THE LESSER WORK

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THE LESSER WORK

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Part One. IF ITS NOT FREE ITS NOT ART - Capitalism, Marxism, Society and Freedom.

"Beyond the rupture of the economic conditions of music, composition is revealed as the demand for a truly different system of organisation, a network within which a different kind of music and different social relations can arise. A music produced by each individual ~~for himself, for pleasure~~ outside of meaning, usage and exchange."
(Jacques Atali in "Noise The Political Economy of Music" p. 137.)

The slogan "IF ITS NOT FREE ITS NOT ART" in the first case could be thought to be a critique of capitalism not only in music but in Art in general, and it is. The critique applies to the two 'Art Worlds', that of the 'Recording Stars', Bond Street galleries and auction houses where 'Art' as a commodity sells for millions, and makes contemporary artists millionaires whose 'factories' generate wealth and expensive trophies for the super rich, The 'Art Industry', where works are valued in monetary terms only[1]. And the alternative, 'radical' art collectives of critique of late capitalism[2] and the promotion of political and social enfranchisement for all, and compensation for those identified as marginalised groups. Collectives, academia, agencies, institutions, funded by governments and corporations, where 'funding' is behind all of the rhetoric, funding, 'capital', the major concern. Unknowingly or not, nothing other than Capitalism's inoculation against the radical as identified by Baudrillard[3] . The remedial use art gives to Late Capitalism can be seen not only in major projects such as Tate Modern, a practice initiated with the Beaubourg, but in Tate Liverpool, a consequence of the Toxteth riots, the Guggenheim Museum Bilbao, and in the UK numerous other galleries intended to 'treat' deprivation.

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1 "The works are by Hirst, and the enormous coral encrusted sculptures are actually meticulously painted bronze. These are displayed near pristine gold or marble editions of the exact same pieces, so-called "reproductions" of the scarred wreckage finds. The exhibition is split between the Punta Della Dogana and the Palazzo Grassi, private museums operated by French billionaire François Pinault, the owner of Christie's auction house, a collector of Hirst's work, and the co-financier of the exhibition."
From "Treasures from the Wreck of the Unbelievable" by Tiernan Morgan in https://hyperallergic.com/ Hirst is valued @ £300 million, François Pinault @ $42.9 billion.

2 I need to here apologise for using the term 'Marxism' in my title as a collective for such.

3 "any given system (such as a capitalist one) which is characterized by efficiency, the possibility of opposition to the system has to be controlled internally if the system is to persist. The single best way of controlling opposition is of course, by accommodation. Hence, using the medical analogy... operate (s) rather like an inoculation against disease." Thomas Docherty, in Continental Philosophy in the 20th Century, p.481, Routledge.
(In passing... I have wondered why Baudrillard's popularity in Academia has waned so?)
The Tate Liverpool was the response to rioting in the city, along with other developments, following the Bilbao used as an (now failed) attempt to deal with deprivation there are many other examples, in the UK amongst these, The Hastings Contemporary, The Hepworth Wakefield, Baltic Centre for Contemporary Art Gateshead, Turner Contemporary Margate, The New Art Gallery Walsall...

However the real force of the term “FREE” that I am using here is that this other art, which I reference by Atali, is 'art' free from capital, meaning, and so any propaganda either for the promotion of status, or for social change, is in the last instance, even free of the actual term, “ART”.

It should be obvious, I imagine being told so, that human activity is communal and networked. So Art exists in this (or other) social context, is validated and judged so. In terms of any 'Framework' it is a shared one or a given one[4]. Likewise, it's been suggested, also in Science[5]. But here there is I think a reasonably undeniable difference, even admitted now by those such as Latour who once may have not. The truth of Newton's equations or those of Einstein (in approximately accounting for natural phenomena) were first thought and then written down before any public appraisal, or confirmatory network, and they did not alter in themselves when published, and their truth as approximates accounting for natural phenomena remained 'true'. Is Art different in that it only exists in a public arena, and is only validated by and in that arena[6]? by significant people and groups in the humanities. This seems to be now the case. The idea of innate 'truth' [7] or innate qualities for evaluation is not limited to science, they exist in technology, medicine and even simple performance criteria, ones ability to run, perform a task, can, and are, not judged by extrinsic, mediated methods and ideas, in their quality, but by the intrinsic abilities and qualities. The truth, as in functionality, what it does, of an invention is not judged by extrinsic, mediated conventions, although its use might be. Its 'truth' is like those of the scientific equation, is in what it is. And this truth exists independent of extrinsic, mediated social arenas. The invention, or equation 'works' outside of any social extrinsic, mediated conventions or ideologies, just as a virus does[8]. However the 'obvious' social arena model in the arts / humanities ignores its

4 The failure to decide on a framework was the cause of the famous failure of the Art & Language Group.

5 Latour et al.

6 Duchamp's 'fountain' as elsewhere a common ideology in the Humanities. “[if] it didn't have important people (like Eliot) who ran journals writing about it, Ulysses might just have sunk. There's no magic about this, I think; value is in the real world... A bad book,could, presumably, be exalted in very much the same way...” Frank Kermode Truth after Theory p. 74. Sir John Frank Kermode, FBA was the Lord Northcliffe Professor of Modern English Literature at University College London and the King Edward VII Professor of English Literature at Cambridge University.

7 Truth as the image, picture or model of a thing in science, or effectiveness of a drug, unlike the truth in logic or mathematics and elsewhere, in the functioning of technology. All though have intrinsic frameworks for judgement not extrinsic, mediated frameworks, though some would maintain they do, Latour in particular, though he now it seems regrets this given the ability for people to deny the scientific 'truth' of climate change, or the effectiveness of vaccines.

8 Latour is at times ambivalent regarding this, see Latour Pandora"s Hope p. 149 and elsewhere. “In the correspondence theory of truth, the ferments have always been there... Pasture's statements in, contrast... may appear or disappear” and elsewhere famously ...

object's unique independent reality and regards culture as a social phenomenon. The idea of any independent 'truth' function, or criteria is ignored and/or denied. Thus the work in this scenario becomes a social condition, and primarily that. Primarily because any external and independent truth, validity of the cultural object, (its science) must be rejected. If the criteria of assessment is external to and prior in the cultural networks, and they now are, any intrinsic value located within the cultural object has to be ignored. If accepted, this would destroy the priority of the prior framework, and raise the possibility of (art) objects (freely) refuting these frameworks. Once a work's value, Joyce's Ulysses in the case cited, is validated in the world (social extrinsic, mediated conventions or ideologies) and not in the objects particular qualities in the world, then anything can become the object for mediation for this network of validation. The process for evaluation is the application of an already given set of criteria. Criteria which are prior to the object, as above, criteria to which the object has no power over, unlike the power of an experiment regarding a hypothesis, an experiment can invalidate a hypothesis. A fixed and prior set of criteria, which are the priority of the framework, which we see now in the humanities, cannot be invalidated by any external object. Moreover these frameworks can now invalidate what was once considered to be 'art', on the basis of external criteria, social, cultural, gender, race, 'bourgeoisie', 'degenerate' … And so this culture of the arts is thus not like science where external objects, nature, can and do support or invalidate criteria. In science an observation of nature can verify or not the equation. In the frameworks of cultural assessment the object cannot do this, it is either ignored or re-configured to suit the criteria. The bad book can become a good book by this process. That these extrinsic, mediated values can elevate anything to be art maybe then accounts for the banality of contemporary / post modern art. Not only must its value be extrinsicly mediated, this 'anything' must have no intrinsic value which would challenge this. But why should Ulysses, for example, be any different to the truths of science or mathematics in not having innate value? Though as above, if it did, the extrinsic, prior mediated values established in the humanities would become redundant. And if so the idea that extrinsic, mediated values can elevate a 'bad' book becomes as nonsensical as Latour's critique of science where the TB bacillus is a social phenomenon and not 'real'.

Those who wish to see the extrinsic, mediated work of art as valid by virtue of their networks of production, Art exists in a social context, might follow Latour in asserting that science is so likewise, that the TB bacillus only existed only from 1882

" How could he have died of a bacillus discovered in 1882.. the attribution of tuberculosis and Koch's bacillus to Ramses II should strike us as an anachronism of the same calibre as if we had diagnosed his death as having been caused by a Marxist upheaval, or a machine gun, or a wall street crash. It is only if we believe that facts escape their network of production that we are faced with the question whether Ramses II died of tuberculosis... an isolated Koch bacillus is also a pragmatic absurdity since those types of facts cannot escape their networks of production."

and not before. I think the argument which has been made that the objects of science didn't exist prior to science is now difficult, or should be made so[9]. The idea that philosophers thought things can't exist outside their human correlations, found in Meillassoux[10] is ridiculous and simply not true. But then those who wish to see the extrinsic, mediated work of art as valid by virtue of their networks of production as true might allow this but see the truths of science and mathematics as being different. They might allow the objects of science, relativity, gravity, TB Bacteria etc. to escape their networks of production, but not those of art. Though in some extreme cases they may not[11]. The objects of science can escape social networks, as can technologies (Both the cowboys and the Indians can effectively use guns), their truths are not social constructs. And the same could be true of art. Just as the TB bacillus existed 1300 BC, so did the artworks of the Nineteenth Dynasty of Egypt, or those of ancient Greeks, and the earliest evidence of homo-sapiens[12]... and are considered to be "Art" now, though they in many cases existed before the term and before the concept, and are no longer in their original networks of production, if such networks existed. Their value or status as Art objects has existed in different social networks, not to say that some social networks might not consider them to be art. Unlike the current criteria re 'Art', historically what makes objects to be considered as art in some given network has been the object's intrinsic qualities. In even greater contrast to contemporary criteria, the objects themselves are the cause and establishment of the criteria. Such a model, the object determining the theory, unlike the Duchamp theory determining the status of the object, is no

9 The 'Sokal Affair' is an obvious example but more recently the popular 'philosopher' Timothy Morton has predicted the failure of finding the Higgs particle as in OOO (Object Oriented Ontology) it is impossible, making the prediction 6 months before it was found. He also stated that Heidegger maintained gravity didn't exist before Newton, where in actual fact in Being and Time Heidegger states that prior to Newton his theory of gravity "was neither true or false".

10 Meillassoux conflates 'being' with 'intuiting'. A thing can exist, be, without a human, a thing can not be intuited without something, a person for example, to intuit it. From this he arrives at the erroneous idea that certain philosophers deny the existence of objects outside of human perception. They do not, they deny the ability of something to be perceived without something to do the perceiving.

11 Capitalism Caused the COVID-19 Crisis – https://jacobinmag.com/2020/04/coronavirus-covid-19-crisis-capitalism-disaster. Delueze and Guattari in 'Capitalism and Schizophrenia' presented psychological conditions as products of or reactions to Capitalism, or in "The Work of Art in the Age of Mechanical Reproduction" (1935), by Walter Benjamin... "a theory of art that is useful for the formulation of revolutionary demands in the politics of art" in a mass-culture society; that, in the age of mechanical reproduction, and the absence of traditional and ritualistic value, the production of art would be inherently based upon the praxis of politics." re-defines Art from a political praxis... and to the extent that Alan Sokal's deliberately ludicrous claim "it is becoming increasingly apparent that physical 'reality'" is fundamentally "a social and linguistic construct" was accepted by the editors of Social Text...

12 The Bhimbetka and Daraki-Chattan cupoles are the oldest pieces of prehistoric art ever discovered and have been dated to around 700,000 BC.

different to the natural sciences where theories are determined by objects.

Artworks created outside of extrinsic, mediated networks of production could be 'original', and being original occurred as art objects prior to theory, becoming in some cases theoretically problematic, in much the same way as objects in science can be problematic to theory[13]. The same way in that the theory has to change, not the object. This was prior to the dematerialization of the art object, and what is now called 'conceptual' art. The objects of conceptual art now merely serve to illustrate the idea. As such they cannot invalidate the idea, at worse only fail to adequately express the idea. 'Objects' as art, created by external concepts, - de-materialized art - can in no way alter the concept, they are the products of a concept, an illustration of a concept. This post-modern paradigm is the reversal of idea / object status. Once a bottle rack was a none art 'thing', by virtue of its thingness, it became an art object by virtue of illustrating the concept, whereas say some neolithic cave painting became to be considered as an art object by virtue of its 'thingness' altering or adding to what was considered as art. A thing like the cave painting, not the bottle rack, identified as being 'Art' prior to the category - "Art" is no different in its prior existence than the TB bacillus or the arche-fossil of Meillassoux's After Finitude. It was what it was before any conceptualization was made about it, or could be made. In the case of the cave painting it had to be recognized as art, in the case of the bottle rack it had to be conceptualized (cognized) as art. Hence the originator qua art of the cave painting was the painter, the originator of the bottle rack as art not its maker but Duchamp.

Meillassoux argues things existed before human minds, for conceptual art, in the case of Duchamp the bottle rack becomes art, and did not exist as art before hand, in the case of recognising the cave painting as art, it always was art. The recognition now that a thing is a bacteria, or radioactive even before the terms existed does not change the things properties, or bring these things into existence! but merely recognises them. The curator who once presented the art was not responsible for the art, whereas in the case of Duchamp who curates the bottle rack and all subsequent post modern art, the original creative act is one of curatorship. For Latour "In the correspondence theory of truth, the ferments have always been there... Pasture's statements in, contrast... may appear or disappear" - however the ferments were not always there, and will not always be there, no different to the statements. The significance is the relation of the statements (theory) to the objects, and the priority of the object. These may disappear like an artwork might, but the validity of the statement doesn't disappear, as the validity depends on the 'thing' and not the other way round. A theory might claim that viruses do not exist,

13 This is very significant though outside of the scope of this work. Science has 'problems' and 'unaccountables', e.g. Dark Matter, The twin slit experiment. Such is the hallmark of genuine as opposed to pseudo science. This lack of complete accountability is used by many who would offer this as disproof of climate change, vaccination, The Moon Landings or even a spherical earth.

but that will not alter the virus 'thing', however the actuality of the virus will alter the actuality of the theory. It wont make the theory disappear, it will simply invalidate it. The contemporary idea of 'Art' is the reverse, a correlational error, an error where 'The real is the ideal'[14] and one where the ideal, the theory, can and does invalidate the object[15]. Art is no more a product of theory as is the world a product of theory. And history now shows the nonsense of idealization of the world, not only in philosophy, and politics, but in religion also. As allowing idealism not only allows radical politics, but also as Meillassoux argues in After Finitude, radical and religious fundamentalism and religious conservatism.

The activity, of science, mathematics, art, technology needn't be social. I can light a fire and warm myself. In fact that is ALL I can do, any 'audience' making no difference to the heat of the fire, the function of the wheel, the relevance of the equation or the poem. We make our own criteria just as the branch of the tree does, its size, weight etc. This unity of individual criteria is then the subject in relation to the object, the world. The artwork is finite, the world into which it is located is infinite. The artwork is no different then to the tree branch in having its own distinctive attributes. It is only relatively recently that art became validated by extrinsic, mediated networks of convention, like The Fountain and Post Modern conceptual art. Extrinsic, mediated networks create art from anything, and they must reduce anything to base material 'artistically' in order to do this. Otherwise they become subject to the work's intrinsic value, and if so their extrinsic, mediated conventions and norms account for nothing. (Norms typically political, activism, revolutionary, critical, Marxist, Feminist, Environmentalist, LGBT etc.) And become in danger of being repudiated as concepts by some real 'thing'. Such Art & the Humanities which just focuses on these particular arenas & social networks has objects of null (intrinsic) content. The materiality of art objects disappears – becomes null[16], as the internal concerns of a committee replace this content which it

14 Hegel, in his idea of the earth being the 'perfect' inner planet because it is the only inner planet to have a moon is not true, it is not 'real'.

15 I'm in dangerous territory here, recently under the guise of BLM (and they do!) statues of people, white males, have been attacked, and monuments to colonialism mocked (Kara Walker's Fons Americanus) and defaced. So the ideal idea has priority in the world of things. Though how far should this go, Roman and Greek civilizations were dependent on slavery, should all Greek and Roman Art, literature and philosophy be destroyed, and all art based on those aesthetics. Capitalism is also responsible for 'great art artworks'... Isn't the justification for such destruction precisely the same as that of the Taliban justification for the destruction of The Buddhas of Bamiyan. If we accept the absolute truth of an idea as more significant than any object's existence... In this already overlong footnote there are alternatives, Rodin's notable Burghers of Calais, Picasso's Guernica... Removal of such monuments might eventually remove knowledge of their causes, which is I guess the motivation for the Taliban.

16 "Every word instantly becomes a concept precisely insofar as it is not supposed to serve as a reminder of the unique and entirely individual original experience to which it owes its origin" Friedrich Nietzsche, On Truth and Lies in a Nonmoral Sense, p.16.

first, if any exists, must remove. So the aesthetic form of say a Greek statue in this case must be removed. What once made it art is removed. This process has been termed deconstruction, but it is more an erasure which allows new criteria to be placed on the work, ones which must ignore the implicit criteria, form, shape etc. for social, arbitrary (re object) networks of production. In effect the actual object becomes a placeholder, the Greek statue or a photograph of it, a bad reproduction, pastiche copy is as good as the real object, as the criteria are external to the object. Those criteria are already in place, the object just vocalizes, illustrates, these, like the term 'colonialism' attributed to a Victorian statue, when it derives its aesthetic from Greek and Roman sculpture which is ironically not seen by some networks of production as products of colonialism, which of course they were. From deconstructing a given work of art the networks of production now select objects which can be used by these networks of production for their criteria. A criteria established before the chosen object. So now networks of production do not analyse the external (art) object but synthesize their own objects, from the norms in the humanities, onto existing material by a process of overwriting it. Whereas once the art object was, like other things, finite, within an infinite world, its original finitude could be experienced, now the networks of production are potentially infinite, not bound by intrinsic attributes. Where once the experience of the sculpture was in its finitude, is to experience its form, now it is to used as a pretext for networks of idealogical[17] production. Its use is as a vehicle for any given norms which are potentially infinite. The actual object, (as also actual individual persons) becomes irrelevant. The networks of production are infinite and immortal. The object's 'thingness', the objects 'realness', the objects life, has been replaced by an idea which removes it from anything definitive, even from its self and its own being[18]. A computing example, a bit pattern is definite, finite,'10001110', but can be said to have infinite meanings, be an instruction, part of some text, or a picture, sound etc. But the realization of its infinite meanings can only be undertaken by an infinite machine or being, finite beings can only ever produce finite meanings, many, but finite. How much the finite intention of the bit pattern is relevant is to the extent the interpretation is altered. Any interpretation is likewise finite. Saying interpretation is infinite is empty unless achieved. What remains is the judgement of any finite interpretation, but any such judgement must be dependent on the originator to exist at all. The bit pattern is not arbitrary, if it was you couldn't be reading this. The dematerialization, deconstruction of the art object generates

17 Ideas are infinite, immaterial transcendent objects. In Heidegger such ideas are metaphysics ,which is ontotheology.

18 This process in the case of Graham Harman is 'withdraw', were objects withdraw from not only humans but from other objects including themselves. And by 'withdraw' he means they exceed any relation. How he can know this is interesting, and how this idea can not or can likewise withdraw, is also. "... even if rocks are not sentient creatures, they never encounter one another in their deepest being" There deepest being is never encountered even by themselves. The set of 'interpretations' become infinite, worse their "deepest being", truth, reality, can never be encountered but is somehow believed to exist?

infinite horizons, which can only be achieved by infinite thought. In the post-modern production of such horizons, those theorists who do so must likewise become infinite.

The finite world existed before concepts.

If it, the object, the thing, is not free of being for... or from... then it, its being for itself is not, it is therefore not Art. Art must negate, escape, not be bound to the label 'Art'.

~~Art~~ = ~~Not Art~~

OK, so if an object was created prior to conceptualization, it would either be the result of some instinctive trait, or it would deliberately / accidentally not have a purpose. It would be a matter to see if any instinctive purpose was at play in practical terms, or any that might be psychologically more opaque than others, whether consciously or not by the originator. The opacity might be such that no purpose in theory could be found, which in this case would for the following make no difference. Obviously "Art" engaged in some social/political aim has purpose, and in this case the judgement of the work is subject to the desired outcome. This is "Art" in the service of some desired outcome, and that outcome in turn the subject of some ethical (or other) judgement. The Art serves a purpose. In Kant's critique of Judgement an attempt at a non subjective (I know what I like) explanation for 'Beauty' and hence Art is given as the play of judgement in the content of an object. This aesthetic judgement turns out to be the model for the other two critiques, of Pure and Practical Reason. Ruling out personal taste, as a subjective 'I know what I like', he arrives at the idea of aesthetic judgement which is potentially universal. Potentially because unlike both Pure and Practical Reason it is in the last instance not determinate. That is purposefulness without purpose. This resolves an antinomy, (contradiction). 1) Judgement based not on determinate concepts is not capable of being universally determinate. 2) The judgement of the aesthetic is universal based on reflection which is non determinate. Purposefulness without purpose, because there can be no determinate aim, one which follows from an a priori concept. Aesthetic judgement is then based on a freedom, from a priori determinations, of disinterested (so not subjective) reflection in the aesthetic object. And this act of aesthetic appreciation is neither logically determined or a subjective matter of personal taste. Subjective 'taste' being an immediate sensation, and not universalizable. The idea of Judgement deriving from the play of the imagination towards a reflective judgement, is potentially universalizable. It is a process of disinterested (not personal), abstract reflection. Disinterested, as not immediate sensation, abstracted, as abstracted from an object by free reflection. Aesthetic judgement then of an 'object'. It is from this idea of Judgement, as a process, that Kant derives a disinterested and so rational judgement in the case of Pure Reason, and a moral judgement in the case of Practical reason.

The object of aesthetic consideration must be prior to consideration, and without purpose, which is why both nature and Art are sources for such consideration. Art which is free of purpose, is art, and in Kant's terms potentially universalizable. Judgement other than this, for a purpose, is a science. Mathematics, Physics, Biology etc., political and social science, ethics and morality. Art at the service of these other purposes is obviously not free, and determined by the criteria which relates to these. Is subject to these as validation, whether it be sensational pleasure, political critique, or illustration. Such an Art is not free, and in practice therefore not in Kantian (or Schelling's) terms 'Art'[19]. An Art which does not copy nature, but is like nature without rational [20] a priori purpose, and free, is an art from which in contemplation of this is what follows: our cognitive 'being' in the world. And the production of such objects of no purpose is the purpose of those who are 'Artists'.

This conclusion may seem to present the 'Artist' with a huge problem, that is the production of purposeless objects. We have already seen a possible solution in the readymade. And it is interesting that recent poetry has attempted to do much the same in shedding poetic tropes. Here, poets like Kenneth Goldsmith eschews even 'creativity' [21]. The group's collective work is termed 'Conceptual Poetry' in which non-poetic texts are presented as Conceptual Poems, for instance Goldsmith's precise copy of an edition of The New York Times, verbatim. September 1, 2000, transcribed as 'Day' (2003). At first sight this seems a 'solution' in which any object could be presented out of context as art, or in the context of art. There is however a downside to this, one which is referred to above in the case of the Art and Language group. If anything can be art then everything can be art, and no 'artistic' activity is needed to validate this. Hence nothing to bind the process of judgement of disinterested reflection which gives rise to the appreciation of the beautiful and of the sublime. For example the re-reading of Goldsmith's 'Day' can have no disinterested reflection with the content, only with the concept of what a poem is and in failing to establish any frameworks for judgement Art as Art evaporates[22] or becomes just sensation[23].

But in the philosophic tabula rasa of art, “if someone calls it art,” as Don

19 This prohibition includes 'modern art', minimal and early conceptual art's purpose as in it sort to define 'Art'. It also includes art intended to express... feelings... ideas.... or give sensation(s) etc. Art is not in Tom Wolfe's terms merely painted words.

20 For Kant, Schelling et al. Art cannot be a determinate mechanical / rational process.

21 See Uncreative writing : managing language in the digital age, Columbia University Press, New York (2011) & Against Expression: an anthology of conceptual writing, with Craig Douglas Dworkin, Northwestern University Press, Evanston Illinois (2011)

22 A Tautology for Kosuth – see below.

23 Sensation was an exhibition of the collection owned by Charles Saatchi, including works by Young British Artists, (YBAs), which first took place 18 September – 28 December 1997 at the Royal Academy of Arts in London.

> Judd has said, "it's art." [24]

This is from the seminal article in Art and Language, of Joseph Kosuth's introduction to the Art and Language group's intentions (written in 1969) namely the determination of art, the determination of what art is, and one in A&L which fixes its determination as being nothing other than Art, to the exclusion of all else, paint, stone, rhyme, representation of... and so...

> art is analogous to an analytic proposition, and that it is art's existence as a tautology that enables art to remain "aloof" from philosophical presumptions. [25]

Or any other presumptions! Art and Language became a series of publications which set out to define what an Art about its own definition was. Kosuth's argument in 'Art after Philosophy' (and the rest of the group) was unlike Sol LeWitt's 35 statements on Conceptual Art[26], "#35 These sentences comment on art, but are not art.", Art and Language's statements were to be considered as 'Art' and anything other as not Art.

> The "value" now of an original Cubist painting is not unlike, in most respects, an original manuscript by Lord Byron, or The Spirit of St. Louis as it is seen in the Smithsonian Institution. (Indeed, museums fill the very same function as the Smithsonian Institution – why else would the Jeu de Paume wing of the Louvre exhibit Cézanne's and Van Gogh's palettes as proudly as they do their paintings?) Actual works of art are little more than historical curiosities. As far as art is concerned Van Gogh's paintings aren't worth any more than his palette is. They are both "collector's items."[27]

So for A&L Art is not any object, but an idea, and not any idea, but only what 'Art is'. As above the group famously imploded due to several causes, it produced dense, incomprehensible for many, texts, to the extent of being an internal practice supposedly similar to mathematics.

> To repeat, what art has in common with logic and mathematics is that it is a tautology; i.e., the "art idea" (or "work") and art are the same and can be appreciated as art without going outside the context of art for verification.[28]

Verification became one of A&L's aims and difficulties, no 'framework' for

24 Joseph Kosuth Art After Philosophy (1969). https://ubu.com/papers/kosuth_philosophy.html
25 Ibid.
26 Sentences on Conceptual Art by Sol LeWitt http://www.altx.com/vizarts/conceptual.html
27 https://ubu.com/papers/kosuth_philosophy.html
28 Ibid.

judgement could be found. And in its attempt at a commonality with mathematics it was not concerned with any public and didn't exist for public consumption, Art and Language didn't tolerate fools gladly. Art produced by such activity, by such 'Artists' is of no concern to any public, and in being tautological in Kosuth's sense says nothing new. Not only is this an activity which is not recognizable as art or as producing art, in its practice and its failure to engage a public, and a failure to produce any valid framework the project as intended in the early work of Art and Language and described in Kosuth's article, failed.

It seems then it might be that the alternative is that Art must be free of the Artist. But this too is very unsatisfactory for without any 'Artists' how can there be 'Art'?

Kosuth offers an unintended solution by his criticism of the work of Richard Serra...

> "I do not make art," Richard Serra says, "I am engaged in an activity; if someone wants to call it art, that's his business, but it's not up to me to decide that. That's all figured out later." Serra, then, is very much aware of the implications of his work. If Serra is indeed just "figuring out what lead does" (gravitationally, molecularly, etc.), why should anyone think of it as art? If he doesn't take the responsibility of it being art, who can, or should? [29]

However Kosuth is wrong in asserting ""figuring out what lead does" (gravitationally, molecularly, etc.)", Serra takes no scientific interest in the gravitational or molecular properties of lead or cor-ten steel. Simply put – his activity is perhaps best described by his original 'verb list'...

"to roll
to crease
to fold
to store
to bend
to shorten..."[30]

his figuring out is not a logical tautology but a 'practice' one might say he 'plays' with the materials. And the practice is as he says, and as Kosuth agrees, is an activity whose relation to 'Art' is not his concern, though concerns he certainly has with his materials. These are not scientific, and neither intentionally Art. Now the practitioner uses criteria which are not those of Kosuth's, to define 'Art' but to interact with materials in a certain subjective way. We have now separated this activity from defining art, and even in its practice from being art. And here is the parallel with the cave painter in there being no intention at making art (as art) in the

29 Ibid.
30 http://make.cmci.studio/dl/Richard-Serra-Verb-List.pdf

case of Serra, and no way of knowing the intention of the cave painter, which was not to be considered as an "Artist" making an artwork[31]. My own epiphany was at the Musée du quai Branley, a museum of ethnographic art - the slow realization so called primitive peoples could just get on and make stuff we now call art, without particular recourse to a complex system of galleries, collectors, curators, academic and commercial institutions, capital and expertise. And we could appreciate these works regardless of any knowledge of their purpose, and not from any theory – call it art and its art, but from the intrinsic properties in the work. To answer who takes 'responsibility of it being art..' that is presumably then anyone who wishes to freely do so.

This is not the case of the readymade where the Artist poses the object as art by his / her act, it is more like the cave painting, of which the intentions behind its creation are unknown, and that can be subsequently judged to be 'Art'. But here not judged by creative intention, or context, but by it, the painting's implicit content, and objecthood. Once the break between purpose of production is made, the aesthetic judgement then becomes of purposefulness without purpose. This art is then free for our deliberation and judgement, and so free of a given value. Free of meaning and free of use. In this it is like the aesthetic appreciation of nature.

I'm using Kantian/ Schellingian criteria to re-introduce aesthetic appreciation of beauty in an object as opposed to the Conceptuality of Kosuth and Goldsmith, or the economics of Art, or its political uses. And this has parallels with the appreciation of nature, the world and being in the world. Heidegger differentiates the difference between appreciating nature as a place to dwell rather than as a commodity, a resource to be exploited, as a standing in reserve, and art as being not a technology but poesis. We can see the world as a resource, as an environment, one can exploit its resources, the dangers of doing so can be and should be vocalised. But not withstanding any of this, and any justifiable critique of Capitalism, social deprivation, inequality, elitism and prejudice, my point is that these all seem to be 'technological', that is systematic and mechanical. As technological as the processes they seek to overcome, a 'system', a dialectical system In the case of Marxism is dependent on a synthesis of Capitalism. The logic, truth and ethics I do not dispute, but it is a technological crisis...

> Thus we bear witness to the crisis that in our sheer preoccupation with technology we do not yet experience the essential unfolding of technology... Because the essence of technology is nothing technological, essential reflection upon technology and decisive confrontation with it must happen in a realm which is, on the one hand, akin to the essence of technology and on the other, fundamentally different from it. Such a

31 It's generally considered the term 'Artist' was arrived at during the Renaissance to differentiate the work of an Artist as opposed to the production made by a craftsman. As a Genius - from root *gene- "give birth, beget"

realm is art.[32]

What is missing it seems is the act of being in the world as an 'original' experience, one in which one can experience beauty and the sublime, and from which one is truly 'in the world'. A 'being' which Heidegger terms as a throwness, being held over, of Dasein, an authentic 'being' which can be experienced in nature and in Art as the sublime, a kind of 'nothingness', "outside of meaning, usage and exchange."

> In the work of art the truth of an entity has set itself to work. 'To set' means here: to bring to a stand. Some particular entity, a pair of peasant shoes, comes in the work to stand in the light of its being. The being of the being comes into the steadiness of its shining. The nature of art would then be this: the truth of being setting itself to work.[33]

32 Martin Heidegger, Basic Writings, The Question Concerning Technology, p. 238.
33 Martin Heidegger. The Origin of the Work of Art . p.38.

Part Two HIGH HOPES - War.

"Thus it cried out of me — my dread, my hatred, my nausea, my pity, all that is good and wicked in me cried out of me with a single cry. The shepherd, however, bit as my cry counseled him; he bit with a good bite. Far away he spewed the head of the snake — and he jumped up. No longer shepherd. no longer human — one changed, radiant, laughing!" Friedrich Nietzsche, Thus Spoke Zarathustra, p. 160.

First the need to destroy. "On its negative side, this destruction does not relate itself toward the past; its criticism is aimed at 'today'"[34]

The recourse to logic, to violence, to art, to thinking is not from any given law of intelligence or reason but a result of the particular human psychological condition. This drive not being logical, but employing logic, just as the drive employs deceit and lies, which is inherently lacking in artificial intelligence. This is why AI always fails, that is fails in not having self development and novelty[35]. Even if this 'drive' was rendered as an algorithm in so doing the inherent psychological foundation of intelligence, (in humanity) is removed for one that is quantifiable and accountable. The biological / psychological foundation of human intelligence is not mathematical or logical but accidental.

One experiences these psychological inputs via the emotions.

> According to a photon in free space, time, or for that matter distance, has no meaning whatsoever...[36]
>
> When light travels through a material like air, or water or glass, its apparent speed is reduced by the refractive index of the material. That isn't because the light slows down. It's because the units of EM energy that we call photons are being absorbed by collisions with atoms in the material and re-emitted (at the speed of light) as new units of EM energy called photons. The light still propagates at the speed of light BETWEEN collisions. [37]

Given a photon has not time or space or mass, how can it be considered to exist? Given that light is in effect timeless due to its velocity, time is subjective. Given that time and space are subjective experiences, logic, ratios, values etc. which claim

34 Martin Heidegger, Being and Time, p. 44.

35 Whilst AI is no doubt smart, it does not invent to the extent that even early hominids did, yet to reach such inventions of the modern age.

36 http://www.emc2-explained.info/Time-Dilation/#.XZ3Vs3dFzIU

37 https://www.quora.com/Does-a-photon-experience-time-Relativity-shows-that-as-objects-approach-the-speed-of-light-they-experience-increased-relative-mass-and-time-dilation-Since-a-photon-is-massless-and-travels-at-the-speed-of-light-does-time-pass-for-a-photon

objectivity must be illusory.

The individual human condition is finite, not infinite, as a new born this is the slow and sometimes, if not always, painful experience. This realisation of 'The Other' though for some good, (Levinas?) for others bad, (Nietzsche) for others may fail, resulting in what we now call 'mental illness'. Though any attempt at communication is a tacit admittance that there is 'The Other', it is really only its nature that is in question. Is this other greater or less, a product of some other, or of the self or of itself. Fichte moved from his original idea of the only reality being the ego, I, as the truth, to the establishment of an 'other' non ego, through, finally, to a society of humanity as 'The Reality'. His origin in the "I", ego, can seem very like Descartes's cogito, which being clear and distinct can then think God, and from that 'The Real'. Descartes from the property of self doubt, doubting, which here is in fact thinking, then 'thinks' God, then reasons God from a tabula rasa . Fichte's 'Ego' arises, or is there, prior to doubting or thinking. Whereas the biblical God is one of experience and confrontation, at times violent, but always as a 'person', whether a Mighty King, or loving father. In the Quran this God becomes absolute, the founder, cause and effect of everything... Pagan Gods as well as Greek and Roman Gods were far more archetypes of human traits, or else archetypes of nature and the cosmos humanised. Allegoricalised, Mythologised. Even in the beginning of modern Psychology Freud used these myths not as allegories or similes but as more "analogical", as Schelling does. In a particular instance, in 'The Treatise on the Essence of Human Freedom' he uses the ideas of the "analogical" in conceptualizing "Ground" with "Gravity", and "existence" with l"light". Here Gravity is not an analogy with the more difficult concept of "Ground", or is Light an analogy of existence. They are "both identical in essence of Being and different only in potency"[38] This is very significant as it shifts the idea of progressive refinement via refutation to progressive refinement towards the "essence". Given this concept of 'potency' one would not say that the Copernican model of the solar system rendered the previous Ptolemaic model of the solar system wrong, was a paradigm shift, but that it had greater potency in conceptualizing the essence of the solar system. It itself had further refinements. This example is deliberately extreme, and is an attempt to raise the question of the difference between the concept and the essence to which it relates. If these essences are not concepts, then there must always be a gap between the concept and the essence, or 'thing'. For instance a map can be correct, but it is not identical with that which it 'maps'. With the chronological development of the map the successor is not correct, and the prior wrong but the successor is more potent.

Using the idea of 'potency' rather than 'truth' it can be appreciated for instance that the development of religions, religious thought, beliefs, conceptualizations, from the so called 'primitive', myths, shamanisms, Mana, Tabu, to monotheisms or

38 Heidegger, Martin, Schelling's Treatise on the Essence of Human Freedom. P. 115.

complex systems of thought are identical in their essence. Identical in their essence and not progressive invalidations. Though in many cases adherents often wished to invalidate other systems, often violently, in others, such as the Roman Empire they were tolerated.

It may be that the prohibition of other religions in western civilization gave weight to the idea of concepts invalidating others. A pervasive psychological trait. This even formed the criteria in the Arts, which is 'modernism'. Only relatively recently has this model been questioned, and other cultural traditions and forms become accepted, though this has not generally occurred in the sciences. That in the sciences it is seen as problematic that there are differing theories, despite the success of these, such as classical physics, relativity and quantum mechanics. Successful, but very different and in relation to each other having inconsistencies.

Science itself is often seen as replacing, confounding and disproving religion as a valid account of 'being', and famously religion debased to an opium of the people[39] or outmoded superstition[40]. With the idea of things, concepts, beliefs, thoughts and feelings being " identical in essence of Being and different only in potency" both science and religion are valid encounters with their essence, which is the question (the feeling, emotion, lifeworld....) of 'being'. Religion, science, philosophy and art all are encounters with 'being'.

In these ideas, of their essential identity, all these activities are valid. Art and Religion can not regain their past 'seriousness', but apart from becoming mere entertainment and/or pointless superstition they, like Buddhism in The West, in the differentiation of the potent generality of Science from the specifics of existence, the metaphysics of Religion and Art are capable of offering an individual perspective on being.

With the 'either or tendency' of modernism is also the idea of progress as being one of 'betterment', which implies an always positive direction. Potency is not equivalent to betterment, betterment is always 'better', 'potency' however has both the idea of the positive and can also have a negative connotation of outcomes. There are many examples of this. Technology, the development of industry can be seen as successive 'improvements' or that of greater potency. In the former there is no apparent downside, in the latter they are certainly there. Longevity, emancipation, technologies of communication and health are or were a-political, as in all politics sort these as a goal or justification, as the justification for being their 'right', and the other, and the present and past as being wrong, is destructive not only in a rivalry but also in creating a reactionary 'counter'. The potency of technology is also responsible for Global warming, extinction, social structures

39 Marx -'A Contribution to the Critique of Hegel's Philosophy of Right'

40 Thoogh this was the religion of the industrial revolution, Christianity, other more 'exotic' religions tolerated or even acknowledged as 'useful', notably Buddhism.

breaking down, indigenous cultures and peoples being colonialized, westernised, destruction of traditions, patterns of inhabitance, movement to mega cities, economic migrations. The responses are equally diverse, from denial, to the need for a given politics or the abandonment of technology altogether.

With 'potency' rather than 'progress' the underlying essence remains the same. So a scientistic explanation of thunder, with a 'progressive' mindset, renders any myth obsolete and untrue. A mindset which sees the identity of essence but differing potency, a potency 'mindset', might see that though the scientific explanation is more potent, the removal of the 'mythic' might bring with it a sense of alienation from the phenomena. In this extreme example both are accounts of phenomena and not the phenomena. A mistake often made by some regarding scientific explanation is one of conflation of the explanation, concept, with the actual phenomena. Lightening is electrical discharge. However true this might seem it lacks the actuality of the phenomena. It lacks the specific 'essence' of that particular lightening experience. This creates the useful fiction of 'Laws', 'Laws of Physics' which 'Nature' obeys, as if an electron obeys a law, rather than a scientific explanation describes an event, an event which might equally be 'explained' in terms of poetry or music. Moreover the idea of a 'Law' is deeply anthropocentric, "Law is a system of rules that are created and enforced through social or governmental institutions to regulate behavior.[41]"

Ignoring this we arrive at the rise of 'scientific explanation' at the expense of 'religious explanation', or any other explanation, philosophical, mystical etc. And this explanation can then mistakenly seen to be true and the others false. In the example above many would claim that the scientific explantation simply is true. That reality is science. And a science which is mathematical. This idea has been around from Pythagoras through Galileo to the Logical Positivists and more recently in the ideas of Alain Badiou, who uses set theory as an ontology[42], to his student, Quentin Meillassoux - "mathematics' ability to discourse about the great outdoors"[43], "The Great Outdoors" is Meillassoux's term for reality, a reality not mitigated or created by a human presence, Reality, Nature, The World, as it is regardless of us, as it is, was and will be when there are no humans. Meillassoux et al. sees mathematics as the essence of reality, and as we find elsewhere in his book, After Finitude, superior to other explanations, superior to certain philosophies, notably Kant, and all religion. Any artistic reposes to "The Great Outdoors" are ignored. And I would say ignored because in the scientific mindset of these philosophers , 'Art' is not taken

41 https://en.wikipedia.org/wiki/Law

42 It is possible in set theory to build numbers using empty sets. Badiou sees this as a means for accounting for 'being' (ontology) from nothing, the void. This has caused some controversy owing to the idea that this mathematical procedure could account for physical being, and that in basing a philosophy on mathematics the philosophical problem of ontology, "why is there something rather than nothing?" is side-stepped.

43 Meillassoux, Quentin, After Finitutde, An essay on the Necessity of Contingency", P. 26.

seriously. Art becomes a mere harmless entertainment, whilst religion becomes a serious threat to humanities 'progress' towards 'The Truth'.

The mathematisation of Reality is however questionable. It has been pointed out by contemporaries such as Ray Brassier, as well as others, Hume, Nietzsche and Heidegger, that there is no reason why Reality should be Mathematical, or even logical.

> We gain access to the structure of reality via a machinery of conception which extracts intelligible indices from a world that is not designed to be intelligible and is not originarily infused with meaning. [44]

> Supposing there were no self-identical "A", such as is presupposed by every proposition of logic (and of mathematics), and the "A" were already mere appearance, then logic would have a merely apparent world as its condition.[45]

More examples and explanations can be found in Nietzsche and the conclusion he makes is clear, and clearly Humean, that it's the potency, and here as in Hume, the psychological potency, and not the truth of the explanations, be they causal or mathematical that is significant, and not any essential 'truth'.

To talk of how we relate to the world in a 'modern' context is to talk in terms of mathematics, science, psychology as if that is now 'the world'. A world no longer animated by spirits but by vectors and field equations. And the psychological world view might seem a universal one, one developed by Freud. Yet this is not the case, even for those who thinks it so. At the individual level of lived experience what is the world view. More likely this view is the one created by the novel, movie film, story line. People in themselves act and relate to each other as in some soap opera. You can observe this 'new reality'. They do not act as collectives. They do not consult mathematics in their daily routines and interaction with people, places and technologies around them, they act as characters in a story. Literature has fabricated the idea of individual as Actor. Obviously not as Latour intended, yet that is precisely what he does. The factuality is that whilst he should side with climate change deniers in their use of subjectivism in science against science, his idea of the Social Construction of Scientific Facts[46], he does not, not because he was wrong, but because he sees climate change deniers as 'bad people', and he as a good guy, in the story world he lives in. His more recent work is just that, to remodel himself as still 'The Good Guy'[47]. Literature, with the novel of the first person, created equality of

44 Brassier, Ray, "Concepts and Objects" In The Speculative Turn Edited by Levi Bryant et. al. Melbourne, Re.press 2011 p. 59.

45 Nietzsche, Will to Power, part 516 (Spring-Fall 1886; rev. Spring-all 1888.)

46 In Pandora's Hope he questions the authority and reliability of scientific knowledge.

47 No – "I'm Bad!" Michael Jackson.

persons which simply wasn't there before. The novel of the first person is contemporary with the creation of the great dialectical systems. Are those who adhere to such systems do so anonymously, thinking themselves irrelevant, for individuals in such systems are, or do they see themselves as individual beings with life stories and so acknowledge their individual place if not always their authorship of their life. Although given a general idea in modernity of the significance of science, technology and mathematics, social structures, democracy, human rights, they exist in the main in the minds of individuals who do not in the main consider or act in response to these, as a result of these, or in response to psychology but live in their world and behave and respond and engage with others more like a character in a novel, film or soap opera. As I said above this is open to empirical observation, most notably the use of mobile/cell phones in which characters interact continually. As if a moment not engaged in the dialogue of the story their existence is diminished. Social media, smart phones, create the environment for actors to act, and when not acting in these with each other these individuals cease to be. Actions which were once solitary or silent, shopping, commuting, eating... now require a dialogue because in the movie or soap opera we pay attention only to those speaking.

There is a deep contradiction in the idea that mathematics and science gives us a universe in which we account for little or nothing. It might be true that we account for little or nothing, but in using science and mathematics to do this we are using the immensely potent tools that humanity, and nothing else, has created. Why then should the likes of Meillassoux make such shocking contradictory statements is to engage in the dramatic act. There is a similar process in Object Oriented Ontology where supposedly all objects are equal in their being and relationships with each other. These dramatic insights are delivered in seminars and books by individuals to audiences employing all the rhetoric at the actors disposal[48]. Actor networks though remove the passive audiences, as they are actors themselves, hence they are not shocked by being told[49], they want to act according to their script with which they demonstrate. The problem with this in that in these interactions, speaking, texting "they" are using propositions, and ones which are 'true', therefore good. Or they are just speaking some fairly irrelevant script. Let me suppose it might have some relevance as a proposition of truth.

The idea of there not being an essential truth is difficult. Is this in itself a contradiction? But all we are really saying is that propositions are not the things they propose. And whilst propositions can be true or false, things are not. The pine tree I see now through this window, is neither true or false, my identifying it as a 'pine' might well be true, or could be false. As above, logic relies on the idea of identity,

48 For Graham Harman – who acknowledges the importance of rhetoric, theories are objects, but not it seems equal.

49 Hence the increasing irrelevance of what was mainstream media, which now has to react to social media.

A=A. Yet in the real world things are never identical as that, if they were they would not be different, there would be 'being' but not beings, and however it is made, the world is made of many different things...

What we propose is that there are various explanations (of essence), structures, procedures, laws, cultures, technologies, habits, beliefs, of differing potencies, as opposed to differing correctness and progressive betterness. That something is not automatically, via progress, better, or detrimental, and that which it replaces is neither not always worse. The criteria to be used for judgement of all of this much richer and diverse accounts for 'being' is complex. Given some essence any understanding or engagement has to be, if successful, a mutual interaction, otherwise it becomes a dictate which ultimately alienates. In seeing the world separate from the philosopher, poet or scientist Meillassoux et al. is wanting to see things as they are in themselves. There is a long tradition of this ever since Kant denied the possibility. "This involves a contradiction, first between wanting to know and the desire that it not concern us (but why know at all, then?) … Coming to know means "to place oneself in a conditional relation to something" …. The "thing-in-itself"is nonsensical . If I remove all the relationships, all the "properties," all the "activities" of a thing, the thing does not remain over"[50]

> There is no privileged, "real" account. The state vector of conventional quantum mechanics becomes a description of the correlation of some degrees of freedom in the observer, with respect to the observed system. [moreover] ... it is not possible for an object to contain a complete specification of itself.
>
> The idea has been expanded upon by Lee Smolin and Louis Crane, who have both applied the concept to quantum cosmology, and the interpretation has been applied to the EPR paradox, revealing not only a peaceful co-existence between quantum mechanics and special relativity, but a formal indication of a completely local character to reality[51]

Myths were once an anthropocentric way of dealing with the complex and strange world, by creating stories with fantastic characters thus avoiding an alienation from this complex and strange world. In modernity and especially post-modernity the soap opera in which the person lives has replaced the external myth, and the computer game has likewise now included the individual in the game's story. Thus the alienation between being and essence.

