created a likeness of eternity, a likeness that progresses eternally through the sequence of numbers, while eternity abides in oneness.[note]Plato, "Timeaus", *Timaheus and Critias*, trans. Robin Waterford (Oxford: Oxford University Press, 2008), 25/37d.[/note]

This image of eternity is what we have come to call 'time', since along with the creation of the universe [the demiurge] devised and created days, nights, months, and years, which did not exist before the creation of the universe. They are all parts of time, and 'was' and 'will be' are created aspects of time which we thoughtlessly and mistakenly apply to that which is eternal. For we say that it was, is, and will be, when in fact only 'is' truly belongs to it, while 'was' and 'will be' are properties of things that are created and that change over time, since 'was' and 'will be' are both changes. What is for ever consistent and unchanging, however, does not have the property of becoming older or younger with the passage of time; it was not created at some point, it has not come into existence just now, and it will not be created in the future. As a rule, in fact, none of the modifications that belong to the things that move about in the sensible world, as a result of having been created, should be attributed to it; they are aspects of time



as it imitates eternity and cycles through the numbers.[note]Plato, "Timeaus",  
25-26/37d-36a.[/note]



## The Great Symmetrical Cycle

Upward — this notation indicates from the very start that the Platonic cave functions as an attempt to give an orientation to the reproduction and representation of something that is always already there. [...] The orientation functions by turning everything over, by reversing, and by pivoting around axes of symmetry.[note]Luce Irigaray, “Plato’s *Hystera*” in *Speculum of the Other Woman*, trans. Gillian C. Gill, (Ithaca: Cornell University Press, 1985), 244-5. The thing, “always already there in the den” is the matrix or womb, which again, following the injunction of cosmic horror — muted and covered over by the schema of the revolving door — can never quite be shown, seen, or described. Within the realm of representation (or the specular economy) the anteriority of the hystera is displaced and oppositionalised as a posteriority in the image before



the men in the cave, generative of a telos which appears linear but is, in fact, cyclical. Linearity hides an exoteric return, which in turn hides an esoteric involution. Mark Fisher and Suzanne Livingston marshall a similar argument to counter Baudrillard's defeatist reading of seduction in his book of the same name: "Yet what of seduction itself? For as a Process it is far in excess of its writings. For Irigaray, these circles which constantly return to the point at which they first began are not what they appear. For the female zero, vulva, circle never finally closes up in the shape of a ring." Livingston and Fisher, "Desiring Seduction", *Ccru.net*,

.[/note]

Truth



since the movements that are naturally akin to our divine part are the thoughts and revolutions of the universe, these are what each of us should be guided by as we attempt to reverse the corruption of the circuits in our heads, that happened around the time of our birth, by studying the harmonies and revolutions of the universe.[note]Plato, "Timaeus", 96/90c-90d.[/note]







## Straight Labyrinth I: The Time of Economists and Poets

*The circle must be abandoned as a faulty principle of return; we must abandon our tendency to organize everything into a sphere. All things return on the straight and narrow by way of a straight and labyrinthine line.*[note]Michel Foucault, "Theatrum Philosophicum", *Language, Counter-Memory, Practice: Selected Essays and Interviews*, ed. Donald F. Bouchard (Ithaca: Cornell University Press, 1977), 166.[/note]

Capital by its nature drives beyond every spatial barrier. Thus the creation of the physical conditions of exchange — of the means of communication and transport — *the annihilation of space by time* — becomes an extraordinary necessity for it ...



forgets both himself and the God and, in a sacred manner, of course, turns himself round like a traitor. For at the most extreme edge of suffering, nothing exists beside the conditions of time or space. Man forgets himself there because he is wholly in the moment; and God, because he is nothing else than time. And both are unfaithful: time, because at such a moment it reverses categorically — beginning and end simply cannot be connected; and man, because at this moment he must follow the categorical reversal, and therefore simply cannot be in the following what he was in the beginning.[note]Hölderlin, “Notes on the *Oedipus*”, §3. The reversal is that of the ‘caesura’ (see the following), which marks an inversion of “*the striving out of this world into a striving out of another world into this one*”. Friedrich Hölderlin, “Notes on the *Antigone*” in *Essays and Letters*, trans. and ed. Jeremy Adler and Charlie Louth (London: Penguin, 2009), e-book, §2. Thanks to \_\_\_\_\_ for his insight regarding this problem of temporality in *Difference and Repetition* and for catalysing the magmic inclusion of Hölderlin in this essay.[/note]



[T]his tragic time is modelled on astronomical time since in astronomical time you have the sphere of fixed points which is precisely the sphere of perfect limitation, you have the planets and the movements of the planets which, in a certain way, break through the limit, then you have the atonement, which is to say the re-establishment of justice since the planets find themselves in the same position again.[note]Deleuze, "Untitled lecture 21/3/1978", *Les cours de Gilles Deleuze*,  
; See note 43.[/note]









## Shamanic Oedipus







Hölderlin's rhythmic diagrams of *Oedipus* and *Antigone*. Note that the notational progression from **a** (caesura), to **b** (end), and **c** (beginning) implies that the caesura is logically prior to the two points given in successive time.