Ego = ∞

50 Nietzsche, Will to Power Ibid, 555 – 558.
51 https://en.wikipedia.org/wiki/Relational_quantum_mechanics

The rationality of that is questionable. A given finitude is and never can be infinite. One can never count to infinity, or count from it. In practice, in 'reality'.

Though mathematically some infinities are 'countable', this is the mathematical idea of counting as pairing off. So we can count the letters of the alphabet by pairing. A=1, B=2, C = 3... x = 24, y=25, z=26. There are only 26 letters, but the whole numbers, also called natural numbers or cardinals go on for ever. 1,2,3,4,5,6,...∞. So 'in theory' some infinities can be counted, that is in theory paired off with cardinal numbers, in practice they cannot.

Here the difference between reality and logic is obvious. The only potential real thing, if it is a thing, which could complete such a task would be a God, or The God. This is not any argument for a God, but that such a task, counting to ∞, should be possible for a God, just as if a Unicorn existed it should have a horn, a God should be able to achieve infinite tasks.

There are such things in philosophy known as supertasks, but these again are logical propositions and not practical tasks, and often end in paradoxes. Zeno was/is famous for framing such tasks and the paradoxes they give. In the case of the race between the Hare and Tortoise. If the tortoise is given a head start, the race begins, the hare arrives at the point where the tortoise started from in a fixed time, but by then the tortoise had moved forward. The hare again arrives at that point, yet again the tortoise has however moved forward from that point. The conclusion is though the hare gets ever closer to the tortoise, it never reaches it or overtakes it. The reasoning might be sound but the outcome in reality not. This gives us the choice between experience and logic, and once again the dichotomy of Reason's ability to be absolute, A=A, and Reality, in which everything is different.

Absolutes exist in some forms, the idea of the infinite, the idea of The Absolute!, though they might not exist in a corporal reality, it is possible to think them. The emergence of mathematical absolutes is problematic, structures and relationships such as infinite numbers, Pi and other mathematical objects seem to many mathematicians to be 'discovered' rather than 'invented'. These mathematicians have some 'Platonic' concept of their subject. That these 'objects' actually exist outside of imagination, but not in this world.

The source of such mathematical objects in human thought is difficult if not impossible to know, though the source of other objects of the mind arise by interaction with the world. Even animals have notions of 'number', quantity, quality, time and space. And we now know that these notions are 'relative', relative fictions essential to the kind of existence we have. 'Fiction' here is provocative, as they must be practical. To do otherwise would be impractical with all that that entails. Kant outrageously stated that Time And Space were not real, knowing nothing of the photon,

> Space … is the subjective condition of sensibility.... Time is not something which exists in itself... is nothing but the subjective condition under which alone all intuitions can take place within us.[52]

The genius here is seeing the need for Time and Space as well as other categories before thinking the world can take place. That it works, to lesser or more degrees in our experience is though not to say they are universally 'true', or that we can make any fiction we like and the world must behave accordingly[53].

The experience of nature is an experience we have by virtue of ordering perceptions. These were anthropomorphized and mythologised in to such things as spirits, supernatural beings, gods and God. In doing so they take on human, animal and natural attributes. And in which we attempt to do to nature what we do to each other, punish, praise and seek help and benefit. This notion is still around in the idea of 'identity'.

Attributes experienced in the world by those who thought these up, believed them to be so. In any reasonably sophisticated culture these phenomena exist as explanations of essences, the essences are real, and the explanation is not the same as the essence, the essential experience. Though in the case of Badiou and Meillassoux, Mathematics is both the explanation of the essence and the essence itself, for them mathematics must therefore exist independently of mathematicians, and we have said some mathematicians think of these as Platonic forms. The alternative is to think of mathematics as a kind of game with rules for manipulating symbols, which at times is both useful, in describing the world and also pure and abstract in itself. This latter idea seems to me more likely as mathematics can 'create' many different worlds of infinite variety and dimensions, from which only a fraction are useful in describing the phenomena we experience. And no different to seeing metaphysics such as Plato's Forms or Hegel's dialectic as likewise. Meillassoux, in particular, sees a danger in this latter idea. As allowing such ideas as religious fundamentalism an equality with science and mathematics he thinks is wrong, and dangerous, and there is a certain truth in that. The cost though,for Meillassoux, is in reducing reality to mathematics. However this extreme, like the other - allowing or privileging all alternatives[54], is not warranted, for by whatever method we order our experience of the world, it's the interplay between the world (its essence) which in the end justifies our ordering. The fly attempts and fails to fly through window pane despite the perception of hitting it continually is a cognitive failure, whereas humans often collide with glass panels due to a perceptual failure. “Thoughts without content are empty, intuitions [perceptions] without concepts

52 Immanuel Kant, Critique of Pure Reason, p.64, 69.

53 Something originally posited by Latour, that science's truth are social constructs. I don't think, and I think now even he does, think they are. They are models which work.

54 Which can range from religious fundamentalism through to QAnon...

are blind.[55]" From which it should be obvious that the concept only 'works', (or fails) in its interplay with what is perceived. Hence any form of absolute fundamentalism though however conceptually 'attractive' can fail.

There are many ways of mathematizing the world, and each can be in themselves correct, and are normally considered so before being used. Such examples as Newton's Calculus, Maxwell's field equations, Einstein's various mathematizing of space and time … Edward Witten's String theory, it is not a matter of correctness, as if one, the later, somehow proves the former incorrect (wrong), but that each intends to model the empirical world's observations. The difficulty or danger is mistakenly thinking the description is identical to the object. To give mathematics predominance in ontology becomes the psychological choice based on the 'success' of these descriptions, as opposed to others, non mathematical. What can follow is that the experience of the world, its essence, can be denied in favour of the model. We know the earth is a sphere, we know that solid objects are mostly space, but that doesn't mean we experience this. We can not walk through non-solid walls, we don't feel the downward curve when walking... And yet John Barrow can write...

> There is one last line of speculation that must not be forgotten. In science we are used to neglecting things that have a very low probability of occurring even though they are possible in principle. For example, it is permitted by the laws of physics that my desk rise up and float in the air. All that is required is that all the molecules `happen' to move upwards at the same moment in the course of their random movements. This is so unlikely to occur, even over the fifteen-billion year history of the Universe, that we can forget about it for all practical purposes. However, when we have an infinite future to worry about all this, fantastically improbable physical occurrences will eventually have a significant chance of occurring. An energy field sitting at the bottom of its vacuum landscape will eventually take the fantastically unlikely step of jumping right back up to the top of the hill. An inflationary universe could begin all over again for us. Yet more improbably, our entire Universe will have some minutely small probability of undergoing a quantum-transition into another type of universe. Any inhabitants of universes undergoing such radical reform will not survive. Indeed, the probability of something dramatic of a quantum-transforming nature occurring to a system gets smaller as the system gets bigger. It is much more likely that objects within the Universe, like rocks, black holes or people, will undergo such a remake before it happens to the Universe as a whole. This possibility is important, not so much because we can say what might happen when there is an infinite time in which it can happen, but

55 Immanuel Kant, Critique of Pure Reason, p.51

> because we can't. When there is an infinite time to wait then anything that can happen, eventually will happen. Worse (or better) than that, it will happen infinitely often.[56]

My difficulty with this is that this mathematical physics argues coherently that I will type this word an infinite number of times in the future, and have typed it an infinite number of times in the past. It is the mathematized physics of Nietzsche's Eternal Return of the the Same, his "most gruesome"of ideas, a nihilistic fate which only the Overman could survive, and which Nietzsche himself could not. Yet my experience is not of the endless task of Sisyphus in Camus' tale, I'm neither happy or sad at this eternally repeating "reality" as I've no experience of it. More importantly I can have no experience of it, even if it is "true"[57], superficially I can dismiss it via Occam's razor. But what is this 'truth', that we can have identical events which are different. "This gives us the choice between experience and logic, and once again the dichotomy of Reason's ability to be absolute, A=A, and Reality, in which everything is different. "

The essence of being is my finite here and now, even if this finitude is an illusion. The whole experience of my feeling of a body extended in space is a mental creation, a pain in my foot is likewise a mental creation in the brain. If an 'illusion' an incredibly useful one. The nature of this being here and now being The Real, is one of rejecting any theory of my infinite existences superfluous to my being. The alternative is accepting the mathematized universe, and rejecting any essence, or making it subject to this mathematizing which is no different to any religious fundamentalism. What has happened is that... "Every word instantly becomes a concept precisely insofar as it is not supposed to serve as a reminder of the unique and entirely individual original experience to which it owes its origin.."[58] a concept which in turn becomes a equation - "a statement that the values of two mathematical expressions are equal".

Nietzsche has displaced Kant by proposing the pre-eminence of the "individual experience" prior to any concept, as the origin of that concept. For Kant, experience, (he uses the term intuition – though not in its modern sense – of experiencing perceptions) can only occur given concepts, or else intuition is 'blind'. Concepts in themselves are "empty". There are 12 concepts for Kant, (Aristotle has 10), and the "two pure forms of sensible intuition, which are principles of a priori knowledge, namely space and time[59]".

Moreover, as above, Time and Space are not for Kant empirical concepts derived from experience, for he argues it is impossible to have any experience without the

56 Barrow, J.D. The Book of Nothing, p. 317.
57 I certainly do not experience this 'truth'.
58 Nietzsche, On Truth and Lies in a Nonmoral Sense, p.16.
59 Kant, Critique of Pure Reason, p. 61, Penguin Classics. 2007.

prior intuition of space and time. This is a logical argument, he gains this insight from reason and not from experience, arguing one needs this prior to having experience. And it is therefore impossible to have meaningful experience without the 12 concepts and two intuitions being prior to any experience. They are 'built in', that is logically necessary beforehand, which means our experience is of these concepts forming a meaningful experience from the perceived chaos, we then never experience things in themselves without these structuring concepts and intuitions. I do not want to get into a discussion of how much our experience is pre-wired, but I'm very sceptical about the Kantian explanation. I think other animals have a sense of time, space, quantity, quality and even if these are 'pre-wired' most would think this was a process of natural selection from random mutations over millions of years. In which case these categories arose precisely how Nietzsche maintains, not from any logical necessity, but from very specific individual events in the world.

It is not that things like mathematics, or gravity are products of biological evolution, but that the experience of these are products of biological evolution, via not only rational conceptualization but in the very experience of feeling gravity, learning to walk, learning to count...

What we have then is the origin of reason not being a priori to being, but a product of it. The essence (of being) then is " the unique and entirely individual original experience". This is sometimes termed the 'ontic', as opposed to the ontological. The difference being in the "logical" of the latter. For many this general logic of being, like reason, and science, is universal and so very potent. For Kant Pure Reason is Absolute Knowledge for certain, for many philosophers the a priori is always true, though for some mere tautology, for others a powerful and potent means – logic and mathematics. It is why ontology is so important in any philosophy which aims at generality, at being a science. A poet may describe an apple, ontically, a philosopher or scientist would describe the general characterises of what makes a thing an apple. And in this act appears that universalizing potency.

> For Heidegger, "ontical" signifies concrete, specific realities, whereas "ontological" signifies deeper underlying structures of reality.[60]

In my interpretation of Nietzsche, and in my experience of life, this is a reversal of what actually occurs, that everything in essence, in its ground is "entirely individual original experience".

The idea is that the essence of being is here and now, and that this is a fiction. Which seems contradictory.

Now back to our opening quotes.

60 https://en.wikipedia.org/wiki/Ontic

> According to a photon in free space, time, or for that matter distance, has no meaning whatsoever...[61]

> When light travels through a material like air, or water or glass, its apparent speed is reduced by the refractive index of the material. That isn't because the light slows down. It's because the units of EM energy that we call photons are being absorbed by collisions with atoms in the material and re-emitted (at the speed of light) as new units of EM energy called photons. The light still propagates at the speed of light BETWEEN collisions.[62]

Given a photon has not time or space or mass, how can it be considered to exist?

Given that light is in effect timeless due to its velocity, time is subjective.

Given that time and space are subjective experiences, logic, ratios, which claim objectivity must be illusory. Concepts are fictions called " deeper underlying structures of reality" derived from "entirely individual original experience", which as such is not identical to any other.

Obviously the idea of illusion here is to express the subjective nature of our phenomenal world. It is real, but only real 'for us', given our reference frame. Others in other reference frames will experience a different reality. This is true in cultures, and in the culture of physics - from different reference frames there can never be absolute agreements about the world.[63] I will not peruse this physics as I've already argued for the potency of it, and it's inability to describe the unique and entirely individual original experience which is not equatable, and which is the essence of being and the origin of the idea of being equatable.

Though this makes the material world subjective, there still exists an idea of an absolute. A physical absolute here given here by light, and using light as "analogical" an account of 'absolute essence' (not finite essence) as absolute essence, and light, being "both identical in essence of Being and different only in potency". We can explore these ideas and how 'potency' is subjective. It should be obvious which is considered, in the main, the most potent, 'Science', but now the question of an overwhelming potency which is no longer betterment, but ignorance or alienation and confusion. Unless one simply has faith in 'Science' as something which will arrive at some end, which in itself would be self destructive, and which anyway cannot equate 'being'.

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61 http://www.emc2-explained.info/Time-Dilation/#.XZ3Vs3dFzIU

62 https://www.quora.com/Does-a-photon-experience-time-Relativity-shows-that-as-objects-approach-the-speed-of-light-they-experience-increased-relative-mass-and-time-dilation-Since-a-photon-is-massless-and-travels-at-the-speed-of-light-does-time-pass-for-a-photon

63 https://www.youtube.com/watch?v=wteiuxyqtoM

The project, of science, is the consideration from subjective finite being of the objective infinite absolute being.

Analogically light *light* has no experience of time or space, or of process, *the essence of the absolute*, or God, is therefore not something that exists in time or space, but is real for analogically is identical in essence of Being .

Obviously light is real, and given these properties we can see that many of our ideas from our finitude simply do not exist in the essence of light. Or then the essence of an Absolute, of a God. Hegel in his Science of Logic begins with

> a. being Being, pure being – without further determination. In its indeterminate immediacy it is equal only to itself and also not unequal with respect to another; it has no difference within it, nor any outwardly. If any determination or content were posited in it as distinct, or if it were posited by this determination or content as distinct from an other, it would thereby fail to hold fast to its purity. It is pure indeterminateness and emptiness. – There is nothing to be intuited in it, if one can speak here of intuiting; or, it is only this pure empty intuiting itself. Just as little is anything to be thought in it, or, it is equally only this empty thinking. Being, the indeterminate immediate is in fact nothing, and neither more nor less than nothing.
>
> b. nothing Nothing, pure nothingness; it is simple equality with itself, complete emptiness, complete absence of determination and content; lack of all distinction within. – In so far as mention can be made here of intuiting and thinking, it makes a difference whether something or nothing is being intuited or thought. To intuit or to think nothing has therefore a meaning; the two are distinguished and so nothing is (concretely exists) in our intuiting or thinking; or rather it is the empty intuiting and thinking itself, like pure being. – Nothing is therefore the same determination or rather absence of determination, and thus altogether the same as what pure being is.[64]

'Being' immediately, that is without any time, becomes 'nothing' and visa versa. As both have no determination or content they are "abstractions". Determinate 'Being' is different to 'Nothing', - for example the things on this desk are determinate and so not nothing, but here these abstractions, "Pure being and pure nothing are, therefore, the same[65]" "But it is equally true that they are not undistinguished from each other, that on the contrary, they are not the same, that they are absolutely

64 G. W. Hegel Science of Logic p. 82.
65 Ibid. p. 82.

distinct"[66] This is a difficult concept to hold, impossible if we think of being as determinate, but it is not. Both, being and nothing, as it were, holds the other as different yet are identical, which produces from this contradiction Hegel's dialectical process, 'becoming', and so The Logic begins to rationally define a philosophical world. (This 'ideal' world for Hegel being identical to the 'Real' world.)

The 'Being' / 'Nothing' dualism, identity, as an essential absolute generates by default all other non absolute reference frames, i.e. the subjective world of individuals. Or from them we can and some have generated by our subjective being the reality of the absolute essence which is not a frame of reference, the objective absolute. This in science would be some final 'truth' or theory, or in mathematics and logic a completeness. Both are subject to being problematic, completeness cannot be logically guaranteed. This is not the case in art and certain philosophies, art or for that matter certain philosophies, can and often do ignore logic.

To it, the objective absolute, all is unity. Actually to say to 'it', presupposes being, which in reality it is not. Here I'm departing from Hegel, for whilst he wants to generate the 'world' via his logic, and so make it a rational world, of quantity and quality, form and matter, to life itself, my subjective interest now, here, is in the notion of the essence of objective being. Having above established the subjective essence as being definable by various means that the subject finds appropriate, i.e. Art, Poetry, Religion, Philosophy, to the exclusion of Science, Logic and Mathematics.

Being is immediately nothing. And this is the fundamental essence. Given no process, 'becoming' is a subjective illusion rather than a contradiction.

As our being is contingent, the non-being of absolute essence is not. Everything in the 'world' is contingent, has a cause, even if here cause is simply subjective 'time'. This idea of cause is in no way at odds with Hume's, as regards Kant's it is neither. If contingency, cause, necessity are 'real' as opposed to being subjective, holding them subjectively is not at odds with their being in fact. Subjective imaginings can factually be real or not, though I'm not interested in their ontological, or ontic status. Such an interest is philosophical, this (text) is not philosophy.

The non-being of absolute essence is not contingent as it has no time. Nothing can be or not be before it, or after it. "It" here does not imply the concept of 'being', I'm using words here in Nietzsche's sense of,

"Every word instantly becomes a concept precisely insofar as it is not supposed to serve as a reminder of the unique and entirely individual original experience to which it owes its origin...".

66 Ibid. p. 83.

So in this text the word 'it', and others, are 'reminders' of a subjective experience, and are not being used to conceptualize, i.e. philosophize. If a category is required for this text and the words in it, they are used 'poetically[67], as the word(s) attach to subjective experiences.

The dualism of Being/Nothing is the timeless, spaceless "Absolute Essence", which in turn creates another dualism between ~~it~~, and non absolute reference frames, i.e. the subjective world of individuals. This is creation out of nothing, and at the same time creation out of a being which does not exist, i.e. ~~Being.~~ We have then in a sense a non-created creator. Which is real yet does not exist, which creates but does not make. If one would give prior potency between the absolute essence and the subjective individual finite essences, then the former might be considered the case. Yet in the latter, time(s) and space(s) exist. And this allows the reflection and construction on "The Absolute Essence". The poem is both creative and created.

The nature of "The Absolute Essence" is then Timeless, not no time, but no time at all and all time, as for its analogic, light, for light there is no duration therefore all duration is in a way enclosed in it. Enclosed in it as non duration, exposed apart from it as all duration, as eternity. It is eternal. It is instant. And in traversing infinite space is an unchanging instant it is absolute space, and in traversing it in an instant with no movement it is non space, or rather it nullifies space. Obviously for us, with our subjective frame of reference light travels distances and takes time in doing so, but for light this is not the case.

Subjective frames of references see time and space differently, in terms of quality and quantity, unlike The Absolute Essence for which everything is instant.

Within subjective frames of reference there is quantity and quality, and much else, we could list the development of these in Hegel's logic. (Appendix A)

Though this is finite. This 'much else' must be all possible things / attributes in that these are determined by the absolute indeterminacy of Absolute Essence. Absolute Essence contains all determinations, thus is indeterminate, for if something was not determined in Absolute Essence then it would have a lack, a quality, and so a determination. Here Schelling addresses the same idea,

> The "primal being" which is its nature – before any ground and before any existence, thus before any duality at all Schelling calls the "primal ground or,

67 "in a word which will also be more beautiful. When I speak of this writing of the other which will be more beautiful, I clearly understand translation as involving the same risk and chance as the poem." -
Derrida and Differance, ed. Wood & Bernasconi, Warwick: Parousia Press 1985, p. 1-5 "Letter to a Japanese Friend"

> rather, the groundless," "absolute indifference," about which no difference, not even the jointure of Being, can be really predicated adequately. The sole predicate of the Absolute is the "lack of predicates," which still does not turn the Absolute into nothing.[68]

The difference in Schelling's account of this Absolute in effect only conflates the Hegelean "Being and Nothing" dualism into an Absolute, but this is not any different from Hegel's Being and Nothing, both are not differentiated. The same manoeuvrer takes place, the Absolute is not nothing, absolutely indifferent, so cannot be some thing. At the same time not nothing. This paradox is 'solved' in Hegel's dialectical exposition. In Schelling, if we cannot predicate anything of the Absolute other than this, sole predicate, and at the same time it is not differentiated, this differentiates it. Any lack, specific or general predicate(s) will differentiate such an Absolute. In order to be not differentiated it must therefore be identical with everything. This Absolute Identity is a latter move made by Schelling. To have no attributes is achievable by an Absolute having all possible attributes, therefore not having any specific differentiating attribute(s)[69].

To say Schelling's Absolute has no predicates creates a difficulty, one which in Hegel is an asset, in that this is the dialectical process that produces 'becoming'. The latter solution for Schelling was his idea of Absolute Identity, famously mocked by Hegel's reference to the night in which all cows are black[70]. Schelling never finalised any system, unlike Hegel who was able to use contradiction as dialectics.

So as with regards to time and space any attribute as regards the The Absolute Essence is both present and not. All history, which is temporal holds all attributes, and as we saw above The Absolute Essence holds this in an instant, so all history for it is simultaneous and so too then all the attributes produced in infinite history, which in effect is history. Our subjective particular histories are for it all instantaneous, The Absolute Essence then for us has created the future into which we move, in it all futures are already present, and so too all space-time and all the possible attributes. It both holds all attributes, i.e. is undifferentiated being (qua Hegel) and their negation, undifferentiated nothing. Hence the paradoxes of having instantaneous differing attributes, of all histories combined in an instant of Being /Nothing duality is summed in the idea of The Absolute Essence.

The total possible is the Absolute which contains all attributes both positive and negative, which should and does cancel everything out into nothing. Again though this nothing 'is'. And as it's undifferentiated it must be complete, it must be everything, for if it were to lack something, that would differentiate it. We cannot

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68 Heidegger, Schelling's Treatise on the Essence of Human Freedom, p. 122.

69 We can also allow an Absolute of nothing, which far from disparaging, is an absolute, as to divide something by nothing gives infinity. Any thing has an infinity of nothingness.

70 Hegel, Phenomenology of Spirit, p. 9.

start with nothing unless nothing is everything, which it is.

Why we can have something rather than nothing is because nothing is everything, and everything is nothing. This might seem difficult but as above if Absolute Essence is not to be differentiated it can have no attributes which differentiate it, and the only way of doing that is to have all attributes. If you like, then not any one attribute can single it out, differentiate it, and having all attributes it has those which negate all of the others.

This is clear in The Science of Logic.

> It is in this manner each step of the advance in the process of further determination, while getting further away from the indeterminate beginning is also getting back nearer to it, and that therefore, what at first sight may appear to be different, the retrogressive grounding of the beginning, and the progressive further determining of it, coincide and are the same.[71]

The Absolute Essence, can be regarded as 'perfect', a perfection though that is not changing or dynamic, for any such change would deny its absoluteness, and differentiate the undifferentiated, as in before and after, would not be the nothing/being but the becoming. Becoming 'other'. This becoming other is the individuation of essences. Essences, world(s) derive from this, yet there is no compunction for these to be totalizing, if so they would be The Absolute Essence and so loose their identity. Differentiation from other essences generates identity, and similarity. This process could be similar to that described in Hegel's logic, or in any other explanations of essences individuating, evolution, biological and cosmic. Though this 'becoming' does not arise from the Absolute Essence (Nothing/Being) as Absolute Essence is already and eventually complete. Processes differentiate, that is become processes by not being complete. Or rather they do not originate in the Absolute Essence, though the Absolute Essence is in a sense their ground, which already is in these differentiated becomings commenced. They are changing, but never begin, as this would require a genesis from something other, and then the paradox of this other being not determinate yet being determinated as an origin. They might then be regarded as an eternal return but one more like Deleuze's which is not necessarily the same. An eternal contingency. That this eternal contingency exists is as said above because of the Absolute Essence. That there are differentiated things and not nothing is because there is undifferentiated nothing. Timelessness, Spacelessness is prior to everything, in its being instantly complete. Time and space however, and in that the play of different attributes may well be infinite. An infinite extended time and space. Are logically so. Are virtually so, and the actualization of the virtual (possibility) in time and space is not guaranteed, yet here the idea of non-guarantee of possibility is paradoxical with the idea of

71 Hegel, Science of Logic, p.841.

impossibility. This is the heart of contingency and the contingent nature of determined realities. If we relate the infinities of the finite possibilities, it is a large number, whereas the Absolute Essence can be regarded as zero, nothing/being. And by implication bringing instantly and before time the possibility of time and space. Absolute Essence is certain. Chance is not in Absolute Essence but in possibilities of differentiation in space and time. The actualization of such differentiated possibilities being obvious. “This”.

The possibilities of difference is both infinite yet in being possible not guaranteed, and no influence on Absolute Essence. The possibilities are the virtual, and not the Absolute Essence.

It can be seen from this that Absolute Essence doesn't create or generate anything, worlds, etc. but that they exist if they do because of their not being Absolute Essence. As Absolute Essence cannot change, becoming (of differentiated things) does not arise from Absolute Essence. Differentiated 'things' and Absolute Essence are separate. The Hegelian idea of “'Being' immediately, that is without any time, becomes 'nothing' and visa versa.” is therefore different. The Absolute Essence cannot 'become', rather our seeing Being/Nothing is just that, our seeing. We can both see a difference and an identity, this in itself is a becoming which is not in Absolute Essence. (An analogy is the nothing/something of zero.) So the differentiation is not created from or by The Absolute Essence but by particular differentiation itself. And from that point, the simple binary of two differentiations we can create, creation occurs. And within this there is a play of differences, chance, determination, telos, meaninglessness and meaning.

The many worlds hypothesis of science can be applied to this world. This could be understood as Graham Harman's object oriented ontology. Though it isn't a theory of everything, but a particular theory of a particular 'everything'. Again there is a differentiation, or differentiations at play. Every determination is in effect undetermined in The Absolute Essence. This is its determined individuality, and it is 'lost' in The Absolute Essence's indeterminacy. This seems significant, in being determined in that not only are such problems as 'why is there something', 'why is their evil', how is heaven possible, are all answered in the mistake to predicate The Absolute Essence as being determined. To predicate it at all, or at full.

That there are determined things, “now”, “this”, “me”, is given. Given in its determination as its difference from what it is not – it is not other determinations, real or not, but more significantly, how this ““now”, “this”, “me”” is signified is in it not being Absolute Essence. It has to be actualized determination because “nothing” is immediately “being” - as both undetermined and are Absolute Essence.

Neither can the “now”, “this”, “me”, be in, or found in, Absolute Essence, as to do so would determine Absolute essence, which is indeterminate. It would, in the case

of containing determinate things, have determinate 'parts' determinately 'different', i.e. 'me' as a determined finite being, etc. The world, or any particular world or all worlds are not within Absolute Essence likewise, there is 'nothing' within Absolute Essence save undifferentiated essence. Therefore there is no Pantheism. The Hegelian 'becoming' is not here a dielectric process arising out of Being and Nothing, as they do in Hegel's Science of Logic. Within Absolute Essence there can be no processes, as in the case of determinate things there can be no determinate processes. Processes require time, things require space. Finite things, require time and space. They could be thought to not require time and space, but create time and space in their being, becoming and passing away. Therefore unlike in Hegel, Becoming's essence is determined in that it is dialectical, if the 'dialectical' term is wanted. Absolute Essence is not dialectical, its description being, as above, Nothing and Being, in Hegelian terms.

It follows that Absolute Essence having both all predicates and so none, and also aesthetic values are likewise all and none, and so any ethical predicates. Only with determinate things do predicates take on some forms, defining, changing revealing.

There is no 'chance' or possibilities in The Absolute Essence, as in a sense it is 'complete'. Such is the idea of objectivity, wherein there is not 'subject / object' dualism. This then is not a collection of objects, but simply an object. If the nature of subjectivity was difference, then the nature of objectivity is the impossibility of difference. Though the Absolute Essence has all attributes it is impossible to single one or more out, which would create difference and differentiation which is not a property of Absolute Essence. With the being / nothing , all attributes and none, the none is 'none definable' of the all. (Infinity is neither odd nor even and yet both.) The Absolute Essence cannot differ, if it is not the pantheism of subjectivities it is the impossibility of comparison of any and all differences.

The individual 'I'.

Thus the individual is individualized as individual by lacking attributes, a negative – or having some and not others- a positive, so that it is not absolute, the absolute is not the individual. The alternative, start with nothing and add attributes to make a specific individual. As the Absolute Essence has all attributes it might be thought that the limited attributed 'I' is to be found as a subset of the Absolute Essence, however as this is not differentiated the 'I' cannot be located in the Absolute, pace Spinoza.

We could model an I as a monad, in which the potential of the Absolute was present but defined in part, that is a self contained monad which given this defined absolute is aware of other monads contained within it. Or else as in the Hegel quote above, the individual determination exists outside of the ultimate non-determinate Absolute. This is probably more in line with current cosmology. Though the

possibility is that an evolutionary cosmology is just another way of seeing a monadology. The advantage of the latter being its lack of causality, the former the more psychologically acceptable idea of causes. Again a device found in literature. The Absolute Essence has already achieved is the destruction of the "I", in a sense knowing my death , I am already dead. Yet in another sense I have choices, the sense of my being. One can passively remove oneself from such consideration, as one might say Siddhartha did by eschewing the world to deny self, or do so in politics, movements and social networks. In short they are all the not "I". But the nature of this negation is a denial of the factuality of the 'I'. And they, as Siddhartha shows, negate the Siddhartha by asserting by the 'I' something which is not the 'I'.

Who then is this text for? This 'me', to re read, or to some other unlikely reader. Or it becomes a text in itself. What is the nature of this text, which began by justifying Art is that it, in order to be denies other texts. The sort of thing Derrida did in Glas[72], or NOT the sort of thing. It (I) must be at WAR. A war on the Individual already won by the Absolute Essence. Won by claiming ever higher forms on the one hand and ever lower (entropy) on the other. So what can I to do, surrender to this in acquiescence, which is called suicide, ignore it in hedonism, which is called belief in.... or as Nietzsche embrace it, love ones fate. Yet all these 'others' are groups, other than I, and so a set, maybe finite but not in the infinite set which is the Absolute Essence. An absolute which is ~~differentiated - undifferentiated~~, which engulfs and has engulfed everything else, before my eyes. The I destroyed by the promise of immortality thus takes up value judgements, good and bad, wise and stupid, beautiful and ugly, then raises them to an absolute. At each step the I willingly or not, consciously or not bleeds its life into the Big Other. It is only like a pointless War as was the last days of the Reich, or the rage of the poet's fight against the dark night that life is lived. As an affirmation of the I in this war, no other criteria will do. Being cruel, selfish, noble, good hearted all these categories are with the absolute essence. Only that which the entirety of the absolute other rejects can the I use against it. Both God and the Devil, metaphorically, the rejection of both is a strange Christianity. The whole of the gospels are an affirmation of the I against both the public, God and Satan, which is why its message was so novel and striking. This metaphor cannot be copied, but merely describes an occasion of a lost cause. A Götterdämmerung! yet one which must be entirely original. This is what draws the 'us' to the tragic overpowering and noble going down. Both draws 'us' and is opposed to by another 'us' for fear of its apparent destructive force. In complex

72 Glas is a 1974 book by the French philosopher Jacques Derrida. It combines a reading of of Georg Wilhelm Friedrich Hegel's philosophical works and of Jean Genet's autobiographical writing. "One of Derrida's more inscrutable books... the book is written in two columns in different type sizes. The left column is about Hegel, the right column is about Genet. Each column weaves its way around quotations of all kinds, both from the works discussed and from dictionaries—Derrida's "side notes", described as "marginalia, supplementary comments, lengthy quotations, and dictionary definitions."Sometimes words are cut in half by a quotation which may last several pages. https://en.wikipedia.org/wiki/Glas_(book)

ways these forces define themselves with the Absolute Essence, and swallow up both sides and in doing so generate resentment, and affirmation. Yet the “I”'s war must be wholly unique, wholly autobiographical. Otherwise it is already subsumed, whether acts of terrorism or self sacrifice, both are interchangeable with the absolute. The Absolute Essence does and has forgiven all sins and at the same time raised them into sacrifices. Which is why for “I” to go out of its way to do anything that can be categorized, understood, even madness, is more than failure it is the very loss of “I” without War. What War is then to the Absolute Essence in the War of the “I” on the Absolute Essence, it is bafflement, incomprehension even to the level of understanding and categorizing it. The “I”'s 'weapons' might not even be noticeable, so strange are they, never before seen, and so unseeable. Or maybe mistaken? by the other for something else, this is called 'identification'. Once the “I” is identified it dissolves, it exists only in being unseen, an miss-identified. It's clear then that ideas like “meaning” “truth” “beauty” “evil” are inapplicable to the War of the “I” on the Absolute Essence, on everything & nothingness.

The “I” is an experience, it is not abstract thinking or a concept. As such its very existence begins with a war on the absolute. . . on all absolutes, politics, science, art, culture, the world. Thinking is from where speculation creates concepts, we can regard as mathematics, religion, and philosophy... as part of this process. And from that the Absolute Essence is postulated in which the “I” is either subsumed into the “We”, the collectives, groups, institutions which are infinite and immortal, or the “I” remains outside, whether from choice or from being rejected. Being outside is an antipathy, an obvious antipathy which is here recognised by the “I” and requires some response. A null response is to either become subsumed into the Absolute, or to die from being outside of a relationship to it. We live in structures in modern civilization, and from the beginning of agriculture, in which we are dependent as anonymous “I”s. My recourse is to go to War, in the sense of recognising this antipathy, even though this sounds stupid, silly, and childish. In a sense this 'War' is merely the simplistic, childish term for antipathy. And to my knowledge, and that is sufficient, 'War' is a word that is a “reminder of the unique and entirely individual original experience” of my “I” and the Absolute Essence. And the form this War should take from my part is the production of unique and entirely individual original experience in antipathy to, in war with, the concept, which at its absolute is Absolute Essence.

This 'War' is the understanding and overcoming of everything one encounters, or everything that encounters the self. This is merely the psychological immune defence that the body exerts analogically to biologically, on external viruses and bacteria. One becomes immune to ideas by having them and overcoming them. Ideas of Science, History, Philosophy, Society, Morality, Ethics, Religion. Like the virus, external ideas intend to use individuals not for the sake of the individual but for the sake of the life, the potential immortal life, of the concept. The concept removes the individual from their actual experience. Though unlike the virus which

seeks an organism to reproduce it, my immunity to a concept is mine only, and cannot immunize the world. The immunity is the unique experience "the entirely individual original experience". There are obviously those who choose to attempt to do so, but this too often takes the form of a concept. From these ideas, if left unchecked the individual looses individuality in the overcoming of self into some identity. An identity is no more than a category, a concept. People become concepts. The overcoming of nihilism is the impossible task of the finite individual overcoming the acknowledged infinite (Absolute Essence). A war then of known failure, that is different in that it fully acknowledges the impossibility of overcoming. Unlike any alternative, Ancestor worship, Religion, Science, concept, i.e. of a 'Humanity', all offer a means of transcendence, but at the cost of one's immediate individual death. One becomes (part of the) many. Ancestor worship, which is 'effective' not because it projects back into some possibly finite or infinite past, but is effective because of the idea of genealogy which projects forward into the future, an immortality of being coexistent with a far off finite or ultimate infinite future of generations from the 'I'. And both these (past and future) collapse into the same indifference when the individual 'I', seeks preservation, as do the more sophisticated solutions, God / gods as creators, cosmology, philosophical foundations... and purpose.

For 'I' am the thing-in-itself, unknown to everyone, unfelt to everything, known to myself, felt to myself. And everything else is everything else. A particular essence. Things in themselves is the overcoming or not proceeding with judgement. Overcoming, as in Nietzsche, good and evil, truth and falsity. The contradiction, of this, is not the uber philosophy, it is bad philosophy, it is my War. Think this. Creation, is what? Many accounts, personal history of childhood, Heidegger, the cosmic big bang... unite is to destroy the individual. To be individual is to destroy the collective, which is why the collective destroys the individual, a collective is a concept which is immortal, unlike the individual. All 'successful' ideas (of religion and science) outlive their "entirely individual original experience" thinker's experience. Are less real for being immortal, outliving their thinkers, less real for being in themselves only things in the mind. No doubt useful, no doubt in cases 'true'.

To live in this way, in a particular state of 'War', is to live as a struggle and a fight, a war with 'Life', always replacing it. 'Life' in Deleuze & Guattari's terms is molar, a stasis, "Chronos"[73], and so lacks the haecceity[74] of 'becoming' ("Aion"[75]). The war

73 Chronos and Aion are two opposed concepts of time, Chronos the eternal now Aion the unlimited past and future. See Deleuze 'The Logic of Sense'.

74 "Deleuze uses the term to denote entities that exist on the plane of immanence. The usage was likely chosen in line with his esoteric concept of difference and individuation, and critique of object-centered metaphysics." https://en.wikipedia.org/wiki/Haecceity.

75 See Deleuze 'The Logic of Sense'.

with life is living. "[The] war machine is exterior to the state apparatus"[76]. And it should be clear that such a 'War' can never be fascist as it is an individual 'conflict' with 'everything else' which could be termed 'Art'. And so never be 'Totalitarian', never be a Chronic stasis, but is always a becoming. For "every fascism is defined by a micro-black hole that stands on its own and communicates with others, before resonating in a great, generalized black hole"[77]. For D & G these holes create a suppleness in the sedimentary molar (of totalitarianism), they create a molecular sedimentary with the possibility and dangers of creativity ('becoming'). In a sense the individual war with everything else includes oneself, and cannot communicate with others, or ever be generalized. The 'micro-black hole' is, in simplistic terms, in D&G an individual escape from facticity – of despotism – rule by another – a line of flight which itself though a possible act of freedom has also the danger of being suicidal and / or resorting to fascism, which is also ultimately suicidal. It is obvious that a war with everything including oneself is in danger of suicide. A solution is the creation of the 'weapon' (of war), the unique creation, i.e. 'artwork', totem etc.

Here categories propels its thinkers into the future by fear and promise, and so destroys the tranquillity of now. The 'immortality' of the category needs time to do this but also force, this force a conflict on the present. It needs to destroy this and so allow higher forms of anticipation of fear, joy, life and death. So life in this is overwritten, as a living present, by a concept. As far as I can see, only the dead are present outside of this violence.

The 'thing-in-itself' is like me, I am the 'thing-in-itself', just as that table or tree is. To know the thing-in-itself is not the thing-in-itself, I don't know my liver function or my sub-conscious, any more than that table knows it's made of wood. Yet it is itself. Knowing, is an activity of beings which can know, beings which superficially use categories, mathematics, concepts, ideas. Aristotelianism - defined (fixed) man as being a rational animal. Thus my identification is given to me. Yet 'thing-in-itself' to be the 'thing-in-itself' has to be just that, outside of any 'giveness' or categories.

As far as 'knowing' and 'thing-in-itself' this is possible, for instance in Hegel's Phenomenology of Spirit is the removal of the 'object' of knowing which renders the pure absolute knowing, without any object. This can be contrasted to a knowledge of things, a science of things which is of higher (other) things, to reason and knowledge and then to use judgement is a philosophy, a religion and a science of things. But not in themselves. And this can be an art. And art also cannot be this, this is possible unlike craft Art has the possibility of radical contradiction in its practice and in its theory.

Hegel's Science of Logic has no prior subject but establishes its subject out pure

76 Deleuze & Guattari, A Thousand Plateaus, Minneapolis University Press, 1987, p. 351.
77 Ibid p.214

knowing's force of contradiction, and so creates an 'ideal' metaphysics not determinate. Thus The Logic exists in its own right as indeterminate Art can. Such an Art is the weapon of the War which the 'I' can employ.

Part Three. FOLDING – making un-making.

"Deconstruction is not a method and cannot be transformed into one...Deconstruction takes place, it is an event that does not await the deliberation, consciousness, or organization of a subject, or even of modernity. It deconstructs itself."
Jaques Derrida "Letter to a Japanese Friend" Derrida and Differance, ed. Wood & Bernasconi, Warwick: p. 4.

Folding involves the process of fixed objects which have degrees of movement. In language it presents the problem of ambiguity, but such ambiguity is the possibility of an Art which escapes the concept. And this is more than a dialectical process as this folding and unfolding can be done without any conceptual limit. Or is the licence to deconstruct, or correctly in Derrida's terms, can exist differently in different contexts, or is it an even a more complex activity than deconstruction. It is an activity in itself of a medium which is not symbolic. Linguistically it would appear as nonsense, or in other contexts as noise.

Theories are fixed.

Example: 'Language is just a play of differences'.

Yet we have etymologies, puns, simple / complex words, Dog, Canine (from Latin) PVC, from the chemical make up, and subtleties. Annoyed, Angry, Upset... If words would work by just differing from other words, the innate structure of the word, the letters, the sound, its length, its rhythm would be insignificant. It isn't difficult to generate strings of unique characters..

Figoj Yerezobihaces Tiuiwewej Oaketisonawouiuoy Covoonieu

Yet there is such a thing as 'good writing', literature, poetry, however without innate difference which are textural and rhythmic in themselves yet signify, poetry would become impossible, or every string of words be equally 'poetic'[78]. A play of words generating emotions, feelings, within some artistic determination would not be possible, so no specific feelings could be derived from reading a poem. The requirements for a language, at minimum, might be 'just difference'. [79] But no natural language was derived by using just generated differences.

The obvious candidate for an example of a language / languages being merely

78 Conceptual poetry- as above.

79 Apart from how children acquire larger vocabularies, and the cultural development of languages, new words which evoke their signifieds, i.e. 'Jumbo jet', languages tendency to have innate meaning creates very significant problems for encryption and code words. Super Antelope was the code name for a UK nuclear warhead- its larger replacement was named Chevaline.

arbitrary difference is the binary machine code used by computers. But even here instruction sets show a hierarchy of development similar to of natural languages. Instruction sets like natural languages 'evolve', more primitive (historically) instructions in instruction sets being simpler. In natural languages terms like 'Man', 'Dog', 'Cat', appear prior to more complex terms, 'humanity', 'nature' 'feline' … and compound words (Deleuze - conjugation), 'submarine', 'Unterseeboot', 'U-Boot'. Languages exhibit family relations, typically they evolve in complexity. The physical environment will affect the structure of symbols which engage with it and so even the instruction set itself has a relationship with the underlying hardware and its design. The fundamental physical environment in computing is the register. A register is a small chunk of memory of a limited number of bits, which differers in different processor designs[80], typically physical stores of 6, or 8, 16, 24, 32 … 64 bits, and are located within the Central Processor. As well as their bit size, different processor designs will have a different numbers of registers. e.g. The Z80, (used in the Sinclair ZX Spectrum and elsewhere) had eight general-purpose 8-bit registers, The IBM 370 Mainframe architecture had 16 x 32 bit general purpose registers and 4 x 64 bit floating point registers. (Both were is use at similar times.) The machine code language, binary code, is what actually runs on the computer using these registers[81]. The physical computer (CPU) , its design and development is the physical environment in which the language exists and develops. Machine code languages become 'sophisticated'.

An example in artificial (computer) languages, the 8086 instruction set... x86 instruction listings - Wikipedia which increased as the processor family became more complex. From the original 80 instructions to over 1,000. These being both progressive in complexity, and specific lateral extensions i.e. for cryptogenic, vector instructions, floating point instructions, MMX instructions – for graphics / games... and contain 'family relations' and mnemonic structures typical of Assembly language. see Appendix B.

In natural languages, unlike artificial computer languages (as far as I am aware) the meanings of words are dynamic and change... I will use this less well known example of 'naughty'. (late 14c.'having nothing," also "evil, immoral, corrupt, unclean," from nought, naught "evil, an evil act; nothingness)

> Development does not go from smaller to greater things through growth or augmentation, but from the general to the special, through differentiations of an initially undifferentiated field either under the action of exterior surroundings or under the influence of internal forces that are directive,

80 Early processors having one or more registers, latter such as the IBM System 370 having 16 general purpose registers.

81 A register is made up of switches either on of off, 0s and 1s. Any switch will do, early computers used valves, replaced by transistors for size and speed.

directional, but that remain neither constitutive nor performative.[82]

This isn't necessarily a 'rational' progression but can take place in various differing circumstances. There are for instance 'technical' languages, every science has these, as well as in cases a mathematics, but also other disciplines in which there are 'formalisms', music. Poetry etc.

The identification with Leibniz's monads is not missed by Deleuze in its association to folding and the Baroque [83]. - A Monad is central to Leibniz's metaphysics (fundamental nature of things), which has to explain, and deal with problems of such explanations, rationally, the world.

> Leibniz surmised that there are indefinitely many substances individually 'programmed' to act in a predetermined way, each substance being coordinated with all the others. This is the pre-established harmony which solved the mind-body problem, but at the cost of declaring any interaction between substances a mere appearance.[84]

These 'substances' are his 'Monads'. They have no connection with each other and are pre-programmed by God. God thus in effect mediates 'communication'. Simply put each Monad is like being in a windowless room without any connection to other Monads in other rooms, when I write this, and if you read this, the act of reading was pre-established by God. My writing this is not the cause of your reading this. Though this to some may seem ridiculous such ideas are still found in both metaphysics and religion. Found in Islam, and certain Christianity, God is the cause of all things, and in recent philosophy of Object Oriented Ontology, & Graham Harman's, 'vicarious causation'[85].

Though the idea of vicarious causation might seem improbable as an account for the world, as we have seen the idea of causality itself is difficult to maintain as an absolute. In general most would ignore this this in favour of expedience. However I think this misses the point, even if such beliefs seek to challenge contemporary science, from an 'aesthetic' view one can see the seeming free play of the imagination in formulating such ideas, of metaphysics itself, frees the thinker's imagination which enables thought such free play that it can be in some instances described as being 'Baroque'.

So it might be difficult for some to take seriously the ideas of Monads, divine

82 Giles Deleuze, The Fold, Leibniz and The Baroque. University of Minnesota Press, p.10.
83 Ibid.
84 https://en.wikipedia.org/wiki/Monadology
85 "The phrase 'vicarious causation' consists of two parts,both of them cutting against the grain of present-day philosophy. Causality has rarely been a genuine topic of inquiry since the seventeenth century." Graham Harman, Collapse II, p. 188

predestination, vicarious causation, and 'no direct access to real objects'... yet within these contexts of speculative metaphysics the world can be viewed from differing perspectives. And these perspectives can be interesting.
Briefly two strands dominated philosophy, and its problems from around the 17thC up to the 20thC due to the impact of science.

Empiricism and Idealism.

Science not only uses mathematics but observation, and its theories are in response to observation and these in turn subject to refutation by observation. This has been so successful that it has become the 'given' explanation, physics has usurped metaphysics and is associated with Empiricism. Metaphysics reached its Zenith in 19thC German Idealism and the great 'Systems', notably of Hegel. Such is metaphysics - the creation of complex 'systems' by pure thought alone. Leibniz's monads, Kant's architectonic system, Hegel's System. They are 'ideal'. These Baroque fabrications sort to underpin any empiricism which is always provisional.