we should be concerned with a precise moment within Kantianism, a furtive and explosive moment which is not even continued by Kant, much less by post-Kantianism — except, perhaps, by Hölderlin in the experience and the idea of a ‘categorical reversal’. For when Kant puts rational theology into question, in the same stroke he introduces a kind of disequilibrium, a fissure or crack in the pure Self of the ‘I think’, an alienation in principle, insurmountable in principle: the subject can henceforth represent its own spontaneity only as that of an Other, and in so doing invoke a mysterious coherence in the last instance which excludes its own — namely, that of the world and God. A Cogito for a dissolved Self: the Self of ‘I think’ includes in its essence a receptivity of intuition in relation to which I is already an other. It matters little that synthetic identity — and, following that, the morality of practical reason — restore the integrity of the self, of the world and of God, thereby preparing the way for post-Kantian syntheses: for a brief moment we enter into that schizophrenia in principle which characterises the highest power of thought, and opens Being directly on to difference, despite all the mediations, all the reconciliations, of the concept.[note]Deleuze, *Difference and Repetition*, 58. Patton’s ‘categorical abduction’ for ‘détournement catégorique’ has been changed to ‘categorical reversal’ for the sake of maintaining consistency across English translations of Deleuze.[/note]



Initiation (Tragedy)



*represent* the temporal sequence through a line progressing to infinity, in which the manifold constitutes a series that is of only one dimension, and infer from the properties of this line to all the properties of time, with the sole difference that the parts of the former are simultaneous, but those of the latter always exist successively.[note]Kant, *Critique of Pure Reason*, 163 A33/B50. Italics added.[/note]



[C]hange does not affect time itself, but only the appearances in time (just as simultaneity is not a modus for time itself, in which no parts are simultaneous but rather all succeed one another). If one were to ascribe such a succession to time itself, one would have to think yet another time in which this succession would be possible.[note]Kant, *Critique of Pure Reason*, 300 A183/B226.[/note]





Time Compression (Circuitry)





if a human being were now changed into this animal shape, now into that one, if on the longest day the land were covered now with fruits, now with ice and snow, then my empirical imagination would never even get the opportunity to think of heavy cinnabar on the occasion of the representation of the colour red. [W]ithout the governance of a certain rule to which the appearances are already subjected in themselves ... no empirical synthesis of reproduction could take place. There must therefore be something that itself makes possible this reproduction of the appearances by being the *a priori* ground of a necessary synthetic unity of them.[note]Kant, *Critique of Pure Reason*, 229-230 A101. Deleuze and Guattari also cite Kant's cinnabar passage in the conclusion to *What is Philosophy?* to invoke the image of thought, referring to the reproductive synthesis of the imagination as an "objective antichaos", by which we "make an opinion for ourselves, like a sort of 'umbrella'" against the war below. Deleuze and Guattari, *What is Philosophy?*, trans. Graham Burchell and Hugh Tomlinson (London: Verso, 1994), 202.[/note]





nothing but *a priori time-determinations* in accordance with rules, and these concern, according to the order of the categories, the *time-series*, the *content of time*, the *order of time*, and finally the *sum total of time* in regard to all possible objects. From this it is clear that the schematism of the understanding through the transcendental synthesis of imagination comes down to nothing other than the unity of the manifold of intuition in inner sense, and thus indirectly to the unity of apperception, as the function that corresponds to inner sense (to a receptivity).[note]Kant, *Critique of Pure Reason*, 256 A145/B185-5.[/note]



It is strange — it even appears to be impossible, to wish to present *a priori* that which depends on perceptions (empirical representations with consciousness of them): e.g. light, sound, heat, etc., which all together, amount to the subjective element in perception (empirical representation with consciousness) and hence, carries with it no knowledge of an object. Yet this act of the faculty of representation is necessary.[note]Immanuel Kant, *Opus Postumum*, trans. Eckart Förster and Michael Rosen, (Cambridge: Cambridge University Press, 1993), 141.[/note]

[F]rom the empirical consciousness to the pure consciousness a gradual alteration is possible, where the real in the former entirely disappears, and a merely formal (*a priori*) consciousness of the manifold in space and time remains; thus there is also a possible synthesis of the generation of the magnitude of a sensation from its beginning, the pure intuition = 0, to any arbitrary magnitude.[note]Kant, *Critique of Pure Reason*, 290 A166/B208.[/note]





in spite of everything, and at the risk of compromising the conceptual apparatus of the three *Critiques* ... did not want to renounce the implicit presuppositions. Thought had to continue to enjoy an upright nature, and philosophy could go no further than — nor in directions other than those taken by — common sense.[note]Deleuze, *Difference and Repetition*, 136.[/note]



Asymmetry (Alienation)









## The Edge of Space and Time





## Into the Volcano

*A philosopher terrified: this does not exist.*[note]Jon Roffe, *Muttering for the Sake of Stars* (Melbourne: Surplus, 2012), 22.[/note]



Meanderings in extension remain trapped in the maze unless they cross over into a 'blind slippage into death', 'this slippage outside oneself that necessarily produces itself when death comes into play'. A 'slippage produces itself' we do not do so, a chasm opens, chaos (= 0), something horrific in its depth, a season in Hell that 'slips immensely into the impossible', 'the intensity and intimacy of a sensation opened itself onto an abyss where there is nothing which is not lost, just as a profound wound opens itself onto death'. Poetry is this slippage that is broken upon the end of poetry, erased in a desert as 'beautiful as death'.<sup>[note]</sup>Land, *The Thirst for Annihilation*, 203-4. Italics added.<sup>[/note]</sup>