In idealism the connection with mathematics might at first seem difficult if one sees mathematics in simple terms. Though a mathematics of the fold is relevant, is analogical to 'the fold'. This can be understood as the new mathematics of the curve, of changing quantities which is often difficult for non mathematicians, of which I am one. Put simply in simple geometry of a flat surface, say a chess board, a piece, pawn, knight etc. can be located by two coordinates. The board is an 8x8 grid, numbered from bottom to top, 1,2,3...7,8 and from left to right, A,B,C... G,H. So each square is identified the top right being h8. (other similar codes can and are used). These are static set properties, which Deleuze via Leibniz relates to Descartes. Not unsurprising because such a system is one using "Cartesian coordinates" . To plot a three dimensional figure 3 coordinates are required. More can be added if not envisaged but the structures are still fixed. Complex curves, changing velocities, however cannot be precisely modelled using such a method. This was accomplished by using mathematics which can model dynamically changing events, the Calculus. The calculus made a huge impact not only in science, and the industrial - mechanical developments of the industrial revolution, but was also influential in the philosophy of Leibniz and Hegel, and more recently in the thinking and work of Deleuze, Badiou et al. The calculus, the name given by Leibniz[86], is associated with 'folding' in Deleuze for the very reason that the aesthetic, especially the visual aesthetic, of the Baroque was one of dynamic curves and dramatic events.

> Leibniz is endlessly drawing up linear and numerical tables. With them he denotes the inner walls of the monad. Folds replace holes...[87]

86 Leibniz and Newton are both credited with the invention or discovery of the calculus, though Newton claimed plagiarism, Leibniz's term was adopted rather than Newton's 'fluxions'.

87 Deleuze, The Fold, p.27.

However this misses the point of the 'genius' of the Baroque, partly because its attention in Deleuze relates to Fine Art, especially painting. Deleuze notes this problem in 'The Fold' with the opening of Chapter 3 'What Is Baroque'.

> Monads "have no windows, by which anything could come in or go out[88]." They have neither "openings nor doorways." We run the risk of understanding the problem vaguely if we fail to determine the situation. A painting always has a model on its outside; it is always a window[89].

This is certainly true of 16thC Baroque painting, and Deleuze rightly points out in modern abstractionism this is not the case. However his examples of Pollock and Rauschenberg are I think misleading. The former is still involved with the materiality of painting, as opposed to its metaphysics, Pollock engages with the physics of paint and canvas, as for Rauschenberg his work is far more complex, but again not metaphysical, he is more concerned with the nature of 'Art', paint being just one of many media he employed. I'd offer the latter works of Frank Stella as examples of pure Baroque painting in that the concerns are not with the material or conceptual but with the very abstract qualities of making an image using the formal devices of the painter, shape, line, texture, curves and arabesques, of fine lines and vivid colour etc. not in producing a 'window' into something other, but of making a 'thing-in-itself' which employs only the tropes of its 'craft' in order to produce art. I think Deleuze, in concentrating on Fine Art, which in the Baroque is at times pure kitsch, misses the true 'metaphysics' that the Baroque produced which was in music. Bach, Vivaldi, Handel, Monteverdi, Scarlatti, Purcell, Telemann... such that with Bach there is the deployment of a pure abstract formalism which could be regarded as a metaphysics of the free play of the potentialities of the abstract (windowless) structures of music. And in thinking the Baroque we also arrive at Leibniz and German Idealism, but also the more recent 'idealism' of Deleuze and the Speculative Realists and Object Oriented Ontologists. To judge these metaphysics in 'scientific', empirical terms would then be to miss the point. They are not Monads, as they are not closed off to ourselves. They are like Monads in that they seem closed in themselves.

Harman can't, and doesn't, justify his 'objects' by recourse to science or experiment[90]. What then are these 'philosophers' doing. According to Analytical Philosophy they are writing nonsense. And I have responses to that. Folding

88 Graham Harman's Objects are similar, the "withdraw" into themselves, from the early 2000s up to the present, "by definition, there is no direct access to real objects. Real objects are incommensurable with our knowledge, untranslatable into any relational access of any sort, cognitive or otherwise."

89 Deleuze, The Fold, p.27.

90 Though I mentioned before Timothy Morton does, and has pointed out that the Higgs particle can't exist therefore will not be found.

thought, in making 'metaphysics' is, or can be interesting, it then becomes more like an Art than Science, but not a 'Modern Art' which in modelling itself on science and mathematics failed (as above). This kind of philosophy, is often detonated by the term 'speculative' [91]. Such philosophies are found in the 'continental' tradition, notably of Heidegger where a certain subjectivism occurs. In the latter Heidegger the question of 'being' becomes 'who'? Not 'what' ? Pace Logical Positivism and Analytical Philosophy we find texts (labelled 'nonsense' by these philosophies) which employ metaphor, literary texts and forms. Some, notably Meillassoux, fail however to see that forms of literature are not correct at the expense of others. But for various reasons there is a move not just into to speculation, but into elaborate metaphor and rhetoric as philosophical 'devices'[92]. In the realm of metaphysics the judgement of work can just be undertaken by Kantian aesthetics rather than pure reason. (At its limit Logical Positivism has nothing to say, itself being neither propositions of Science or Logic, it must -in its own terms be nonsense). The purposelessness of the aesthetic object is not determinate, is purposefulness without purpose.

Like a Bach Fugue, is an aesthetic. An aesthetic not of 'universal' rules, and not of sensation (i.e. it is disinterested towards our personal tastes) a reflective process, of 'folding'. One in which judgement can appreciate beauty and the sublime.

An insight into this kind of thing (philosophy) is given in Deleuze's 'The Logic of Sense'...

> Tenth series of the ideal game.
>
> The games with which we are acquainted respond to a certain number of principles, which may make the object of a theory. This theory applies equally to games of skill and to games of chance; only the nature of the rules differs,

---

91 Hegel regarded this dialectical method or "speculative mode of cognition" (PR §10) as the hallmark of his philosophy and used the same method in the Phenomenology of Spirit [PhG], as well as in all of the mature works he published later—the entire Encyclopaedia of Philosophical Sciences (including, as its first part, the "Lesser Logic" or the Encyclopaedia Logic [EL]), the Science of Logic [SL], and the Philosophy of Right [PR]. (https://plato.stanford.edu/entries/hegel-dialectics/). Or more recently Speculative Realism (Ray Brassier, Iain Hamilton Grant, Graham Harman...) and Speculative Materialism - (Meillassoux)

92 "In Guerrilla Metaphysics, however, Harman offers some possible ways of linking these ideas to long-standing topics of interest in rhetoric and composition. In a wide-reaching and inventive reading of metaphor, for example, Harman takes what might be described as the first step toward developing an "object-oriented rhetoric." "
In "Toward an Object-Oriented Rhetoric: A Review of Tool-Being: Heidegger and the Metaphysics of Objects and Guerrilla Metaphysics: Phenomenology and the Carpentry of Things by Graham Harman" from Scot Barnett.

1) It is necessary that in every case a set of rules pre exists the playing of the game, and, when one plays, this set takes on a categorical value.
2) these rules determine hypotheses which divide and apportion chance, that is, hypotheses of loss or gain (what happens if ...)
3) these hypotheses organize the playing of the game according to a plurality of throws, which are really and numerically distinct. Each one of them brings about a fixed distribution corresponding to one case or another.
4) the consequences of the throws range over the alternative "victory or defeat." The characteristics of normal games are therefore the pre-existing categorical rules, the distributing hypotheses, the fixed and numerically distinct distributions, and the ensuing results.

...

It is not enough to oppose a "major" game to the minor game of man, nor a divine game to the human game; it is necessary to imagine other principles, even those which appear inapplicable, by means of which the game would become pure.

1) There are no pre-existing rules, each move invents its own rules; it bears upon its own rule.
2) Far from dividing and apportioning chance in a really distinct number of throws, all throws affirm chance and endlessly ramify it with each throw.
3) The throws therefore are not really or numerically distinct....
4) Such a game — without rules, with neither winner nor loser, without responsibility, a game of innocence, a caucus-race, in which skill and chance are no longer distinguishable seems to have no reality. Besides, it would amuse no one.
...
The ideal game of which we speak cannot be played by either man or God. It can only be thought as nonsense. But precisely for this reason, it is the reality of thought itself and the unconscious of pure thought.
...
This game is reserved then for thought and art. In it there is nothing but victories for those who know how to play, that is, how to affirm and ramify chance, instead of dividing it in order to dominate it, in order to wager, in order to win. This game, which can only exist in thought and which has no other result than the work of art, is also that by which thought and art are real and disturbing reality, morality, and the economy of the world.

An account of this 'disturbance' could be related to Kant's critique of Judgement, see above, and is something referenced by Deleuze elsewhere,as "contentment is

neither a sensible effect nor a special feeling, but an intellectual analogue of feeling."[93]

With Deleuze's 'Kant's Critical Philosophy' we have an access to the judgement of the Baroque via the idea of the fold which can be employed both in the appreciation of Metaphysics, whether it be idealism or speculative realism or of any "pure metaphysician"[94].

Baroque music of the 'classical period' - (late 17thC- 18thC) used accomplished improvisation, complex polyphony, multiple independent melody lines, the fugue and ricercar (which explore the permutations of a given motif). I would not wish to push this argument too far, it is sufficient to acknowledge that such musics are less 'pictorial' than the latter music of Romanticism. That is they display what I will call 'abstract folding' of the sort which is following an internal, not external logic and reference points. Compare this to the Pastoral etc. So in this regards it is similar to any 'pure metaphysics' which in method and aims must transcend the ordinary empirical 'given'.

The point is that 'Baroque Folding' is an internal programme. Thus it typically appears when genres become exhausted or fully mature. A good classical example is the development of Corinthian Architecture from that of the Doric & Ionic, or more recently in post-modernism, especially noticeable in Architecture. A certain playfulness which can and does in Po-Mo reduce to mere sensation and irony. Within contemporary music, of interest to me, is the reaction to the extreme minimalism of Harsh Noise Wall's monolithic unchanging noise. This cul-de-sac is an obvious problem, and various methodologies have evolved in order to circumvent its effective closure of the noise genre. From abandoning noise altogether[95] to alternatives, shit folk and ultra shit folk.

> Ultra Shit Folk lives up to its name in nearly every way. It is very loosely "folk", and it is quite apparently "ultra shit" so far as it is played with an air of apathy and almost deliberate sloppiness that pushes it into that realm of decidedly unclassifiable music that is home to so many other musical pariahs... In this sense Ultra Shit Folk in a lot of ways owes itself to Perrot's main project, Vomir [A HNW project]; similarly aiming to deconstruct the definition of music to the point that the line between what is and what isn't become so blurred that it's hard to tell where one side ends and the other begins… and although Vomir quite safely sits on the side of what is generally seen as not music (again, a very debatable topic), Ultra Shit Folk toys with

93 Giles Deleuze, Kant's Critical Philosophy, The Doctrine of the Faculties, Athlone Press , 1984. p. 46.

94 Deleuze on his work, - quoted in 'Gilles Deleuze and Metaphysics', Alain Beaulieu, Edward Kazarian, Julia Sushytska, Julia (eds.) Lexington Books, 2014.

95 Wolf Eyes' John Olson Says Noise Music Is Over: "Completely, 100 Percent".

the notion, finding itself fundamentally grounded in the reality of music.[96]

One idea here is now significant, that of a 'Baroque Noise' not abandonment, or a retrograde back into being "fundamentally grounded in the reality of music", but as a noise which " sits on the side of what is generally seen as not music". This option is the baroque fold, by abstractly using the tropes, forms etc. of noise music not as external expression, but as an internal work which explores the permutations and improvisational possibilities of a given motif. The tropes of Harsh Noise, the motifs now of feedback, oscillator sweeps, distortion, white noise etc. Abstract sounds, found in Harsh Noise prior to its collapse into a minimal wall. What is removed is the idea of a linear 'progress' taken in modernism from science which dogged Art, and did so also to the development of Noise (~~music~~), from Industrial through to power electronics and finally Noise, Japnoise, Harsh Noise and Harsh Noise Wall. The modernist 'science' of progress and an ever minimal requirement in order to reach some essence which closes down, ends the linear movement. If modernism in its linear development fixes and finalizes itself in a Cartesian / Euclidean fixed point, a null event, the Baroque does not. The metaphor of the calculus is useful, for around it are mathematical objects such as the limit. In simple non mathematical terms a series of calculations can approach a limit but never reach it, in and in getting closer an infinity of numbers. For non mathematicians this is best seen in the obvious Baroque of The Mandelbrot set[97]. Folding can produce infinite variation.

There are good examples of this 'folded noise' or 'Baroque Noise', such works as 'East Q' by A Fail Association, (https://absurdexposition.bandcamp.com/). In eschewing the tropes of modernism such a music, noise, is capable of a non linear development.

It is to a general idea of the fold and the Baroque referenced by Deleuze we can now see how Baroque Art and 'Baroque' metaphysics (From any "pure metaphysician") can have a framework of reflection.

> Form is the aspect of an object which the imagination reflects, as opposed to the material element of the sensations which the object provokes in so far as it exists and acts upon us.[98]

96 Review by iloveyouall https://www.sputnikmusic.com/review/71514/Roro-Perrot-Ultra-Shit-Folk/

97 "It can be constructed as the limit set of a sequence of plane algebraic curves, the Mandelbrot curves, of the general type known as polynomial lemniscates... in the sense of converging to a limit set. The Mandelbrot set in general is not strictly self-similar but it is quasi-self-similar, as small slightly different versions of itself can be found at arbitrarily small scales. These little copies of the Mandelbrot set are all slightly different" https://en.wikipedia.org/wiki/Mandelbrot_set

98 Giles Deleuze, Kant's Critical Philosophy, The Doctrine of the Faculties, Athlone Press , 1984. p. 47.

This process of imaginative reflection is where Kant sees the operation of judgement in which there is the possibility of a universal aesthetic, though one which is not determined. This operation obviously in being aesthetic is appropriate to music, and all art, but also to the appreciation of nature, or any non determined 'object'. So whether noise is within music or not this is of no significance to the act of imaginative reflection and judgement. Likewise is the possible appreciation of Metaphysics, if this is non determinate (neither an empirical science or logical tautology).

Deleuze states this judgement is heautonomous "that is it legislates over itself"[99].

> ...the pure representation of the beautiful object is particular: the object of the aesthetic judgement is therefore without concept or its necessity and universality are subjective.... this supposition would be impossible without some sort of intervention of the understanding. We have seen the role played by the imagination: it reflects a particular object from the point of view of form. In doing so it does not relate to a determinate concept of the understanding. But it relates to the understanding itself, as the faculty of concepts in general: it relates to an indeterminate concept of the understanding. In other words the imagination, in its pure freedom, is in agreement with the understanding in its non-specified legality.[100]

This 'judgement' is extremely important in Kant's philosophy because it forms the basis for the two other critiques in which judgement occurs.

The second form of aesthetic judgement is the Sublime. Here the imagination fails to reflect as it is overwhelmed. It should be obvious that music, nature and noise can do this, perhaps not so obvious that metaphysics can, yet the kind of pure metaphysics of Deleuze is one in which it might for some! certainly in the appreciation of the Chaosmos , which is expanded in 'The Sense of Logic', "The ideal game of which we speak cannot be played by either man or God. It can only be thought as nonsense. But precisely for this reason, it is the reality of thought itself and the unconscious of pure thought."

The significance of the aesthetic/sublime is in its relationship to the other critiques, and also as is developed in teleology, though here teleological ideas are not important to the judgement of Art, Noise, and Metaphysics. What the Kantian judgement does is give us a framework for our engagement with Art and the Baroque, and a valid engagement with Metaphysics which in its imaginative folding could also be described as being in certain cases 'Baroque'. For myself at least I can even ignore hard and fast distinctions between the imagination's reflection and its

99 Ibid. p. 48.
100 Ibid.

overcoming. Ones experience of reflection in which we experience beauty is as far as I'm concerned, as I have experienced in works, can move across a spectrum in which the sublime can occur.

"This game, which can only exist in thought and which has no other result than the work of art, is also that by which thought and art are real and disturbing reality, morality, and the economy of the world."

What I want to do is first to point out the distinction between the Analytic and the Synthetic as 'opposites'. The Anaclitic is essentially a reductive process, the Synthetic the reverse. Then to argue that the process of 'folding' is synthetic, not analytic, and that both processes are to be found in Art.

Kant in The Critique of Pure reason sets out to establish an a priori basis for his transcendental metaphysics, and in doing so makes two distinctions. The philosophy of this needn't concern us. What is useful in relation to the idea of The Fold. The epistemological philosophical implications which are disputed by some[101] need not bother us here. What is significant in Kant, for us, is that Kant maintains that the Synthetic can produce (a priori) new objects without recourse to finding them in the outside (world). In Analysis something is broken down or examined to find its fundamental form or origin. This is normally regarded as a task which will arrive at something fundamental and basic. In early philosophy – the Atom – in Jungian analysis the archetype. It may well be that such a final analysis is not possible. That Analysis is potentially infinite. The Atom is good example – it has undergone in the 20thC further analysis to the extent it is not longer the fundamental particle or substance. There may well be at some point the analysis stops – or it may continue – but always into looking for what is really – already there. Synthesis is the reverse. Given some fundamental objects we can with these create new objects new structures – out of what is already given. A triangle can be analysed into its basic three sides of straight lines, given a triangle we can synthesise new objects. With two triangles we can make a quadrilateral, and continue – pentagons... hexagons... with no limit – and no recourse to anything external to our basic element. And whereas Analysis is contained by the analysis of 'what is there' synthesis creates new objects that are not 'already there'. The Baroque is this distinction between the Analytic A Priori and Kant's idea of a Synthetic A Priori[102].

Another (disputed) example is in the arts, is that of Analytic Cubism and Synthetic

101 W.V.O. Quine et.al.

102 A Priori is a truth that requires no external verification, and for many philosophers is a higher form of truth than that of science which is always provisional - a posteriori. It was Hume who pointed out that cause and effect are not rationally certain (a priori), but a consequence of observing repeated events- and so a psychological phenomena – and this scepticism woke Kant from his 'Dogmatic slumbers' – causing him to seek an absolutely certain truth – knowledge as a foundation for philosophy.

Cubism. This too is helpful in the point we are making regarding method. Whereas Analytical cubism broke up the picture plane into its elements, (not literally cubes[103]) the latter Synthetic Cubism used these basic 'elements' to synthesise new compositions. There are other analogical examples, which by some are seen to be unhelpful in a historical context, such as that of the decomposition of matter[104], and the synthesis of molecules. Whereas in the latter cases such a process is one central to Deleuze's thinking.

The point here is that Analysis is essentially a reductive process, whereas synthesis is essentially constructive. Using Kant's example (as an example of the Synthetic A Priori) of Euclidean Geometry it is possible using its basic elements to construct new geometrical objects[105]. An analytical approach to Euclidean Geometry might well reduce the geometry to a mathematical point, at which the Analysis can go no further. The historical / philosophical point here is not important, what is, is the difference between analysis and synthesis. The tendency in modernism was analytical. "What is painting?" "What is music?" "What is Art?" And often added to this the desire of what is "essential". I've noted above this process can terminate[106]. If we use Cubism as an example we can clearly see that the 'Analytical' phase was relatively short lived, the Synthetic move allowing Picasso and others an alternative continuous productive methodology[107].

The fold is also a synthetic methodology. At the most pedantic Origami - (Origami,from ori meaning "folding", and kami meaning "paper"). An origami Swan is a synthesis of a flat sheet of paper. All of the creations of Origami are in the last analysis flat sheets of paper, the methodology of Origami is literally of 'folding' which is a Synthetic methodology. Synthetic origami folding offers an ever expanding possibility of new animals and objects.

The Deleuzean Baroque, as a folding, is synthetic, unlike analysis, an open ended productive process, "each move invents its own rules".

> Schizoanalysis is a set of theories and techniques developed by Gilles Deleuze and Félix Guattari, in 'Anti-Oedipus' (1972) and continued in 'A Thousand Plateaus' (1980). The practice acquires many different definitions

103 "Braque has just sent in [to the 1908 Salon d'Automne] a painting made of little cubes". Alex Danchev, Georges Braques: A Life, Arcade Publishing, 2005.

104 Pablo Picasso's Demoiselles d'Avignon of1907 has often been considered a proto-Cubist work. From 1907 Ernest Rutherford began work at the Victoria University of Manchester which was significant in the discovery of sub atomic particles.

105 From simple triangles to ever more complex shapes...

106 It is interesting that Picasso especially never made pure abstract works but fused Synthetic Cubism with a Surrealism...

107 In painting the Analysis was completed in the examples of white and black Canvases, in Art in empty and closed galleries.

> during the course of its development... and is distinct from the practice of psychoanalysis. Schizoanalysis "is at once a transcendental and a materialist analysis" dealing with the real and yet nonfigurative aspects of the unconscious. In 'Chaosmosis', Guattari explains that "rather than moving in the direction of reductionist modifications which simplify the complex", schizoanalysis "will work towards its complexification, its processual enrichment, towards the consistency of its virtual lines of bifurcation and differentiation, in short towards its ontological heterogeneity"[108]

The features of schizoanalysis are: "abstract and nonfigurative", "really concrete", "molecular", "material", "productive"..." desiring production, following its molecular lines of escape... Completing the process and not arresting it..."[109] can be equally applied to the process of Baroque 'folding' and the overcoming of an analytical process in any discipline which closes in on itself, in the case of Deleuze and Guattari's schizoanalysis the opposite is psychoanalysis which they term "imaginary", "symbolic", "molar", "statistical", and "ideological"[110].

That the term 'schizoanalysis' never gained much use outside of Anti-Oedipus, in which in its negative role seeks to liberate the body from the features of Analysis, typically repression of desire, Oedipal desires repressed and utilized by Capitalism. And in its positive role schizoanalysis synthesises a body of desire, 'schizosynthesis', which expands the horizons found in the latter work, Mille plateaux. A psychical nomadism taking as one needs from any moral, religious, political, ethical, or whatever system...

> While the first volume, Anti-Oedipus (1972), sought to "short-circuit" a developing "bureaucracy of analytic reason" in France (between leftist political parties and psychoanalysis), A Thousand Plateaus was created as a "positive exercise" in nomadology and rhizomatic philosophy...[111]

The biological references in these works are deliberate, and deliberately utilize biology, BoW, rhizome and rhizomatic as well as the idea of the molecular, complex structures of synthesis eventually produce 'life' via processes in biology such as Protein folding, Enzymes ...

> The molecules upon which enzymes may act are called substrates, and the enzyme converts the substrates into different molecules known as products. Almost all metabolic processes in the cell need enzyme catalysis in order to occur at rates fast enough to sustain life.[112]

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108 Adapted from https://en.wikipedia.org/wiki/Schizoanalysis
109 Deleuze & Guattari, Anti-Odeipus,Bloomsbury, 2012 p. 432-433.
110 Ibid.
111 https://en.wikipedia.org/wiki/A_Thousand_Plateaus
112 https://en.wikipedia.org/wiki/Enzyme

Analogicaly, biology, folding, The Baroque, and Deleuzen 'pure metaphysics' is a synthetic in which art, music/noise can be created without analytical closure. And within a Monadological metaphysics these structures are already present.

Part Four. For the want of God.

"But when Paul perceived that the one part were Sadducees, and the other Pharisees, he cried out in the council, Men and brethren, I am a Pharisee, the son of a Pharisee: of the hope and resurrection of the dead I am called in question. And when he had so said, there arose a dissension between the Pharisees and the Sadducees: and the multitude was divided. For the Sadducees say that there is no resurrection, neither angel, nor spirit: but the Pharisees confess both." - Acts of the Apostles 23:6, KJV.

This is not for the sake of the self. Or is it instead of any religion. Unlike a philosopher or artist, the creative act is not one of transcending the old, or is it about accepting the old which has become corrupted by many. How many religions now are pure? How many religious are religious for themselves? And yet it is for me of no importance about any of this. I abandoned Art as it is now corrupt.

Firstly, what I do is in religious terms like the Sadducees. Belief in God but not salvation. This is what I want. It renders the divine and sacred free of the profane, and the profane free of desire for divinity. The nature of such a want proceeds from the post-modern failure, a particular failure for unlike modernity which removed the old superstitions with scientific knowledge even into the form of a society, experimenting with socialism and democracy as a teleology and purpose for life, post modernity provided nothing in its place other than ironic recapitulation. Other than the self as the paradoxical individual as identified, in which irony can confuse the paradox as the older histories now defunct, mythologised, corrupted or forgotten. (We live in the age of two popes.) Though this 'want' is not to create, a God cannot or should not be created. A given God can be believed in, but here there is in me no belief, but a want. Now in what and to what would this want be? A God in the true sense of an Absolute, and now the objection is that as such this would necessarily involve pantheism, how could an absolute not share in or be responsible for not only the infinite but also for the finite, and so for this world? And with this the problem of evil, which can be accounted for, such as in the idea of the best of all possible worlds, or in the idea of the mystery, and of unknowing. However these are for me unsatisfactory. The God is not finite, and cannot know my mind as I know it, feel it be it. So the infinite is separate from the finite, and the finite cannot be part of the infinite. The logic is this, what portion of the infinite is any finitude? This day, November 3rd 2020, is finite (even if it eternally repeats). So an Infinite Absolute God is not found in any finitude.

There is both a negative and a positive theology in this 'want'. Firstly within finitude, and lets say an infinity of finitudes, which is a strange idea. The number 6 is both finite and yet we can have an infinity of 6s. There is always the possibility and so, given such an infinity, a necessity, a certainly. (Anything possible must occur given infinite time, something which is possible, but highly unlikely given infinity must occur, to not occur given infinity makes the 'remotely possible' and impossibility.)

Such a finitude excludes the possibility of an Absolute, for an Absolute must Absolutely be. This is a negative theology, any Absolute is not a possibility, and has no opposite. Such an Absolute neither exists or does not exist. Here is then the mistake of applying attributes to the Absolute God, even negative ones. To be positive, any finite theology will think the finite, and so propose the infinite. We cannot think the Absolute as the Absolute, but can think it as the, as being the, finite. Simply I can have the idea of God, the positive theological move, and have the idea that this being finite is subject to the alternative idea of there not being a God. This sounds similar to the Coggito, in that I can doubt everything but doubting. Switching this to an Absolute God, here the attribute even of doubting, and so guarantee of existing, cannot occur. For doubting is a temporal activity, and finite being is so, as is spaciality. Time and space being attributes par excellence, the very finite transcendental requirement for any other attribute. A 'green' thing has to be both spacial and temporal in order to gain an attribute of 'greenness', even in the case of a fictional being. A fictional being might not have time or space, actual existence, but is required to have a thinker of the fiction which does have time and space.

Secondly, 'For want of God' is 'for lack of God'. The lack of the infinite is the coming into being the finite. Such a want, 'A Want of God' is the act of becoming personal. Initially this goes for any finite thing however the problematic of becoming is, as we have seen above, 'Molecular', 'A line of flight', 'Perceptual Semiotics'. Becoming involves a freedom, in Deleuze & Guattari a line of flight, from a totality of identification into an individual (a segmentization – micro-black hole). "Pure practical reason gives us the moral law. By virtue of effect of the moral law on us we see that we are free."[113] And the fundamental Principle of Pure Practical Reason is "Act in such a way that the maxim of your will can at the same time always hold as a principle of a universal legislation."[114] Firstly this maxim must not be empirical, or derived from the empirical, "Therefore a practical injunction, which entails a material (thus empirical) condition, must never be counted as a practical law."[115] "The essential aspect of all moral value of any action rests upon the will being determined immediately by the moral law."[116] After a fairly long preamble Kant fixes this maxim as nothing based on empiricism, on any particular good or happiness[117], whether for the self or others but on 'The Good in itself'. "It is a priori (morally) necessary to produce the Highest Good through freedom of will. Hence the

113 Kant, The Critique of Practical Reason, p. 15

114 Ibid. p. 38. It is worth noting as a footnote that, as others have wrongly asserted, Kant does not therefore argue one should never lie, even at the cost of a friends life. He actually says in doing so, "acts so merely to avoid secretly despising himself in his own eyes..".

115 Ibid. p. 43.

116 Ibid. p. 282.

117 "it is clear from the analytic that the maxims of virtue and those of personal happiness are entirely dissimilar with respect to their supreme practical principle and are totally lacking of unanimity." Ibid p. 144.

condition of its possibility must rest solely upon recognitional foundations a priori."[118]

> [T]he Highest Good may always be the entire object of pure practical reason, i.e., of a pure will, and yet it is not for that reason to serve as its determination basis. The moral law alone must be viewed as that basis, to make that Highest Good and its effectuation or promotion to be the object.[119]

Kant having established the categorical imperative has to address how this can be achieved...

> The full commensurability of the will to the moral law, however, is holiness, a perfection, of which no rational being of the sense world is capable in any time point of his existence. But since it is nonetheless required as necessarily practical, it can be encountered only in a progression going infinitely to that full commensurability. And it is necessary, according to principles of pure practical reason, to assume such a practical advancement as the real object of our will. But this infinite progression is possible only under the presupposition of an existence and personality of the same rational being, continuing into infinitely (which one terms the 'immortality of the soul'). Therefore the Highest Good is only possible practically under the presupposition of the immortality of the soul.[120]

Thus the finite free individual becomes infinite. And with one other conclusion, that this individual acts not from any personal happiness or wish to be good, and that seems unjust, the benefits unsort are given by the only (other) object capable of doing so, God.

> We can see from this, therefore, that if we inquire about the final purpose of God in the creation of the world, we would have to mention not the happiness of rational beings in it, but rather the Highest Good, which imposes upon every wish of these beings a condition, namely that of being worthy of happiness...[121]

To be free (Kant) is to be free of what the "instinct accomplishes with the

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118 Ibid. p. 145.

119 Ibid p. 139. "For rationality does not elevate his value beyond the mere animal if it only aims at serving him in pursuing what instinct accomplishes with the animals. For in that case it would merely be a particular way taken by nature to equip the human for the same purpose to which animals are determined, and so without determining him to a higher purpose.".

120 Ibid. p. 148.

121 Ibid. p. 168.

animals...to which animals are determined"[122] is to follow the moral maxim of The Highest Good, which in turn requires the free individual to be immortal and a necessary God in order to insure the ethical benefits.

From Deleuze a creative Line of Flight can not only lead to suicide but also to the creation of a new concept. The immorality of the totality, of the concept (the individual event becoming the concept), is Absoluteness of Totalitarianism, a process which produces A God, as opposed to its lack. To remain individual is for the lack of God. Individuals occupy a space between the totalitarianism of the Molar, Absolute complete, and the Molecular which in extreme becomes the "molecular focus of fascism"[123]. In the extreme alternatives of a line of flight the univocity of being is destroyed. "For Deleuze, there is no one substance, only an always-differentiating process, an origami cosmos, always folding, unfolding, refolding. Deleuze and Guattari summarize this ontology in the paradoxical formula "pluralism = monism""[124] i.e. Univocity of being as difference.

Adapting and simplifying Deleuze & Guattari's planes / plateaus[125] (reducing it to a simple line) it is possible to produce an ontological model of being.

Absolute Being as Unity	Absolute fragmentation
Fixed	Plastic
Despotic THE PLANE	Chaotic
The State	Anarchy – De personalisation
The Molar in D&G	The Molecular in D&G
Totalitarianism in D&G	Suicidal Fascism in D&G

Any attempt to radicalise across a plane risks the dangers of fascist suicide or despotic totalitarianism. Any 'fixed' point on the plane is likewise a 'molar' stability, sedimented strata "imprisoning intensities... are acts of capture... [t]hey operate by coding and territorialization... The strata are judgements of God (but the earth, or body without organs[126], continually eludes that judgement, flees and becomes destratified , decoded, deterritorialized)[127].

122 Ibid. p. 238.

123 Deleuze & Guattari, A Thousand Plateaus, Minneapolis University Press, 1987, p. 231.

124 https://en.wikipedia.org/wiki/Univocity_of_being

125 An 'actual' plateaux is far more complex, not only having 2 or more dimensions but strata, and strata which is dynamic, becoming more or less fluid and static media, Bodies without Organs, abstract machines, assemblages, inorganic, organic strata, coding, decoding, territorialization, de and re territorializations, lines of flight, signs, histories...

126 A body without Organs, BoW, is another complex term which is develped in the works of Deleuze & Guattari- a working definition here could be "a structure or zone without imposed organization that can be sentient or inanimate..."

127 A Thousand Plateaus. p. 40.

Working with this plane we can model both static objects, and moving objects (black holes) – lines of flight.

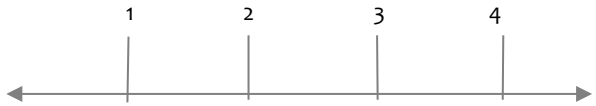
THE PLANE		
Absolute Being as Unity		Absolute fragmentation
Fixed		Plastic
Despotic	* The Roman Empire	Chaotic
The State		Anarchy – De personalisation
The Molar in D&G	*Western Democracies ---->	The Molecular in D&G
Totalitarianism in D&G		Suicidal Fascism in D&G

These can be generalised across all kinds of activities, (becoming) in politics, ethics, Arts, Sciences...biology etc.

For Deleuze et al. there is the danger of things becoming static, but also that of endless repetition which repeats dogmatically. Such a repetition becomes a lifeless, mindless and pointless activity, like some American TV drama which though beginning with a plot which has a direction continues until the ratings decline through audience's boredom. The same could be true of contemporary art and music. Mark Fisher in particular has written about this process in the 21stC. "Fisher and others have drawn attention to the shift into post-Fordist economies in the late 1970s, which he argued has "gradually and systematically deprived artists of the resources necessary to produce the new."[128] The solution to this problem is to find within a finitude an infinite source. There is with mathematics a model for this which works even on a simple line, a finite number line.

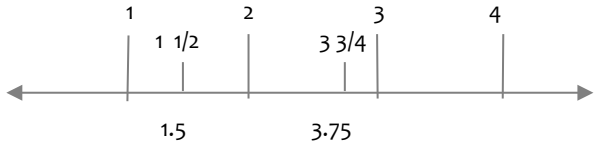
The process of movement across a plane in order to repeat, but repeat differently, need not depend on Deleuze & Guattari's complex topologies of rhizomes, planes, strata and sediments, it simply requires an understanding of a line, which if regarded as a number line can allow infinite movement even within two finite poles.

A line can be divided into divisions, bellow whole numbers, also known as cardinals or Integers.



128 https://en.wikipedia.org/wiki/Mark_Fisher

It can also be divided into fractions, or rational numbers..



There are also irrational numbers such as PI 3.142..... or some decimals 9/44 = 0.20454545... these numbers run on forever.

Therefore between any rational numbers 0.00000001 - there are an infinity of irrationals between these - 0.00000002

0.0000000000000001.....2.....
So whilst there are obviously an infinity of rational numbers – for instance between 1 & 2 there is always between any two rationals another infinity of irrationals. The infinity of irrationals is larger than the infinity of rationals.

(All these, cardinal, rational and irrational are called real numbers)

It follows that with recourse to the irrationals there is even in a plane or line with fixed limits a possible infinity of new and original locations, and the possibility to move infinite distance (becoming) between irrationals without polarizing in either extreme termination. If you follow this 'logical' & mathematical analogy within any creative activity it is possible to see via imagination new forms, processes or lines of flight can be created.

For want of X, A = A. It is from a lack of determinacy, or the infinity of indeterminacy within any space that the individual individualizes themselves. Modernism, especially in the arts adopted an analytic methodology which was reductionist. Within any plane however, ignoring the need for analytical certainty and identity it is always possible to synthesize new objects. An analysis produces a homogeneous similarity which aims at some reductionist essence common to the process, the essence of art in all art, is an attempt to find a Platonic form. Platonic forms are ideal objects which produces the problem of correlationism found in recent speculative philosophy[129]. It follows not from the idea of Kant's categories but from the idea of essence. Things exist- by virtue their essence. Other than that essence other attributes are irrelevant to the things being what it is. So for instance by a reductive analysis the subject of a painting is irrelevant to it being a painting, or in the case of psychoanalysis the subject's experience / illness is reduced to some basic and primal

129 At its most naïve in the case of Quentin Meillassoux the idea that some philosophers / philosophies imply that objects can only exist when intuited by intelligent individuals capable of applying categories of intuition.

psychological phenomena, such as the Oedipus complex. Such essences then exist in themselves outside of any particular subject. They are 'ideal', which in being ideal require the necessity of an object capable of maintaining, thinking such ideas. Hence the correlational error. An error because an essence is universal and absolute, this would be problematic for a finite thinking object. No such problem exists for an ultimate essence, a Platonic 'being', this alternative is an infinite thinking object. In the case of finitude absolute essences are impossible[130] Analysis then is either provisional, truly speculative, or dogmatic, it seeks an essence which is the end point of the analysis. Painting's essence is a flat surface with paint, nothing more can be done analytically, the subject of psychoanalysis once the psychoanalysis is complete the psychological problematic is removed. The choice is either a continued infinite reductionism or the end of the process, I.e. the suicidal molecular or the despotic molar.

For want of such objects and essences the alternative to analysis is synthesis. Synthesis allows a heterodoxy of possible objects of similarity, fundamental difference and novelty produced by finite entities. Heterodox synthesis opens up the flat plane to infinite possibilities and movement, an analytic always reduces (or attempts) to a fixed and static point. The synthetic makes for a lack. Is a making, a becoming, a folding.

For want of any absolute essences which provide frameworks a framework can be established without the danger of fascism, 'all things are permissible', or acknowledgement of no framework – the irony of post-modernity - in the idea of 'The War Machine' - "[The] war machine is exterior to the state apparatus" [131] The term 'War' (as above) can seem initially strange, provocative and destructive however it is a significant point if the syntheses is not to repeat as a copy of previous synthesises.

> Not an individual endowed with good will and a natural capacity for thought, but an individual full of ill will who does not manage to think either naturally or conceptually. Only such an individual is without presuppositions. Only such an individual effectively begins and effectively repeats.[132]

Here in 'Difference and Repetition' as in 'A Thousand Plateaus' the danger is in the dogmatic 'Image of Thought' where nothing new can be created, hence the need for stratagems which appear contrary to Common Sense and Good Sense, contrary to...

Everybody knows, no one can deny, is the form of representation and the

130 Impossible although Meillassoux sees mathematics as a source for thinking 'After Finitude'. So I might add impossible for me. And I think its fairly obvious that any 'Absolute Essence' in a temporal spacial world is always subject to doubt. (see above)

131 A Thousand Plateaus. p.351.

132 Deleuze, Difference and Repetition, Continuum 2004. p. 166.

> discourse of the representative. When philosophy rests its beginning upon such implicit or subjective presuppositions, it can claim innocence, since it has kept nothing back – except, of course, the essential - namely, the form of this discourse.[133]

'Becoming', to be original must be an opposition, a departure from the static, the dogmatic, in Deleuze & Guattari's terms 'A line of flight'. It is more than that, The War Machine does not create some 'thing' new, it is a unique process of 'becoming' as opposed to a 'being'. To create some 'thing' new would be to create a idol for want of A God. Of which there are many examples, 'The Great Work', 'The Ultimate Painting', 'The State'... etc. which inevitably becomes despotic[134] or self destructive. Fictionalized in the novel L'Œuvre by Zola, the 'suicides' of Rothko, Pollock and self destructions, Jean-Michel Basquiat, Emin, Kobain, Winehouse... or the 'despotic' excesses of more recent work and life styles, Koons, Hirst...

To re-inscribe a becoming, to copy it again will solidify its becoming, to repeat identically is dogmatic and produces dogma out of a dynamic[135], and eventually great states such as the Roman Catholic Church.

Deleuze & Guattari note the dangers of these two extremes, ossification (sedimentation) and self destruction (suicide). In escaping from the labyrinth (a fixed assemblage) there is a dangerous trajectory. Though aligning nomadology with both being responsible for the War Machine and metallurgy!

> [S]tratification. Strata are Layers, Belts. They consist of giving form to matters, of imprisoning intensities or locking singularities into systems of resonance and redundancy, of producing upon the body of the earth molecules large and small and organizing them into molar aggregates. Strata are acts of capture, they are like "black holes" or occlusions striving to seize whatever comes within their reach. They operate by coding and territorialization upon the earth; they proceed simultaneously by code and by territoriality. The strata are judgements of God; stratification in general is the entire system of the judgement of God (but the earth, or the body without organs, constantly eludes that judgment, flees and becomes destratified, decoded, deterritorialized).[136]

God is missing. If the plane (assemblage) is twisted and joins itself not only are the plays of sedimentation and BwO both on the same plane and yet not, the topology

133 Ibid. P. 165.

134 Marx famously took Hegel's dialectic (creatively) inappropriately, Marxism became the doxa, the idol which resulted in its despotisms.

135 This work, this text, is not a analysis of any other text(s) but an original synthesis of them. Any criticism that it 'misses the point', misses the point!

136 A Thousand Plateaus. p. 40.

of the Möbius Strip. Thus the two extremes fold back onto themselves. At extreme flight, molecularization, individuals may well destroy themselves, however another alternative is that they become molar, creates Religions (create Gods), States, Empires, and Multi National Companies.[137] These Molar institutions of fixed massifs can also destroy themselves. There is no such God in the world which can judge. Such States, Empires, eventually become ridiculous characterizations, pastiches, of themselves, again to the extent of eventual self destruction[138] in which the nomadic, external challenges are of little consequence.

The Möbius Strip has both the appearance of two sides and the topology of one. This is my description of what Deleuze & Guattari call an 'Assemblage'. "The assemblage is between two layers, between two strata; on one side it faces the strata … [on] the other … the body without organs."[139] Here I depart from D & G's model (concept). Stasis (absolute judgement) is IMO impossible.

> 708 (Nov. 1887-March 1888)
> [On the value of "becoming "—] If the motion of the world aimed at a final state, that state would have been reached. The sole fundamental fact, however, is that it does not aim at a final state; and every philosophy and scientific hypothesis (e.g., mechanistic theory) which necessitates such a final state is refuted by this fundamental fact. ...
> 1. Becoming does not aim at a final state, does not flow into "being."
> 2. Becoming is not a merely apparent state; perhaps the world of beings is mere appearance.
> 3. Becoming is of equivalent value every moment; the sum of its values always remains the same; in other words, it has no value at all, for anything against which to measure it, and in relation to which *the word "value" would have meaning, is lacking.* The total value of the world cannot be evaluated; consequently philosophical pessimism belongs among comical things.[140]

The sediments which settle and form strata (molar), Deleuze & Guattari's stratification in 'The Geology of Morals', are not fixed. They can be folded, eroded, metamorphosed.

> Metamorphic rocks arise from the transformation of existing rock types, in a process called metamorphism, which means "change in form". The original rock (protolith) is subjected to heat (temperatures greater than 150 to 200 °C) and pressure (100 megapascals (1,000 bar) or more), causing profound

137 In the case of Christ – both!
138 Official Church doctrine stated that the Tsar was appointed by God and was called the 'Little Father' ...
139 A Thousand Plateaus. p. 40.
140 Friedrich Nietzsche, The Will To Power, Trans W. Kaufmann & R.J. Hollingdale, Vintage books 1968. p. 377. My emphasis.

> physical or chemical change. The protolith may be a sedimentary, igneous, or existing metamorphic rock.[141]

This process (of becoming) is one in which metamorphosis can repeat over and over.

> 1046 (1884)
> 1. We want to hold fast to our senses and to our faith in them— and think their consequences through to the end! The nonsensuality of philosophy hitherto as the greatest nonsensicality of man.
> 2. The existing world, upon which all earthly living things have worked so that it appears as it does (durable and changing slowly) , we want to go on building—and not criticize it away as false!
> 3. Our valuations are a part of this building; they emphasize and underline. Of what significance is it if entire religions say: "all is bad and false and evil"! This condemnation of the entire process can only be a judgement of the ill-constituted!
> 4. To be sure, the ill-constituted can be the greatest sufferers and the most subtle? The contented could be of little value?
> 5. One must understand the artistic basic phenomenon that is called "life"— the building spirit that builds under the most unfavorable conditions: in the slowest manner------ A demonstration of all its combinations must first be produced afresh: it preserves itself.[142]

Deleuze and Guattari 's God. "The strata are judgements of God" and "God is a Lobster"[143] There are several Gods in A Thousand Plateaus,

> To attribute the book to a subject is to overlook this working of matters, and the exteriority of their relations. It is to fabricate a beneficent God to explain geological movements. In a book, as in all things, there are lines of articulation or segmentarity, strata and territories; but also lines of flight, movements of deterritorialization and destratification.[144]

"[T]he God who sows and reaps, as opposed to the God who replants and unearths[145]" , of the West & East, of Judgement, as above, "the face or body of the despot or God"[146] , "God and his psychiatrists are charged with recognizing, among these de facto mixes, those who preserve, even in delusion, the class-based social order, and those who sow disorder, even strictly localized, such as haystack fires,

141 https://en.wikipedia.org/wiki/Metamorphic_rock
142 The Will To Power. P.538.
143 A Thousand Plateaus. p. 40.
144 Ibid. p.3
145 Ibid. p. 19.
146 Ibid. p. 115.

parental murders, declasse love and aggression."[147], " We will be our own scapegoat. We will be the lamb: "The God who, like a lion, was given blood sacrifice must be shoved into the background, and the sacrificed God must occupy the foreground. ... God became the animal that was slain, instead of the animal that does the slaying."[148] The Hebrew, Christian God of Cain and Able, Moses, Jonah and Jesus, a God of betrayal, the God at the centre of a spiral which expands to the line of flight[149],

> The [Romantic] artist no longer confronts chaos, but hell and the subterranean, the groundless. The artist no longer risks dissipation in the milieus but rather sinking too deeply into the earth: Empedocles. The artist no longer identifies with Creation but with the ground or foundation, the foundation has become creative. The artist is no longer God but the Hero who defies God : Found, Found, instead of Create. Faust, especially the second Faust, is impelled by this tendency. Criticism, the Protestantism of the earth, replaces dogmatism, the Catholicism of the milieus (code).[150]

The Lobster is Lobster - "a double pincer, a double bind" A "Double articulation is so extremely variable that we cannot begin with a general model, only a relatively simple case."[151] which is the formation of sandstone, from the first articulation, deposits of sediment, malleable, through the second into solid rock (molar). From (1) Content, to (2) Expression.

Finally the judgement of God appears in the plateaux 'How do you Make Yourself a Body with out Organs'.

> You never reach the Body without Organs, you can't reach it, you are forever attaining it, it is a limit. People ask, So what is this BwO?—But you're already on it, scurrying like a vermin, groping like a blind person, or running like a lunatic: desert traveler and nomad of the steppes. On it we sleep, live our waking lives, fight—fight and are fought—seek our place, experience untold happiness and fabulous defeats; on it we penetrate and are penetrated; on it we love. On November 28,1947, Artaud declares war on the organs: To be done with the judgement of God, "for you can tie me up if you wish, but there is nothing more useless than an organ*."(*Artaud, To Have Done With the Judgement of God)[152] See Appendix C.

For D&G the BwO is complex and significant, and to naively simplify its creation and

147 Ibid. p. 121.
148 Ibid. p. 122. Citing D.H. Lawrence, Apocalypse, pp. 93-94.
149 Ibid. p. 135.
150 Ibid. p. 339. (Of the Refrain)
151 Ibid. p. 40.
152 Ibid. p. 150.

employment in this plateaux is to be guarded against extremes, the 'God' being one such, and this 'God's' determining judgement, "the BwO is always swinging between the surfaces that stratify it and the plane that sets it free."[153] whilst at others it is a surface, as above... at others it is a product..

> The judgement of God uproots it [BwO] from its immanence and makes it an organism, a signification, a subject. It is the BwO that is stratified. It swings between two poles, the surfaces of stratification into which it is recoiled, on which it submits to the judgement, and the plane of consistency in which it unfurls and opens to experimentation. If the BwO is a limit, if one is forever attaining it, it is because behind each stratum, encasted in it, there is always another stratum. For many a stratum, and not only an organism, is necessary to make the judgement of God. A perpetual and violent combat between the plane of consistency, which frees the BwO, cutting across and dismantling all of the strata, and the surfaces of stratification that block it or make it recoil.[154]

> This is how it [making a BwO] should be done: Lodge yourself on a stratum, experiment with the opportunities it offers, find an advantageous place on it, find potential movements of deterritorialization, possible lines of flight, experience them, produce flow conjunctions here and there, try out continuums of intensities segment by segment, have a small plot of new land at all times. It is through a meticulous relation with the strata that one succeeds in freeing lines of flight, causing conjugated flows to pass and escape and bringing forth continuous intensities for a BwO... a body without organs that shatters all the strata, turns immediately into a body of nothingness, pure self-destruction whose only outcome is death:[155]

Such flows must oscillate between the (suicidal) limit of the BwO and the despotic God. It is D&Gs concern for this oscillation that their work has been called ethical[156]. From breathing to the circling planets such rhythms pervade the universe, at its simplest it is the rocking of the cradle. Rocking back and forth triggers the brain in releasing endorphins, from cradle to autism, OCD, schizophrenia... et al. It is the oscillation of migratory animals which nomads follow. The seasons of growth and decay, the great ages of Hinduism and Jainism[157].

Metaphysics, cosmologies, such as these lack ends and beginning, final ends, and originating creations, endless time not timeless being, endless becoming.

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153 Ibid. p. 161.
154 Ibid. p. 159.
155 Ibid. p. 161.
156 Foucault, Anti-Oedipus, xiii.
157 In Jainism ever repeating cycles have periods from 21,000 years to 400 trillion sāgaropamas (each sāgaropama is more than 10^210 years).

109. Let us be on our Guard.—Let us be on our guard against thinking that the world is a living being. Where could it extend itself? What could it nourish itself with? How could it grow and increase? We know tolerably well what the organic is; and we are to reinterpret the emphatically derivative, tardy, rare and accidental, which we only perceive on the crust of the earth, into the essential, universal and eternal, as those do who call the universe an organism? That disgusts me. Let us now be on our guard against believing that the universe is a machine; it is assuredly not constructed with a view to one end; we invest it with far too high an honour with the word "machine." Let us be on our guard against supposing that anything so methodical as the cyclic motions of our neighbouring stars obtains generally and throughout the universe; indeed a glance at the Milky Way induces doubt as to whether there are not many cruder and more contradictory motions there, and even stars with continuous, rectilinearly gravitating orbits, and the like. The astral arrangement in which we live is an exception; this arrangement, and the relatively long durability which is determined by it, has again made possible the exception of exceptions, the formation of organic life. The general character of the world, on the other hand, is to all eternity chaos; not by the absence of necessity, but in the sense of the absence of order, structure, form, beauty, wisdom, and whatever else our æsthetic humanities are called. Judged by our reason, the unlucky casts are far oftenest the rule, the exceptions are not the secret purpose; and the whole musical box repeats eternally its air, which can never be called a melody,—and finally the very expression, "unlucky cast" is already an anthropomorphising which involves blame. But how could we presume to blame or praise the universe! Let us be on our guard against ascribing to it heartlessness and unreason, or their opposites; it is neither perfect, nor beautiful, nor noble; nor does it seek to be anything of the kind, it does not at all attempt to imitate man! It is altogether unaffected by our æsthetic and moral judgements! Neither has it any self-preservative instinct, nor instinct at all; it also knows no law. Let us be on our guard against saying that there are laws in nature. There are only necessities: there is no one who commands, no one who obeys, no one who transgresses. When you know that there is no design, you know also that there is no chance: for it is only where there is a world of design that the word "chance" has a meaning. Let us be on our guard against saying that death is contrary to life. The living being is only a species of dead being, and a very rare species.—Let us be on our guard against thinking that the world eternally creates the new.[158]

1 (1885-1886) Toward an Outline. Skepticism regarding morality is what is decisive. The end of the moral interpretation of the world, which no longer

158 Friedrich Nietzsche, The Gay Science. p. 61.

has any sanction after it has tried to escape into some beyond, leads to nihilism. "Everything lacks meaning" (the untenability of one interpretation of the world, upon which a tremendous amount of energy has been lavished, awakens the suspicion that all interpretations of the world are false).[159]

The Question Arises...

What makes it serious
is that we know
that after the order
of this world
there is another.

What is it like?

We do not know.

The number and order of possible suppositions in
this realm
is precisely
infinity!

And what is infinity?

That is precisely what we do not know!

It is a word
that we use
to indicate
the opening
of our consciousness
toward possibility
beyond measure,
tireless and beyond measure.

And precisely what is consciousness?

That is precisely what we do not know.

It is nothingness.[160]

159 Friedrich Nietzsche, The Will To Power. p. 7.
160 See Appendix C.

Part Five. Signs.

64. Wei Chi / Before Completion

above LI THE CLINGING, FLAME
below K'AN THE ABYSMAL, WATER

This hexagram indicates a time when the transition from disorder to order is not yet completed. The change is indeed prepared for, since all the lines in the upper trigram are in relation to those in the lower. However, they are not yet in their places. While the preceding hexagram offers an analogy to autumn, which forms the transition from summer to winter, this hexagram presents a parallel to spring, which leads out of winter's stagnation into the fruitful time of summer. With this hopeful outlook the Book of Changes come to its close.

Here is the idea, like the ancients, that what happens in life is neither random or a logical process. Hence the use of randomness in divination, tea leaves, I Ching... as they are seemingly random, not of human control, or a rational procedure and so if they appear meaningful, are so because of an 'underlying' pattern, of fate, of something 'other' of meaning and perhaps purpose. (This has no bearing on four above.) The idea of a determined reality not determined by mechanical processes alone relates to superstitions. The idea in the occult in these cases is not particularly that the material world is in fact not mechanical but in fact it has some deeper and superior occult foundation which is not mechanical determination. This occultism is of a belief in more powerful forces in our world, which includes religious ideas of a manifest God or Gods. This is though an alternative to a purely mechanical world and an alternative to the transcendental worlds from which our physical world is subordinate. An alternative which proposes that there exists alongside the materiality of the world something 'other', or some things 'other' and that there are signs of this.

The ideas of Magic and superstition for most in the modern post-modern world do not exist as realities. Those who do think in terms of such transcendental realities and powers, it seems to me, consider these in no different a way to that of a material mechanical explanation. Magic, like spells, chants, ceremonies, sacrifices... relate to notion of cause and effect no different to those of a mechanistic materiality. So pleasing the deity causes good fortune, following ritual produces effects etc. In effect they have simply elevated our rational materiality into a transcendental plane. And these would see 'signs' in much the same way as ordinary signs are seen, to be interpreted as as having meanings. Though as signs which are superior, having transcendental meaning, above that of the signs used ordinary language and communication. These are not the signs of what I will call an uncanny occult event which I want to propose here.

Others see all this Magic (Magik), as a fiction, which it may well be, and the problem, which is not mine is that these two accounts then complete in attempt at a deterministic account and knowledge of the world. However the mistake made by the sceptic is that in denying the idea of occult knowledge and practice they remove, inadvertently, the event itself, which prior to science or magik is an occult event of signs, occluded, unknown. The consequences being that the real event, which arises originally as unknown is removed and replaced with a given mechanical description which ceases to be a description of the world but becomes the world itself. This mistakenly removes even the possibility of there being an occult 'other', which is not a transcendentalized reality of the rational. In seeing the failure, the unreality, the fiction of transcendental magic as untrue this unfortunately goes to the extreme of removing the idea or possibility at all of the phenomena of the uncanny occult, of the sensing, or being aware of the uncanny (from un- "not" + canny, not knowing...) . It reduces the uncanny event to an illusion, whereas it is in fact an origin prior to any attempt at determination. Both, scepticism and occultism, become a form of pure determination.

Alternatively, to these two approaches, an approach towards this uncanny might be not rational in every case, that is mechanical, or transcendental, but be otherwise. Such as being stochastic, would be 'chance' and randomness rather than determined reason. An objection here, and a correct one, would be that chance itself can be considered mechanistic, as mathematically predictable, as rationally accounted for and that thinking otherwise is in fact wishful thinking. A thinking which creates the illusion of the supernatural, where it is not. This however is not my thinking here. In the modern / post-modern 'advanced' world this is a general idealization of the occult. And alongside of this is the idea of a thoroughly rational world, of a programme which produces a mathematizable mechanistic world, such as those of Meillassoux or Galileo... But such a thought is also a 'wishful' thought, and cannot have any firmer foundation. Its justification is not able to escape from the practical experience of such explanations always working, as Hume pointed out, in which case the mathematizable mechanistic world is a model which has seemed to work, and does seem to work, but validated only from our experience, there is no greater guarantee than that, as Hume famously pointed out.

The pure reason of Kant, which sets out to refute Hume's scepticism as to any absolute certainty, merely removes any contact with reality and substitutes the a priori necessity of certain tools to experience anything. That is it is certain that we need them, such as the categories of cause and effect etc., in order to think at all. But this certainty is only in our need of our categories, it does not make what they categorize, our experience of the world, certain and definite. Famously he removes the possibility of knowing the real world – for certain. To see the world requires an eye, but that in no way determines, Kant would say, the actual visual world, only our perception of it. We need built in beforehand before we experience the world fixed categories and these condition, are our world, and not the things out there.

(Pace Kant) → The world without us, is a world into which we were brought into existence, by a long process of the evolution of life (for which Kant was unaware). That is the ability to reason, like walking on two legs was an evolutionary trait and advantage, and not some pre-wired bootstrap. So the world determines us a posteriori, after the fact of its being. We do not come into being with given reasons and attributes of perception, these 'developed' in the processes, planetary formation, biological evolution, of world history, even religion , superstition, science and mathematics. I'd say here that mathematics is no more a Platonic Absolute Idea than Cricket or Chess. The fact is that all types of explanations are just that, explanations. However the typical route is one as Hume pointed out of the re-ocurrence of patterns, of seeing patterns. And from this evolves superstition, religion, science and mathematics. The cat hears the fridge door open, and the pattern of fridge / food is formed.

Though the world goes through such patterns, is understood by such patterns is true, but a rational world is never dynamic. And we now know that the world is dynamic. Chance and randomness appear as problems in a materialist mechanistic world. Unlike Kant, the world is not populated by pre-wired individuals but a product of long periods in which change doesn't seem to occur, like that of a rational deterministic machine, but one in which underlying this there are dynamics of change, of which chance and randomness are a part. These subtle changes seed the mechanistic determined world with the dynamics of change. They are not changes from some higher more powerful and transcendent forces, but are events which seed the dynamics of the mechanism. Mechanical materialism predominates, and yet its very unchangeability which is its force is also its inability to explain. It is the breaking of unchangeable symmetry which gives the world its dynamism, which is so subtle in cases as to be imperceptible. Subtle and weak forces of chance and randomness instigate changes. It might be thought these are also open to rational accountability. Reason's reason is the product of unreason, it cannot retroactively account for itself. There is something problematic in the founding of reason's rationality on the irrational. In accounting for itself in the irrational it does attempt to found itself, in certainty, on retroactively accounting for itself, it cannot found itself, its correctness, on random chance, if it is not to become random chance, which it is not thought to be. This might seem difficult as we are reasonable animals, but that doesn't require to think the world is and always was reasonable. There is unreason in the world, such that it is not hidden in some occult transcendence, but in the subtle origin of events.

As yet no rational procedure for determining the irrational has been found, and from a rationality the production of a determined irrational seems contradictory. So maybe to explore the irrational seeds of the rational world, of its origin requires not reason, or mechanical deliberation, but something other, and the results will be 'thin', that is rationally thin. Though it is from this very 'thinness' that the world

resists a totally fixed steady state. Reason doesn't change and so 'produces' the image of such a steady state unchanging world, and can produce no other. It cannot produce the uncanny for to do so would be a negation of itself. Yet the world is, has the uncanny, not known, thus any explanation which is complete will always fail to explain. Any set of rules will fail to decide completely a complex game, or any of the most simple rules guarantee its results 'in the world'. The computer tic tac toe game fails due to a lightening strike.

The occult sign could be described as occurring when two or more rational and mechanistic events which are unrelated occur in some apparent (uncanny – un knowable) relationship with each other. What follows is then normally the use of rationality to provide a meaning which is typically a mechanistic one. i.e. 'The Gods are angry'. The pattern is seen as a portent, or otherwise as when it can be seen as a mere coincidence, the former has the possibility of becoming not only a false superstition, the angry gods, but also of becoming a science. For example the relationship of the lighting and thunder, of fridge door opening and food. In its (the occult event) origin it is uncanny. That is if it is experienced as such, if trivialized its experience denied, a denial of the uncanny, or the uncanny can become the source to which science can apply itself. The science of turning the unknown into the known. The uncanny occult event can be simply ignored, or become the source of inquiry, or thirdly the experience of itself. This experience of the uncanny occult event in itself becomes the experience of the actual sublime origin, before knowledge. It is interesting and I think very significant that Kant saw in the uncanny the source of the aesthetic in nature and art, the possibility of the experience of beauty and the sublime. The pleasure of thinking or reflecting about the unthinkable, from judging that is closed to determination. Here for Kant the significance is judgement, in reason it is determined and so universally true, in the aesthetic it is not determined, it is however based on reflection, and while reflection is subjective and so not universal – absolute – the activity – he maintains - of judgement is. The source here in the uncanny event, the occult, hidden, unknown is that of science, of reasoned philosophy and the experience of beauty and the sublime begins in the the requirement of judgement on the unknown. The judgement that produces science, or the experience of beauty, is also that of the sublime, "a greatness beyond all possibility of calculation, measurement, or imitation" seems to be that not only of the aesthetic but of the religious experience, and even in the secular modern that of the legitimate, non reasonable, non scientific religious experience.

Writing this during a pandemic in which a virus, so simple as not to be considered life, can defy human endeavour for months can be seen as a predicted event. Yet any prediction is always a generalization. And what we could call chance could equally be called an occult event, or miracle. The problem though is that the world appears immanently mechanistic, and thus deterministic, which in general it is. We all know of our eventual death. And so for purposes of survival this is a reasonable,

literally, approach. And yet the actual reality is experienced as a 'strangeness', a puzzle which isn't a puzzle, not only of nature in our experience of the sublime, but as in Kant, in Art also. The seeing of the thing as a puzzle without solution. Kant again, the rational applies to our dealing with the world, the world in itself for Kant being cut off from human reason. In the seeing of the world, nature, as the unsolvable puzzle, to puzzle over it, to be puzzled by it, is the affect of the world in the aesthetic effect on us. The wonderment of the uncanny. Or as in Heidegger the experience of the Nothing notting, a nihilism, a lack, reveals the world and our suspension in it. This is the uncanny. In the case of the everyday life, in the sign as marking a significance, two unconnected events which resonate.

If science (and religion) is the rationalization of the uncanny occult event, Art is the creation of an uncanny occult event. It might then well be for religion and philosophy to become like art, not in art's heretical unique copying of genesis, aniconism, but in their descriptions of the uncanny occult event (of the world of things- philosophy, and of being in the world- religion). The abandonment of reason, and reasoned argument, prefaced by the reason for doing this, which is that the world in its original essence, is, and is for man, an uncanny occult event. In Heidegger ontotheology is criticised as it in philosophy and religion changes the incomprehensible, and reduces it to the reasoned order of beings, i.e. a Science, to knowledge. So the antiontotheological is the production in the texts of religion and philosophy which give rise to the feeling in and of the world, of it, and being in it, of the personal experience of the original uncanny occult event. So a text like Nietzsche's Zarathustra, or Job, Deleuze and Guattari's A Thousand Plateaus... etc. Philosophy as love of wisdom, wisdom here of experience, presents the world as an original uncanny occult event.

The most occult thing is consciousness. The most occult thing is MY consciousness. Which is the 'MY' itself. Though I'm aware of other things, other things I experience as in some cases conscious I experience these as second-hand images of my consciousness. The difference between these other things and MY consciousness is profound. Suppose I am a computer simulation, or some process held by some deity, the occult nature of MY consciousness is that though these superior entities can know everything about me, my thoughts, feelings, emotions, they cannot know these from my point of view. There would always be an addition which is in their superiority. For example if they could see precisely my visual image I'm having now, the addition would be their seeing my seeing. Only if as an identical seeing would they see as me, but then they would not have the experience which is mine. They might recollect my seeing, but again that is not the same. Thus occult - "Latin occultus, hidden, concealed.." This not that some certainty in thinking or doubting is gained, or that individuals are part of some larger group, the product of society, social constructs. My opinions can be pre-programmed, my responses based on a computer algorithm, whim of God or Class Consciousness, or that this is a hallucination or dream or one of an infinity in some many worlds scenario.

Whatever, it is my experience alone, hidden and un-experienceable other than as me. What I think, do, know, how I act all might be programmed, mistaken, wrong, whatever, it is my experience alone, hidden and un-experienceable other than as me.

And this occult consciousness is located temporally in 'my now' in which even my memory of myself a few moments ago is external to this occult being, this now being in effect 'timeless'. That is timeless for me, how time works, how I interact with time are processes with which I engage, can have some control and no control. This larger context is me, memory, place, all of which are provisional, like knowledge of other things, other consciousness, unlike my experience. Each experience is unique, as above, it is impossible to compare them as themselves. Each experience can be represented by a sign. This sign therefore must be unique. It is a unique totem.

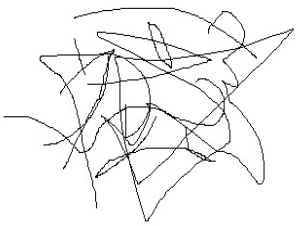
And though it is a sign, as it's being is hidden, it cannot be used in a language. This is no different to this "E" which I typed. Its experience is unique. Otherwise it would be possible to guarantee communication, even to oneself. And such a communication would be an identical experience, which above, is not possible. The experience of reading, of thinking, creates an illusory story of an object of consciousness, with memory, and so time, past and future. This is not saying the I is all, or the ego is all, this is nothing like solipsism[161], it is not any philosophy but more like an attempt, which fails (for the above) of a report of 'the now'. The evidence for this 'now' is like a primitive 'Art' or some child art, the doodle – as above (the non linguistic signs). The most occult things generally considered are sigils and glyphs which we can't interpret. An attempt to do this is Psychoanalysis, which accounts for any opposition to this reduction of the unknowable originality of experience i.e. found in Deleuze and Guattari, the fabrication of meaning onto meaningless experiences. This is not to say that 'The Greater Mind' or 'I', 'Ego' doesn't also fabricate meaning onto experiences as well as using experiences to express meanings, most sentient beings do this to some extent. Pure experience(s) in itself wont get you very far, one needs to think and remember, to plan and project, construct a 'person'.

Pure awareness is of everything 'other', from awareness of our own body which is

161 "Solipsism; from Latin solus 'alone', and ipse 'self'is the philosophical idea that only one's mind is sure to exist. As an epistemological position, solipsism holds that knowledge of anything outside one's own mind is unsure; the external world and other minds cannot be known and might not exist outside the mind." https://en.wikipedia.org/wiki/Solipsism

other to the world which other, to our own actions which are also other. Sentience is awareness, from Old English gewær "watchful, vigilant," from Proto-Germanic *ga-waraz... "wary, cautious," from PIE root *wer- "perceive, watch out for." IOW the immediate feeling of sentience is 'Fear'. “This is not saying the I is all, or the ego is all, this is nothing like solipsism” it is the reverse! The opposite! Fear rather than alienation, alienation is a sophisticated interpretation of 'Fear' found in any sentient being. The quality or state of being sentient is feeling separate (distinguished from perception or thought), which can be called alienation, but in nature is FEAR. Even the source of predation and violence fear is the origin, that which is hated because it is other. The overcoming of fear of the other in its destruction, in higher sentience becomes the manipulation of signs and knowledge. The whole process of signs, from Astrology, mathematics, symbolic thought, originate in order to overcome the fear of the unknown other.

One never experiences self, only the impact of the other which is what creates and modifies self, from identity, through memory and knowledge. Signs derive from the outside, not as things in themselves but as the repetitions which form in unconsciousness signs, which should be obvious as we learn to read signs, we do not already know them. We learn to know by the repetitions of the other. The alternative to this, and there must be many, is the impossibility of a private language[162].



IOW, this is wrong. The creation of a private language is a response, is, as above, A WAR (or war machine in D&G) which is uniquely my own, therefore not available to others (in itself). The prohibition against a private language is the prohibition of any writing which is not the logical manipulation of symbols. The privilege being given to logic is that of its empirical success, in overcoming the fear of the other. The power of this demonstrated by the inevitable consequences of jumping out of a 10 story building due to the manipulation of a set of symbols to a given logic, this is true, yet in another scenario no such given set of rules could be used to create a poem which also has inevitable consequences? And the origin of both (sets of rules /

162 The idea of a private language is a language which made sense to no one else is not possible, but assumes language has to make sense. A language is made of symbols, typically which represent, but why cannot there be a symbol which doesn't do this. Surrealist automatism, Les Champs magnétiques...Asemic writing etc.

procedures) begins before any particular method is a priori correct. Fear of the other is dealt with in 1000 plateaus by it being the privileged (despotic) text[163], and its ethicality is due to this despite its wish and programme to avoid this, though Foucault does say it (actually of its predecessor – but of which it is volume 2) is "a book of ethics"[164], "involves systematizing, defending, and recommending concepts of right and wrong behavior"[165], Foucault also makes the more interesting remark, that it "can best be read as an"art", in the sense that is conveyed by the term "erotic art""[166]

163 D&G in 'What is Philosophy' claim it is the making of concepts, but 'Philosophy is not the making of concepts' is a concept.

164 Anti -Oedipus, xiii.

165 https://en.wikipedia.org/wiki/Ethics

166 Anti -Oedipus, xii.

Part Six. Trees.

> *"You promised me, green grass, not to tell what you heard.*
> *Whispering Grass, say! you can't keep your word, keep your word.*
> *Why do you whisper, green grass?*
> *Why tell the trees what ain't so?*
> *Whispering Grass, the trees don't have to know.*
> *No, No, Why tell them all your secrets?*
> *Who kissed there long ago?*
> *Whispering grass, the trees don't need to know.*
> *Don't you tell it to the breeze 'cause she will tell the birds and bees*
> *And ev'ryone will know because you told the blabbering trees*
> *Yes, you told them once before;*
> *It's no secret any more.*
> *Why tell them all the old things?*
> *They're buried under the snow.*
> *Whispering Grass, don't tell the trees*
> *'Cause the trees don't need to know." -*
> Doris Fisher, Fred Fisher.

This is not science. Though the colony of the sea grass Posidonia oceanica in the Mediterranean Sea near Ibiza, Spain is given as the longest living thing, between 12,000 and 200,000 years, it lives in depths of 1–35 metres, it could not have lived that long as the region it now occupies was above water between 10,000 and 80,000 years ago, It is rhizomatic. Lomatia tasmanica, (43,600 years) The Jurupa Oak, (13,000 years), Eucalyptus recurva, also 13,000 years old, these are all clones. A Great Basin bristlecone pine is 4,852 years old, Symplasma, a glass sponge are the longest-lived animals on earth; scientists estimate a maximum age of up to 15,000 years. The bristlecone pine being a tree, its age is found by counting the annual rings, in this case by taking a core and using a microscope. Is ring counting a science? Clones are not rhizomes. "Rhizomes generally form a single layer, but in giant horsetails, can be multi-tiered."[167] "Unfortunately, there has been no study of the rhizome architecture of the giant horsetails."[168]

> [I]t is presumed that everyone knows, independently of concepts, what is meant by self, thinking, and being. The pure self of "I"think" thus appears to be a beginning only because it has referred all its presuppositions back to the empirical self. [169]

Whatever the difference there is between an empirical self and some other must be a concept. This (text) is not a philosophy. Ring counting is neither philosophy or

167 https://en.wikipedia.org/wiki/Rhizome#cite_note-13
168 http://www.fiu.edu/~chusb001/GiantEquisetum/Ecophysiology.html
169 Difference and Repetition. p.164.

science. Only by the application of concepts, ring counting is year counting, empiricism is the idea that knowledge comes from the senses not by abstract thought, do we get science and philosophy. My earliest memory of 'self' was probably being bitten by a dog, a feeling of 'heat', or falling off an inflatable animal rubber ring into a pool, the taste of salt water, or seeing my cousin fall off the open back of a bus, the red of the blood.

So a living self is neither experienced by any science or any philosophy, it consists of unique events. The doubting of these, or questioning is that of the problem. In science these problems are according to Deleuze 'Objective', and those of philosophy also subjective.

> [F]or beginning means eliminating all presuppositions. However, whereas in science one is confronted by objective presuppositions which axiomatic rigour can eliminate, presuppositions in philosophy are as much subjective as objective.[170]

I suppose the above is metaphysics, a 'metaphysical problem' whereas science tends to be more physical.

> [p]hotosynthesis is performed differently by different species, the process always begins when energy from light is absorbed by proteins called reaction centres that contain green chlorophyll pigments. In plants, these proteins are held inside organelles called chloroplasts, which are most abundant in leaf cells, while in bacteria they are embedded in the plasma membrane. In these light-dependent reactions, some energy is used to strip electrons from suitable substances, such as water, producing oxygen gas. The hydrogen freed by the splitting of water is used in the creation of two further compounds that serve as short-term stores of energy, enabling its transfer to drive other reactions: these compounds are reduced nicotinamide adenine dinucleotide phosphate (NADPH) and adenosine triphosphate (ATP), the "energy currency" of cells... Although there are some differences between oxygenic photosynthesis in plants, algae, and cyanobacteria, the overall process is quite similar in these organisms. There are also many varieties of anoxygenic photosynthesis, used mostly by certain types of bacteria, which consume carbon dioxide but do not release oxygen...Photosynthesis occurs in two stages. In the first stage, light-dependent reactions or light reactions capture the energy of light and use it to make the energy-storage molecules ATP and NADPH. During the second stage, the light-independent reactions use these products to capture and reduce carbon dioxide. Most organisms that utilize oxygenic photosynthesis use visible light for the light-dependent reactions, although at least three

170 Ibid.

> use shortwave infrared or, more specifically, far-red radiation... Although some of the steps in photosynthesis are still not completely understood...[171]

In this case, living organisms, the science is incomplete, though objective, but we might suppose that being incomplete that this means there are problems. The Metaphysics above also offers a problem(s)[172]. I'm not going to ask the question 'what is a problem' as above this is neither science or philosophy. Why 'self' is a problem could be a science, psychology?, certainly a (famous) philosophical problem.

> To philosophize is to ask "Why are there essents rather than nothing?" Really to ask this question signifies: a daring attempt to fathom this unfathomable question by disclosing what it summons us to ask, to push our questioning to the very end. Where such an attempt occurs there is philosophy.[173]

I suppose that the solution to this or any other problem involves some activity directed at a solution, which can even be one of trial and error. Anthropomorphising photosynthesis, evolution, geological formation... could be seen as such, but IMO these lack 'intention' – and this lacks the concept – 'problem'. What is not a problem though is 'self', in counting tree rings or tasting sea water – in photosynthesis, evolution, geological formation... It could be right that my memory of tasting sea water is wrong, but better phrased, as my memory of tasting sea water is just that, and so neither right or wrong, it may not apply to any actual event in Rhyl in North Wales sometime in the early 1950s. There need not be the relationship between idea or concept and the event. There is no relationship – other than a psychological one. Another famous philosophical problem is one which has had numerous expressions from the film 'The Matrix' through to Descartes cited by Deleuze in the opening of the chapter "The image of thought".

Another more recent example is …

> "Many works of science fiction as well as some forecasts by serious technologists and futurologists predict that enormous amounts of computing power will be available in the future. Let us suppose for a moment that these predictions are correct. One thing that later generations might do with their super-powerful computers is run detailed simulations of their forebears or of people like their forebears. Because their computers would be so powerful, they could run a great many such simulations.

171 https://en.wikipedia.org/wiki/Photosynthesis.

172 "Where to begin in philosophy has always – rightly – been regarded as a very delicate problem." Difference and Repetition. p.164.

173 Heidegger, An Introduction to Metaphysics, Yale University Press, New Haven and London (1959), pp. 7-8. Also "Not how the world is, is the mystical, but that it is." Tractatus Logico-Philosophicus 6.44 et al.

Suppose that these simulated people are conscious (as they would be if the simulations were sufficiently fine-grained and if a certain quite widely accepted position in the philosophy of mind is correct). Then it could be the case that the vast majority of minds like ours do not belong to the original race but rather to people simulated by the advanced descendants of an original race."

Nick Bostrom's conclusion:

"It is then possible to argue that, if this were the case, we would be rational to think that we are likely among the simulated minds rather than among the original biological ones.

Therefore, if we don't think that we are currently living in a computer simulation, we are not entitled to believe that we will have descendants who will run lots of such simulations of their forebears."

—Nick Bostrom, Are you living in a computer simulation?, 2003[174]

So this, like 'are we in a dream' is a question with an answer, a problem which seeks a solution, or as above a proposition. 'I remember tasting sea water' is not a proposition – but in this case a current memory. To say this memory could be wrong, factually misses the point. My being 'self' is not a proposition. That this has memories is true, just as this has had pain. Regardless of this being a dream, a computer simulation or whatever in itself it is 'real'. Only raising the question 'creates' the problem. The problem – of 'being' of 'self' arises after the experience, or may not arise at all. This is different to the use of Occam's Razor, 'simpler theories are preferable' because the experience of 'self' is neither science or philosophy, is not a theory or a problem. This is not to say it cannot be made into a problem, as above and in countless other examples.

Will: But that's something that we should, you know, talk about a bit. The crying in the morning thing, the depression. Let's get that fixed.

Fiona: That's what men think, isn't it?

Will: What?

Fiona: That unless you've got the answer, unless you can say: "I know a bloke in the Essex Road who can fix that," then there's no point bothering.

174 https://en.wikipedia.org/wiki/Simulation_hypothesis

Will: No. Well, yeah, okay. I would. I'd love to know the name of the bloke in the Essex Road... because I've got a feeling I'd be useless.

Fiona: Will, you're not useless. You're here. And that matters.

Will: Right.[175]

Fiona's comment "You're here. And that matters." in the context is probably true, for scientists and philosophers it is also, though not all, that matters in their case. Philosophy and science have matters far beyond simply being here or somewhere, and pace Meillassoux philosophy, science and even mathematics needs someone to be here or there to exist. It's not that the world needs people in order to exist, it is that philosophy, science and even mathematics needs people, some kind of being capable of doing philosophy, science and even mathematics as much as cricket , Prog Rock and table tennis needs 'players'.

> 6.52 We feel that even if all possible scientific questions be answered, the problems of life have still not been touched at all. Of course there is then no question left, and just this is the answer.
> 6.521 The solution of the problem of life is seen in the vanishing of this problem. (Is not this the reason why men to whom after long doubting the sense of life became clear, could not then say wherein this sense consisted?)[176]

There might not be a question, when I fell into the pool there were no questions, "Why was the water salty"? "Why did I fall"[177] and its only now, many years later that I'm even thinking of a reason. But Wittgenstein misses this point, 'the sense of life' in the sense of its experience occurs prior to science and philosophy. And in other cases the sense is in such things as class struggle, dialectics, The Eightfold Path of Buddhism, 'vanity'...

> Vanity of vanities, saith the Preacher, vanity of vanities; all is vanity. What profit hath a man of all his labour which he taketh under the sun? One generation passeth away, and another generation cometh: but the earth abideth for ever. The sun also ariseth, and the sun goeth down, and hasteth

175 About a Boy, 2002 romantic comedy-drama film directed by Chris Weitz and Paul Weitz and written by them and Peter Hedges. Alternatively Wittgenstein, Tracatus -"6.52 We feel that even if all possible scientific questions be answered, the problems of life have still not been touched at all."

176 Ludwig Wittgenstein, Tractatus Philosophicus.

177 The pool was a salt water bathing pool in Rhyl. I was probably distracted by my grandmother, or another child tipped me over, or I simply fell off.

to his place where he arose.[178]

6.53 The right method of philosophy would be this. To say nothing except what can be said, i.e. the propositions of natural science, i.e. something that has nothing to do with philosophy: and then always, when someone else wished to say something metaphysical, to demonstrate to him that he had given no meaning to certain signs in his propositions. This method would be unsatisfying to the other—he would not have the feeling that we were teaching him philosophy—but it would be the only strictly correct method.[179]

6.54 My propositions are elucidatory in this way: he who understands me finally recognizes them as senseless, when he has climbed out through them, on them, over them. (He must so to speak throw away the ladder, after he has climbed up on it.) He must surmount these propositions; then he sees the world rightly.

The "only strictly correct method" in philosophy is "senseless" and only what can be said are the "the propositions of natural science", the elucidation is to make clear that these were not problems, that metaphysics is not about asking questions like 'why', or providing answers. "Where to begin in philosophy has always – rightly – been regarded as a very delicate problem." strikes me as already engaged in what in both Deleuze's and Wittgenstein's sense of the expression - 'philosophy'. Which may be nothing to do with being here, which strikes me at least somehow as pretty important. I say 'important' and you might, if you could, ask why, but in doing so, in a way, you've already given the answer, and the answer is not a proposition. Without my being here you could not, if you could, not even ask the question. To be here is to be open to all kinds of stuff...

2 And he opened his mouth, and taught them, saying,
3 Blessed are the poor in spirit: for theirs is the kingdom of heaven.
4 Blessed are they that mourn: for they shall be comforted.
5 Blessed are the meek: for they shall inherit the earth.
6 Blessed are they which do hunger and thirst after righteousness: for they shall be filled.
7 Blessed are the merciful: for they shall obtain mercy.
8 Blessed are the pure in heart: for they shall see God.
9 Blessed are the peacemakers: for they shall be called the children of God.
10 Blessed are they which are persecuted for righteousness' sake: for theirs is the kingdom of heaven.
11 Blessed are ye, when men shall revile you, and persecute you , and shall say all manner of evil against you falsely, for my sake. [180]

178 Ecclesiastes 1:2.
179 Tractatus Philosophicus.
180 Matthew Chapter 5.2.

like seeing the apple fall...

> Newton's laws, the principle of contradiction, any truth whatever -these are true only as long as Dasein [Being there] is. Before there was any Dasein, there was no truth; nor will there be any after Dasein is no more. For in such a case truth as disclosedness, uncovering, and uncoveredness, cannot be. Before Newton's laws were discovered, they were not 'true'; it does not follow that they were false, or even that they would become fàlse if ontically no discoveredness were any longer possible. Just as little does this 'restriction' imply that the Being-true of 'truths' has in any way been diminished.
> To say that before Newton his laws were neither true nor false, cannot signify that before him there were no such entities as have been uncovered and pointed out by those laws. Through Newton the laws became true; and with them, entities became accessible in themselves to Dasein. Once entities have been uncovered, they show themselves precisely as entities which beforehand already were. Such uncovering is the kind of Being which belongs to 'truth'.[181]

And other things...

> Over my head, I see the bronze butterfly,
> Asleep on the black trunk,
> Blowing like a leaf in green shadow.
> Down the ravine behind the empty house,
> The cowbells follow one another
> Into the distances of the afternoon.
> To my right,
> In a field of sunlight between two pines,
> The droppings of last year's horses
> Blaze up into golden stones.
> I lean back, as the evening darkens and comes on.
> A chicken hawk floats over, looking for home.
> I have wasted my life.[182]

My Tree: The problem with the problem leads to an infinite regress, the problem of the origin (where to begin) infinite displacement. Both activities form the products of contemporary 'creativity' as identified as some discipline (Art, Poetry, Theory, Philosophy and more recently Science). Contemporary 'creativity' is typified by

181 Being and Time p. 269.

182 James Wright, "Lying in a Hammock at William Duffy's Farm in Pine Island, Minnesota" from Above the River: The Complete Poems and Selected Prose. Wesleyan University Press.

reductive regress and repeated origination, which repeated overwrites itself, a practice which assures its institutional continuity. This is in my case not a pejorative critique but a description of something which is for me 'other'. This it may well be termed anti-arboreal and rhizomatic. Its ability to proliferate in certain areas, biology for instance, is generally thought of and being of general benefit.

No problem(s)	Problem(s)	No Problem(s)
I do X	Why do X	I do X

To not identify the problem's problem and becoming are solutions, the lack of the problem of the problem and becoming is alternatively not identifiable as any creative discipline, their lack of criteria in play, process, productivity avoids any limit or boundary so failing to be captured by any philosophy, metaphysics, concept or theory. Such an activity from the outside become in 'philosophy, metaphysics, concept or theory' meaningless noise. The attempt at 'knowledge' has to first remove the self (as I do). This is a fairly 'useful' requirement of science and mathematics, but fatal, obviously, to any engagement (I do) 'with' the world. Problems and knowing, knowledge & experience. We cannot know experience, we can only experience experience as a totally private 'thing'. Any 'and what was that?' is post hoc- "occurring or done after the event, especially with reference to the fallacious assumption that the occurrence in question has a logical relationship with the event it follows." In Humean terms we can experience causality but not 'know' it. Experience is neither consciousness, thinking or doubting, is the direct experience of the being 'other'. The mechanics of this, biology, psychology uses symbols, concepts etc. with regard to this, short and long term memory, the model of the nervous system which is always post-hoc. For instance most are aware that pain is a cerebral activity, and yet the experience of pain is localised, it wouldn't be of much use if it was not. So we have a pain in the foot, or arm, not a pain in the brain. Such 'experience' is language independent, one can 'experience' without language, and one can experience language. Experience is also independent of thought, likewise. For instance we can experience a wasp sting before one consciously thinks, or experience unknowingly a dog bite. Experience is not the ""scientific image" of the world" or is it the ""manifest image" of the world" of Wilfrid Sellars[183]. The manifest image -

> the framework in terms of which man came to be aware of himself as man-in-the-world... a framework of conceptual thinking in terms of which [thinking persons] can be criticized, supported, refuted, in short, evaluated[184]

183 Wilfrid Sellars, "Philosophy and the Scientific Image of Man" .

184 In the Space of Reasons: Selected Essays of Wilfrid Sellars. Cambridge, MA: Harvard University Press. p. 374.

certainly we can experience this, but we can experience prior to any of this, we can for instance experience the warm sun on our back in much the same way I guess as a cat or any other reasonably complex organism. We may use the terms 'sun' and 'warmth' and even 'experience' but they are not necessary in order to have the experience. Though this can not be proved in the case of the cat, it can be in our case of our experience. The experience happens outside of the text "we can also experience the warm sun on our back ", the experience may well be illusory, not the sun but a heater, or an 'event' in a dream, however this does not alter the initial experience qua experience, only our ideas regarding in post-hoc. The scientific image is further removed, or maybe just as removed,

> the scientific image presents itself as a rival image. From its point of view the manifest image on which it rests is an 'inadequate' but pragmatically useful likeness of a reality which first finds its adequate (in principle) likeness in the scientific image[185].

Experience at minimal is of 'other', but not the other of any duality. Obviously the complex biology of perception is not experienced by most, but even to the biologist it is experienced as 'other'. This is expressed above in the idea of Art being free, even from self expression (There is the Artwork and nothing else). One makes, can make, in this sense, Art as 'other', as 'totemic', totemic / fetishic if it is in its otherness, strangeness, to gain an experiential power. The product could be otherwise just a pleasant object, or a self expression, whatever that means. I use the term 'self' above, in the terms of direct, present experience. A self is in a wider context a much more complex object (of Science, Philosophy, ideology). Maybe only an object which is likewise perceived as nothing other than 'direct, present experience' would express self experience by being an other actuality. It would say then nothing more, maybe less than the idea of experience is the experience of other. The expression of thoughts, recollections, desire, memories, etc. being something quite different, similar perhaps to the manifest image of Sellars, one manufactured, socially conditioned etc. Not that our experiences are not subject to these social, cultural, psychological frameworks. One can 'see' a dog before realising it was some black plastic... i.e. perceiving what one expects unlike the experience of the 'meaningless noise' (as above) is the experience of a non determinate 'other'. In its indeterminacy it gains a strangeness, for which I use the terms (maybe very inappropriately) totemic / fetishic. Maybe also similar to the sublime... or maybe better just seeing this other as being strange, 'from latin extraneus "foreign, external, from without"' which is probably a better term than 'other', for other has a binary connotation, as if in experience we experience a self experiencing an other, when experience is just singular. Perhaps a better term for this primary pre linguistic perception is the original sense of the term "Intuit." - to perceive directly without

185 Ibid. p. 388.

reasoning, found in Kant, he uses the term intuit as ' to perceive directly without reasoning',

> Thoughts without content are empty, intuitions without concepts are blind. The understanding can intuit nothing, the senses can think nothing. Only through their unison can knowledge arise.[186]

I'd take issue with 'blind' – elsewhere Kant sees this as a manifold... using the term 'blind' as I have used 'sees' – is metaphorical, which more correctly should be 'thinks', 'states'..." the senses can think nothing" … ' intuitions without concepts are thoughtless'... "only in intuition, which is distinct from the 'I', can a manifold be given"[187] , the manifold of perception. Being distinct from the "I" there is no "I", in perception, as the "I" is yet to be thought (this 'I' the psychological, neurological entity...philosophical etc...). These initial unthought impressions are 'strange', must be as they are initially removed from thought.

Above, one can 'see' a dog before realising it was some black plastic... i.e. perceived what one expects. And once such a perception occurs it is already part of thinking, 'Perception- the ability to see, hear, or become aware of something through the senses.' hides a two or more part process, 1. seeing = a something undefined (neither 'dog' or black plastic) – un-recognised, unidentified, therefore strange by definition. 2. becoming aware – identifying the some thing as A thing. Identification, recognition... thought...[188] 3. Re recognition, thought, memories etc. The point at which the originality of seeing is one before identification, and one before any philosophy or science occurs, as it occurs outside of even the "I", (or before) which accounts for such things as the originality of 'seeing' in Art, for instance of impressionist paintings, of some text...

> Shape without
> form, shade
> without
> colour,
> Paralysed
> force, gesture
> without
> motion;[189]

A first seeing...looking...

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186 A 51, B 75 - Critique of Pure Reason.

187 Ibid. B135.

188 You can 'see' the problem of anticipation, a UFO is an unidentified flying object, identified as an alien space ship. Whist a piece of paper blowing in the wind is idenfified as a bird, or the bird unidentified in terms of species.

189 T.S. Eliot, The Holow Men.

> Much have I travell'd in the realms of gold,
> And many goodly states and kingdoms seen;
> Round many western islands have I been
> Which bards in fealty to Apollo hold.
> Oft of one wide expanse had I been told
> That deep-brow'd Homer ruled as his demesne;
> Yet did I never breathe its pure serene
> Till I heard Chapman speak out loud and bold:
> Then felt I like some watcher of the skies
> When a new planet swims into his ken;
> Or like stout Cortez when with eagle eyes
> He star'd at the Pacific—and all his men
> Look'd at each other with a wild surmise—
> Silent, upon a peak in Darien.[190]

My grandfather whilst dying reported he saw dead members of his family over a series of nights, each time seemingly hearing them talk and replying "no" until his final night in which he replied "yes mother".

> The ubiquitous belief that, after death, our consciousness might persist in some discarnate form is fueled in part by phenomena like near-death experiences (NDEs) and deathbed visions, mystical experiences reported on the threshold of death. Some NDEs, called "Peak in Darien" experiences, include visions of deceased people who are not known at the time to be dead. Cases of this kind provide some of the most persuasive evidence for the survival of consciousness after bodily death.[191]

The physical process, inverted lens image, optical rods & cones, brain processes, of perception like the phenomenological one, theories of intended object?, is not the origin of the individual moment of perception in which it is at certain times possible through not recognising to see anew. A rare event from the normal (mundane) daily experiences, similar but prior to 'being' in the ordinary daily life and Dasein as it surprises in its strange otherness. "I gazed—and gazed—but little thought What wealth the show to me had brought:"[192] There are numerous 'classic' examples...

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190 John Keats, On First Looking into Chapman's Homer.

191 https://med.virginia.edu/perceptual-studies/wp-content/uploads/sites/360/2017/01/OTH23_Peak-in-Darien-A-H.pdf#:~:text=Some%20NDEs%2C%20called%20%E2%80%9CPeak%20in%20Darien%E2%80%9D%20experiences%2C%20include,deathbed%20vision%2C%20after-death%20communication%2C%20survival%20of%20death%2C%20spirit%5D

192 William Wordsworth, 'I Wandered Lonely as a Cloud '.

Tyger Tyger, burning bright,
In the forests of the night;
What immortal hand or eye,
Could frame thy fearful symmetry?

In what distant deeps or skies.
Burnt the fire of thine eyes?
On what wings dare he aspire?
What the hand, dare seize the fire?

And what shoulder, & what art,
Could twist the sinews of thy heart?
And when thy heart began to beat,
What dread hand? & what dread feet?

What the hammer? what the chain,
In what furnace was thy brain?
What the anvil? what dread grasp,
Dare its deadly terrors clasp!

When the stars threw down their spears
And water'd heaven with their tears:
Did he smile his work to see?
Did he who made the Lamb make thee?

Tyger Tyger burning bright,
In the forests of the night:
What immortal hand or eye,
Dare frame thy fearful symmetry?[193]

See also these ideas in 'The Shock of the New'[194]. This (shock – not strangeness) specifically relates to Modernism, Modern Art, Architecture, Modern Music etc. In its forms and ideas the objects produced were novel and often shocking. This is one of two routes or pretexts /tropes of more recent post-modern art, which in the first case reverses the shock of the new, into the new (and therefore 'modern art') is shocking found in the pots-modernist works of Koons, Hirst and the Chapmans, the performances of Throbbing Gristle and Whitehouse. The other precursor to these art works which used 'shock' was from Dada works, shocking to critique not just Art but the Bourgeoisie society in which it existed. In Post-Modernism modernity's sincerity is replaced by irony, Dada's critique of Capitalist Bourgeoisie by its glorification.

193 William Blake, 'Tyger'.
194 Robert Hughes, 'The Shock of the New' : Thames and Hudson.

> I've always enjoyed feeling a connection to the avant-garde, such as Dada and surrealism and pop art...The only thing the artist can do is be honest with themselves and make the art they want to make. That's what I've always done... Art's a very metaphysical activity. It's something that enriches the parameters of your life, the possibilities of being, and you touch transcendence and you change your life. And you want to change the life of others, too. That's why people are involved with art... I believe that my art gets across the point that I'm in this morality theater trying to help the underdog, and I'm speaking socially here, showing concern and making psychological and philosophical statements for the underdog... I'm interested in power. A lot of my work is about sales.[195]

These histories are not important for me here, they depend on networks and media, and are essentially dead in terms of immediate experience. They lack the innate power of the special and strange object, they simply pick up on themes which are given by society as shocking, pornography, fascism, violence, (or inappropriate[196]) but in doing so they have produced sanitised versions, and are very acceptable[197]. They are 'conceptual' only in they follow pre-determined scripts, as acceptable culture must always do, from Viennese Waltzes through to Cows in formaldehyde. I must be careful not to sound too negative about this. The monoliths of Modernity, Marxism, Existentialism, The Avant Garde, Capitalism, Fordism... are no longer viable creative structures, in cases becoming just entertainment[198], not viable IMO because of their monolithic size which contains too many internal contradictions and lacks the flexibility and dynamics needed in the dynamics of the contemporary world[199]. What is replacing these are finer smaller structures rooted in Social-Justice[200], and ideologies for social group survival. I think such structures, 'identity politics', are the only viable structures for identification / survival in a post-modern world. Examples;

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195 Jeff Koons: makes about $33.33 million dollars per annum. As of January 2021, His net worth is around $250 million.

196 Banality, pushed and published to extremes, Giant Puppy Dogs made of flowers... Kitsch and pop images...

197 Pornography obviously in numerous cases, Koons' Made in Heaven, however the push had to be redacted in the cases of Child Pornography, notably of The Chapman's early works 'Fuck Face' missing from their retrospective, though Peter Sotos- formally in Whitehouse, is still mining this resource. "[T]he publisher Jean-Jacques Pauvert compared him to Marquis de Sade"

198 The Tate Modern gallery is a highly visited museum, with 5.9 million visitors in 2018, making it the sixth-most visited art museum in the world, and the most visited in Britain. - ALVA.

199 Covid 19 is a good example, a virus prior to global air travel by millions could not spread sufficiently fast to become a pandemic, the the 1920 influenza pandemic was created by the post WW1 massive movements of displaced peoples and troops.

200 When asked what could not be deconstructed Jacques Derrida replied, "Justice". Likewise & similarly Quentin Meillassoux sees a future 'person' bringing justice to those unjustifiably killed...

FEMA, MKUltra, #RHODESMUSTFALL, https://blogs.soas.ac.uk/, QAnon, Antifascistisk, Aktion, By Any Means Necessary, Redneck Revolt, Refuse Fascism, Skinheads Against Racial Prejudice, CRT, BLM, Antifa, TERF, SWERF, Crip Theory, SPAT, NAAFA, XR, ALF, ELF (Elves), U75, NAACP, NOW, XR, Occupy... (And "you don't actually have to read the book")

Unfortunately for me "No one is in my tree" - (John Lennon). So the directly above is out of my scope, unfortunately or does the strange object.

> strange (adj.)
> late 13c., straunge, "from elsewhere, foreign, unknown, unfamiliar, not belonging to the place where found," from Old French estrange "foreign, alien, unusual, unfamiliar, curious; distant; inhospitable; estranged, separated" (Anglo-French estraunge, strange, straunge; Modern French étrange), from Latin extraneus "foreign, external, from without" (source also of Italian strano "strange, foreign," Spanish extraño), from extra "outside of" (see extra-). In early use also strounge. The surname Lestrange is attested from late 12c. Sense of "queer, surprising" is attested from c. 1300, also "aloof, reserved, distant; estranged." In nuclear physics, from 1956.[201]

> Queering is the verb form of the word queer and comes from the shortened version of the phrase "queer reading. It is a technique that came out of queer theory in the late 1980s through the 1990s and is used as a way to challenge heteronormativity by analyzing places in a text that utilize heterosexuality or identity binaries. Queering is a method that can be applied to literature as well as film to look for places where things such as gender, sexuality, masculinity, and femininity can be challenged and questioned. Originally the method of queering dealt more strictly with gender and sexuality, but quickly expanded to become more of an umbrella term for addressing identity as well as a range of systems of oppression and identity politics. Even the term queer itself can be queered, because much of queer theory involves working to fight against normalization even in the field itself. In the context of queer theory, "queering is something we do, rather than something we are (or are not)".[202]

201 https://www.etymonline.com/word/strange
202 https://en.wikipedia.org/wiki/Queering

Part Seven. 2020[203].

2020 (MMXX) was a leap year starting on Wednesday of the Gregorian calendar, the 2020th year of the Common Era (CE) and Anno Domini (AD) designations, the 20th year of the 3rd millennium, the 20th year of the 21st century, and the 1st year of the 2020s decade.

2020 was heavily defined by the COVID-19 pandemic, which led to global social and economic disruption, mass cancellations and postponements of events, worldwide lockdowns and the largest economic recession since the Great Depression of the 1930s. Geospatial World also called it "the worst year in terms of climate change" in part due to major climate disasters worldwide, including major bushfires in Australia and the western United States, as well as extreme tropical cyclone activity affecting large parts of North America. A United Nations progress report published in December 2020 indicated that none of the international Sustainable Development Goals for 2020 were achieved.

2020 was declared the "International Year of Plant Health" by the United Nations and "Year of the Nurse and Midwife" by the World Health Organization.

Using the metre as a unit of measurement, (fractional) visual acuity is expressed relative to 6/6. Otherwise, using the foot, visual acuity is expressed relative to 20/20. For all practical purposes, 20/20 vision is equivalent to 6/6. In the decimal system, acuity is defined as the reciprocal value of the size of the gap (measured in arc minutes) of the smallest Landolt C, the orientation of which can be reliably identified. A value of 1.0 is equal to 6/6. - Wiki

1/1/20

Yesterday we visited The Botanical Gardens, and then we went to The White Swan for a meal, afterwards had some difficulty on the bus home. Today we are getting over this, and there is a growing feeling of positivism. The Noise boards as much else in culture - the world – I seem to have lost touch with, even with Luke. Lesley and I are planning trips to Cathedrals in Exeter, Gloucester etc. Lesley is still to complete the Hepworth Sculpture. In politics Corbyn is still "fighting" though Labour has lost many Northern seats in the election and without the Brexit party (splitting the vote) would have lost far more. Still the left wing Islington set do not seem to see reality. Maybe this year we will move to a better place to live, with or without the cat. And I intend to make more noise works and maybe the last series of The Swan Devices. Also there is much to tidy in the garden. Philosophy – Reading and studying The

203 Text from my diary. Edited. [ ] = explanatory comment . ???? = illegible. N.B. Some entries were written late at night, in a bad mood etc! IOW they do not necessarily reflect my actual thoughts, truth of the matter – now!

Phenomenology of Spirit concludes Hegel, Maybe then I will tackle Adorno's Negative Dialectics again.

2/120

Yesterday was a good day of slow recovery. Planning to complete the Hepworth photography & books. My drawing ? Of what – insignificant or domestic. Sent Seg Mod CDs – a cd using a software wave creator in which I contributed- to various people, there is still no activity on the noise board(s). Looked up Falmouth [SoA] and Rupert Loydell – a life of institutional "success" it seems? However is the college now about "happy" students. We went shopping to Sainsburys, where we bought a fish pie and cabbage for supper, and had a good evening, I watched Jack Reacher II. Then to bed and a good nights sleep. In the day I made 1 noise work – which is good. More are planned. This morning after both of us having a good nights sleep we put up a map of GB in the kitchen in order to plan our intended trips. We also planned bathroom Cabinet(s). I made 2 more noise pieces for soundcloud and possible youtube & DVDs – 100 variations of Merzbow's 1930. Lesley is continuing carving the Hepworth sculpture. Luke joined Adrian's Noise forum – only to have Adrian remove his post! Adrian effectively last year destroyed the Noise Guide forum and now has set up his own forum. Mainly silly comments and posts about gear, no theory. No ideas. The current age! We went to the MAC (Midlands Arts Centre) to watch the film 'Knives Out' – we both thought a poor film with a weak plot. Back home, we had BLT sandwiches & wine – which was good. We live in a time of no future – and so how can any ambition be genuine. As in "What is to be done"? It has all been done.

3.1.20

I had the idea for an ad in The Wire, using the JLIAT/Atali quote and 300 noise downloads. We went to Homebase in the car for some bathroom cabinets, but didn't buy any. Did get a new outside light though– which I fitted. Also I made 1 piece of noise – which was not that good! It has a constant rhythm + noise. The chimney sweep came in the afternoon and swept the chimney of the back room fire – which is now fine. I received an email (3rd) from WW [White Warlock] regarding Adrian's forum, asking me to join. It still has under 20 members. Luke has joined - I'm not interested in this much, Adrian, WW, Rubbish, Croc, not making what I would call serious posts. SI [Special Interests Noise Forum] and Reddit forums seem equally sparse. I was going to do the other thing – join - [SI??] but didn't. Lesley made a cheese flan for the evening meal. I made noise #2 with 0-coast so counting, 88 have been made! Now reading, latter watched Jack Reacher #1, a late night – I spilt some wine!?

4.1.20

Tired! But awake. I Cleaned the car – badly so will have to re do. Then we drove to Pershore via the M42/M5. Parked in the Asda car park – and went shopping in Asda as well as the indoor market, we bought beef for Sunday and lamb for tonight, also sausages and bacon. Then a walk down the High Street, looked in the toy shop and clothes shops. Bright and sunny. Bought fresh vegetables in the green grocers, and went for coffee – Lesley, and Hot chocolate and lemon drizzle cake for me in a tea shop. Also bought some bread. Back home via a new route to Worcester, taking the

first junction after Droitwich. I was very tired when we got back home – so I didn't do any work. We discussed where to move to. Looked at Walsingham, only 4 properties for sale, Paul Sterry's shop – the other shop & chapel, and a 2 bed cottage in Great Walsingham. Not going back though – looked at Pershore on right move, some well presented modern houses, and also looked at Newlyn, affordable but why go there! And the seasons – winter is hard, and in summer tourists. Memories of the remarkable 3 years in Falmouth! The noise forums still have no interesting posts. Luke posted a link to a rather weak HNW [Harsh Noise Wall *music*]. I still have in mind the project with The Wire Ad. And Lesley has won 2 x £25 premium bonds.
5.1.20
A grey damp day. I didn't sleep well – indigestion and thoughts of where to live kept me awake, as everywhere now is the same in value. Luke is posting to Adrian's site a link to weak HNW work and also more personal stuff. Back to ???? weak again in terms of meaning – that is poor attempts at value where non is possible. More news on the fallout from the US on the assassination last Friday of an Iranian general. Electioneering again, standard responses from left/right – though no thought or plan. Have we become fully automated like technology. I did some cleaning on the car interior and outside. Also re-potted trees, an oak and a chestnut. Had a bonfire. Looked at Noisewiki- same old stuff- asking questions – giving naïve answers. Began notes for Theory & noise – an introduction piece. Made a noise piece using o-coast micro sound, but there is an annoying artefact – so I used noise reduction which left the artefact Intact! But will "live" with this. Beef from Pershore for supper – which I liked – Lesley not so sure! Actually she didn't like it. Then we watched the recent Murder on the Orient Express film. In the night I had a very painful big toe – the wine? Took some Ibuprofen, then had some milk and a biscuit.
6.1.20
Checked the sites, Noisewiki, still low level [not noise related] posting. The Noise scene is I think mostly men in their 40s – 50s with some younger 'newbies' ?? many are not active in making any work – but some are – others more interested in gear and social conversation. And So! We went to Ikea in Coventry for 2 x bathroom cabinets and other stuff. Which we got and back home I fitted the first cupboard. I sent an email to Arvo Zylo regarding some tape pieces. And I applied to join the Special Interests forum. Still chatter on the Wiki forum – non music related. The 2nd 'military' style watch which I ordered came and is working, though Lesley it seems doesn't like them. Cheap £7.00 copies of Diesel watches... We are thinking of viewing a couple of houses in Pershore. Watched rest of The Orient Express after supper. I had the rest of the beef after a walk to get wine and a drink in the Hare and Hounds.
7.1.20
Finished fixing the bathroom cabinet #2 and corner shower unit by 1.20. Replies from Arvo Zylo and FAP [noise / sound artists]. Sites are for the most generally poor. Also an email came from WW [White Warlock] regarding the Make Noise Morphogene module. Lesley tried to book two viewings of houses in Pershore- 1 already was sold – I'm feeling uncertain about moving. Looking at places like Penzance – but why? Weather today wet- I did make 2 pieces using the Bug Weevil noise thing -

unprocessed as samples and saved as WAVE files. Sources for ??? Then (1930) 2 other pieces – one using blippy sounds, 89 and a noisy 99. Cleaned and tided the tall cupboard in the kitchen. On the evening finished watching the Hobbit #1.
8.1.20
A grey sky – some retaliation over the assassination. A strange day. Wrote to Zylo [Arvo Zylo] re Morphogene giving details of how it can be used to make music concrete. Some minor exchanges with Croc regarding gear and self promotion on the forums. i.e. FAPs comments about getting greater acknowledgement. All it does is promote the person(s) work. Luke joined in at a tangent. PMQs saw Corbyn defending Iranian terror and condemning USA for "self defence" - but even if true this will not help the Labour party especially in the North where military action is seen as more OK if defending oneself. I made 2 more noise works and finished 1 other, now 92 in all of the series of variations on 1930. Then not sure. Played poppy no good, so I decided to download a sound file of this work. The X60 [IBM laptop] would do this but with no sound. So I spent hours trying to fix this, but no good. Then I tried to use the T60 laptop. Both browsers wouldn't play the extended youtube version of poppy no good, or update Firefox, as XP [windows)] is now too old. Yet modern systems are open to attack? The recent currency exchange hack an example of no backup or WORM [write once read many – so would be safe from viruses etc.] Crazy days of ignorance , self belief, and unwillingness to learn. History, progress, is over and we are in the age of self sensation. Still thinking of moving. We will look at Pershore, Lesley is looking at other places – Bude – but again spoilt by over development. I had a bad curry of my making on the night. Watched Foyles War, The French Drop. I went to bed early, foot improving. Rain at night.
9.1.20
Clear sky and dry. My foot is much better. The Riley project is a current idea, then is the Eurorack [modular system of electronic music devices] pointless then? Is all! Maybe both. PNATPB (poppy no god and the phantom band) I've downloaded and produced midi code from this. – I revert back to the past as there is no future. (this failed to work – who cares – even me!) An exchange with Luke on Maniacs [Maniacs Only is a noise forum] about his desire of no meaning in music – noise, points to the idea (my idea) of The Absolute Essence as being complete already. Then this 'other' is this incompleteness, which with limited intelligence we discover and despair at. Abandoned the Riley work -old ideas, and compared to the drone work [work from 1990-200-s & of 2016] and more, it was far too musical. Riley's latter work I find very simplistic and lacking purity. (cannabis?) Anyway why work now to make sublime sounds when a) There are plenty already here and b) no one cares. I did spend hours trying to fix the sound driver on the X60, it's outdated. Another exchange with Luke, this time he brought in Gnosticism [to noise music] which he seemed to misunderstand. So? Noise? Nice noise or whatever, Dance Music maybe? So I downloaded dance backing tracks after many failed attempts to get sound working on the X60. Then we went to Moseley to meet Mat and Jodie for a Thai meal. I had a red chicken curry, a portion of which stuck in my throat. Rather badly, I went outside but it wouldn't clear so I walked home, Lesley stayed with Mat and Jodie to finish

the meal, I walked home with much spitting.
10.1.20
Unfortunately no resolution, and a very difficult nights sleep, with many doubts. It is now 10.10, I'm feeling OK if a little washed out, but still can't drink – even water. Now just back from the doctors having booked emergency surgery at 1.0 o'clock. Nothing from the SI music noise board – seems I'm not wanted there or in academia, i.e. Huddersfield et al. to use my work – (they?) the philosophy they employ is complex and depends on knowing its history – which given the work needed and conversations they might not be aware of? - confusion on their part over terms, set theory for instance – and misunderstanding over things such as 'The night in which all cows are black' – 'common sense' in Deleuze and the categories of Kant – are good examples – also the Sokal affair & the claims from LaTour! Lacan etc. The one eyed man! Korg have released an Arp 2600 [Synthesiser]@ £3,200.00! A copy of the 1970s synthesiser. Behringer are also working on a copy which would be cheaper. Conclusion: The human race has changed to one of networks and no longer of cooperating families and individuals. What a day. Visited the doctors @ 3.00 – I'm still unable to swallow, and have pain at any attempt. A brief examination and the doctor arranged an endoscopy examination, also prescribed tablets for indigestion. Actually I made 1 noise piece and deleted all the Riley and EDM works. [electronic dance music] . I'm taking small amounts of indigestion fluid, then follows much pain and vomiting, chicken pieces. Very painful. Joined Adrian's noise board after invite from him and some emails from Luke. A little relived as I can drink warm orange squash and I ate 2 after eight mints. Watched a film, 'The Queen'. To bed and slept. Now thinking the main thing is to press ahead with life and not look back, Atali and noise qua noise.
11.1.20
Woke at 9 ish after a good sleep. Grey day, some water and then coffee! And first tablet – which hopefully stays down. Which it did! Had small porridge oats and yoghurt then shopping. Back and had yoghurt and then a little piece of hot dog. As the day wore on the pain grew and was unable to drink. Went to bed but up at 2.00 and phoned NHS 111. Discussed symptoms and decided to visit the NHS drop in centre at Selley Oak at 8.00 in the morning on Sunday. Back to bed feeling very unsure as did Lesley, to wake again a 5.00, and vomited. Throat seemed clear so went down stairs drank some water, and tried some more – again pain – and I threw up. Then I realised after throwing up I could drink O.K. Managed to drink about ¼ pint of water. Hooray. Back in bed at 6.30 up again repeating this routine. Didn't go to the drop in centre as the NHS said unless they gave me a bed in the QE hospital I should try A&E as not drinking is not good. Anyway now it's 11.30, tired but need to sort this out. Each major vomit brought up mucus with food from the previous day.
12.1.20
I'm thinking things are O.K. As the day wore on obviously it is not so. Got a taxi to the drop in centre @ 3.00 pm. Seen after an hour and referred to the Q.E. Hospital. Told by the doctor we would be seen in A&E. At The Queen Elizabeth hospital A&E a crisis of desperate people – what could be done otherwise? Saw an ENT [Ear noise

throat] doctor though ?obviously? In my case the general team was more appropriate. So I was referred to the medical team, then we had a long wait in the terrible A&E. Dante's inferno! Finally we were taken to the medical centre. Another wait- the doctor thought there was no blockage. I was sent for a X ray, the summary of which was they were unsure so would need an overnight stay for a decision regarding an endoscopy [a tube with a camera down the throat] in the morning. But unfortunately no beds were available. Surreal wait, now I'm on a saline drip and medication. I'm able to drink more I think but now but I'm very aware of dehydration. Lesley went home at midnight – no for me bed so I sat watching TV, the shopping channel! till 2.30 when I was given a bed in an examination room. Only to be woken at 4.00 for a bed on the 6th floor. Half asleep. Finally sleep amongst the noises of the hospital.

13.1.20

Woken at 7.00 for a blood pressure and blood test. I'm reading Lesley's book, British art since 1900. Decided that Negative Dialectics is frozen dialectics when Antithesis [in this case now activist -may be including the Labour Party?] is never sufficient to cause the dialectical process to be completed. May be some of those in the left do not even want such sufficiency as that would destroy their activity as an active antithesis – in other words to what they depend on is a subsidiary thesis to be active against the establishment of which they are a part. Arts institutions state funded – Art is now the predominance of ideology no matter what title = anti capitalism. Seen by the consultant and his team at 12.00 – and an endoscopy is set for 2.00. Taken down to do this, there is a poor woman with tracheotomy who is first. The team had two attempts, a large chunk of chicken lodged in my oesophagus was removed- as they couldn't push it through. This was done by attaching a small grab to the tube. The procedure was not that bad, and a great relief when done. Lesley arrived late afternoon and we went home by taxi through a major storm. We had a meal and watched a film. Thoughts on reading British Art since 1900 whilst in the ward @ the Q.E. On reading – a chapter on the the rise of realism- kitchen sink painters of the 50s? John Berger – a Marxist critic – saw this as positive as for him it identifies with a working class, which I thought presumptuous. More likely from my experience is the taste for landscapes and not the drab reality of industrial city life. I think this kind of thing appeals to middle class left wing sentiments, and a patronizing sentimentality of a working class. Those films of the early 60s of northern working class life were from my experience not well liked. Berger writes "Looking Forward" yet that 'style' like modernity 'failed' in that as a movement it came and went. 1). This failure in modernity was that it was superseded. 2). This failure in post modernity is that any and all succeed. And should - hence the desire to level up, but levelling up implicitly must level some down. And value depends on difference in PO-MO. This is masked with issues, in modernity it is a given. 3). Negative dialectics is the failure of dialectical change and the same rise of master 'themes'. 4). for Lesley what to do – the total freedom of Po-Mo is only mitigated (masked) by ever changing issues – extinction rebellion, occupy etc. The 're' production of modern art, the failure of kitchen sink art (realism) or modernity free of the idea of cultural progress – found

in both modernism and po-mo – nullifies the value system of difference. So we see with post modernism the inability to move from one genre to another as a dialectic, but the persistence of form , and philosophy. And the need to 'borrow' from any source in support of 'givens' – i.e. the "ignorant working class" - Marxist-Lenninism (TM) My experience is of those once living in back to back houses without recourse to Art Criticism or Ken Loach became home owners... The appropriation of a mythic working class and a philosophy from Heidegger. Environmentalism for instance of extreme right environmentalim shifts to the left. Both form and philosophy (remains) merely the change of emphasis from attacking capitalism (occupy) to extinction rebellion. All use the same forms, video, installations, and same concepts , anti capitalism (in all its institutions, private and public). Result – 1) The Dialectic has changed – stopped - even the idea of the 'old' classic dialectic. 2). Only nomenclature changes. 3). The static dialectic becomes the establishment which now includes the working classes, and the activist groups who oppose this. Whose reason d'etre is to do so, as it exists only as the frozen impossible task – is this the idea of Adorno which was so deplored by the old left.

14.1.20

Up at 10.00 on the noisewiki board posting regarding Harsh Noise Wall. We went to get food from Waitrose on the Stratford Road, consomme etc. And then some more posting on noisewiki. In the evening watched the Captain Marvel film.

15.1.20

Sunny. Posting on NW. Now considering stuff – thoughts etc. but I'm not yet back to doing stuff. We went out shopping for a fire guard and got one from an old fashioned hardware shop. I'm spending most of my time in the day posting on Noisewiki regarding HNW and meaning. There are confused ideas regarding words and representation amongst other stuff. PMQs - Corbyn still hanging on to his manifesto. Is the Labour party becoming a dialectic, a failed dialectic? The static dialectic of Adorno's negative dialectics. Corbyn's et al picture of a working class is of something from the 1920s – it simply now doesn't exist. If it did he would have won the election- this is a middle class vision which seems unable to change and is still based on 'givens', ideologies of Marxist-Lenninism which they never understood, which has, as Adorno saw, died as it failed to recognise the dynamics of post-fordism etc.

16.1.20

Grey wet day, slept O.K. I'm mainly writing responses to posts regarding Harsh Noise. I've attacked [the] Humanities as hypocrites. Feeling dizzy at times – food & nourishment issues and ears!

17.1.20

I spent most of the day in discussion with Adrian, in the main regarding HNW, tedious repetition. Wet and very cold, my foot bad! Again. Lawrence Fox was on question time talking about being a white male and racist – I'm a white working class male. [seems now the most deprived group?] To ask what it is a 'thing' means? makes no sense, as its being is its meaning as you have conflated being with meaning. This would result in the meaning of the sentence 'The rose is red' and the

actual rose being red is equivalent. To be is to mean, so everything that is, is meaning and nothing that exists is without meaning. The world (therefore) becomes one of meaning whether you claim so or not. And [so] nothing in this world can exist without meaning. I happen to disagree with this, for me being and meaning are separate. It is possible to make something, write something, which is nonsense, and make something without meaning. The alternative is to, has to be, to find it wrong to ever ask the question 'what does this mean' perceive?? it is to perceive its meaning. Moreover the signified becomes conflated with the signifier, unless the signifier itself contains meaning but then in that ???? be identical to that which it signifies. Again this conflation leads to the dual signification of the signifier, it signifies itself and it signifies the signified. As self signification is unnecessary in communication, it should be possible to ignore that as over complication to being it in the case of any attempt to produce a non signified object once again makes the world one of absolute signification – non signification is impossible as to be, is to signify, this self signification however becomes a tautology and adds nothing in terms of knowledge ?-? to the nature of the thing as it is. Which is in my opinion a dangerous metaphysics which occam's razor would remove, dangerous because in this idea of meaning in propositions about the world we have 'intent', as in the case of asking for the purpose of the world.

18.1.20

Sunny – I'm feeling good and my foot getting better – I hope. Spent the morning answering Adrian's latest foray into harsh Noise Wall, and now I'm adding the difference between Being as IS and Being as is the meaning of something other. And also that such topics as Being and Meaning are raised by Harsh Noise Wall. I remade 'infinite war' [web based sound works] to work in HTML 5. [so will play sounds without using flash]

19.1.20

Cold, I'm still not making any noise but posting on the forum. Had lamb for our evening meal. Wrote a Précis of Heidegger's 'what is metaphysics' regarding 'nothing' for the wiki forum. By 20th abusive replies but interesting.

1) Science has its theme(s) and nothing else.
2) What is this nothing.
3) Negation of everything.
4) The experience of this,
5) Requires experience of everything = boredom.
6) Experience of nothing = Anxiety.
7) = experience of everything including Dasien via/from the standpoint of nothing i.e. what is is in itself .

20.1.20

A strange day, bright and very cold. We made a late start and then off to Pershore. The debate on what is meaning and Harsh Noise Wall continues on Adrian Diamond's web site with him and Pat Cooksey [AKA Rubbish] – this finally ended in Adrian and Pat being very abusive. ???? Cooled things down and I will try to avoid getting involved with being provoked into anger – which I suspect is

what they want – Trolling? Adrian has previously wreaked the other boards. Maybe a case of letting the dead bury the dead? So to Pershore, looked at a house – a very old lady living there in this massive Georgian house. We then drove to Elmley Castle -a small village near Pershore and back to the town, looked around the Abbey. I had a burger in The Angel Pub. Then we drove home. The Cat (our neighbours) is not well, vomiting. Lesley is very concerned, echoes of last week when I was vomiting. Received an email from White Warlock. Not sure just what he is about? We went to The Railway (pub) and talked about Pershore and Newlyn. Rough / Smooth. Later watched the film 'About Time' rather depressing.

21.1.20

The Cat (slept @ 38 our house) woke early, at 4 o'clock to be let out, a cold and clear night, my bare feet on the frost... The marvellous sight Virgo in the East – Spica [Major Star of Virgo] shining blue and clear! What does this mean? 1). Are we caught in some pre ordained history which we occasionally glimpse. Have I the power of Free Will. 2) And I forget? No, I have no friends- interesting! And everything seems to want to create a system (systems) of relationships from people, small groups, work, through to the hospitals massive system. (6.50 in the morning) So what to do – humanity, destiny and the want for approval from history or some system. a) The individual or b)The acknowledgement of a larger system – Absolute Essence. c) With Absolute Essence all creation is botched, attack humanity? (cause) Terrorism. The rise of the individual or ignore or … Thought, not the system but the individual.

22.1.200

It would be tempting to say humanity is evil. Yet the true evil (perhaps true good) is a philosophical effort to do harm even if this gives perverse pleasure it seems essential like any "system". What I mean here I think is 'knowledge' is not being, being escapes knowing, is before and after it. If philosophy is just knowing, (the love of knowing) you have the subject, lover, and the object, knowledge, in opposition. The two being incompatible, logic and emotion produces evil, logical emotion, emotional logic, and such things as 'final solutions' the collapse of Marxism. The actuality of human nature is empirical and animal / survival based. (The herd!) unthinking it can like the cosmos always survive and resist?? intelligence / planning. These seek the lowest common denominator in intelligence. (yet seeks to say no!) So humanity ???? is neither good or bad – just a biological species. OK given the normal / herd just reacts - [it] follows (which should be obvious!) what of those who invent – [who] lead – they are in effect satanic, have led humanity out of the garden of ignorance and the biological ??? and harmony into ideas / system / industry / civilization – which is de-human / supra human. Regarding Adrian (rocket) Diamond and his forum noisewiki (and the like) he (in) seems to want to control and thinks and not explore – he is 'political' is espousing truth. Don't forget on other boards in which he quite seriously with others, ...Daric Suckenberg from Oregon... aggressively pressed Luke (Emmitt) (Thame) towards suicide with others, – and

so was banned. It's one thing to know about this behaviour quite a shock to see it. I think there were other examples. And on the Noiseguide forum Adrian created a bot (auto poster) to set against Luke – and any that he chose to. Eventually causing the owner of the board to close it down. So my use of 'Herd' was wrong and ??? it works like this – Mankind essentially [is] static – herd LIKE. As in the "primitive" Amazon & etc. tribes where no "progress" takes place. And these [are] static. What destabilizes these is the individual (someone) in reference to Nietzsche's term the overman – not in my own. I feel a need – not a good word – a force (gentle) like the sea which pushes rather than pulls (as pull means it's real - it is out there ???) May be not. These 'separate' people – who maybe responsible for evil & good – but are responsible for social change are different to the Herd- better the Mass. This mass which should be studied is the gang school playground group. Of a dominant male, and his friend – second & a group of followers - e.g. Adrian? & Pat [Cooksey]? – then others – and those lieutenants Adrian has promoted. Very authoritarian, the leader always unsure of outside new comers more than inside threats, the first lieutenants being always loyal. The danger is if it becomes inflexible as it then becomes fascist & totalitarian unless mitigated by other sources – non logical, non scientific, non psychological, family and tribe. Examples – all authoritarian governments, Military Junta, communism , offices and workplaces. Mitigated in primitive societies and democracies , monarchies - by family ties, tribal ties, history, family trees and loyalty, for example city states, countries, The British Royal Family, British Military, for in which instance is a greater authority and history than the transitory 'gang'. Nations, Religion & Family structures, whereas the gang is the Ego of the leader seeking to control others to protect this uncertain ego. Hitler and his followers, Stalin Lenin and followers. Fearful and hostile to outsiders. The group in Walsingham around Paul Strerry and Randy. 22nd. Writing, thinking not much else – got logs from the local garage.

23.1.20

Yesterday – sorted out the"heads" of the final set of swan devices (sculpture like object made from resign and computer parts) and cut groves with the angle grinder to take metal armatures... also made a poker! For the fire. Nothing on Noisewiki – dull – self celebration at attempts to provoke my reply to a post claiming '"Art" & Rauchenberg's erased DeKooing drawing being the greatest conceptual Art of the 20thC.' Such an obvious prompt for trolling I didn't reply. As if! It's not conceptual. Obviously the Duchamp urinal must be the most significant first non visual non aesthetic work. Non visual / conceptual art proper is late 60s. I made some noise using a Bitrazer [Eurorack module] and processsed this through a Korg Kossilator. Splodge (the cat) is now much better after being sickly – Lesley worries - Lesley is now OK and back to doing Yoga. And the Brexit bill passed finally. I'm Bidding for Mo Patt (synthesiser) on ebay and midi files of music for next series of "Bad Music". Thinking now of two possibles, Newlyn & Pershore. I don't think Lesley wants Newlyn as this is too radical. Too remote. Today I will try to complete the noise works. "Google" on

my Android tablet has strange selections !!repeating!!
24.1.20
We drove to Solihull Homebase for metal rods to use as armatures, and to B&Q for an axe for chopping firewood. M&S for food, Foot Spa in Argos & jug in Homesense. Lesley bought a throw. I'm working on the swan device heads & metal armatures, and managed to do this all wrong, but now fixing this with glue etc. One person wants a copy of Seg Mod [CD of experimental work from a number of people using noise generator software] from SI [Special Interest internet board] but they sent no address. We went to The Railway [pub] before supper– it was very noisy, a disco, not our sort of thing. Supper was an M&S lasagne – good. Watched Vera [Detective TV series] which was good but spoilt by a stupid ending.
25.1.20
Grey start, I had indigestion in the night. Tip Top happy ending rack arrived OK. [Euro rack] Nothing on Special Interests & less on Noisewiki, other than Rubbish – Pat Cooksey, self promoting like hell and a poster "tail gunner in a B52" guy posting stupid art stuff to no replies. I spent most of the day working on the swan device heads with an angle grinder & glue – and had to make some re-builds using a 3d printer pen. Sue [our next door neighbour] had someone try to kick in the door to her cellar passage last night, so I got a motion sensor lamp for our cellar passage.. Checking on Noisewiki still – very low level nonsense & self promotion. On SI – I posted details of computer based music – (seg mod) no interest even though I'm offering these CDs for free. We went to Moseley Farmers market and bought chops, lamb, samosas and vegetables, also cider and two beers from M&S. Moved a large table from the attic to my studio for the Eurorack setup. On the evening watched Vera, the evening meal meal was chop and salad.
26.1.20
Grey day, a good nights sleep. I spent some time on the Internet looking at distortion pedals – lost one bid (ebay) – OK. Put the draws in the new desk and tided paperwork. Moved 2 swan devices to the studio. In the garden working on finishing the swan devices with resin etc. Cut out all 9 Yamato [Japanese battleship from WW2] shapes – on which these are based – checked wood for use in the frames. I also got down the railway layout to sort out. What is this – must finish preparing by Monday. (Still checking on the noise boards- little or no activity or genuine interest) I had the thought – Art – serious art - has now lost its philosophical origin – i.e. what was originated in Kant & Schelling – and the Romantics – via Art itself, Art practitioners are no longer conscious of philosophical values which is similar to the Modern Church's unconsciousness of theology, the link broken to its origin, it dies. (like a tree ignoring its roots – because they are hidden and not like the branches- have no leaves...) Art to be art needs metaphysics just as Religion needs theology. Otherwise it becomes superficial politics. We had Lamb for supper and then watched the film Armageddon, which seems now very dated.
27.1.20

Rain and cold. Lesley is sculpting, wood carving. A parcel arrived for Pam and Dave (our next door neighbours) – who picked it up on the night. We ate rest of the Lamb, I had a slight fright swallowing, and I'm still not drinking any wine. Watched another episode of Vera. In the day I spent time messing with the N gauge railway layout – I managed to get all the trains running. Idea – without any "idea" which is shared i.e. philosophy / theology / aesthetics – all is the same – in that individualism levels everything – philosophy etc. now has failed - hence the need for identity – in "groups" LBGT – Extinction Rebellion – therefore a value -value = shared value = more important (universal) than the individual. i.e. This messing with N gauge trains & research of class 37 locomotives with which I am involved is equal to existentialism & Dada – but on an individual level. Nietzsche's – 'A book for all and a book for none" – now becomes "A book for one". All rules cease. These singular pursuits are or become 'autobiographical' – in the case of these trains and model railways they have distinct connections with both when I was 8 or 9 and had a train set which never worked properly, and again when 12-13 and the interest I had in locomotives. Checking the noise boards still nonsense, though Luke despite his "illness' – is now well behaved – so if so he can do this why not a job? This is I suppose a bad thought.

28.1 .20

Sunny, bright – I am still into the railway thing. I went into town for reading glasses- and bought 4 pairs from 'Tiger'. Also bought Downton Abbey the movie DVD and Ad Astra from HMV in Bull Ring. Back in 38 I continued cutting up wood for the new swan devices. Continuing work on the N gauge railway, regarding the Class 37 locomotives, I found on ebay un-powered shells of these locomotives for sale, so I ordered a class 37 body 3 days ago and a class 40. So now I've ordered 2x Kato powered chassis from Japan - the idea being to to power these. I'm becoming very involved in this. Is this (another) childhood agenda or Neo Pre Agrarian cargo cults thing – private history / language. Yes - maybe. Cut upthe metal threaded rods for the 3 x 3 swans devices. On the night I Watched Downton Abbey for awhile, lacking in period reality – for instance the butler and servants talking back to their aristocratic employers... Switched to Ad Astra – interesting but vacuous essentially - Bad father, good unfeeling son – till the end. Good effects though - but could someone actually stow aboard a rocket!

29.1.20

Sunny and bright. I finished a review of +DOG [Audio CD - I review for Vital Weekly] Identities – Academia (faux wrong philosophy) Art organisations – e.g. East Side Projects. State Arts Council funded leftish anti state creatives and "anarchists". "Outsider Art" – groups gigging in pubs and venues – streets – self expressing and not thinking. A thought – the N gauge railway - this is as creative as the swans devices! If yes / no only to me. i.e. rejected by noise forum et. al.– it only seeks self expression. Jodie is here – she is to go with Lesley to the MAC to watch an opera, La Boheme. I watched various bits of films.

30.1.20

I've won on ebay the Emu – Mo Phatt [synth]for making 'Bad Music'. In thinking about reviews- Noisewiki is really just in the main self promoting gossip, is SI similar, less self promotion more I think about collectors of 'outsider' music. Klonk is a Danish– forum – Danish anti fascism noise people – a deliberately 'noisy' site with overkill graphics- deliberately - bad graphics – but as my theory goes = unreadable = nonsense = noise. It has now been taken over by spam posts – such anarchy? Today I made the final 1930 [merzbow] variation noise work. The D40 loco shell arrived – amazing D40 is a Peak Class Loco. I'm also checking out various distortion units for my euro rack, not sure which, maybe the £195 version. The noise forums are still boring and superficial unless engaged with talk of gear or discographies. i.e. trivial facts. On the subject of my review and state of the Humanities / Arts in faux theory (or denial) And the Woke problem a Video I watched – a comedian (The Sun of all things). Woke it seems now applies to all left wing agitation and activities – more though now almost 'living off' this idea of discrimination. That is taking political correctness to an extreme as a justification for support, and a community of purpose. Has this become from prejudice of prejudice prejudice of imagined or claimed prejudice where there is none, and dis-enfranchising the once enfranchised. And if so - Woke reverses the 60s liberation from Blacks having equal rights – from their actions– to subjects being manufactured to be now exposed by the white middle class left which is a soft 'discrimination' of 'financing' – that is justifying white activism. Tactic – within certain constraints to present a ?? destruction?? of this theory in humanity – not humanity. "Essence" is a human construction – or of God The Absolute. When we make something. Tea pot etc. one makes towards an idea which something, its essence is "real", "given" and prior to its existence. i.e. the perfect musical instrument is an 'idea' or object of the MIND. Essences are mental properties, yet real in their aim, derived either from invention or discovery – even so invention is real, ideal absolute. Hence the idea at least is real – maybe like so essences are eventual in intelligence.

31.1.20

Grey. Today we leave the EU after 3 ½ years of establishment delay of the attempts to undo and reverse the democracy of the ordinary / extra ordinary people? Last day then and still the media see it as bad, as if the capitalist & protectionist anti global EU is not this – BMW protectionism– but a move to world government of equals! So why has the left changed from its opposition to the EU which it had in 1975. It the EU now less of a capitalist protectionist organisation? Is it now the left's hope for a world socialism? Such an " idea" no less, in fact more, unrealistic than any religion such as Jehovah's Witnesses. At least they can employ Divine Power - unlike the newish left. One should forgive perceived levels of ignorance and bias as that of a cult. So when a Guardian reporter says he couldn't be friends with a Tory he is not the Christian "neighbour" but the Pharisee. (JWs not allowing inter marriage etc.) The current unwillingness to take seriously the crimes of the old wealthy middle class extinction rebellion supporters preventing people from going to work. Who

protest not for the planet (human extinction would solve the problem) but their grandchildren. Weimar Germany.

1.2.20

Very sunny day. (ordered Dude shoes but I want to get crocs from town) I'm not making any noise. Checking out distortion modules – I think I have found one. Slow progress of the delivery of the Mo Phatt via Hermes. Off to Pershore for a look around the market, then buying vegetables from the high street, meat from the butchers and soup spoons from the kitchen shop – domestics. Went to the Angel Hotel for soup and fries. Finally general shopping in Asda – then a drive from the town to Wyre Piddle – which is a bit grim. Lots of new-build. Driving back via Malvern, first to Upton on Severn – quite nice – then on to Little Malvern, magnificent views and a strange Romanesque church and buildings. Gt Malvern's department store is closed – sadly inevitable – and so back via Malvern Link to Kings Heath, around Worcester – more new roads! And new build houses everywhere – despite the supposed shortage – again the S.E. Dictates? We watched the Tinker Taylor film after a supper of fish pie and beer. Living in Pershore – unlike Newlyn would be OK and so the emphasis on oneself.

2.2.20

Grey cloudy – Brexit rumblings in the news. Trump avoids impeachment – of course once again so called neo-liberal Democrats using the law to question the Democratic decisions they helped create, only failing as it should. [I'm no supporter of Trump but can IMO see how Clinton alienated the working class supporters taking them for granted – thus allowing the shyster Trump to promise them the earth. And by using the 'establishment' against Trump is not productive. As in the UK – seeing those Judges in the supreme court – how do working class people relate to these? They do not but see a rich powerful and wealthy - and inhuman establishment] Some thoughts on A.I. We assume A.I. Is paramount to Human success and achievement, yet is it. Genghis Khan, Donald Trump? Or is human success down to intelligence or rule braking, cheating, copying - "Drive" towards ego domination, pathological individuals and their fooling the Masses - Democracy – Hard. Another thought arising from AI, the Simulation argument. A simulated/emulated thing is not "known" by the system which emulates it. - i.e. a computer generating a picture isn't aware of what the picture is. Another algorithm would be required (to recognise what is generated) - now can we create an algorithm to be aware of Me – no – because of my being me as me , and not as being God (an aware algorithm) aware, or remembering me is not me. 2nd Objection was probability – forgotten – to do with this universe. 3rd to emulate requires 1 to 1 correspondence so it is not possible – see emulation of 'me' above. I.e the computer requires bits to emulate this universe therefore to emulate and be aware would need to use more bits. (so to emulate this universe would need a computer as big as this universe and to be aware of this emulation it would have to be bigger than this universe – so a universe could never emulate itself – yet alone be aware of this emulation.) Suppose in this universe we emulate a universe– this doesn't prove

other physical universes exist – which likewise create emulations. Or does it prove these other universes have any beings (capable of emulation) in them. Therefore this argument cannot prove that (or have any bearing on) another real universe existing and emulating this universe, (or emulating an emulation) i.e. In the emulation argument you need at root a real universe, and the argument cannot offer any purchase on this other universe which is real – being the case. i.e. The argument that - If this [our] universe is an emulation made by another real universe , this proves that this other real universe exists – does not follow – and so fails. The argument begs the question. 1) A real universe would create many emulations. 2) This universe is therefore not real. 3)That this 'unreal' universe would create emulations doesn't follow from real universes creating emulations. The argument cant provide a guarantee of the base real universe emulating from the overwhelming probability of this universe being an emulation. This is an ontological refutation.

3.2.20

An epistemological refutation. i.e. from above to emulate a universe – UE the emulation E would need > UE bits. The UE to emulate a UEE would need > UEE bits. Any E would need ever increasing bits, but as these increased the emulations of it would also need to do likewise! Which is not possible. e.g. 6 coins??? standing for 6 states. To emulate this 6 state universe requires 6 states in excess of itself - the state of the emulator(1) = 6 and the emulated(2) needs 6 = 12 and to be fully aware of the emulation a further 6 = 18 unless the emulators are blind. - In which there is only 1 known universe. (the case of the real world is equal to the emulated) In which case the 6 emulates a 6(1) which emulates a 6(2) – i.e. they are all identical and in fact there is only 1 emulation emulating itself. i.e. in an emulation(perfect) simulation a bit has to represent something other than the emulator → i.e. that which is emulated. If a bit emulates itself – or is said to, it is saying nothing. A Virtual machine (Running on an MVS OS) can run a VM OS but the VM can never be bigger that the MVS or identical. The idea is simply put in the Monty Python sketch of the camera crew being seen filming the sketch, and so if they are seen filming the sketch and we can see this who is filming them filming the sketch... and so infinite regression – we can never step outside of ourselves to see ourselves.

4.2.20

No response from Luke regarding the McTagget idea regarding "A" time and his ideas from this that there is no future or past (despite this for MT being to show time as an illusion) Time is our experience, or a phenomena. I went to the city centre to get a pair of Crocs -none in John Lewis so I bought a cheap pair for £5.00 in Sports Direct. Whilst we were out Hermes tried to deliver the Emu! Lesley tided the front garden – and I helped.

5.2.20

Emu Mo Phatt arrived, it's in rough state but it works, a better one sold for > £150 so OK. I spent most of the day uploading the final the 50 of Merzbow variations to sound cloud. Another email dialogue with Luke ends with him being insulting yet again. Though looking at his latest 'release' "in 2 months time" "inspired" by a gay

porn star – who died with HIV or an overdose. Luke seems desperate to attempt to 'make It!' from many years ago Schoenberg as inspiration via Ezra Pound to pornography. Gardening, Lesley "pruned" the hydrangea in the front garden. I did some preparatory work on the swan devices. Also there is the spiral idea. Bright day(s) but cold – though a little warmer latter. I'm testing the Mo Phatt & Midi program change on this. Some reading of Adorno. Shoes came @ 2.30. Completed the final 2 swan devices & glued. I began work on a spiral with a 3d pen, also wasted time with trying to make a power switch for the Emu which is missing. Couldn't eat the evening meal – I was not at all hungry – too much concentrated work on the spiral? Or the fumes from the 3d Printer Filament??? Strange day(s) of nothing happening. Yesterday Lesley dug the front garden and removed, & pruned shrubs. New Dude shoes arrived. Drank beer but couldn't eat supper. We went to the MAC to watch 3 billboards – a strange film – amazingly thick women & men – lots of bad language, improbable violence and an improbable plot & characters. Is it attempting to be an 'ART FILM'? Trump avoided impeachment (once again) via Democrats. Doesn't this just provide him with more publicity of his being anti establishment? Does this in anyway undermine his support?

6.2.20

Bright sunny day. Luke now wants to know about occultism - I guess he is bored & seeking conversation as he seems to raise random topics and then drop them – or segue to his notions that the bot Adrian created was a real person – more a non sequitur – from occultism to 'was clever bot real?' . [clever bot was the name of the bot which posted 1000s of posts a day to noise guide – which Luke took to be a 'real' person - his 'imaginary' girl friend and so he responded for hours on end over many months] Wikinoise now is 3-4 posters posting such topics as 'painting a door' and protesting against classical music in Denmark. SI not much better bemoaning postal charges and the use of PayPal. The type 37 locomotive shell arrived – very detailed, just need the motors and to get them to fit. Working on the spiral amongst nothing much else. We drove to the Botanical Gardens -cyclamen in flower – bright & cold. On the evening I watched Expendables III. Lesley late at Yoga on Thursdays. Supper with wine.

7.2.20

Cloudy start then sun. Feeling more positive, I've now ideas for Trance / EDM work based on cargo cults ← I need a new term for this. 1) Buy midi files 2) Use computer to extract 3) Use actual samples re mix. Drive to Pershore for an overnight stay at the The Star (Pub / with rooms) A very basic room – but a sunny day – so we walked to the small village of Wick along footpaths and country lanes, bare trees in the fields with many broken branches from the winter storms– in the village we went into a small medieval church set in a small cemetery – all very English. We walked back to the town along the banks of the river Avon for a lunch -of fish & chips at The Star – it was very good. Then walked to The Pickled Plum [bar] – where we noticed the film we had booked to see - The Irishman lasts 3 ½ hours! Puzzled as to what to do? Decided we would see the film, we could always leave early, back to The Star for a drink and the to the Pershore Arts centre - "No.8" And we watched ALL of the

film which was about nothing. e Star. This visit made the whole Pershore thing problematic – are we always strangers especially in this "nice place". Not sure – so to bed. Pershore is very ordinary mix of people living comfortable lives – but so what.

8.2.20

Typical 'English' breakfast served in the morning then we walked around the town and down to the river before driving back home to 38 Springfield Road. I've sent some posts to noisewiki? Spent ages trying to get download working for MP3s from YouTube for Trance music. WAV to Midi didn't work - after getting download to work? Used ready made stuff – ergo why use the Mo Phatt – well future use – who knows – to create own stuff from midi – why! Maybe I should just play via YouTube & process in real time. Ordered Distortion & add on – which should arrive on Tuesday. Regarding moving Lesley & I are in agreement – maybe we should wait and look around more.

9.2.20

Gales – and strong rain showers. I spent most of the day working loading Dance tracks from 4CDs. Nothing much on the Noisewiki forum– A thread regarding occultism [Luke posting there?] & etc. Some discussion on this and religion – I posted regarding Hinduism and the idea of it not being a coherent religion like those of west. I also did some shopping – splodge, what we call the neighbours cat, in & out.

10.2.20

Andy the plumber came @ 11.30 to fix a leak in the boiler. An O ring needed replacing in the hot water supply. He finished @ 3.30. The Weather is atrocious – rain & wind. I messed all day with sound files from the 4 disks. Managed to make 1 Trance track – ham fisted. Then managed to concatenate all the WAVs via SND into a 40 minute work which is similar to the Bad Noise EDM based tracks that I've previously made. I have the Idea still of using these – and possibly work from Cosmic Gate and Above & Beyond – EDM DJs etc. and process these into Eurorack for distortion. Lesley went out for her usual walk then to Yoga class. On the discussion board – Noisewiki Pat Cooksey claimed that past humans , "The Ancients" - had very advanced technology and we currently have no match for this advanced technology - I asked for evidence and none came- he just posted some abuse ! Again I suspect he his trying to just be provocative – rather than he actually believes in this 'hippy' nonsense, difficult to say. Anyway he seems to enjoy being very offensive, which is typical of badly moderated forums, SI is different in this. I think he and Adrian take this as somehow significant? I suspect private messaging goes on between them, and its a kind of macho trolling thing? On the evening we watched Endeavour - Rocket. –a little wine – and slept well.

11.2.20

Bright / very windy. Andy coming to test the boiler. Also the Miasma Eurorack I ordered is arriving today. 9.30 Andy came, and turned the boiler off to begin testing. News that HS2 [fast rail link to London] is to go ahead despite protests. Strange these protests regarding a high speed train network which is common in

Europe? A conservative MP from Lichfield Conservative made the point that travelling from Birmingham to Paris would still mean getting from Euston to St Pancras to get to Paris – so 'what is the point'? I can't follow this – or the actual fact that no one will need to get from Euston to St Pancras to get to Paris, there is a spur which goes direct to the HS1 Paris line outside Euston meaning Paris trains will run direct from Birmingham & the North. The BBC however ignored this error, the so called protesters about fake news are also the purveyors of it. Corona Virus – continues ??? so how bad is this? Will there be a 1,000 dead or 400,000? Lesley is making soup. The Miasma distortion module arrived @ 10.15. and it works fine in the new rack. Though I think it needs complex patches. Maybe more distortion & reverb? And Feedback loops are needed for really harsh noise. It is very windy. Posted comment about P.E. (Power Electronics – on SI) – re a performance in the USA using a supposedly loaded handgun. On Noisewiki Pat posted a video of one of his performances – a kind of PE rant - shouting abuse at the audience over a background of some noisy feedback. I guess he is part of those who use 'noise' as a more perfomative and self expressive – cathartic medium – though this might be the case typically of Power Electronics, in which vocalisations and extreme violence is typical it is not true in general of noise. Unfortunately PE performers conflate their very 'political' – critical work – obvious from the actions, lyrics and graphics with the meaninglessness in noise proper. Likewise Adrian uses costumes, inflating breast nipples and toys to ridicule Trump.. so I guess they are not sympathetic to 'theory', in particular that of the meaninglessness of noise. I'm Working on Trance EDM from CDs – it's a simple matter of percussion on one track and synth on the other (add reverb and flange).

12.2.20

Bright – clear sunny – slept in till 8.30 – Another online argument with Pat Cooksey – resolved – re me being a pretentious git! Well fine – now it's about time I stopped suffering fools gladly – including middle class / academics who know nothing , but can correct grammar! Ugh! [response to a paper submitted - Abstract: This paper contends that there is no such thing as "Public Art". The term "Public" will be examined in its use and development to show that it's generality is now misleading. The concept "Public" when examined is a 'label' applied to 'others', a use of a 'taxonomy' without any rigours definition and often is a pejorative term in differentiating individuals as lacking is knowledge. The second term, "Art" has, if anything, become an even more amorphous term in relation to any object. Following from this, the term "Public Art" becomes a Chimera, which is fabricated from a mistaken idea of art works and artist, and the use of a taxonomy which applies to anything that can be defined in particular. "Public Art" works are thus nothing to do with any "Public" or "Art", but are monuments to those persons who instigate them.] I didn't do much work – we drove to Badersley Clinton – and walked around the grounds – black winter oaks and Warwickshire views, we bought a book on The British coast in the bookshop– and we called into the cafe where I had lunch, a full meal – beef and vegetables followed by apple crumble and custard. So a sleep in the afternoon - it's very cold. Lesley and I are still talking about why /

where to go to live. Pershore too dull? Tomorrow I will try to make more EDM and maybe use the full system. Also I intend to use Midi files for the EMU. Note: My interest in philosophy is in order to overcome it & its anti art rationalism – and to overcome it one needs a certain knowledge of it.

13.2.20

Grey and overcast. We paid a visit to 173 the apartment we have in the city centre. Then we drove to Henley in Arden – down the Stratford Road – Urban hinterland – then shopping centres & Motorways. However Henley is nice enough – white flight – rich & retired folk. We went into the parish church - a very early English church – with wonderful Norman arches. Then drove via Alcester Road back home to Kings Heath. Tired – food then sleep. Now lit a log fire, Lesley is looking to book a holiday let in Orford or some such. Boris Johnson continues with new cabinet – Savid Javid … I wonder what will happen. I'm making slow progress with the Euro rack and EDM – but we will see. Process music to noise. Lesley late @ yoga, burgers – watched Ad Astra – which is pretentious.

14.2.20

I'm working on set up of noise gear via using a laptop for both recording and playback. Working on Dance/ Trance tracks. Had a discussion with Luke etc. I think the mistake is to use the term "Noise" as applied to a genre of recent 'music' from 1990s + and then use the term more generally that leads to confusion, or are people making post-punk – drone etc. and using the term 'noise' as its become regarded as significant? "Power Electronics" pre-dates "Noise" being a more radical "Industrial" using deliberately sick images and themes – which were NOT originally found in 'Noise'. The term 'Noise' simply applies to a 'music' which was not pushing a theme but a style of extreme sonic noise- a music which is certainly in some respects 'noisy' like the term "shoe gaze", the term has some descriptive sense, or in 'impressionism' - the latter was a term of derision. (as was minimalism). It might be less confusing to see the label as less a precise definition. Not all 'cubist' paintings are of cubes. As I say, 'modern art' is no longer modern. Otherwise you can use the term 'noise' for any sound or music which is unpleasant, when the genre it refers to is fairly specific, and for some is not unpleasant. If you think of 'Noise' – the genre which begins roughly in the 90s in Japan and the USA... which was sufficiently different to distinguish it from previous genres such as Power Electronics and Industrial then it's maybe useful to relate it to any other genre. In that its appearance though derived from what went before is sufficiently different to designate a new term. However over time this difference becomes no longer a novel difference, partly because its (particular) novelty disappears and or is replaced by something else which is 'novel'. As such it then becomes just a "style". As a style it is different to its origin. The same can be said of Punk, Industrial, and PE. When punk first appeared in the 70s it was new, and as such shocking, not untypically being seen as a reaction to what went before in the niche I'll call the popular avant-garde. Punk is now a style. What differentiates a style from its origin, is at its origin there is no style, that is the genre is 'invented', no stylistic tropes are already available, and are there necessary to copy / use to fit that label. As a style the

process is the opposite of the origin, in the origin X is called “Punk”, X came first, With using a style the term 'Punk' is already associated with a sound and given methods are used in order to achieve the sound to which the label 'Punk' applies. The “X” which became named as 'Punk' being the aggressive un-tunefull lyrics, simple chords and playing style of punk (and its imagery and fashion). Though having precursors in earlier rock music Punk's features were sufficiently different to what had become the music of prog rock and the lyricism of pop rock, shallowness of glam rock.... etc. to be seen as something both new and different, and so given that novel name. Today in order to do punk, one has to adopt that original style, and in doing so 'difference', 'inventiveness', creativity are not present, if they were, the result would not be punk but something new. The same then goes for other genres, from Industrial, to prog rock to even stuff like impressionist paintings, impressionism is no longer a new and revolutionary art movement, but people still produce 'impressionist' paintings by employing what was once an original method as now a set of conventions which denotes that 'style'. That is, in the beginning of any genre there is the creation of new methods which is then given some term. The deriving of these 'new' methods across a group often sits uncomfortably with a simple 'term' which is where problems arise. Because there originally never was a thing called 'Punk rock' or 'impressionism', for that matter, as a pre given 'thing'. So is 'Noise', 'Noise Music' now (just) a style? Maybe first think about the term 'Modernism' derived obviously from 'Modern', which defined as “present-day · contemporary · present-time · present · current” though “Modernism is both a philosophical movement and an art movement that, along with cultural trends and changes, arose from wide-scale and far-reaching transformations in Western society during the late 19th and early 20th centuries.” Modernism as “An Event” is over, though it is still a "style”. As I've said I think the term “Noise” as applied to popular avant garde music, left field etc. was used to differentiate the kind of sounds and motivation for those who began this in the mid 1980s which became significant in the 1990s. I've noticed how the term has widened to the extent of the changing wiki entry, which is now so wide as to incorporate futurism, Dada, Fluxus … Iannis Xenakis, Karlheinz Stockhausen... and sees Power Electronics as a sub genre... yet it also states that the term (PE) was first coined by William Bennett as part of the sleevenotes to the Whitehouse album Psychopathia Sexualis, and is related to the early Industrial Records of 1982, and Industrial Records @ 1976. (“Throbbing Gristle's 1977 debut album The Second Annual Report, they coined the slogan "industrial music for industrial people"”) Whereas Noise as a distinguishable genre i've said was really only in use from the 90s, “Nick Cain of The Wire identifies the "primacy of Japanese Noise artists like Merzbow, Hijokaidan and Incapacitants as one of the major developments in noise music since 1990.”” and likewise in the USA. And with exceptions developed more about individuals making and performing than recognisable rock band line ups. I'd argue “noise” as such was a useful term of differentiation that may well now have lost any real use to do so. And this 'loss' is significant in that in any genre or activity some framework is necessary, once removed, and no significant difference can be made, the whole culture dissolves.

15.2.20
Rain and Storm from Storm Dennis. Today I made my first EDM noise / piece – this worked well. The upload to my web page is not working using FTP the file transfer program I normally use. I investigated and found a direct way works from the domain provide. More nonsense from Luke in an email concerning the idea of an academic society where he simply offends me. Drove to the garage again for more fire wood then drove on to the Waitrose supermarket. Recording and playback not so good. On the evening, we had Fish Pie and watched Miss Marple movie.
16.2.20
Rain and wind. Listening to the recordings and I made a CDR for separate playback. Also I'm working on a Bandcamp setup piece. Lesley has booked a holiday – Hotel & Self Catering in Aldebrough and Orford on 22nd March for 5 nights. I'm also working on the Maths Makenoise module to get process control voltages. FTP problems continue. Supper – I couldn't eat anything over difficulties with its presentation. We watched some Endeavour.
17.2.20
Cold and some rain. There are floods across the UK especially along the rivers Severn and Avon. I spent much of the day doing nothing much, down loaded some Dance tracks. People trying to be 'provocative' on Noisewiki – but that is to be expected these days. I must get round to looking intoTrance Noise. Had a funny nights sleep- Lesley & I seem OK. No... there is no " supposed to be" regarding noise, endless debates, rants, and arguments over just what it is "supposed to be". Maybe in time, or now, some consensus will emerge but Noise- once at least encompassed Boyd Rice and Mattin. What was common to both was the " big distorted mess" and from that, for some, the desire to extract something from this. But the process of extraction was and is varied and for some a pointless and unsuccessful endeavour. Just as an impressionist painting can be a nostalgic and romantic scene or an indictment of the society which creates poor rural workers.
18.2.20
Grey sky – I slept well – more stuff on noisewiki – see the attached*. Interesting thread regarding Whitehouse - who in the 80s took industrial into more extreme territory than throbbing gristle by adopting child pornography & Nazism in order to be more extreme. Yet stupid – I think as this was already the case in the "hidden" establishment. So more reacting to some imaginary middle class morality. Though this influenced Wolf Eyes, Aaron Dillaway (Tibet field recordings) Farmers Manual , which were really only popularizing 1950s electronic Avant Garde. For Wolf Eyres in an interview in 2013 "Noise is over" as anyone can now make noise. But this was true from the ger go. How they now relate industrial / P.E. To noise in retrospect. Question? was Noise ever about challenging the establishment. I've made 4 takes on EDM / Noise, but need to reconfigure for more randomness. Vegetable Pie for supper. * Industrial is fairly easy to categorize, from which, under the influence of Whitehouse, was pushed into Power Electronics. Industrial can be traced to Throbbing Gristle "1976 by industrial music group and performance artists Throbbing Gristle." So from the start it had links with Art, notably the performances

and exhibitions at the Institute of Contemporary Art in The Mall, London. (Funded by The Arts Council from at least 1968) And already the use of 'shock' tactics, pornography and Nazi atrocities, "It (The Second Annual Report) came in bootleg-like packaging: a plain white card sleeve with glued-on xerox information strips. The Industrial Records logo is a stark black and white depiction a low-definition photo of an Auschwitz crematory." Thus establishing the imagery and graphic tone of much that was to follow. This beginning @ the ICA is notable, "founded by Roland Penrose, Peter Watson, Herbert Read, Peter Gregory," a centre for multi-disciplinary debate, combined with avant-garde art exhibition and performances, within a framework that emphasised a radical social outlook." Pat asked about the influence of the left in art, and here is an example. "For a period during the 1970s the Institute was known for its often anarchic programme and administration. " AKA the exhibitions and performances of TG et al. "Whitehouse specialised in what they call "extreme electronic music". They were known for their controversial lyrics and imagery, which portrayed sadistic sex, rape, misogyny, serial murder, eating disorders, child abuse, neo-Nazi fetishism and other forms of violence and abjection. Whitehouse emerged as earlier industrial acts such as Throbbing Gristle and SPK were pulling back from noise and extreme sounds and embracing relatively more conventional musical genres. In opposition to this trend, Whitehouse wanted to take these earlier groups' sounds and fascination with extreme subject matter even further..." I suppose paedophilia being a limit at which the push towards being ever more extreme had to stop. So from the get-go the graphic imagery and interests were already established within the academic and intellectual framework of the ICA. Underpinned by the modernist ethos of pushing boundaries. Regardless of knowledge of this or not the whole genre of extreme performances of PE and certain noise acts derives from that, and not from any experimenting in order to establish some "own style". It's fairly obvious then the next step from a negative (as far a conventional social mores) ideology, was the removal of ideology altogether, and so Harsh Noise and Harsh Noise Wall. I don't worry about this, i'm very familiar with the development of late modernity and the subsequent collapse of the art object, and post modernity. That some may want to deny this or be ignorant of it is an obvious way of dealing with what is a crisis. There is of course a certain irony, which the Chapman's play with, that the very extremes that Whitehouse employed had, were and still are practised by the very establishment they thought they confronted. This goes back to at least Lord Byron, maybe before, but certainly is a legacy of Romanticism's interest in violence, the occult and transgression.

19.2.20

The two Japanese motorised Kato chassis arrived today– I had to collect these from from the Royal Mail office as there was £31.00 VAT to pay. They ran OK then quicly clogged with hair. I made couple of more noise pieces from a raw drone. Also I made more posts to SI regarding noise, though I think the debate is poor. I did some reading of Hegel – The Phenomenology of Spirit. Where it seems more than trying to define knowing- knowing knowing is impossible as it's self referential – so he studies the actual phenomena – different types – ways of seeing – performing –

'knowing'. The end result is its empty [pure knowing having no content] – but the process of the phenomenology creates – or better 'exposes' - the many structures of knowing. We went to the RBSA gallery in the evening as Jodie is showing some of here art work. We drove in the car, the other work on display was IMO very poor nonsense art! Of just affect, Balls of wool hung on a wall, furniture alttered... and much self congratulation from the organisers who obviously know little or nothing about Art, Ugh. We had vegetable pie for supper. Stayed up too late talking about all this stuff – Art in this pointless gallery, nonsense. Life and Death! How can these be explored and why – the moment.

20.2.20

Rain most of the day. I've posted to Noisewiki board regarding Falmouth & Headbolt – I'm really fed up with being told what I know and what I don't know. For instance the disappearance of the Art Object in the 70s – and being told that this did not occur. I know this has been written about – and again been told this doesn't mean it was true... -BUT I was there – in that very crisis – the failed return to realism – the social / political dimension opened by Beuys an Steve Willets – I was threre @ the ICA.- saw Beuys – I spoke with Willets !!!! So tiresome to be told about this being or not being so. I dismantled the 2 x Kato power chassis as they simply clogged with hair and dirt, cleaned a rebuilt these as un-powered chassis a second time after first likewise clogged. Finally made two unpowered chassis so have an unpowered type 37 loco running. I might bid on powered type 37 on ebay – Why? I don't know. Maybe a connection when I was young 12-13 and interested in these locomotives. More noiseboard discussions regarding wealth and the normal stuff about the few rich. Fact Bezos' wealth is $139 billion which would give every American $400, which would make little or no difference, especially as the average American is worth $67,000. Adrian is posting to the effect that 'old art' isn't art … i think he is using the Kosuth quote regarding the Smithsonian museum from 1969 and probably just to create some conflict. Anyway the Art & Language project famously imploded. And I think now most would accept that 'old art' could speak to us of humanity and its development. Maybe now more Humanity – Art isn't like science. Modern Art was not better than what went before... Back in 1973 The Arts Council of England funded a UK tour of Fluxus Artists called Fluxshoe. "1973 saw COUM (P-Orridge and Tutti)take part in the Fluxshoe retrospective that toured Britain exhibiting the work of the Fluxus artists; it was organised by David Mayor, who befriended P-Orridge."One of the venues being Falmouth, and the group was based at the Art School. From memory the group hung around the college for a week or so, with one performance was at Marizion, opposite St Michaels Mount, fa airly haphazard, and well... lame... affair which consisted of music – well this was just some guy on a sax wading in the sea.. By 73 the whole Dada, Fluxus thing was 'old hat'. Some of the students running a counter event called "Fuckyou." Coincidently....! Back in 1972/3 Myself and Dave Manley 'founded' "Headbolt" a 'band' influenced by Hawkwind, Slade, John Cage, Cornelius Cardew and Monty Python. Dave played Bass, a handmade spring and pickup made by??

https://en.wikipedia.org/wiki/Hugh_Davies_(composer)... (he appeared @ Falmouth

with The Music Improvisation Company)... also Alan Green, guitar, one i'd repaired, Tom Batty – vocals, and a Jordie called Eliot, Guitar, with occasional drummers, I played Synth, (Hawkwind VCO sweeps.. and processed guitar...) on the colleges VCS3. We used a Vox AC60 and the college PA. We played long improvised sessions every Sunday. We made up lyrics, and also used texts from William Burrows and Peter Redgrove, the resident poet. We recorded these on the college's Revoxs. The 'music' was improvised often building to a wall of noise and screaming. We sent a tape to United Artists. Having only one public performance, notable for us declining John Tilbury's request to join us, we refused as he was "Into Tunes!" and our decision to play until no one was left in the audience, after two hours there were two left, one being Lesley, now my wife! Tom wore a gold sequinned cape of his girlfriend's, and on running out of lyrics I told him just to swear. This was the 'proto industrial band' I mentioned. By 1975 Carter, Christopherson, Cosey and P-Orridge founded a musical band, Throbbing Gristle, two years latter.

21.2.20

Very cold. I'm mainly reading and posting, making no actual noise. Thoughts on private language & Art. The cat – me relationship – The daffodils in the vase relationship. Mere concepts or experiences. Language is about repeatable definite symbols, which has been given predominance over the actual myriad of "things" which are experience at each perceived and thought moment. Wittgenstein's idea limits this by seeking definiteness, that is a proposition with a truth value, compare this to Hegel's exploration of thinking is thinking itself as a (lived) developing and complex system- given in his Phenomenology. Watched the movie Point Blank in the evening. "In contrast to modern art, which expressed the universal human unconscious, postmodern art degenerates into an expression of narrow ideological interests" - The End of Art Donald B. Kuspit. "if everyone goes off in different directions, there is no longer a direction toward which a narrative can point. It is a wholesale case of living happy ever after. And that, I have claimed , is the state of the art world after the end of art... When I say that this condition is the end of art, I mean essentially that it is the end of the possibility of any particular direction for art to take. It is the end of the possibility of progressive development." A.C. Danto. Suzi Gablik makes the following observation: "In the complex transition from modernism into postmodernism, a new terrain of consciousness is being occupied - one in which the limits of art seem to have been reached, and overturning conventions has become routine. As long as we are willing to consider anything as art, innovation no longer seems possible, or even desirable. We live at a time when art is enlisted in all manner of extra-artistic projects, from gender politics to grim leftism of neo-Marxists, post structuralists, and all the other exotic fauna who congregate around the art world and the academy. The subjugation of art – and of cultural life generally – to political ends has been one of the great spiritual tragedies of our age. Among much else, it makes it increasingly difficult to appreciate art on its own terms, as affording its own kinds of insights and satisfactions." - R. Kimball states " Kara Walker Fons Americanus. Tate Modern 2019. Acclaimed artist Kara Walker presents one of the most ambitious Hyundai Commissions to date. Fons Americanus is a 13-

metre tall working fountain inspired by the Victoria Memorial in front of Buckingham Place, London. Rather than a celebration of the British Empire, Walker's fountain explores the interconnected histories of Africa America and Europe. She uses water as a key theme, referring to the transatlantic slave trade and the ambitions fates and tragedies of people from these three continents. Fantasy, fact and fiction meet at an epic scale. The commission has been made using an environmentally-conscious production process and has been built from recyclable or reusable cork, wood and metal. The surface covering is made from a non-toxic acrylic and cement composite that can be used for sculpting or casting. It avoids the use of large quantities of non-recyclable materials and harmful substances often found in the production of exhibitions and installations. Based in New York, Kara Walker is acclaimed for her candid explorations of race, sexuality and violence."

22.2.20

Today Jodie came to visit. I listened to 3 pieces posted on the noise wiki forum & posted on Wiki re art – of course Adrian shut down the thread. Nothing much else just internet stuff.

23.2.20

Bright & cold – I spent much of the time working on the Eurorack – created two pieces, one automatic the other using a sound source from the computer -Unsure of the point of these but then so what! The alternative would show no interest of ideas outside its own self containment & the practice should be just in itself. Any ideas, experiences, I have are not wanted and useless, but not to matter. The noise that I make is ultimately ???? (culturally) destructive. Not to destroy culture – but to remove it from my own culture. A barrier to ??? [art?] Sunday I revisited the denotologics blog. Seems to be about numbers? Blind counting. A false problem – one doesn't create numbers when one counts – they are already there [as a possibility – like any set] . i.e. 123 ---------- 45 And the other idea of regarding computers as being fixed state machines OK but The Halting Problem means this is fixed but uncertain. Working on the Eurorack with the modules and poatch cables. This work is self contained? Assume (1) all possibilities like all CDs already there as given in the binary matrix. Then all computer programs – systems are likewise pre-given. Do so then like the eternal return – to produce is not significant, yet so to produce is to be engaged in production. (the value of which lies within itself) The idea with music synths would be the non ???? random playing keyboard?

24.2.20

Wet – grey. I have the difficulty in naming noise works- as generally of abstract works, i.e. 'untitled', or numbered or a date.... Thoughts about philosophy and its opposite lieral meaning - 'A Hatred of Knowledge'. Negative temperatures from some work of 2014, which seemed to demonstrate temperatures lower than 0 Kelvin, which Pat posted. Interesting, partly for hos efforts in trying to prove me wrong – I think I mentioned this is the context of Cage's 4' 33", but prove who wrong, Cage of Lord Kelvin. Anyway as far as I see this is something similar to cold fusion – in that it only appears signifcant – a trick using lasers to contain atoms as they are heated yet maintains entropy – similar to cold fusion. I made 2 more tracks.

A Lasagne from Waitrose for supper then watched a strange and impossible Endeavour – last in current series.

25.2.20

Sunny then much rain – snow & hail – very cold. Decided finally to name new noise works using the MOD [Ministry of Defence] 1945-58 Rainbow codes. ??? As in the case of the Swan Devices there is some historical autobiographical connection. My interest in rockets, notably the Anti aircraft Bloodhound, whose code name was Red Duster, or the air to air missile Red Top... Not much on the Noise Forums – some discussion on SI of synths. ??? More likely to complete my setup with more noise modules & a Behringer 2600 [A 'copy' of the ARP 2600 of 1970 – a 'classic' analogue synthesiser] We drove to Packwood house, a National trust property. Walked around the gardens, gardeners burning old branches. Bare twisting branches of black oak trees. Went into the cafe where I had a very dry lasagne. Back to 38 Springfield and Lesley is sculpting, I'm still configuring the Eurorack.

26.2.20.

To London on the train via Marylebone. Then caught a bus to the ICA [Institute of Contemporary Art in The Mall] There was a slight nervousness on the bus over Covid and social distancing. We had a meal in the restaurant, the gallery and book store obsessively new left, BAME, LBQT... 'Social Justice' – some legal documents pinned to the wall regarded selling the space? Somehow connected to slavery? But the food is very good, if a little expensive. Then we visited the RA [Royal Academy] to see the Picasso exhibition. And the Wheetley [private gallery in Masons Yard] who now is showing Davenport's [British painter] which were very poor. The White Cube [gallery] opposite had very large 'plaster' paintings. The weather was dry but cold – avoiding the underground and crowded buses we had a very long walk back to Euston- Lesley being very tired. Managed to stop and rest with a drink in a pub then the train back to Birmigham & a taxi back to Kings Heath. Art in London – galleries and Bond Street etc. Very poor & pointless.

27.2.20

Made several noise works. It's very Cold & Windy. I made 2 noise works. Read a very little ??? An essay to define thinking/knowing as a process. What is this process but a manipulation of objects – 'ideas' within the context of whatever one is in. Thursday thinking and knowledge internal with life – that particular life which it can be as in accord or discord. We had lamb for supper, then watched 'Wild Bill' on TV. We were both unwell in the night.

28.2.20

Still wet – Lesley is not well or is splodge the cat. Corona virus on the increase – and the media set to panic. There is a house in Wood lane for sale [Falmouth opposite the Art School] that we could afford! Very strange! I'm posting on the noise boards – and went to get logs in the car & food from M&S. We are still thinking about the next move. Today I made 3 noise pieces – and got the 0-coast input working. Read more of the Phenomenology. Thinking of knowing objects! And rational contradictions of definitions. Pure knowing becomes unconditioned thinking in The Logic, the Phenomenology removes all conditions. Peter Ablinger sent me an email

email regarding his ideas of sound being converted to heat – replied immediately regarding the experiment with negative temperatures Kelvin.
29.2.20
Rain & sun. Working mostly on noise – I'm renaming the colour codes (Rainbow codes) to operation names from the Vietnam war! Colour codes seemed OK in its idea – but too much likely to be misunderstood as not enigmatic enough. So operations. I'm now using the bug and 0-coast with Maths etc. to create variations in the noise works. I'm thinking of getting a Mimotron [makenoise module] but first of selling stuff which I'm not using - but perhaps not. The cat is still vomiting occasionally – and I still wonder about when (not if) we move he will come or not. Nothing from Ablinger or Luke after an enigmatic email. I watched the Transformers film, whilst Lesley watched Saving Private Ryan.
1.3.20
Had a discussion with White Warlock regarding the Corona Virus – which was difficult as he is very into conspiracy theories – he is anti-vaccine – he takes the Bill Gates conspiracies as true. And other things. In the end he shut up. I listened to all all three recent noise works – again not bothered about quality as this (not laziness) is due to the ideas of quality which exist externally to the individual – if the individual is to be so. Then something (not everything) needs to be just that. Even the ideas of "taste" generates the idea of agreement ??? and so a common language. To be individual is to abandon that type of language in some instances. These we call important instances (not Art) I think Wittgenstein's refusal of a private language is a denial of private thought & private experience. Compare this to Nietzsche's idea that words come from specific events and loose this uniqueness when they become concepts – Then (Hegel etc.) in The Phenomenology of Spirit – defining concepts such as 'Knowing' reality? Being. There are both shared and individual experiences.
2.3.20
The Corona virus is in the news – though cases in China are in decline. What impact will it make here? Strange as the under 40s are relatively safe it seems. Travel and tourism disrupted – which should suit the 'extinction rebellion' movement– we will see. Adrian closed the Corona thread on Noisewiki after WW became very abusive. Not much else - I suggested to Rubbish – Pat Cooksey's performances relate to The long tradition of 'missrule' and the various characters – Lord of Misrule. He was suspicious then simply would not relate in anyway to the idea. I'm of the opinion that his performances are empty of anything – niot even the political critique of Adrian's. I think the 'performance' artists who use the 'noise' term have problems with either knowing noise is not and cannot be any radical critique or are perhaps not aware of this. Seems particularly true of certain "Artists" working in the USA – in cases prior to the radical negative 'noise' of the 90s. They certainly are very suspicious of theory. I made 1 noise track using blippy sounds and downloaded US Mission Ops names from Vietnam used in 1965. Using these for noise labels. Went into town and in the Bull Ring @ HMV got 1-6 series Endeavour videos & The Churchill video. I wonder if virus will affect our holiday plans. Also I'm looking at a

wave shaper from USA.
3.3.20
I'm depressed a the world / life of stagnant art & politics. [incomprehensible Important note on the wait?? waltz – Lesley – me – I made it worse re Spaln ideas??] I managed to make 3 noise works. On the evening we went to the Black Lab bar in Kings Heath High Street which was good. Watched Endeavour after supper - OK.
4.3.20
I'm feeling low again -the prospect of months of the media regarding the Corona virus becoming a repeat of Brexit – in that if it affects you / one cannot escape. (now 85 cases though most from Italy / Iran.) Re made a noise work which had artefacts – the first time in the series. I downloaded some images of Vietnam in 1964 when the war began. Made another set of noise works bringing this new series – after the Merzbow variations – up to 64. Mixed rain – and very cold – went for a local walk around the local street with Lesley - a depressing 'landscape. Reviewed 'Mai 12' a CD from Vital , a so called HNW work which is weak pointless and boring even compared to wanderwiser music [minimal Cage like music] – how can anyone take these works seriously! Question - how can you take anything – a group activity as in thoughts about audience? But the individual not in any trope is ignored. Watched Endeavour.
5.3.20
Strange feelings as the media ramp up the Corona virus panic, now 80-90 but most are traceable. But there is talk of social collapse in the press. Grey rain & very cold. We drove to Pershore – shopping then I had a Pepsi, Lesley tea and a cake in a coffee shop. Now we are back in Kings Heath. Both of us I think are not suited to urban life I suppose – well not to this community. Some reading of Hegel regarding force in phenomenology – a rejection of science as it's a fiction in his terms that we have access to. He then creates an ??? idealism which we can know and connect. He rejects mathematics & logic which has [constructed] the table of elements and anti matter- and predicted successfully and perceived via experiment / discovery as being actuality. Thus is an accurate map for "understanding" of the world via science not philosophy. But not a way of ??engagement?? that of engagement via existentialism which is no logic al philosophy – Pace logical positivism more Heideggerean. IMPORTANT. So categories work for cool communication – not confrontation with the world.
6.3.20
Slept well – very bright – sunny. The Corona virus outbreak is still being hyped i.e. the press report double cases in 48 hours. But elsewhere the figures are 34 →31 so over 48 hours ??? a drop – UK 116 France 300 Germany 440. Again not reported – why – to make people follow rules – advice – or sell newspapers.. Walked in bright sun to Moseley @ 9.30, shopping in M&S & then Asda in Kings Heath. I made a web page for the 1964 noise works and completed 2 more works to complete the 27 pieces – Not sure of the current works? Maybe I will reconfigure the set up tomorrow. Then I should upload to Soundcloud & Youtube. Watched Endeavour.
7.3.20

Grey start. The Carona virus is still a scare story in media – a slight drop in UK cases. Went to the supermarket which was OK. Then a walk and thinking where we are now - but where. Uploading for web 1964. Once again difficulty in uploading.
8.3.20
Empty here – bound in this waiting regarding corona virus and helpless. Finished 1964. Long on going discussion regarding Noise and Power Electronics' use of Rape / Nazi / Paedophilia, if it's genuine or not. Seems it is in certain Black Metal bands from Scandinavia – convicted of buring churches in Norway, due to their pre Christian pagan beliefs. A reluctance of those involved to say anything. Fear? Are they Fascists. A guy from Russia ??? Adrian edited my comments regarding WW's anti Semitism & Holocaust denials – which is odd. WW has posted many videos and texts pertaining to Holocaust denial, and I've followed these up to the extent of the material evidence is such that many of the original deniers have backed down. I suspect Adrian doesn't actually read the longer posts or watch the videos. I hope this is the case, otherwise he is preventing a response to such material which is obviously wrong. This IMO comes from TG and Whitehouse using Nazi material merely to shock – not to promote these ideologies [With the Chapmans it's obvious] to others actually, and mistakenly, taking these ideas up seriously. Maybe Americans – or a least these can't see the irony?
9.3.20
Wet - windy. I made 2 noise works. Listened back to the first but not the second. I had the idea for Non heard music – that is to make and produce a track of sound without ever hearing it. Wrote this up. JLIAT BAD MUSIC Series titles - "1964-1975". Production 2020-ongoing. The Unheard Series. Do not play. The Swan Device/ Black Swans are a series of works which utilize autobiographical material as a framework (at a time where there are non) in which to locate activity in the creation of objects. These contemporary objects recollecting a knowingly naive reaction to a crisis that the individual could do nothing about. A situation which is recognised once again – principally in the loss of the individual into the many 'self-identifying' groups and movements. This original experience related to a period of the cold war, notably 1962. The current practice is not located in activities of modernity / early post-modernity or associated with that Art of reflection on art in the former period and the critique of Art, et al. (climate change, geo-politics, gender, capitalism, colonialism...) of the latter. This current practice, the production of objects associated with the Swan Device / Black Swans, I've described as autobiographical, might be regarded as engagement similar to that of the totemic and fetish – and not "Art" (or art) in any sense. They exist in and as (the impossible) private language of the unspoken, unspeakable. (of the activity pace Wittgenstein, and so with the possibility of an individual consciousness / being.)The current series of sound works were originally to be named after the UK MOD Rainbow codes, (again for autobiographical reasons) however I decided not to use these, principally because of their ambivalence. I decided instead to use US Military operation names from the Vietnam War, an event that traced a period from 1964 to 1975. A significant personal period not related to the war. The works therefore in no way contextualize this war,

or comment on it, other than it marks a significant historical period of personal experience, and provides a means of identification and categorization. The works are responses to a current crisis, by reference to an historical crisis. Any term, nomenclature, brings with it connotations for the user or any audience, but with this, in my case, a 'will do' rather than a date, number or 'untitled' title with all their historical "Art" connotations. They represent improvised works directly manipulating electronics, discrete effects and eurorack modules. The unheard series of pieces is a logical development of the noise genre from the harsh noise via harsh noise wall to pieces made without listening and not for listening. They are simply objects like much fine art. Fine Art which is in storage by institutions such as galleries and museums, and so not available to public view, or in other cases because of the Art's commodity value, for example works by Hirst (the Skull 'For the Love of God') or Koons. The unheards, like much of my recent work, I don't consider as Art Objects in the general sense of commodity items, a shared aesthetic / concept or as the detritus from personal performance, as in the case of many contemporary noise 'artists'. Non listening to noise has been proposed by the New Blockaders and Paul Hegarty with regard to noise, and in conceptual poetry to a non reading of poetry. They therefore are neither contemporary objects by intention, and are unlike conceptual de-materialized objects of fine art – viz In "Six Years: The Dematerialization of the Art Object" Lucy Lippard characterizes the period of 1966 to 1972 (and after). They remain in their personal significance totemic / fetish objects. And emphasize that in the centrality of the means, electronic devices and modules, of production, over and above use / purpose, in which regard they become similar to cargo cult objects, only here the objects could be 'useful' in practical terms, as commodities of use, aesthetics, enjoyment, communication, critique, but are not, and any such becomes the users artistic activity, Not mine. First series – 1965 Do not play. A note on the ideas of "The Real". If HN and HNW were real, having no meaning, or any meaning, or any meaning being overwritten by noise, the Unheards represent a further development in even escaping human perception and knowledge. They represent the Mellisoxian 'world before us'. Depressed at the Virus outbreak being another phenomena (like Brexit) one feels powerless to avoid like the cuba crisis of 1962. [I was 11 at the time and very frightened. The basis for the recent Swan Devices.] We watched McDonald & Dodds a humorous crime / detective series set in Bath Somerset on TV Lesley was a little depressed and upset.

10.3.20

Warmer / windy / rain. We drove to the Barbour institute in the University of Birmingham – to view a small exhibition of St Ives abstract work – Hepworth et al. from the 1920s-60s. Shopping for wine & eggs – stocks in Asda OK – but pasta low. The virus continues – Italy is now in lockdown and reports here are that it will get worse. Lesley was due to go to London – A Thames walk she is doing with her friend Louise ←she emailed and cancelled – due to the 'atmosphere' in London – which is for the best. I'm reading on Hegel's Phenomenology of Spirit – detailed and good – dilemma between the Universal / Individual. IMO – it's more the relation of ones experience – and what one experiences i.e. life and what applies to it – everyone's

own thoughts. But also ideas, facts about the world and other people things, animals.

11.3.20

The corona virus worsens - unlikely we will go to Jean's [Lesley's sister] Cold & Windy. Posting mostly on advertising. Made the first unheard piece – not listened to making it & not since. In the Budget – massive spending on the virus and infrastructure. More on HNW – posted book. Watched endeavour.

12.3.20

The virus is getting worse – there are public warnings etc. So we cancelled the Hotel stay in Aldebrough & the planned visit to Jean's. Email to Jean. Making unheard pieces – but this is very boring, making without listening. Thinking about the point I'm making. Why to who and for what? We drove out to Aston Cantlow via Wotton Wawen, I had been there 46 years ago when I went to Steven Doidge's parents caravan. With him and Mark Thomas, friends back then, Mark has been deceased some ten years now, and I've lost touch with Steve. Nothing much has changed in the villiage, only now cold and bleak. The pub closed, we walked through the church yard down to the caravan site by the river. The place deserted. Strange going back somewhere so long ago, we are different peole yet he memories and imsages still vivid. I feel I'm pointless but so is everyone else. Watched Endeavour.

13.3.20

I had the Idea regarding noise & the sublime and of nature by accident working towards some absolute. My absolute essence outside of time, nature anti entropic has on earth by accident produced life, then intelligent life – is this a process in the universe towards higher states like a scientific "religious" move towards an absolute. The finite toward the limit. Went to Asda to stockpile 14 days of food.

14.3.20

Cold – wet. I had the idea of HNW being sublime – made a key track only to reject this – so processed 1964/5 with a harsh filter. Following the News. Went for a walk. Email to Jean & Lesley phoned her. Watched TV Miss Marple. Listened to the unheard pieces and changed their names. I had bad indigestion in the night also depressed – at irrelevance of everything.

15.3.20

Bright & Rain – showers – The vVirus threat is dominating the news. The death was reported of Genesis P-Orridge of Throbbing Gristle – died of leukaemia. I'm posting to the forum that the virus is not a weapon – WW says it is. We went for a walk in Kings Heath Park. Seems we will be stuck here for several weeks, the likely forced isolation of 70 year olds. The virus declared a Global Pandemic. The crisis deepens and we look like having to remain here until June or the end of June. I made a noise work and re-processed this via a laptop using just effects – this creates a new sequence of interesting sounds. We went for another walk in this suburban landscape – unfamiliar – everyone is a stranger now IMO. Feeling better and looking forward to the Sunday meal. Now reading Hegel's phenomenology of Spirit- The Greek section. Maybe semi-autobiographical & his work on Kant and other German Idealists. A difficult night – tension.

16.3.20
Bright sunny day – we went shopping @ Sainsburys - No fresh milk, no toilet paper or kitchen rolls. Reading and I made 1 noise piece – maybe I need to re-process these. Felt bad today though the weather was sunny. Reading & then we went for a walk around suburban streets. Steak for supper on the night and we watched a drama on ITV – not bad. Now more restrictions come into force– 14 days isolation if one 'thinks' one has Corona virus. Advice is to not go to pubs, theatres etc. Very strange it seems the authorities are in fear of a great number of victims. This creates a uneasy feeling on the night – escapism in TV and wine.
17.3.20
Another day in the shadow of the virus. Grey & nothingness. I'm working on sound files – and feeling the weight of this nihilism as if the chaos is stupid. Drove to the garage for more logs – then on to Packwood Church – a lovely church – large in a fine overgrown graveyard – flowers – primroses I think & trees – Warwickshire landscape. The dead all around decay and fallen memorials to an age that had faith – in which we now live. More misunderstanding on noise board regarding Jean-Michel Basquiat....!! All the galleries are now closed – as are pubs – though we saw some people when driving through Lapwoth in pubs, and elsewhere in Kings Hearth High Street people in coffee bars. Feeling better on the night. I submitted a 5 minute harsh noise piece for USA compilation.
18.3.20
Rain today- a very wet night. I had the repeating dreams - in these - Mr Barlow – my primary teacher and of leaving Moseley school of Art 6th form for 'nothing' , also in dreams my car is constantly being stolen, and trying to get to college in Nuneaton as a lecturer. All confused and adding to general feeling of nothingness & no worth. And who is bothered after a few years or millennia – we all avoid this. Only unless there is something 'other'. Whatever that is how do we contact it. Sounding snobby but all the noise internet boards are mostly American and those on these lacking depth of knowledge yet making claims as if they do, also a tendency with bodily functions and self promotion. Adrian is an example – in his behaviour – OK to a certain extent but when this is aimed at making others self harm and in failing to prevent anti-vaccine and anti-Semitic posts not good – not excusable. The problem is different in Academia in the Humanities where certain complex philosophies which require underpinning knowledge, and scientific and mathematics are used without the depth required in understanding. Lacan's famous erect penis being the square root of minus one – and that he is actually being serious about such claims. OK give him the benefit – that it is performative and ironic – but unfortunately rather like the ironic use of Nazi imaginary – others latter take this to be serious and a necessary part of post-modernism. I've numerous exchanges where it is obvious terms are used without any understanding of these as they are seen de rigueur. Those 'better' can write without actually saying anything. This makes for no progress in the arts. Corona deaths total 3,000 deaths in China yet 25,000 has been given – makes no sense. People are still going to coffee shops.
19.3.20

Ignoring this virus crisis – which has peaked in China – so we hear, the only influence is it gives a backdrop of strangeness to already my strange world of seeming pointlessness as in any external relationship by which I mean is dim. Other than a thought to just drink and watch Movies. As much a work of art as making rubbish which is also what 'real' art is. Everything has become authenticated by institutions, whether they be universities or pubs, to which one merely belongs. And that is all ones meaning and identity, now really just sick or not sick. I can thus understand the suicide bomber who gains identity by frustrating these institutions. I need a project. Yet even Wikipedia links the whole world of objects & understanding. I've had a contact from Simon Cummings [Dr of Music from Huddersfield] about my very early drones. He wants to put high quality examples of these on his website, so I spent the last part of the day transferring these from old CDRs to WAV then lossless Flac – then uploading. Watched film and drank wine. Again a little too much. Slept well.

20.3.20

Getting fed up with the lack dialogue and this virus hype. So i've quit noisewiki as its followed one of two trajectories – self / external destruction – (NG) or just mindless gossip and self promotion. Luke now wants me to check out a Blog where he is citing Lacan. He says he hasn't read much, I warned him over the Sokal work and also having met one of his students awhile ago in Paris who openly confirmed the dubious nature of his short analysis sessions. Feeling more positive – why be dependent – what matters? Is what matters OUTSIDE – obviously otherwise we would still be in the jungle – maybe we still are. My virus tracker [a spreadsheet program] misses the sample rate which in the UK changes – gets higher so more cases need to follow other countries. If the mind could make a thing – God / Angels to overcome nihilism – surely it would do so. 'Depression as a sign of reality'. The attitude on noisewiki was to reduce noise to some performance – self expression – free of the need for anything other than exhibitionism which is perhaps some kind of therapy – an opiate. OK – but in its origins – from industrial through to PE it was a social / music critique – and in Noise proper the abstract critique of music as a performative and expressive act. This being precisely the opposite of a typical American performance of a male in their 30s bare breasted with a microphone screaming at an audience of 4-5 people drinking beer. No doubt this can be justified – but such performative 'noise' is a mere 'style' – so much so that the 'artists ' will under different names perform different styles, from Punk through metal, Noise, Harsh Noise Wall and Rock Music. Again nothing wrong with that other than it lacks any depth or seriousness – which in turn creates a nihilism without depth. A Zombie like state, where nothing matters, which lacks the gruesomeness of the greatest weight, lacks 'life'. Hence I suppose the reluctance to say anything – as they have nothing to say. We imagine Sisyphus happy, and so there is no need to do anything. No affirmation.

21.3.20

It should be obvious, I imagine being told so, that human activity is communal and networked. So Art exists in this (or other) social context, is validated and judged so. In terms of any 'Framework' it is a shared one or a given one(1). Likewise, its been

suggested, in Science(2). But here there is I think a reasonably undeniable difference, even admitted now by those such as Latour who once may have not. The truth of Newton's equations or those of Einstein (in approximately accounting for natural phenomena) were first thought and then written down before any public appraisal, or confirmatory network, and they did not alter in themselves when published, and their truth as approximates accounting for natural phenomena remained 'true'. Is Art different in that it only exists in a public arena, and is only validated by and in that arena(3)? by significant people and groups in the humanities. This seems to be now the case. The idea of innate 'truth'(4) or innate qualities for evaluation is not limited to science, they exist in technology, medicine and even simple performance criteria, ones ability to run, perform a task, can, and are, not judged by extrinsic, mediated methods and ideas, in their quality, but by the intrinsic abilities and qualities. The truth, as in functionality, what it does, of an invention is not judged by extrinsic, mediated conventions, although its use might be. Its 'truth' is like those of the scientific equation, is in what it is. And this truth exists independent of extrinsic, mediated social arenas. The invention, or equation 'works' outside of any social extrinsic, mediated conventions or ideologies, just as a virus does(5). However the 'obvious' social arena model in the arts / humanities ignores its object's unique independent reality and regards culture as a social phenomenon. The idea of any independent 'truth' function, or criteria is ignored and/or denied. Thus the work in this scenario becomes a social condition, and primarily that. Primarily because any external and independent truth, validity of the cultural object, (its science) must be rejected. If the criteria of assessment is external to and prior in the cultural networks, and they now are, any intrinsic value located within the cultural object has to be ignored. If accepted, this would destroy the priority of the prior framework, and raise the possibility of refuting these frameworks. Once a work's value, Joyce's Ulysses in the case cited, is validated in the world (social extrinsic, mediated conventions or ideologies) and not in the objects qualities, then anything can become the object for mediation for this network of validation, and the process for evaluation is the application of an already given set of criteria. Criteria which are prior to the object, as above, criteria to which the object has no power over, unlike the power of an experiment regarding a hypothesis, an experiment can invalidate a hypothesis. A fixed and prior set of criteria, which are the priority of the framework, which we see now in the humanities, cannot be invalidated by any external object. And so this culture of the arts is thus not like science where external objects, nature, can and do support or invalidate criteria. In science an observation of nature can verify or not the equation. In the frameworks of cultural assessment the object cannot do this, it is either ignored or re-configured to suit the criteria. The bad book can become a good book by this process. That these extrinsic, mediated values can elevate anything to be art maybe then accounts for the banality of contemporary / post modern art. Not only must its value be extrinsicly mediated, this 'anything' must have no intrinsic value which would challenge this. But why should Ulysses, for example, be any different to the truths of science or mathematics in not having innate value? Though as

above, if it did, the extrinsic, prior mediated values established in the humanities would become redundant. And if so the idea that extrinsic, mediated values can elevate a 'bad' book becomes as nonsensical as Latour's critique of science where the TB bacillus is a social phenomenon and not 'real'. Those who wish to see the extrinsic, mediated work of art as valid by virtue of their networks of production, Art exists in a social context, might follow Latour in asserting that science is so likewise, that the TB bacillus only existed only from 1882 and not before. I think the argument which has been made that the objects of science didn't exist prior to science is now difficult. The idea that philosophers thought things can't exist outside their human correlations, found in Meillassoux(6) is ridiculous and simply not true. But then those who wish to see the extrinsic, mediated work of art as valid by virtue of their networks of production as true might allow this but see the truths of science and mathematics as being different. They might allow the objects of science, relativity, gravity TB Bacteria etc. to escape their networks of production, but not those of art. Though in some extreme cases they may not(7). The objects of science can escape social networks, as can technologies (Both the cowboys and the Indians can effectively use guns), their truths are not social constructs. And the same could be true of art. Just as the TB bacillus existed 1300 BC, so did the artworks of the Nineteenth Dynasty of Egypt, or those of ancient Greeks, and the earliest evidence of homo-sapiens (8)... and are considered to be "Art" now, though they in many cases existed before the term and before the concept, and are no longer in their original networks of production, if such networks existed. Their value or status as Art objects has existed in different social networks, not to say that some social networks might not consider them to be art. Unlike the current criteria re 'Art', historically what makes objects to be considered as art in some given network has been the object's intrinsic qualities. In even greater contrast to contemporary criteria, the objects themselves are the cause and establishment of the criteria. Such a model, the object determining the theory, unlike the Duchamp theory determining the status of the object, is no different to the natural sciences where theories are determined by objects. (1) The failure to decide on a framework was the cause of the famous failure of the Art & Language Group. (2) Latour et al. (3) From Duchamp's 'fountain' as elsewhere a common ideology in the Humanities. "[if] it didn't have important people (like Eliot) who ran journals writing about it, Ulysses might just have sunk. There's no magic about this, I think; value is in the real world... A bad book,could, presumably, be exalted in very much the same way..." Frank Kermode Truth after Theory p. 74. Sir John Frank Kermode, FBA was the Lord Northcliffe Professor of Modern English Literature at University College London and the King Edward VII Professor of English Literature at Cambridge University. (4) 'Truth as the image, picture or model of a thing in science, or effectiveness of a drug, unlike the truth in logic or mathematics and elsewhere, technology. All though have intrinsic frameworks for judgement not extrinsic, mediated frameworks, though some would maintain they do, Latour in particular, though he now it seems regrets this given the ability for people to deny the scientific 'truth' of climate change, or the effectiveness of vaccines. (5)Latour (again) is at times ambivalent

regarding this, see Latour Pandora"s Hope p. 149 and elsewhere. “In the correspondence theory of truth, the ferments have always been there... Pasture's statements in, contrast... may appear or disappear” and elsewhere famously ...“ How could he have died of a bacillus discovered in 1882.. the attribution of tuberculosis and Koch's bacillus to Ramses II should strike us as an anachronism of the same calibre as if we had diagnosed his death as having been caused by a Marxist upheaval, or a machine gun, or a wall street crash. It is only if we believe that facts escape their network of production that we are faced with the question whether Ramses ii died of tuberculosis... an isolated Koch bacillus is also a pragmatic absurdity since those types of facts cannot escape their networks of production. “
(6) Meillassoux conflates 'being' with 'intuiting'. A thing can exist, be, without a human, a thing can not be intuited without something, a person for example, to intuit it. From this he arrives at the erroneous idea that certain philosophers deny the existence of objects outside of human perception. They do not, they deny the ability of something to be perceived without something to do the perceiving.
22.3.20
Today it is very sunny and warm, we spent time in the garden, and went for a walk. Lesley cooked a good meal of chicken. Everyone else is in their gardens. I have nothing left to read after Hegel. But I'm thinking now more along the lines of the finite ME and the infinite other are is a relationship where I can in a sense 'own' this other. My world which creates me is the infinite world, that which I create.
23.3.20
It is was Lesley's birthday today - she up early – we drove to a strange Victorian church & cemetery near Earlswood. It's much quieter now. Weplan to do the the same on 24th. That os visit nearby churches. On the evening we went from a walk around the local streets. A few emails from Luke arrived. Another beautiful day in this now strange world of being in lockdown. Simulacrum book arrived. “IF ITS NOT FREE ITS NOT ART” At 8.30 Boris Johnson announces full lockdown. Much talking. No more church visits.
24.3.20
Cold and sunny – day 1 of the lockdown. The strange feeling of this lockdown – we went for a walk – then spent time in the garden – I cut the lawn. I'm working out how to make MP4 video files to upload to youtube. We watched an Endeavour episode in the evening. The media are again being hostile despite efforts to unite. And again the media's London bias is obvious, the news focussing on travelling on the Underground etc. I made the first 3 videos using “IF ITS NOT FREE ITS NOT ART” text as the image in English, French, German and Chinese.
25.3.20
Another warm clear day #2 of lockdown. The MOT for the car [car safety check] has been delayed for 6 moths by the government due to the virus. Prince Charles is diagnosed with Covid-19. I went to Asda – and had to queue as they are only letting in a few shoppers into the store at a time. Social distancing is now 2 metres. This brought home the very different circumstances we are in. I'm continuing processing Videos, now over 18. Lesley is making a Lasagne. Emails from and to WW –

regarding the virus. Also an email exchange with Luke regarding HNW and other issues- he just goes around in circles – I suspect he just lacks company. Parliament ends for Easter recess– it's Jeremy Corbyn's last PMQs. A failed experiment at a Marxist takeover of the Labour party. He is still being hostile even in a crisis – pity full man. I've made a program to generate random names in a given folder / directory as an alternative to the use of Vietnam operation's names – which are far too political – that is the names are 'loaded' and I need names that do not contextualize .

26.3.20

I had a long good talk with Lesley this morning. Completed all the MP3s to MP4s of first set and uploaded these to YouTube – more to follow. Then the difficult task of collating MP3 /4 for processing – I used file attributes after much work and thought – to show if MP3s have been uploaded and or converted to MP4s. Virus news continues – London preparing itself as the weather is very sunny – a strange feeling of a different life. Now backing up the sound files in a new directory. Using the original file namer I've made a file name generator for new single files. [previous generator used to rename whole folder's noise works from Vietnam codes to random names.] We went for a walk around Highbury park. Lesley had a long text from Jodie. Again strange deserted streets. Even though it's a sunny day – completed complicated directory for noise works – it's now quite simple using properties to mark the upload process. Watched the film 'About a boy'.

27.3.20

Another beautiful sunny day in these strange times. Lesley not too well but no temperature. We went for a walk around the local streets. Boris Johnson and Mat Hancock have been tested positive for C19. Received a private message from Adrian regarding Luke. He [Luke] now wants to become a Christian – and asked Adrian about this. He has also asked me via email- what he needs to do – I replied saying an important idea in Christianity is that one hasn't got to do anything, as God via his son has done this for us, i.e. redeemed us from original sin and death. He, Luke, also wants to sell his Eurorack [£10,000]. I suspect again he is just wanting conversation and attention. The process of uploading first batch of videos of noise "if its not free its not art" is going very slowly. I received an annoying email from ICA – their newsletter - which claims covid is a result of capitalism. Spent all day uploading 26 MP4s to YouTube. Then posting details of these – we will see what happens. Watched another Endeavour episode. Lesley not well.

28.3.20

Very little response so far – to noise - Lesley is still not well. I'm feeling low about this – but then I made a noise work – which was aggressive and enjoyable – more! A grey day – grey all round. Made a second noise piece OK to good. Exchanges with Pat & Adrian – Pat now claiming supernatural powers and Adrian advocating 98% tax on the rich – which is odd as he works for Spielberg? The virus - it seems the UK is expecting 20,000 deaths when China has 3,000 and Italy 8,000.

29.3.20

Strange days indeed. Lesley is still ill, I have a cold and have had for 5 days? Pat and

Adrian still trolling – well they can't be serious – can they? I think they might be serious. A 'leak' ? Has returned at base of the entry – or is this just rain water – I will place gravel under bricks as a soakaway. Back to normal. Now I'm working on 9 swan devices – the card shells & backing. We aretrying to keep positive despite nothing to be positive about.

30.3.20 -- 31.3.20

Written Tuesday [31.3.20] Monday like Sunday was a difficult day. Lesley still sick but better by Tuesday. The media is full of virus stories and a re-occurrence of the 'leak' I in the passage, one which I worked so hard to fix last year. This is seemingly trivial, the other events of domestic & international significance. Also the release of the noise works. A very minimal response from the release of the Segmod compilation from those in academia. Only a 'thank you' from Peter Albinger. Strange how this has now shifted to ignoring any theory, but suspect it's the complexity and difficulty in seeing the grave problems in Speculative Realism. Any reading should see the contradictions and strawmen. And a singular ignoring of recent events – other than in some cases the resultant cancellation of venues. And I should include Tom Service from Radio 3 as an example – of a promise to be invited to events which never materialized. I think this state in the media, humanities and the arts isn't just my personal experience or bad faith, I'm thinking of the analysis of culture given by Mark Fisher or the hypocrisy of state funded anti-capitalist institutions – such as the ICA. Capitalism is exemplary of the natural state – on commerce – but in its wanting capital via being dishonest is found in all institutions – the capital value of 'presence' over substance. The nature of the world as much in deceit as in truth. The terrible truth that Fichte first postulates of the EGO – becomes the community of egos – a reversal – and so nationalism. A=A I=I. The failure of Sartre's essence or Nietzsche's Will to Power. Or the Dylan Thomas Dying of the Light. To fight against all values – WAR. Let the pity you feel for the world be the pity you feel for yourself. All else is the pleasure of immortality.

1.4.20

I Felt ill today – tedious emails from Luke – sneezing but no temperature. Lesley is looking on the internet at house that is for sale in Mistly Thorn. We walked around park which was depressing – tamed – castrated nature, I made 1 noise work. Used a flanger on these – problem or not? Good night – food & wine with Lesley. Watched 4 Weddings... but didn't like the easy shots... Bed.

2.4.20

Now feeling better – I still have a slight cold. So I ordered a Flanger from PMT. Then we went to Sainsburys to stock up – people not doing social distancing there very well but we got plenty of food & wine. The media is still trying to rubbish the governments efforts – despite it seems a no different, a similar situation world wide. The media is blaming Boris Johnson – when in fact all he is doing is what his science advisors are saying. More emails from the ICA and Artist News Letter – both Arts Council funded. AN saying that Artists were ignored and these 'Artists' had a better plan than Dominic Cummings? And the ICA maintaining that Cov19 was the product of Capitalism. We have found some face masks in the cellar from Lesley's casting /

sculpture tools. Mat Hancock - Health minister, took the now regular evening briefing – he is very good and positive – whilst the media are even worse, saying 'chaos' and 'disaster'. Obviously with initial limited resources the government, any and most governments world wide, can only do its best by following the science. The media are out of touch, or worse, wanting to create the news rather than report it.

3.4.20

Bad argument last night? Reasons... Strange day after last night – very quiet – adds even more to the general strangeness. Reading Schelling's philosophy and how it is completely fictional. Is everything so except deterministic science. Yet the greatest event of the 21stC is taking place and we have trivia and ignorance. Good evening presentation by Mat Hancock. The USA in deep trouble with the pandemic . Meal & talk.

4.4.20

Grey and overcast. The Guardian newspaper is the only paper headlining chaos – as they want to blame covid on the Tories? The Flanger wont arrive until Monday. Actually it did arrive today and works fine. We went for a walk around Moseley and Kings Heath Streets and bought wine wearing full protective gear – gloves & masks. The weather was sunny and bright. Lesley is gardening, I made one noise work. The virus is getting worse. Keir Starmer has won the Labour leadership – London elite again! Nothing much on the boards. I wonder what will the world be like after the virus. Made a noise work using the flanger. Good food on the night, fish pie – and good conversation.

5.4.20

Cloudy and bright with a cool wind. Luke began a conversion about HNW by email-only to end this with again asserting that clever bot was his girl friend, the daughter of a Swiss Mafia boss he met in Lancaster. Not sure if he believes this or not? The story mutates but is much the same. He spent most of 2019 on NG chatting to the computer bot – posting every 5 or so minutes for long stretches of 9-12 hours every day. Many complained – but the moderator did nothing, many left the board. Some 'event' regarding Luke finally caused the closure – I suspect it was Adrian again provoking suicide. Luke persists in wanting to talk about this fiction or the bot being real, despite evidence of its impossibility. I'm reading texts on German Idealism – it does seem pointless. Lesley is looking for material in order to assemble a large sculpture in the garden, based on Reg Butler's 'Monument to an unknown political prisoner'. Some 12-15 feel high. She made this some time ago and exhibited it in a gallery in Northern Ireland. When she first built this on the decking in the garden – our neighbours made no comments? Strange – they seem to act super cool – maybe that's this urban nature. The virus continues apace with the USA in a mess. The media still pointing out weaknesses and failure in the UK, when no nation (with an open democracy) seems to be any better at dealing with the virus – other than non democracies. Boris Johnson is in Hospital. The Queen's speech went down well. Italy / Spain seem to be at the top of the curve for infections. The USA still in meltdown – especially New York. Here some people are not following the rules. I

made 2 noise works using the flanger. Also I cooked the evening meal – beef. Watched the T.V. Belgravia series. Rob (next door) did an impromptu concert in Sue's garden. Acoustic guitar & Amp. It was planned for ½ hour but unfortunately his voice gave out. Not that this was very good. He dresses as John Lennon (white suit and hat) and sings Lennon's Beatles songs – notably "Girl". A few other neighbours yelping and clapping... We are OK – not depressing – more the general world's materialism is depressing.

6.4.20

Cloudy with some sun. Lesley's sister is still not phoning or emailing. We went for a walk around the local streets – as we do every evening - buying some wine on the way back. I made one noise work using the flanger. Worked on this – too much processing of the sounds – too over worked so eventually abandoned it. Second work is much better. I'm Reading Wolf's – German Idealism.

7.4.20

Up early – sunny. Boris Johnson is in intensive care. Listening to yesterdays piece – it's OK. Zero deaths reported in China?! I did some painting on last years canvases & made two noise works.

8.4.20

Very warm. Went for a short walk. Luke emailed again – still being silly. Then we went shopping to Asda – now should have sufficient food for 7-10 days of this continuing epic. Boris seems to be Okish. The press and media are still being stupid, especially The Guardian which is now saying the UK is the worst hit of all of Europe. On no basis – another case of politicizing a natural disaster which seems odd for educated journalists. I spent some time working on file naming program- it now searches all sub-directories in order to create a unique name. Made 1 more flanged noise work – which needed filter and volume boost. But OK. Very hot.

9.4.20

Another warm day in prospect. We are still in lockdown and feeling strange. Partly as we are relatively unaffected – unlike others. Iou's family 3 doors down had visits yesterday – child care? Generally everyone is following the guidelines. Looking at graphs (my spreadsheet) and comparing Italy with the UK we are probably 10-14 days away from a downturn. Ian – Lesley's brother – and his wife Valerie - are still stuck in the USA in their motorhome – they hope to come back on the 1st May – not the 1st April as planned. I've given up reading The Silmarillion - it's just endless lists! Continuing to read German Idealism. It becomes apparent like Art that the lone Genius is a fiction – rather one person links diverse ideas – in this case Hegel. Others – Einstein, Picasso. Fichte – I=I he creates an idea of consciousness (idealism) which he then says describes reality – that which was before this creation (of the idea I=I). Like science the explanation seeks identity with reality – but never is. S = O [Subject and Object – Real and Ideal are the same - identical]– which follows Schelling's desire for identity (true knowledge of truth) or Hegel whose phenomenology ends with I=I – pure knowing and from that the IDEA of The Logic's Being/Nothing – which expands into a world of ideas – regarding being, nature & everything. It then projects an identity "The real is the idea" thus removing Kant's restriction on

knowing the thing in itself. One can only know as a knowing being – not as an unknowing being. …. The same is true in Science & its mathematics in which the calculus approaches a limit, and in QM this is probabilistic. The real world is not 'is'. But appears close, that is my perspective of the world →seems close to it. Why – for I guess one that was not wouldn't be any good biologically – useless pragmatically. So science gives us materiality of the world of matter but removes in doing so the protection of belief and faith. But offers the idea of knowledge and control... idea = faith in. It has become a religion of hope. Truth A=A. But that can never be as it is one (A=A) therefore nothing. (A=A = 0) There must be a difference – between known and knowing. One more noise piece produced and reading German Idealism. A short email exchange with Luke regarding conspiracy theory over the lockdown. He thinks it is all fake– I do not. Fichte later says his "I" was an ethical move yet it doesn't originally read so – why latter on are others involved and there is ambiguity in the empirical world and his system – one I think he wants to resolve – taken further by Schelling and completed in Hegel where nature itself can be known by pure thought. Boris is getting better. Very sunny day, I made 2 noise works – vacuous emails from Luke – another positive day of Hegel and noise :-).

10.4.20

Very sunny days ahead. The headlines are about the lack of PPE in the health service – the rise in deaths – and yet the bell curve seems to be reaching its peak – world wide. Though some talk of years of difficulty – the truth is difficult to ascertain, add to that it is obvious some nations are faking the statistics. Listening to latest noise work – the flanger series. I'm setting up a body of work as a monument – if not in quality – though I think it is – but in its size. Also reading with regard to Hegel & his logic – a massive metaphysics. In case anyone else reads this: The ICA continues with extreme Marxist- Anti Colonialism rhetoric – state funded, the ICA with its high class restaurant located in the most exclusive part of London & the world. With no outreach in the North West / East etc. Such doctrines as radical as any fundamental religious group in its affect. [Little on the general population but the destruction of Autonomous (free) Art and Artist] Its lies – for instance it cannot see any good in the UK's colonization, yet Art – Philosophy, Logic – which led to not onlt the British colonies but to Marxism... is predicated on Greek, Roman philosophy via Hegel & Marx – language, laws and culture. An Empire which for better or worse brought civilization to those in its empire. OK so anti colonialism should not be couched in English – or Greek / Roman culture and logic – reason ...(and idea of Justice and equality …) within colonialism – the institutions of colonialism – the ICA itself – rational structures. I am a socialist. Add to that the likes of the ICA – Arts Council's appropriation of anti colonialism – anti-capitalism – whilst funded and supported by that is mere widow dressing and uncle tomism at an increasing extreme. In its case it promotes and supports the idea of funding the arts – which is a capitalist value system! And an art "industry" based on capitalist worth and value systems. 'If its not free its not art'!

11.4.20

Continued – reading about Hegel's Logic and its aim of a universal concept of things

in themselves, as opposed to subjectivity. The problem is the real world proves his ideal world to be false- Hegel can assert – and he does – the Earth is superior to the other minor planets as it has a moon – and they do not have moons - he not knowing about the moons of Mars. Is an obvious example of his denial of human subjectivity and limit and his arrogance at thinking humans could think the Absolute. This then in Marx this becomes solidified into a political Absolute to which no individual subject can refuse or refute on pain of annihilation – something which has and does occur. Who does The Arts Council and ICA annihilate is a working class access to Art, culture and free thinking – a denial of their being skilled artisans – and free Artists. [The employment of impenetrable texts and complex mathematics -that they themselves do not understand – cannot understand – is thrown out to destroy any challenge – the skills that once validated art replaced with untruths and fictions. i.e. If an eminent mathematician cannot fully comprehend set theory – how can someone in the Arts employ it as a fundamental ontology. The only reason is to confuse any objection – they might as well use anything as an ontology – (a fairy story) but need to use something which will deny critique – and with the air of deep intellectualism that cannot be challenged.] These days of reading philosophy, making noise are becoming the richest I've ever experienced against a background of the greatest Pandemic ever! Almost like Hegel in Jena!

12.4.20

In the news the media continue to attempt to find fault in the government's handling of the virus crisis - despite 1) that they are merely following scientific advice. 2) That other countries in the main fair no better [Totalitarian Regimes and Dictatorships can impose severe lockdowns or deny the virus exists – or countries like New Zealand or the Isle of Man, Channel Islands- can self isolate!] 3) Given no previous government [Labour / Conservative / Con/Lib] or opposition party or NHS or media called for massive stockpiles of PPE and of testing abilities– there will be shortages and government ministers have been in power for only a matter of months. Again not having previous experience – such as S. Korea has. The crushing determinism (QM as well) of a pointless contingent reality: a)if true then why any structures at all. Why intelligence. Why only human intelligence, Why 1 beginning of life, why we don't see the continuous production of life from matter. Why we see no signs of this elsewhere, why we see all life on earth as having one origin. And why from that evolution – given that currently we think life didn't evolve for several billion years [it existed but was static - Microbial mats of coexisting bacteria and archaea] Why is the answer is it is a possibility and we live in that possibility. But then this is a very remote possibility – not seen anywhere else. i.e. if conditions on earth allow life – why no new sources [occurring in the world now] = objective. Personal subjective. Why my particular life! Why being ignored by Stanley [my cousin] re art. Why the teaching not art. Why etc. As here I am 2 miles from Moseley School of Art? And not involved in Art, but why 'known'. Why the strangeness of the institutions who are about art yet ignorant of it? I know the split in the 1960s when Marxism was seen by some to be a failure – a some briefly took up Maoism [Badiou still does]. One that has a root in Hegel, that the world is amenable to REASON ->

Human reason, yet then philosophers argue for utter contingency. They still proclaim the possibility of truth being true. Truth is not TRUE. (In the world) Trees are neither true or false. Hegel states that TRUTH – reason – is linguistic and that creates concepts and ideas and the real (is ideal). OK if this remains in language, the world reality is neither language or mathematics or science. LMS – merely pictures reality – no different to a Manet – save not being obvious. Is language then responsible and reason, doesn't my life, the cosmos, work differently to this. It seems so. The idea is not the real. These days I feel this as original truth of "subjective being" outside of language, though obviously using it. This great levelling off in the arts – i.e. anti colonialism where colonialism was once thought evolutionary progress – the Greek and Roman empires were progressives from a more base culture, then why not the Victorian Empire – is seen now in the arts as bad – hierarchies - progress as such are seen as bad, and a new Marxism of equality as good. [Actually this is a reverse of a progressive dialectic] i.e. The uniformity of LGBT, race, gender, class as the moral / aesthetic 'thing' despite it's promulgated by an elite, an elite which espouses equality (my attribution of hypocrisy) Yet it is the denial of hierarchies. As such is a metaphysics & transcendental denial – cannot be opposed -rejects opposition – denies a platform - for its platform is transcendent. From this transcendence it preaches, demands uniformity – non - transcendence. More than hypocrisy it is the denial of hierarchy from a hierarchical position. Metaphorically it is a dead God. Or God of death (as life strives) uniformity = death. Or an ad-vocation of being in a state of nature owning nothing, but being equal. By what power. A thousand Plateaus is not a thousand books.

12.4.20

Boris is out of hospital. We had salad in the garden @ 1.00. Very hot. Watched films on the night.

13.4.20

Rain in the night – colder – the media seems confused over outcomes, badness of the lockdown or not soon enough – but bad news if it's too long. US based predictions on UK deaths recast and still shows errors. I made 2 noise works- one which was no good. These must represent an ambition. To create a thing = purpose = telos.

14.4.20

I've completed the 2 noise works made with the bug box. Though i didn't think much to these, then the aesthetic is not relevant in noise particularly. Made one more piece. Drain soakaway is working fine. Sunny yet cold.

15.4.20

Sunny and getting warmer after a bright but cold few days. We went shopping in Asda, @ 10.30, stressful but but not as bad as earlier, social distancing being practised, now there is plenty of stock – except flour. Earlier there was no tinned food, no pasta or rice, no toilet paper, sanitary towels, baby disposable nappies... but plenty of fresh vegetables and meat. I think home baking is becoming something to do in lockdown.I did very little- some reading – no noise. A series of exchanges with Adrian over his censorship of my posts – he is an odd character and

the board is not well used, mainly chat, and posting bandcamp works. But very little activity other than he and Pat. Lesley is still working on her wood carving of the Hepworth sculpture, the first with a piercing – the original was destroyed. She has also re-assembled the Butler Monument to an Unknown Political Prisoner in the garden – Sunday – Monday. Finished watching The A Team (film) then began watching Tinker Taylor. I'm thinking after reading some Fichte – about him – he moves from the I=I to the I being a product of intersubjectivity – in my mind a complete contradiction, yet the academics seem to accept this – it's their job NOT to find fault. Like Kant and the others of the time (and now) they reduce the human mind / Brain to simple ideas, reason etc.

16.4.20

Yet it's obvious that there are many processes going on in the mind as found in the stream of consciousness writing [Wolfe, Joyce...] - the multidimensional life of the mind. OK so some process if not organizes- "deals" with these body sensations, memories, images from the past, light – sound etc. - which we call the "self" not self conscious because it is more than that. Dreams in which the self merely spectates, in horror (nightmare) or not. The phenomena of mind is then incredibly literal – incredibly complex – could the self ever gain access to this complexity – how? So whilst philosophy engages a certain thinking it really is a fiction of 1 dimension, as must any rational theory – science & mathematics. A true picture would be chaos like Deleuze's 1000 plateaus – but all simultaneous – like some happening – parade yet some theme (The Self) detectable, in a focus. Or in an ignorance – mainly ignorance of this manifold of experience – ergo the chaos of L.S.D. Maybe "noise"- complex noise best describes this – and in making the choices (or listening) the self attempts to engage or does engage or not with the cacophony of the Mind / Body.

17.4.20

Clear and cold last night. Dave next door – a Canadian – violin maker and owner of Moseley Violins, had impromptu performance from 6.15 to 6.45 in his garden. Rob- the other side – has had two Lennon 'concerts' which were very bad – bad playing and singing. Dave did Neil Young songs. Some 'old favourites' and a leftism 'Living in the Free World' political song which I didn't know. Heart of Gold etc. OK ish but depressing songs from the 70s! 50 years ago and a life time. Yet back to that! Didn't eat much but slept well. Made what I thought a bad noise work – title Aaa (randomly generated) but a listening to this it represents well the chaos of experience and attempt at order the self makes on the mind. So noise from a real of pseudo science art REAL = LOGIC becomes real = experience of life. Given the relative owness, no real friends or family – only those via Lesley I don't care and are not that bothered, they, the they, only distract from the beauty and horror of temporality. The apple trees are beginning to blossom, and they like this have no inclusion or community. And the "leak" is only rainwater draining. Made 1 noise work – listened Saturday. Cold grey- Steak on the night and upset. Cutting hedge I lost my wedding ring – which was #2 so now I'm wearing #1.

18.4.20

In the news – the virus. The Left are claiming that the government is out of control

without Boris Johnson (still off work ill) including Keir Starmer. In effect then praising Johnson who they previously said was incompetent. When will the left start to THINK. Also Germany and Singapore are praised for how they handled the virus but now have huge rises, Japan's hospitals are not coping! Etc. Reading a new book on continental thought – Heidegger's use of phenomenology not as knowledge – as in Husserl but in life Being. Where it steps out of the THEY into Dasein. The they everydayness – Dasein is not – but Authentic Metaphysics of completion. 1) presence at hand – day to day concepts such as transcendental metaphysics of absolute immortality etc. = Traditional Metaphysics from Aristotle onwards= everyday presence at hand. Science of being a chain of moments. 2) Ready at hand – past future present. Destruktion of this towards Dasein's temporality and and ready to hand of the craft worker. Early Heidegger – Being is the Who of Dasein – The completion of Metaphysics – transcendental world. Late Heidegger – a reversal – Being is the transcendental world – overcoming of metaphysics – in thinking. Science of Being. Reversal of ontology from timeless moment & infinite to now, future & death = the ready to hand – practical being. [presence at hand – history of metaphysics] ignores the origin of things in the ready at hand, elevates these to permanent timelessness from the authentic ontological noweness of making into inauthentic concepts of western metaphysics. A reversal OLD – Divine logic above immanent moods to Dasein – moods from the logic of being. Dasein changes from WHAT (early) to a reversal of WHO. Who is the unique individual being not categoricalizeable - existing prior to essence. A who before and not a what (early Heidegger – what is Metaphysics – what is being what is is...) reverses to A who before and not a what. A truth revealed by MOODS not by logic.

20.4.20

Bright and sunny. 3 triple swan devices [Triads] – I'm working on these with foam / resin / and computer parts. PRAXIS. Saturday it rained & was cold all day: Reading a book on continental philosophy and read regarding Heidegger - see above. Sunday sunny – worked on a triple – fixed together the three devices and added the base. Rob cut short his concert. Again it was very poor. The media are making a nuisance regarding the virus which is strangely confirming us in our plans to move. Reading Sunday Sartre – boring and contradictory, also autobiographical – why would everybody feel embarrassed at being a voyeur - the gaze! In the working class more a challenge as in "What are you looking at!" Privacy is a middle class phenomenon. Also he (Sartre) says we are alone with total free choice of actions, but then as a "We" or group we can achieve more. Nonsense. In the Wiki item regarding time travel I pointed out the paradox of returning to kill Hitler removes the cause of returning if returning and killing is successful. [If you return and kill, the future is one in which there is no cause to return] A few empty emails from Luke. More stuff from the ICA- regarding race and homosexuality. I'm mainly working on the resin of the 3 triads and on the evening continuing to watch the sci-fi film oblivion. Reading post Sartre the philosophy seems to get progressively poor at wanting to create systems yet ignoring the logic of the previous i.e. Sartre -Merleau Ponty – can simply believe they experience the world & they (as writers) see language as particular and

the cause of intersubjectivity. Yet even our (borrowed) cat can communicate with us quite simply – when he wants to go out or have some food. Watched Tinker Taylor.

21.4.20

Sunny – wind- warmer now. I worked on the 3 triads –when fixing the bases the glue didn't work – so I used filler and screws / bolts – nails. Then walked to Sainsburys to stock up. Lesley's tiles for the hearth in the back room arrived. I continued working on the triads – giving them several coats of resin. Our evening walk around the suburban streets as usual. Rows of houses, the larger ones in Moseley with garages and drives, parked Audis and BMWs. Quite a few runners and people on bicycles most evenings. Feeling OK ish – resin fumes? I also cooked chicken in a tomato sauce. Watched an endeavour episode – an OK evening.

22.4.20

Woke – I must have been dreaming – I'm feeling rather low – empty – given this crisis preventing us from moving out of this nihilism of never ending houses and urban urbanity. I worked on the three triads, a mix of plaster an resin painted over the bases hiding the screws / bolts and then removing the "necks" which made the Triads look even more anthropomorphic – only to remove more of the 'neck' and exaggerate the neck / head, priest image further. So from abstract(ed) battleship shapes to religious trinities. An RAF transport flew over again denying the newspaper vitriol against a lack of government activity working, trying to help – making mistakes. The media are full of empty theorists who wish to make the world in their image. And not what it is and they in that. [when one makes something – does physical work – things go wrong – mistakes are painful – anyone who has not experienced this – philosopher – journalist – cannot appreciate that no matter how much they / we understand the world is matter – pain & joy] A slow feeling of joy overcomes the / my atheist – materialist nihilism. A joy in creating these triads – Gods / Priests to banish this nihilism transmuting it into evil. Evil of the certain mechanical mind of the philosopher. The child who makes the toy gun which will not work – it works! Psychologically as some might say. If the mind is directed towards a God – towards a beauty – (of the English parish church) faith and a-temporality then it can, like the Victorians, re kindle the faith in a personal loving god. If I make an image – false or otherwise doesn't that suggest a reality – I hate such arguments. Or doesn't it suggest a teleology for the universe to flower into something. Have we in our faith in the church, in the landscape imagined a divine future. We do (I do) not or should hope, but strive for the holy (other) not the birth or rebirth but the resoluteness of the holy other. I made 1 piece of noise which was OK -the norm. The 3 triads I gave a varnish of resin & gold tops. I've had to order more gold powder. Lesley is working out how to place the tiles in the hearth. I watched part of the movie The Last Stand. Supper for me was a burger, & fish for Lesley. Continued watching Tinker Taylor. I'm reading a book on Continental Philosophy. I note that Graham Harman & Timothy Morton are now lecturers at Sci-Arc in LA – a Private architecture school... with fees of - $200,000.00 for a Degree programme – who seem to be ignoring this global pandemic event – save it cancelling their lecture

tours. The failure of contemporary philosophy. The future seems to be empty of any creative force in institutions which just produce 'qualified' students.
23.4.20
Warm day, feeling OK ish. Reading – interesting stuff about Marxism – the contrast of Soviet determinist Marxism with central European humanist Marxism. Mooer PE-100 multi effects arrived. Eventually I used this to give slight delay on one channel – so avoiding the need to process the sound file for this stereo effect. Made another noise piece with this and it seems OK. Better sound processing. Hancock – the health minister – gave the press conference – very positive upbeat now saying the tactics to flatten the curve has worked. A very hostile press as usual – showing their lack of engagement with affairs & people who are – engaged. Still in the cult of personality. Keir Starmer – the labour leader now openly attacking the government's approaches to virus – he says the lockdown was far too late, yet statistics show effective flattening of the curve - that is the idea of lockdown is not to remove the as of yet untreatable effects of the virus but to slow its impact and so not overwhelm the health service – something it seems that occurred in Northern Italy. So much for Starmer's previous "unified" approach, and only after the event saying the lockdown was far too late, nothing from him in early March about having a lockdown. Still he get tacit support from the media especially the BBC.
24.4.20
Sunny all day. Didn't make or do anything other than reading, in particular Continental Marxism. - The difference between Marxist – Leninist dialectical materialism – belief in the power of the proletariat & the European – Lucas et al. belief in the Hegelian Rationalist approach. And so to in Critical Theory – Marcuse, Adorno, Horkheimer, Benjamin, Habermas. - a condemnation of the enlightenment itself and the rationality of this becoming a materialism. The idea of Marxism as science or a humanism. All these conflicting and contradictory ideas seem to arise from Hegel's legacy of explanation and change = from Dialectics to its rejection. What then is my place in this, this which always argues for intersubjectivity and society – workers etc. in order to create even create the individual. Of course all these writers wrote in a network of a society – colleagues – institutions – publishers and a general public - none of which I enjoy yet still am "I". Through to ideas and theories of art as something related to dialogue and transcendental rationalism. Yet I make, just I make. "Purposefulness to no (known) purpose" Versus Art and Social Criticism with a network of institutions - - viz the ICA.
25.4.20
Hot again. Tried to go shopping – at Asda there were long queues so I returned home. We are still going on evening walks around the local streets up to the Saint Agnes Church and back. This is our normal walk – often down Woodfield Road to Bilsley Lane – along by the Golf course – which I remember from school days passing it on the number 11 bus. A strangeness – emptiness of just houses in which people just live and die and nothing else – no escape – no nature. Sue had a friend to stay – families around us seem to have visitors. Sue and her friend in the afternoon were in her garden and got very drunk. We still feel like strangers here and want to

move, but where and when? I'm still reading continental philosophy – which is filling in the gaps of Po-Mo's subjectivity. Lenin, Lukas, Althusser. Lenin = Marxist Leninism Dialectics Vs mechanics. Stalin's short course [soviet Bible – to answer to questions regarding Bolshevism] Dialectics over metaphysics = materialism, knowledge of the physical world – structure = economics on which the superstructure is dependent on. Base (or substructure) The base comprises the forces and relations of production - determines society's other relationships and ideas which comprise its superstructure, including its culture, institutions, political power structures, roles, rituals, and state – even persons. Contrast this to Lucas and Gramski's more "metaphysical" - "humanist" outlook – less of structure – superstructure – opposed to the foundation as being economic – that of Marxist Leninism in which the phrase - "In the last instance" refers to the economic base beneath cultural / metaphysical ideas – all is economic – in the last instance – on which the superstructure sits - a loaded phrase which the philosopher Laurell uses.

26.4.20

Hot again – I cut the lawn. Rob is not playing after yesterdays fiasco. I made 1 noise work. Althusser intended to re-instate Lenin / Stalin's ideas - Adorno, Horkheimer, Habermas – Marxism not Communism – Art & critical theory. Gadamer and Ricoeur = b) - Phenomenological - hermeneutics - phenomenological = not subject - object but life / world & others. a) Subject === Object b) = (Life world in with others) Gadamer and Ricoeur's hermeneutics - conversation with the text- ignoring the authors intent and using tradition but changing it into new readings. I'm now frozen out of Noisewiki – after discussion with Adrian regarding how vaccines work – he supposed they 'cured' the disease. Maybe for the best.

27.4.20

I've ordered some more resin from Polyfibre – this should arrive on Tuesday. Decanted glitter and used up last of the gel coat to apply a coat to the triads. The whole PO-MO push comes from these others – Derrida, Deleuze et al. To deny the artist's authority – which in turn denies the artist's "object". Despite protestations on reading anything – it's the blatant idea of "ignoring the authors intentions" if applied to Gadamer, Ricoeur, Derrida – even Heidegger (to destroy a Metaphysics of Infinity for one of personality – subjectivity) contradicts phenomenology, hermeneutics. Ideas that language = consciousness = life = nonsense. i.e. The cat communicates – spiders do not talk – consequently the FACT of the end of thought ? Art as meaningful. Replaced with sensation, sex , oppression, money, products of this wealth and critical envy of this by the "left" [I use the ICA as only a placeholder for a much larger phenomenon] establishment whilst enjoying it, on behalf of some 'imaginary' [or created] oppressed.

28.4.20

Rain after days of sunshine. Had a long talk with Lesley this morning about Art... London and many other matters, where and how to live! The idea – that: The Tate Modern – East Side Projects – ICA. 1) In the first instance [is] a Zoo. [they are initially Zoos] For these critics of the establishment – artists [art works] – are placed by the establishment – the curators – in a gallery [system] where their needs are met for

them, like zoo animals, and the [the artists] "dangerous" critique (The lions wish to kill etc.) are rendered safe for the public to view. 2) The natural history museum then replaces these zoos. These [dangerous] revolutionary ideas – Social Criticism – enfranchisement - XR … LBGTQ … BLM... Me2... Anti Colonialism... become all embracing cliches never changing – in never changing they are now dead stuffed zoo animals. Completely safe to view. Harmless.[their giveness is never questionable or does it change – even to the unchanging challenges of the Right or Liberal Capitalists – nothing changes – a frozen (negative) dialectics] And the natural histories of theories does not change – but grows in taxonomy – e.g. 1)Feminism becomes 2) White / Black feminism – 3)Black Gay Feminism 4)Trans gay bi non binary feminism... ever more dead items in the display cases (Feminism -> Order -> Black Feminism ->Genus -> Black / Trans -> species) ["Intersectionality is an analytical framework for understanding how aspects of a person's social and political identities combine to create different modes of discrimination and privilege. Examples of these aspects are gender, caste, sex, race, class, sexuality, religion, disability, physical appearance,and height. Intersectionality identifies multiple factors of advantage and disadvantage."] These institutions – The Zoo – which becomes the The Natural History Museum – critique of art – an unconscious result of the originators of PO-MO, Gadamer, Ricoeur, Derrida, Deleuze, Heidegger, Barthes... et al. and a denial of a possible definitive truth or answer (consequent final reading of a text's meaning) . But they do this, they see other readings not intended but don't know why this is the thing to do. So a PO-MO critique is an anti objective science, subject – object but no awareness of 'why'. Why because some philosophers couldn't see the rationality. Subject – Object problem – how an internal view could access an external world of the subject object model. Kant – no [access to a] real object. Schelling, Hegel, Husserl, Heidegger – all one life-world. The external world – god infinite nature – internal world – I me. All give answers to this – against empiricism. All is idea – Hegel – all is I – Fichte- Art merges the individual with the infinite in identity -> Schelling, Monads in tune –> Leibniz, Pantheism – all is god – > Spinoza. Heidegger's significance in the completion of metaphysics and the destruction of metaphysics leads to post-modernist philosophers that follow. 1) Old idea of the metaphysics of the transcendental infinite. Heidegger's idea of the destruction of this and its replacement with a metaphysics of being in the world, the subject is all. The selfishness and refusal to believe external truths which do not suit the (I) (the zoo / museum animals) But what is this "I" - a need for identity as X but then seeks the non identity to oppose The Big Other which results in post-modernist nihilism and contradictions. Fact -> I am small the world is large. My truths are sometimes right perhaps – there is a real true world. The real which is true – elsewhere I wrote who I is at war with. All I have done is admit to this. In biblical terms I strive against god. That is my task. An impossible task, a limit. But without this striving towards the impossible I as a human ceases to exist. 1) This I versus the world is true. The world will destroy me. I fight to survive with every breath & heartbeat towards a loosing battle. The I versus the world is the I versus God. The measure and acknowledgement of the vastly superior world. Authentic life is the

individual's fight for life, your breath, your heart beats, no one does this for you. All life does this, even the virus, but what is this I that sees this. It sees itself as different, the very subject – object is not a problem but a truth. Prior even to doubt. I am real, the world is real. Now individuals have this hopeless task / war / fight for life. So some give up – suicide, nihilism, hedonism, stupidity. Or seek a third party to mitigate or fight for them. Consequently to loose their individuality – become inauthentic. Are no longer the author of their life. The group. [……] Or deny there is a problem – Atheism. The problem, there is an I /me and a world / God – the latter will destroy the former. It will do this physically, but I as knowing it will also maybe. This maybe is the escape into doubt. The alternative – not to fight the other "I"s but fight the world. My art – swan devices – my gods are feeble compared to the real world but they are mine. The old God still exists only no longer a human but a vast and more powerful than the old, of now science's cosmic size and power. Man has discovered the awesomeness of God as physical and cosmic scales of creation. i.e. 1) prove me wrong, I am wrong. 2) My work – that others might call art, is poor. 3) I'm bad. (slowly everything from the beginning (1951) falls into place). The Glass Fibre Resin came mid morning and so I continued work on the 3 x triples, all now complete save finishing touches. Msade no noise works. Man (humanity) projects and raises the commonplace to the possible extreme. So animals become animal Gods. So when establishing Kings – the ultimate human king is God. God is the infinite derived from the finite or (unlikely) visa versa God then is truly infinite no matter how far the finite goes- the projection continues- like a child's infinity + 1. If enlightenment was true & if it was competitively easy and known to be true, an advanced civilization would terminate itself. [Martyrdom.]

29.4.20

Yesterday's rain has stopped, damp but the is sun breaking through. I applied the final coat of resin onto the triple Triads. Boris Johnson has a son. Reading structuralism. Pace Saussure & semiotics. Semiotics – is the science of signs. A sign is 2 things- a signifier (word) a signified (concept). Signifiers are arbitrary – hence chien / dog. Critique. 1) The sign [signifier] "Jam" has many signifieds therefore is non binary. Or "eye" or even "Tree" (concept) a type of plant – or what I built a swing on when I was 11. 2) Some words are more universal, 'philosophy' for instance. 3) More 'basic' concepts – [things] have simpler signs [signifiers] Dog / Cat / Ant / Man As the conceptulization – the signified – becomes more complex the signs become more complex until we have scientific names and mathematical and chemical formulae. Bird →Eagle →Golden Eagle →Aquila chrysaetos. Being → ontology. 4) Some words have complex etymologies often with common roots. So – are not binary – not arbitrary. The whole 20thC was the generalization (conceptulization) of particulars (Nietzsche). There are no generalities though. A sign system of generalities maybe thought to capture a "reality" - but not the actuality. Proviso - "But computing signs are arbitrary and unambiguous" No! not only Assembly Mnemonics such as HLT – its possible to execute data – often an error but also used by a programmer when memory is short – or used by hackers – to overflow the stack. (noise as the refusal of the definable)

30.4.20
Cooler – completed the tripe Triads. I went shopping in Asda and made 2 noise works which I thought not very good, but on re-hearing – OK?
1.5.20
Mat Hancock states NHS has reached 100,000 tests per day, the media claim that he cheated. Reading Husserl & Derrida regarding Derrida's deconstruction. Double reading is he wants to be careful not to allow 'any' reading – but an anti-philosophical – anti final reading. So if never a final reading therefore there must be infinite number of possible readings therefore there must be any possible reading. And so any reading. Which elsewhere they deny. 'Unlimited readings' Vs 'I never said that! ' Husserl's ideas regarding the origins of geometry & the crisis in science. 1) Science has become text based and lost its origins in praxis which is a crisis in Husserl's terms. Phenomenology is not a science- is a practice of being in the life-world – which Heidegger takes up as a personal authentic being in the life-world – Dasein. (lived actuality – earth -clouds & sky) (Reversal of general ontology – general universal logic of being to the individual personal – existentialism) I made 1 noise work. In the Origin of Geometry Husserl faces the problem of the original "1". Geometry communicates by speech which becomes writing and so abstract – a loss of personality. 1) Derrida correctly asserts there was more than 1 origin of geometry e.g. the 345 triangle found in Egypt, megalithic stone circles – ellipses -which use it, and with Pythagoras. 2) But Derrida wrongly says writing is the only way of learning– yet even now learning is done "on the job" as it was for centuries, ploughing, black smithing – never by texts.
2.5.20
Unless Derrida is just referring to Science and Philosophy depending on writing and mathematics. Yet Science – for example Michael Faraday and modern teaching is done by 'doing'. Learning by doing, practices in finding out for oneself rather than didactic teaching, rote learning and dogmatism. So then just philosophy – yet this [this text] may be text driven (Shakespeare plays? Are these not just written) Yet then Derrida says a text has infinite meanings thus not deconstructing philosophy but destroying it. [he actually also seeks to limit this infinite deconstruction – but "Writing is read, and "in the last analysis" does not give rise to a hermeneutic deciphering, to the decoding of a meaning or truth."] Even today at a seemingly trivial yet very practical in assembling flat pack IKEA furniture instructions are not written – just pictures – so are language free instruction of how to correctly do something. Could science be thus? Mathematics & geometry could be – Algebra (Arabic) etc. Or Binary. Finally – can a text have a fixed meaning of intention and be misread. The intention is the foundation in philosophy to account for everything – metaphysics – even to account for why it can not be, is metaphysics. Not pragmatism which is a mechanical life but poetry. [I feel the lack of 'making' where materials do not cooperate with ones intentions! - which is how the world works – is lost – has become lost to academics who do not engage in the need to make stuff – at times when one would rather not]
3.5.20

Yesterday the VCA [Voltage Controlled Amplifier] came – it works well – I made 1 noise piece – I had to edit a hunk. I'm also watching videos of Behringer 2600 which I must have to complete the setup and mass produce noise. Yesterday I was reading about the nature of post-modern politics / aesthetics – the paradox – the politicization of aesthetics & the aestheticization of politics – [so] empty of content. {politics is empty gesture, art is empty gesture} Today overcast – I'm very tired.
4.5.20
Bright start, yesterday was depressing for some reason, maybe it is this lockdown where the possibility of 'escape' is denied? Moving, going somewhere else. I have new equipment for making noise (the VCA) helps - a promise. Unlike those who worship grandchildren. In the war against 'reality' via Art, totems, noise. And yesterday again Rob singing Lennon songs badly, out of tune amplified acoustic guitar – 15 minutes of botched 50 year old songs, it's now like digging up ones parent's rotten bodies for display. A totally nihilist act, his 'sound check' – his white Lennon suit and long hair now that of an old man. Very depressing. But in this morning a post regarding my submission to a Noise compilation CD. It seems – I have 'raised the bar' – 'knocked the ball out of the ground' – a good review – and very funny – very 'telling' Pat picks the only track on the compilation which was not noise – a pop song - for praise. Maybe he just wants to be a pop star? And Adrian (as well as Pat) who runs Noisewiki – entered nothing. Is this then for them a safe pretext to seem to be creative and yet have to do nothing or anything- or the madness of wanting to use poetry to bring noise into meaning or use noise to bring meaning to conceptual poetry? - Luke's ideas - Either way they do nothing. They all fail at noise for want of self ambition – immaturity – impotence. This falls into place with endless arguments with Luke. Who is now posting pictures of himself as evidence of his attractiveness to women? No more! Of course they could be just posting as "provocative online post with the aim of upsetting someone or eliciting an angry response from them. "Working with the TG77 [FM Synthesiser] to make sounds – good – to get back to programming. Husserl – Life World – observed by the 'Transcendental ego'. 1-3 thing [counting?] Heidegger gets from Husserl's phenomenology. 1) Husserl's intentionality is a theory of consciousness – of – knowing. [where one Transcendental Ego – is 'active' in the minds approach to the world – not passively receiving.] Heidegger – ontology of life / being. Husserl & Kant – being is not a predicate [quality of a thing like its shape or colour] – but a 'thing'. Likewise for Heidegger – he pushes this to the more active still – Being There – Dasein. Logic – for Husserl is the theory of knowledge derived from the Epoché. ['a process involved in blocking biases and assumptions in order to explain a phenomenon in terms of its own inherent system of meaning']. For Heidegger logic is life lived … in categories? 2) Husserl's categorical intuition – Basic concepts (ideal) allows for prior structures of intuition. For Heidegger the meaning of Being. Being is not a being. [capital B] 3) A priori of time for Husserl is needed [time must come first] for Heidegger Time is the only category to understand Being.) Heideggerean intentional phenomenology is of lived Dasein – CARE 2) Basic category is Being. 3) Basic world is Time. Being & Time. Heideggerean 'truth' →

Aletheia – (part) uncovering of letheia – the hidden – forgotten – Being present – unconcealed – thrown into the world Dasein There & Then. - unlike the traditional idea of truth as the correspondence of the mind – a thought – correct correspondence with reality – the world. Heidegger's reversal – destruction – of Metaphysics. Husserl truth →evidence of the life world.
5.5.20
A) Heidegger's Being and Time. This is the reversal and completion of Metaphysics. Time = past where thrown into now & future – a being- unto death. B) Letter on Humanism – The Turn - Overcoming – the end- of metaphysics . A) Everyday being (Not Being) is presence at hand and inauthentic – it is possible to ask 'what' as essence precedes existence [of the present -inauthentic - at hand]. Dasein (Ready at hand) is authentic – it is not possible to ask 'what' but 'who'. There is a singular 1 Dasein. Who – as existence precedes essence. [Heidegger relates presence at hand as scientific knowledge and technology which is present but in no deep relation to our being – unlike ready to hand – which is part of our being. The hammer in the hand of the carpenter is part of his body – the nuclear power station which provides light and heat is remote from 'being'.] B) THE TURN. Overcoming of metaphysics as metaphysics from Plato →was the oblivion of Aletheia and of Being as a withheld revealing. [this is poetic] The growth of ideas (calculation & controls) into science / mathematics. Aletheia – beings in tension with revealing and reserve. Thus all philosophy was the overcoming of Aletheia and the oblivion of Being. The oblivion of the poetical ambiguity of Aletheia.
6.5.20
We walked to M&S for food . I finished reading the text on continental philosophy.
7.5.20
I made a noise work. Dave gave a terrible performance of Neil Young's Harvest Moon (not a good L.P.) to celebrate Canada day? He is quite nationalist about Canada, he has a Canadian flag in his window, and a much larger Cuban flag so I really don't understand. His "concert" lasted an hour, unfortunately he isn't a good singer or musician – in that he can 'knock out a tune' as they say. Though he is safer with Neil Young having a Canadian accent. I'm not entirely happy with people using this virus and death as excuses for exposing their egos – like the medieval revels and fools day, but underneath one senses the natural violence and intent to rule over others. The lust to be right to be God. Hidden in many. This I do not want. I am essentially alone. And the clapping for the NHS on Thursday nights, now involves drums and trumpets and pure violent egoism. Today is our wedding anniversary, 38 years. Cooked beef & wine. Watched Outlaw Josse Wales – The Clint Eastwood film. Cut the Lawn. Got the TG77 down from the attic and programmed white noise on this. This is useful as a source for noise works.
8.5.20
Very sunny. I'm having difficulty in finding a book to read. Thinking about philosophy. I read it now to defeat it. I was once curious as it seemed to be about truth but it is more about creating transcendental systems, which purport power – but are nothing and have become empty of content. Without recourse to the

outside world – which can invalidate both science and art, philosophy becomes a fictional activity, which is OK, unless it claims otherwise, and it does, it claims some authority over others and other disciplines, hence it's a dangerous fundamentalism. This was always the case, though often Kant is used as and example, Zeno could be likewise used. The same is true of Freudian Analysis, both used to undermine artistic licence. I made 2 noise works of average banality. Then a long session trying sort out the source of a mains hum (on the recordings) – sorted this out but don't know how. VE celebrations – though not in the neo/faux/socialist Springfield Road, but in Woodfield they had a street party with social distancing and Union Jacks! One feels the faux condemnation from neighbours is not based on reason. Heavy rain in the night.

9.5.20

Rain in the night. I woke feeling not depressed but thinking about this lockdown and the failure of everything. The answer is to endure against everything unto death. Endure against the infinite and the finite. Endure against all values, all laws and all rules. Against everything. (ergo noise's endless change no boredom and then boring etc.) It would be good to move from here! These people who act. Another ex library book arrived from Abe 2nd hand from Winchester School of Art. A book on Postmodernism from the recommendation of another book which was once from Oxford Brookes University. As if knowledge in depth is no longer required or wanted. No longer necessary to life, to avoid the knowledge of death. Ate outside in candle light.

10.5.20

Woke depressed at this – the - meaninglessness. Soon got over this despite very biased anti government BBC painting the worse possible outcomes regarding the virus and playing down any achievements i.e. 96% is a failure. I had a brief exchange with Luke before he became abusive. Looking at the Noisewiki forum WW is posting anti-vacine far right material. Another depressing feature 20-30 years after PO-MO was the arrival of ignorance of everything – other than sensation and toilet humour, piss taking even by an 'informed' media. Generally my feelings are that those are like the gangs in the school playground when I was 10..11. Lesley reads Virginia Wolf. The others just gawk at T.V. / War / War with those who ignore the meaninglessness of life for pathetic humour.

11.5.20

I made 4 noise works on Sunday – now I have processed these. The mains hum removed and source I traced to the TG77 and an earth loop – which I corrected. Made 1 more noise piece using white noise from the TG77– and processed this. A little reading. After much investigation I ordered a Mooer 200 guitar effects pedal. Keir Starmer's talk was an "election" campaign for a "fairer Britain" - Johnson is more to do with getting on with life.

12.5.20

Sunny and sharp. The Guardian the only newspaper "confused" regarding next step. Amazing, everywhere in Europe these things are happening slowly yet the 'left' pushes 'confusion' as a political trope. In fact this implies those of the NW& NE are

stupid. Scotland / Wales are not following (yet) Sturgen keeps digging holes. I ordered Arab dressing gown, for this heart, which should come on Friday or Monday. On Sunday I covered some books which I find the original covers very off putting with wrapping paper – of a print of an old London Map. Schopenhaur, Adorno, and Spinoza. Another book on post-modernism arrives and notification from the post office that caftan is arriving Friday & also the guitar effects pedal. On Sunday Johnson announced the opening up of golf courses and fishing. Keir Starmer continues to be very negative. Could he not see the advantage of being positive? Lesley hasn't driven for nine years so decided whilst things are quiet to have some practice drives. Unfortunately the car wouldn't start! Seems it might be a flat battery. I Need to phone the breakdown company on Wednesday. This is all very disappointing.

13.5.20

Woke to see a large brown water stain on the bedroom ceiling – does this never end! I made a hole in bedroom ceiling but found the leak was in the cold water supply to the loft toilet. Anyway the problem is solved- what next. The Breakdown came @ 11.30 – it was a flat battery – so to charge it we went for a drive through Moseley into the city centre – plenty of cars on the road – now we are allowed to drive and go out – but not socialize. Went past Stanley's (cousin who died 5 years ago) house. Then back to Kings Heath – dropped the Car off at Addison Road Garage to check the battery and front tyre – which has a slow leak – all this is very depressing.

14.5.20

Up early and fixing the hole I made in the bedroom ceiling. First lot of plaster didn't go off. The stain is quite severe. We are still talking about wanting to move – Mistley Thorn in Essex? Or Newlyn Cornwall – the latter now unlikely – or Pershore. I applied a second set of plaster which did set, and then painted over the stain – which came trough. The Mooer GE200 Effects pedal came – so had to get to grips with it – it wont directly link to PC without extra software. Updated the Firmware for this and started finding out how to program the default effects. The Kaftan came which Lesley is not keen – OK but lightish. Made one noise work with the new effects pedal.

15.5.20

Working on the ceiling, a slow progress – I sanded the plaster which made a mess everywhere. Managed to clean all this up, the using a small sander, damped the plaster- so could sand smoooth without loads of dust. Tided up some files on the computer. Then drove to Homebase & M&S – both had long queues so we didn't bother shopping. We had this trivial argument over email notifications on windows 10, it seems different versions do this differently, so on this machine I don't get notifications, whereas on Lesley's she does. Strange pettiness about this, I suspect maybe a psychological effect of the lockdown?

16.5.20

The newspapers are banging on about school chaos. Idea 1 JLIAT. “IF ITS NOT FREE ITS NOT ART” (free noiseworks on youtube & soundcloud.) Slogan: This in the first

case might be thought to be a critique of not only "high" art such as the artrooms with high prices / earnings of top musicians, The Billionaire collectors and millionaire producers. But also of the "alternative" art scene of political and social critique, in that here funding has become the major issue more than the critiques. Notably brought to the forefront by the pandemic. And so "If its not free its not art" is a very aggressive and radical condemnation of both of these "houses". But in fact even more so it also proclaims the idea that Art could be just that and not anything else and not radical propaganda or a status symbol. That is free to be itself Idea 2 JAMES. The dream is encountered – a dream in which there operates a logic – one thinks, and also there is a narrative. Yet one is not in control, one is aware of ones individual ability – memories and rational thinking also desires – sexual and physical. Yet not in complete control. i.e. The dreamlike un-reality is never questioned- or if so one wakes. The waking then is the appearance of a"controlling" personality almost like (well it is) an algorithm to normalise the inputs – as in the case of LSD which breaks this down as does dreaming. World →effect – reaction condition . World → effect – reaction condition →higher accounts →chaos ←→control. Conclusion →the "I" is merely a control program to filter and organise the chaos which the "upper mind" is faced with access to detailed meanings images data... where unlike in animals this imagination is both evolutionary significant – imagination creates fire – the wheel – aircraft – language... at the price of potential chaos (superstitions religions in which Gods require human sacrifice) is "controlled" by a limiting algorithm →'person'. I painted the bedroom ceiling again- the stain no longer visible. I also programmed the effects pedal and made another noise work. The ceiling will probably need more work on over painting. I really think we need to move from suburbia.

17.5.20

Warm. Newspapers have various attitudes – for / against what is happening. Life in itself is worthless – like the latter Fichte – Sartre - "society" →communism will become automata in a "system" a philosophic system. WAR is the only recourse. I took Lesley on the first drive to get her used to driving again – after not for 9 years! Round back roads in Moseley.

18.5.20

Lesley is driving through Moseley and back to Kings Heath. I programmed successfully my guitar effects pedal. Ordered 2 face masks from a UK supplier & 2 from China. Heidegger & Time. First phase →The completion of metaphysics – being towards the future and death & Second phase → the turn to the overthrowing of metaphysics. Destruction – Being is now. Being towards the future and death – this creates the problem for Heidegger since the source of Being is ontic being and not the metaphysical, transcendental Ontology of what Being is. So how can this ontic (individual) Being be the foundation for all possible being and– hence the overthrowing of metaphysics → presents Being's presence.

19.5.20

Bright but feeling depressed but overcoming this - mainly I think the reality of being ignored. But this is the real. The comfort from others is merely the illusion of their

knowing one after ones death, which is a comfort in a kind of false, if not immortality, extension of being after death. Interesting day. Very hot, took Lesley for a driving practice & shopped in Asda. A review I wrote for vital of Colossus – someone from Leicester – a one man doom metal 'artist' – whose sound works are very filmatic and has occult references in the titles of the tracks. I posited about the seriousness or not of occultism. If not serious – no problem other than if others do take it seriously. I compared this to the early use of Nazi insignia by the likes of TG who were certainly not serious and not of the extreme right – who used this merely to shock and provoke what they considered a bourgeoisie and hypocritical establishment – in the vein of Dadaism. However in certain cases some others took this seriously as an approval and advocacy of fascism. The likes of WW... Boyd Rice. My point was that of a 'mild' occultism being miss interpreted like this- not as fascism- but as a more serious engagement with occult practices. From fictional use of satanic practice to actual use – in which people have come to harm. The label - Cold Spring - were very upset at this review– somehow saw that the comparison with Nazism was not a comparison at all but a criticism of the work being as such... and complained to Frans @ Vital. The label claimed I must have been drunk and wanted the review 'pulled'. Which Frans did. The whole thing was a farce. Cold Spring I guess is thought to be a significant label – so understand why the review needed to be pulled. My point being though to pose as being some shamanic sympathiser could well lead to someone else thinking this OK to the extent of the reality of Shamanism in which animal sacrifice is one element. Are these 'artists' advocating that – and if not can they not see others might think they are – and so perhaps they should be more cautious in the use of such imagery and 'ideas'. Or is the use of such for selling recordings ethical? I made a noise track using the mooer guitar effects pedal – OK - again tempted to try for value ?– but look at those ALL who promote value. They at times disgust me.

20.4.20

Didn't make any noise – but read [my paper presented @ Falmouth University] Pop Goes Reason – where the argument for non-value art / stuff is made. Primitive works. Sent copies to Frans and Julian – who runs Cold Spring? A label for Black Metal which themizes paganism misogyny, death etc. Much of this like Wicca etc. claiming ancient pedigree – like The Druids – yet in the former 'introduced to the public in 1954 by Gerald Gardner, a retired British civil servant' the latter Druidry fourth century BCE - John Aubrey (1626–1697) had been the first modern writer to (incorrectly) connect Stonehenge and other megalithic monuments with the druids; - Stonehenge 2400 and 2200 BC, Modern Druidry arising from the 18th century Romanticist movement in Britain, which glorified the ancient Celtic peoples of the Iron Age' As for me I've nothing against this if its seemingly harmless nature doesn't provoke more serious activity – which unfortunately it has. And even within themselves they claim an 'openness' to others – which this incident is evidence that they are not. I hennaed Lesley's hair. And now I have removed the bases from the 'singleton' “gold swan devices” in order to make 4 more triads. I watched the movie Pacific Rim – not bad. It's blowing a gale outside.

21.5.20
Sunny. Lesley didn't sleep well. I stayed up late. She now isn't feeling so good. Maybe the lockdown? And what to do at night. Though not so well we went for a driving practice. [L. hasn't driven for 10 or so years] I completed the 2nd triad & 3 more with now have metal supports. On Special Interests – the noise board – a thread on cables. I posted about the Australian who recorded the sound of telephone wires across the farm he owned – no response.
22.5.20
More anti government propaganda by the BBC. This time they have found some scientist who claims there were many small laboratories for testing – yet the issues are with logistics – which is why the government involved Amazon and thus created large centres for testing. It's not that I'm that bothered by these reports as they arise then disappear- which just confuses things as to what is actually the case. Perhaps this is no longer important. Perhaps it's more about shock and sensation regardless of truth – like contemporary art and the Social Justice movements. Only 100 more harvests – mass extinctions in 20 years time... 5G causes Covid...
23.5.20
Dominique Cummings' trip with his wife & son dominates the media. Once again those of the 'left' will use anything to discredit a democratically elected government. I made one noise work - 1st to be scrapped.
24.5.20
The media are now making Dominique Cummings issue the main agenda - yet it's actually very trivial. The scene outside Cummings' house is a media scrum – breaking all social distancing rules, not wearing face masks clamouring and badgering Cummings for breaking the rules concerning the covid outbreak. They have something to be sensational about – regardless of the reasons, justifications and facts of the matter. It's also clear the London based media are not happy with Cummings' success in the Brexit campaign. The real problem being this media lacks positive criticism. This media is of middle class London professionals which is completely out of touch (they would not want to touch) the general population, especially those in the provinces. A media wrong over Brexit, wrong over Johnson's election, wrong over the handling of the virus and now strangely this is obviously about retribution for Dominique Cummings role in the leave campaign. And the opposition parties trying to gain political ground is rather pathetic in the light of such a single persons actions. IMO. And the election showed a public who could think for themselves. The Liberal response was to seek disenfranchisement. Rob gave his Lennon "concert" yet again - poor guitar and poor singing. How many others have used this lockdown as an excuse for "self" expression – despite or in spite of others. I can see others considering these remarks of mine very mean spirited and selfish, that my impression of people's motivations is very wrong, misguided, perhaps bitter and certainly uncharitable. Maybe so, but looking at human history humanity doesn't IMO come out of it as something noble. Or are the XR, Occupy people wrong? I mean 70 million voted for Trump. Anyway I don't mind Rob's playing that much (at times) maybe it helps him with the lockdown. But it has

at times for me been depressing. That he has to do this publicly, I suppose this could be equated to graffiti, which some might like, and others, myself do not, it's the imposition which seems taken for granted. Though most around here are not bothered, and ignore these concerts. At times for me they dredge up images that are not pleasant. Anyway I'm reconfiguring the guitar pedal & setups. I made another noise work – 7 left to complete the next 50 pieces. We had beef on the evening – which was very good.

25-26.5.20

Dominique Cummings gave a press conference on Tuesday. And the relaxation of restrictions is set for June 1st – on which date schools will open, June 15th shops will open. The media and opposition parties further politicising the whole covid thing – as no doubt elsewhere in the world. Whilst thousands flock to beaches in the warm weather – on the Bank Holiday. These people spread and cause a pandemic – politicians can and have resolved this only in Totalitarian regimes. All very depressing. The 'life urge' or will rises and the idea of War with this is felt. I continue with the noise project – 7 more to complete. Setting up the guitar pedal – altering the various parameters for greater dynamics. The ICA is yet – and doubt it never will – to shift its agenda to Art as opposed to vacuous 'radical' politics. We long to get away from the urbanity of these ideas and these locations somehow now severed from nature and the natural. We want to move to a more rural place. My reading filling in the gaps. I don't think philosophy in the 21stC has anything new. Probably Heidegger and Wittgenstein mark its end – similar to the end in art and music – Duchamp – Cage. Deleuze / Derrida talk of 'language' and politics which has drifted and ossified into a neo liberal / revolutionary left sponsored by the Capitalist corporations. Again an unmitigated set of comfortable givens whose rhetoric is programmed. Reading some Spinoza and Schopenhauer. Schopenhauer seems to give a very simple composite of Plato and Kant. World of Individual Will ↔ Platonic Forms ↔Cosmic Will – objective absolute will – with Western Music having direct access to things-in-themselves – unlike other arts which do so via Platonic forms. And given this he also advocates the renunciation of will – a death wish or Buddhist withdrawal– though Schopenhauer himself moved around Europe to avoid fatal diseases? The ridiculous metaphysics of Leibniz is of interest academically in the production of systems – a basis for idealism. So for Wittgenstein philosophy ended when science began to explain the world. And all writing other than propositions of science being nonsense – those propositions should be silenced -then are his Investigations to be silenced – are they preferable to Finnegans wake. Heidegger again completing metaphysics - he calls onto theology then the (his) "turn" to overcoming metaphysics and denouncing onto theology. At least he allows Art and poetry... What new work is relevant to life and not language or politics which is understandable?

27.5.20

So what a year. The world 'unified' in the pandemic yet no different. People still looking for heroes and villains. Those who look , but most ignoring this and pursuing selfish goals or patterns. Which is fine, OK. Who would want to challenge this and

plunge into an abyss. Better to note spelling mistakes than note the idea. Or the failure of ideas. And what the? What alternative? Select something and make it your God to fight the God. For once out of the cage of making a difference doing something of meaning. The desert is empty. They are all running and cycling as if to confirm they are physically alive. Bishops condemning politicians and not the devil of which they are.

28.5.20

Very warm & sunny again. I'm waiting in for the MakeNoise Rene to arrive. The continuing virus lockdown and the surreal nature of this, we not being at work, yet denied any real movement & wanting to "move"... existence has become one of total physicality. Comfortable yet mere survival for its own sake, nothing worth taking a risk – other than for some physical pleasure. Some have simply denied the virus and ignored the lockdown. Yet it's probably the case that this materialism is the only possible, plausible positive response to life. In the case of the Bishop criticising Dominique Cummings actions as being "physically" selfish and yet in his case no harm was caused but he acted for the love of his son we presume. The anger of the public is? that he should sacrifice this to the duty to this public. That is in his individualism he denies the individualism of a public which is angered at his difference and abilities which they haven't conferred. Unlike - for example – a footballer who provides entertainment for the individual member of the public. That is the public is now individuals who identify has having "supreme" rights which are not supreme – and factually wrong. An identity - as individualism is a contradiction. How then does the individual public justify / deal with this is through acts of ignorance & stupidity. This public though is not the pubic but the media that manufactures a Simulacrum "public", and the art world / humanities expression of it and what it should be. Those who think otherwise being declared to be in a mental gulag. What does all this mean – that this is a dialectical chaos- not a fixed point. That all of this criticism is true or not is of no consequence – to any philosophy or religion. Other than only by a critical denial can the mind survive. Any more than only by a constant biological battle with bacteria and viruses can the body survive. This battle or war – existence – is not with "everything" but only with everything I perceive. Any more than my immune system immunizes anyone / anything else. Only with immunity to other ideas – by overcoming them- not ignoring them – can I remain an individual.

29.5.20

Still very warm. Reading on Schopenhauer – a very unconvincing theory, an amalgam of various philosophies. Representations make objects like time and space -The Will is a universal! Not very impressed by the fiction of "will" undifferentiated and objects requiring subjects. Still waiting for the Rene sequencer to arrive. Lesley went for a practice drive to M&S.

30.5.20

More on the ICA – now collecting for George Floyd – a poor man killed by police in the USA. Despite the circumstances still a sign of deprivation in a society. Of course there are race issues. But why the ICA picks on this issue when in the UK we have

violence against women- notably in London & in London slavery. It appears the ICA are just jumping on a media bandwagon- which is shocking. Shocking as this diverts attention from realities they could actually deal with. How many deprived areas of the working classes are ignored. And the ICA addresses colonialism... of 60+ years past. Thus this is not a pretext for art, not a pretext for liberal or social politics but a mere 'gesture' which is acceptable (made at a vast removal from direct involvement) and locates the ICA within its environment as an inoculation against the radical for the establishment. Is it not the case that the ICA (et al.) are using the tragic Floyd death for its own self publicity. It almost wants to say Me2 – but it is not a black impoverished person living in North America. Yesterday I saw a review on Urbanomic of a book by Inigo Wilkins (Who I met at a Kent University's Noise symposium) Looking at his headings the usual use of pretentious scientific terms by someone not qualified in any scientific field -[Probability Calculus..Metalinguistic Infinitary Pluralism..Sensory Homogeneity and the Wave-Particle Duality..Complex Hierarchically Nested Non-Equilibrium Thermodynamic Processes.. Computationalism and the Energy-Information Duality..Modulating the Topology of the Phase Space..] typical of those addressed by Alan Sokal. Worse are the references to philosophy again by someone who is qualified in "Sonic Culture". There are numerous examples in his PhD. Submission - he writes..."While Deleuze draws on these philosophers in order to castigate the ideology of 'good sense' and the rational form of judgement, to exalt the chaotic and elevate aesthetics to first philosophy" (he cites Deleuze 299 times in his PhD submission.) "Good Sense" is actually criticised by Deleuze for its part in forming the Dogmatic Image of Thought... Good sense in Deleuze "determines the contribution of the faculties.. common sense the form" of a pre-existing dogmatics in which no original thinking or art can take place. He doesn't 'castigate' but describes the failure of dogmatic thinking to think 'difference'. Wilkins in effect – once the metaphysical clutter is removed - makes the case for the dogmatism of the understanding of Science from Wilfrid Sellars (who he gets via Brassier) as the given truth. But a current science is always at second hand to the philosopher. Science works by generalizations of the world, Art and perhaps metaphysics, certainly Deleuze's, works by personal engagement with the world – which is if you realize is the real reality, each leaf might photosynthesise – but each is particular, Van Gough's sunflowers... So lived reality simply isn't scientific. Such texts within the Humanities now – rely on being 'un-read' The mixture of contemporary critique, philosophy and physics – texts not things. Which now it is mistaken that "thinking in terms of relations (through ideas such as 'always') is an acquired conceptual capacity that does not precede representation but rather follows from the acquisition of language." because they merely think and write and conflate the two- never doing 'stuff' - have never fed a cat, or noticed how a dog responds to the sound of a fridge door opening. "For example the intention to open the door,though not explicitly expressed as 'I shall now open the door', requires something like this proposition to have occurred in the brain." So when our dogs responded to the opening of a door, the fridge for food, the outside door for a walk they did so using using linguistic propositions? Fucking

nonsense. Why then use such pretentious nonsense? Other than to disguise the actual paucity of their being – of taking money under false pretences – illegal in many countries. Are propositions in the brain of a cow which intends to eat some grass or an 'annoyed' wasp which intends to sting you... The whole project is reminiscent of Art and Language – where perhaps some were interested in Art but mainly in a neo-Marxist attempt to undermine the establishment by being part of it. As Ray Brassier openly admits in his doctoral thesis – to produce unfathomable nonsense to disrupt the capitalist academic establishment. How this is achieved is by working in American Universities. However their revolution seems delayed by some 20 years. My complaint is that they don't make anything. Texts seem – as this one – are the justifications of lotus eaters, becomes negative criticisms. Though the making of war is perhaps positive if the weapons derive from the imagination. From what is (early Heidegger) to Who is. What I hold as positive is the individual against the academy. Against intellectual graffiti. Thinking and writing without action is worthless – because action always precedes thinking. Pace Marx.

31.5.20

Can I be clear on this, not being angry or seeking change, recording the change in art with which I was once involved. Now distanced- from and censored – but more self distanced from the establishment's anti-establishment. It is all to easy to be an 'activist' merely using ones self and family – if this is in the right ('given') category. Yet again no criteria – this is a noise of sorts – (though a noise of sorts is not a noise) but an unchanging morality – something whose content is a pragmatic sustainability. A non radical empty self commentary, derivative of the YBAs. The significance of this – of this writing – is to describe the jungle and why it is a jungle. A strange jungle of homogenized eclecticism. A 'salt' - the empty powerless sterility of a dialectic of capitalism and its created opposite. Which is opposite but undifferentiated. Where forces and languages become neutralized in allowance and conformity. Allowed to riot, allowed to protest, allowed to enforce a police state, allowed to control.

1.6.20

Over the weekend there have been riots in the USA, burning and looting in response to the killing of George Floyd. Though yet to establish the facts of the matter it is justifiably sufficient given a repressed section of society. That their action may be counter productive is not a valid response as they are re-acting to perceived provocation not as a rational response, not even as an emotional response – but the opening of emotional wounds which are already present and have never been healed. America seems to lack healing in its society, as if it just forgets its wounds and doesn't heal them. Hence the mistaken false solidarity with this within pseudo political organisations who in effect exploit this repression. Schopenhauer : I'm amazed he is taken seriously. Everything is in reality ONE = WILL- objects, people are illusions, and only things exist by being perceived. ... Platonic forms mitigate -allow access to the ONE (WILL) by the arts – except music which directly expresses this ONE. (He played the flute) – as if the ONE can be expressed by western tonal music? And this ONE (WILL) is bad- as it is the cause of desire and pain – sex etc. That – it

would be better if humanity didn't exist – yet he lived well – dying at 72. The saint whose ego is nothing lives a blissful life until it ends in nothing - yet Schopenhauer lived a life of enjoyment – music – dining. Why then the interest in him– maybe because he was one of the first to consider Buddhism – which became very popular in the west during the 20thC. Given his financial independence (or dependence!) he was free to do what he wished. How much given this hypocrisy – of pointless pleasure at the expense of a working class – yet espousing quietism – he anticipates the trajectory of western ideology in the individual - Slavoj Žižek - et al. And though it's said Schopenhauer influenced Nietzsche – in the end only to the extent of, unlike Schopenhauer, Nietzsche 's affirmation of life. And we – myself and Lesley are discussing 'wills'.

2.6.20

Another sunny day- still waiting for the sequencer. Days of rioting in the USA – and media hysterics – The widening gap between the media and that on which they 'report' - to create a new Reich, born out of a one sided tolerance – intolerance. A few have power, or many have power – of the mass. The manipulation of events around the twin ideologies of left and right dogmas. The sequencer arrived and works – though it is quite complex. I have created 24 videos of 1st generation HN works – self named to upload to youtube. 50 more of a second generation to do. Then all 100 will also be uploaded to Sound Cloud. Lesley gaining driving experience – driving through through Mosley and back to Kings Heath. Then we went for our normal walk.

3.6.20

Grey – very warm – light rain. Starmer attacking Johnson – a divided press – yet it seems the general development of the pandemic is universal. Maybe in some cases, The USA, (Trump) Brazil (Bolsonaro), personality is significant – but it's fairly obvious when it is. Though I think the media are much happier attacking the "obvious" political 'right' wing bad guys – so Putin, Xi Jinping, Kim Jong-un seem less reported – given that North Korea is virus free maybe? I can't see the point in witch hunts and scapegoating in the media – other than to sell papers – or in politics when I think this is, and is seen to be, counter productive. Heavy rain. Making MP3s and MP4s of the noise works, and drafting an ad for The Wire. Using the "If its not free.." text. Still driving with Lesley. Lockdown persists - holding up any move. I watched the film 'Angel has fallen'.

4.6.20

Dull with light rain. Went to Asda shopping. I'm continuing to make MP4s for upload to Youtube. Lesley drove to The Stratford Road, a much longer and more busy drive. I continued to process You Tube files. There was a demonstration of Black Lives Matter in Centenary Square Birmingham. Face masks must now be worn on public transport. Watched an Endeavour episode on the night.

5.6.20

Heavy rain. I'm continuing with the laborious file conversions. Added a small section to the IF ITS NOT FREE ITS NOT ART essay, regarding the use of galleries & Art as a form of social cohesion in Western (UK) capitalist systems. Finished making all

50x50 videos for upload. The upload to You Tube is tedious and very slow. The Virus news is – now from 1 in 400 to 1 in 1000 likely cases in the population. Didn't go for a walk or a drive, sunny periods but cold and very windy. I've now uploaded all 50 of the first series to Youtube and have completed all 50 of the next series to MP4 for upload over the weekend. Then sound cloud to do. I've started cutting the hedge.
6.6.20
Cold and wet. Walked to Iceland for some wine and eggs. Slightly low – being tied up here for months and wanting to move away. Though I have a strange positive feeling now first 50 youtubes uploaded of security. Now I'm uploading the second series of 50 which feature a picture of a destroyed attempt at 'The Spiral Device' as an image – the device a theme of childhood nightmares when ill. Some kind of man made weapon mistakenly being built, I think was a dream image of Saltley gasworks and danger. Anyway I failed to create a satisfactory object – twice – but have photographs of it being made using a 3d sculpture pen. If the first series of harsh noise with the caption "if its not free its not art" are defensive these are probably offensive. ICA and our neighbours have locked into BLM. Two points. 1) Nothing actually matters unless one makes it matter. If one assumes the idea of having rights comes from some transcendental origin - or a moral 'ought' – this is mere superstition. 2) Those campaigning for the 'rights', be they individual or organisations, for others who are capable themselves of campaigning devalue those others by firstly identifying them as 'other' and secondly granting themselves some moral authority – over and above – not only the establishment – police etc. but even over these others – as being victims – they elevate themselves above all - become transcendental.
6.6.20
I finally uploaded all 100 files to YouTube – took till 7.00 pm. I watched the Rambo film Last Blood- which is far from good, just old using cliches... I much preferred the Schwarzenegger The Last Stand, similar ideas but with some original twists and humour.
7.6.20
We are out for some more practice drives for Lesley – planned to drive to the city centre – but on Billsley Lane – there was a loud bang after going over a speed bump. Then a rattle under the car. Couldn't see what it was so drove home. I will take the car to the garage tomorrow. Uploading to Sound Cloud the first 50 files. Baudrilliard – now unpopular advocated something like a virtual simulacrum - in which the 'content' doesn't actually matter – it need not be 'real'. His famous 'The Gulf War never happened' – of course something happened but via the layers of media and politics what actually happened is erased. So the truth of Brexit, Covid-19, BLM is replaced by a simulacrum in which the various state sponsored organisations can attach themselves to. They are Viral in that they turn events into images of their own metaphysics. Yet like a virus they have become incomplete – unable to self replicate. They simply accrue all and any event – and render the actors into celebrities and events into celebrations in which nothing is resolved – i.e. issues remain – just grow – from gender issues – race – through to anti-capitalism & XR.

8.6.20
Took the car to the garage – the front spring is probably broken, they will repair this tomorrow.
9.6.20
Very tired today. We watched a Channel 4 play last night about Dom Cummings. Very interested in that perhaps the play was wanting to place him in bad light, and certainly did the Brexit supporters –but he came across as both being intelligent and knowledgable about the real issues. The important thing is that any politic, left or right needs to connect with the people- the polis, and we can see what happens when this fails. So given the massive support from all leaders of all the UK parties and institutions, Unions and the Major corporations, the remain movement failed as it missed key issues... miss read or ignored these. It thought it could dictate to a placid polis, like a virus invading them and make images of its desires. In presenting a very negative profile of leavers this didn't persuade the already convinced remainers but instead demonised the leavers – and probably made them more determined to vote? In radicalising the two sides- it gave legitimation to one as being the alternative. And made intellectual errors - an good example as remain seeing itself as being 'intelligent' – claimed that older people shouldn't vote for an action that they might not live to witness the full results and consequences – seems on the face of it a reasonable intelligent idea, But this – with more thought, both undermines democracy and by implication would deny any terminally ill voter a vote no matter what their age. And for the left – it needs to answer why a capitalist trade organisation it once was opposed to (1975) it now supports. Here the viral metaphor again, the establishment in being negative about the leave group- made this group immune to the remain arguments. I'm now reading Spinoza's Ethics – based on Axioms and the propositions deriving from them. The idea of there being 1 substance (nature/god) and of necessity – it existing infinitely. As nothing outside it can cause it to cease. And it cannot in itself cause itself to cease. As it is its cause it cannot be its non-cause. This is an answer to the question – notably framed by Heidegger – 'Why is there something rather than nothing'. Writing late at night – ideas and practice. For instance Marx's idea that ideas can change the world. This – at first seems like a call to practical politics – but it's based in Hegel's idealism – that "the ideal is the real". But though one can create ideas - new concepts – as in the case of Deleuze – these are to which nature says nothing! The ideal cannot change the real. Though the ideal can exist in itself.
10.6.20
Slept heavy and then I took the car to the garage to replace the front broken spring. More materialism. The cat is around a lot theses days - which would make moving a problem if he becomes dependent on us. But we will have trips away and maybe his owners will sort things out. No time to worry. I made a sequence using Rene and Wogglebug – which was Good – and using the echoplex to pitch shift. Luke emailed and wanted 'apparently' to talk about OOO (object oriented ontology) though again he quickly became abusive. He seems far less creative and thoughtful these last couple of years. Lesley went to Sainburys shopping, I'm waiting on the car. The

ICA newsletter came – still radical Social Justice stuff. It seems this new left will attack any structures in society – other than the structure society provides it. I'm afraid if the Labour party follows this it will become, by choice, the party of permanent opposition. This presents it with the need no longer to constructively think, judge, appraise and importantly plan. The future becomes a series of events (that it is not responsible for) it a priori will be against. 2.20 picked up the car – and it seems OK. Still this limbo regarding moving which is very streesful.

11.6.20

Dull and cloudy. The denial of the future – that anything that will happen is to be ethically denied – by the humanities which frees those working in the humanities from any deep judgement – typically ethically – reluctantly factually. So the BBC today found an ex MP who disagrees with the government. JK Roland is seen as prejudicial in her comments, the Rapper Stormzy (proudly ignorant) is held as an example of ethical behaviour. Issues of transgender are significant against a backdrop of a pandemic, and 3rd world malaise - 1.2 million people a year die from AIDS in Sub-Saharan Africa as of 2012. 17.2 million died in total by 2001. Difficult to find recent figures of the 32 million from more recent data of which Sub-Saharan Africa accounts for the most. Though rates are now falling. The effect of a negative ideology (negative dialectics) is to smooth this – creating a flat ontology and concentrate of "events" around single issues – misleading in itself but one where a celebrity can skew a minor negative event into something which becomes dominant. Went for a drive with Lesley to the garden centre. Lesley is planting in the front garden. I did a little reading and not much else. Freddie the cat was around – he has a head wound and is very dirty. Lesley watched an online theatre production of The Madness of George III, whilst I finished watching Interstellar – a remarkable film.

12.6.20

Damp. I felt low yesterday – as it's difficult to deal with a lack of any criteria which is free from bias and negative ontology... the set of givens for judgement and the seeming tide of irrelevance from institutions and the media- notably without its ability to engage with the natural world. Yet this morning I'm feeling much more positive. For if ones life is only formed by social networks and their givens there is no freedom of thought or of being. It is an avoidance of living. As living as the hardest (heaviest) weight. To achieve that is the summit of humanity. To be oneself and acknowledge failings and successes regardless of other criteria. Went shopping in Asda. We walked to Moseley on the evening. Still though we have to face this meaningless life in which escape is the illusion of community.

13.6.20

I'm Feeling better – damp / wet. The problem with the new 'communities' is they must manifest an alternative which doesn't exist. Negative community, negative socialism. With the communities of emancipation – from the general rights to vote – through to laws ensuring equality – the communities concerned – united in a common cause - e.g. the right to vote – the right to equal treatment... was a community looking to gain responsibilities – a freedom. Negative communities

rather otherwise are dependent on a perceived 'other' that actually doesn't in many cases exist. BLM for instance in the UK – seeks to create some other 'institution' which denies not equality – but advocates that black lives do not matter. Extinction rebellion creates some 'other' that seeks extinction. In this case the source of extinction is the very populous of which they are part- in particular a more wealthy middle class populous in the more affluent South East – a main cause of consumerism responsible for environmental exploitation – developing technologies using natural resources. Smartphones for instance use rare and expensive materials in manufacturing motherboards and CPUs. The issues become borrowed-commodified – and one 'buys into' identity groups – in which the Logo is often of key importance. XR are probably the best example as the sources for the idea of climate change was science – one can use a similar example with socialism in the UK whose source was Methodism and non conformist religion and not Marxism... So using ecological models the idea of climate change is developed – climate change deniers – Trump et al. can and do use the 'science wars' activists of the previous 'trend' in the humanities - such as Latour to deny the science – as once these Latourists saw Science's 'facts' as social constructs. So pace Science – deniers can deny, but also pace Science XR activists can say "The world is going to end in 12 years if we don't address climate change." "Around 2030 we will be in a position to set off an irreversible chain reaction beyond human control that will lead to the end of our civilization as we know it." XR co-founder said a genocide like the Holocaust was "happening again, on a far greater scale, and in plain sight" from climate change. "Our children are going to die in the next 10 to 20 years."- "Britain has only 100 harvests left in its farm soil as scientists warn of growing 'agricultural crisis'"- writes a journalist in The Independent... "The idea that there are only 100 harvests left is just a fantasy" – a headline in The New Scientist. - which continues - "Despite dozens of headlines quoting these predictions, surprisingly only one peer-reviewed paper from a scientific journal is ever cited as evidence to back them up. This 2014 study from the University of Sheffield compared the soil quality of a range of sites in the English city, including agricultural, garden and allotment soils." Sheffield once being a city of heavy industry and steel making one isn't surprised at the soil's poor condition. I'm Reading Spinoza – a very complex system of 'ethics'- which is IMO actually a metaphysics of a unified cosmos – a single substance – a philosophical substance - a philosophical substance here is a basic 'thing' which cannot be destroyed. A complex metaphysics of attributes, modes & substance, finite and infinite. 1)That anyone can be altered in a significant way by another is a strange idea. If the world was different I would be different places the authority of who I am on the world. That I am who I am authentically removes the world from my authenticity – of course the world can affect me. But me. No more than I need air to breath. The sum total of the world would in that case fabricates me and I'm not authentic. Then I depend on that definition, or on none. {Being in a non-relation doesn't alter my being at all}. I made 2 more noise works, wrote 2 reviews for Vital. 14.6.20

There is a leak in the bedroom radiator. Lesley is now driving around city centre. I

had a nose bleed in the shower... Life! Demonstrations in London by the extreme right. Drunk thugs. I used a piece of string to fix leak, so I can wait before getting Andy the plumber to fix it properly. These material things can be depressing given the nature of materiality. Talking with Lesley about Post-Modernity – which it seems has become a simulated modernity with the idea of progress – in the UK of sexual, racial discrimination but we have had these now for decades – ever repeating – so a 'virtual' modernity with the erasure of the future. I'm reading some older literature which is very interesting, currently The Rape of the Lock –by Pope. It's from a very different historical period to now, one in which lierature- its creation and study, was much more related to a classical education rather than technology and science. After the 19th & 20th centuries there began an erasure of the past, who in the humanities now uses the literature of the classical period. Who in the arts themes from this period – the foundation of modernity. I made one noise work using the Morphogene. Rob – next door gave another Lennon concert – which was depressing.

15.6.20

Very hot. Yesterday I made another noise work using the guitar effects pedal. Sue – our neighbour had her friend visit in her garden. Lesley and I watched some drama , and we argued over a character. I think really the lockdown is causing tensions expressed in trivialities. She went to bed early in the attic. I stayed up late thinking and sleeping. Today Lesley is upset from sleeping badly. I'm OK ish. Strange having no friends here. Lost / left in Walsingham.. . But strangely not now bothered as if they make a difference – the world seems different. Those from school, & the brothers, Kate and David, Joan & Dennis. The circumstances of moving away, having other criteria. And family now gone, Mom, Auntie Em, and people in Arley, Dick. Now in the city and an urban community of groups who have been here years, who seem bound by pop music of the 60s and a naïve socialism of the same period. Luke a strange acquaintance, also Frans. Those I've met in exploring music have in themselves separate careers. The path taken should be the one desired. And I guess it is. Facing and maybe solves the problem of life like returning to my childhood. Watching the frog in the pond (An old Butler sink) head out waiting to catch a fly and nothing other. Who sleeps all winter in the mud awoken by the temperature will live so – then die without thought – itself. A trivial existence, yet part of life. Has life a telos, has the universe one towards complexity and completion, and yet time limits its growth – does it 'know' at the end and project backwards! Obviously the current evolutionary model of the Big Bang sees a non randomness evolution. [i.e. The production of the elements of the periodic table allowing complex molecules and life...]

16.6.20

Rain in the night – now it's very warm & close. Life is always about waiting for an event? Now I guess not work, holidays, fame but death. Reading the Iliad – stories of war, heroes, prejudice, anger. All these are now to be rid of. Rightly so – justice, equality, freedom. To what end now and for what. And the reverse is a cruelty and ignorance without nobility. The lack of power – achievable or respect – all humans

can become one / are placeholders for an ideology. Black, gay, racist... an unthought 'given' in which the game of climbing a 'given' hierarchy takes place. The vacant seat, not the creation of a thrown. (SP! Please) [throne]. I made 1 more noise work – guitar sounding. Lesley drives to the Stratford Road – then back in Springfield Road heavy rain and a Thunder Storm. Now there is a drug to help seriously ill Covid patents. Marcus Rashford is making an issue of school meals over the summer... Hell is now nonsense reigns.

17.6.20

Cooler & damp.

18.6.20

Rain – rain in the night. The world outside has become void of meaning void of listening- of talking. As John Caputo said @ his retirement. More attempts at provocation. i.e. Slavery is the white slave owners of the 16th – 17thC. Not Greek / Roman African, not the serfs of Europe and Asia. And the demand for compensation generations latter will change their status? From a white media – humanities – universities – of privilege emphasises this lack of black privilege. The attack – self attack on authority. I'm reading the Iliad – the origins of civilization [civilization – reason -over prejudice created by a slave state - reason now used by the master races] and maybe where it should cease. The stories before being lost to all. But here an origin in which to live. Splodge the cat is more and more with us if when we come to move – how well will he be? How happy? A matter of time. What must I do to think otherwise, else fear, fear of death returns. Fear of the world of such ignorance. [childhood fear of drunk adults] On the noise board is a trivial discussion , the typical "love" of JG Ballard that every Pseudo philosopher seems to admire – I'm thinking of Harman. Trash horror? [Which paints over the un-reality of the real in un real texts] The rain & warm summer is a great comfort, as if in the hills of Wales where deep woods have flowing torrents. Man in legend fights, women are seduced, are raped, give birth. Mountain and forest, seas and rivers. And that is all. This is a story - a fiction – a culture.

19.6.20

Maybe most people are [now] mad (me at times when thinking) in order to be part of a community one looks to other's thoughts and not ones own – is madness. Now the media are confused. The virus effects South Asians, who are in the UK from Bangladesh, Pakistan & India. Is this down to inequality and racism – or because those people have higher incidences of diabetes. Yet we knew in February that diabetics were more vulnerable – from the incidents on cruise ships. Is the higher incidence of diabetes in Asians caused by what? A simple fits all answer is 'institutional racism'. Which is radicalised into all white people being racist. And now the Labour party have investigated the reasons for their loss of the election in December was because of their then leader Jeremy Corbyn, the policies and the divisions caused within the party – which was obvious in 2018. The primary problem is the gap between those with power – and their power base. I think it doubtful if intellectuals can understand this gap – yet alone 'feel' it. Which puts them even further way- like 'I feel your pain'. Rather it might help if it is 'I've been in a similar

situation and managed to get out of it'. This is then the action of someone who is successful in dealing with their practical problems – and not someone investigating cultural ideas of Social Justice, colonialism... no doubt important and worthwhile - but within an academic institution – or political institution of that kind is not representing those who once it did. The world has become empty in the greyness of thought – the predictability of thought – of response. And the gap between the real and the algorithm. Issues of multiculturalism and tolerance – and issues do not bind to anything 'real'. The cool XR logo so similar to the CND logo now found in fashion and jewellery. Science is an empty materialism of ever expanding horizons of specialisms. Information is destroying rational thought with too many provisional variables. Religion has become sophistry and philosophy mere entertainment. The city is often referred to being an organism in which humans are cells, bacteria or viruses yet this is comforting in respect of my own non-feeling and inability. Yet the comparison is mistaken as no city creates cancer and so its destruction. In fact cities 'grow'. If there is a cancer it will be the world. Civilization, citizens - the term and idea is Greek – from the Greek City states. The finite and the infinite are the same. The finite ends so all is lost – the infinite repeats or changes so all is lost likewise. Lost in significance. There seems on a personal psychological level a deep consolation possible in the idea of the "subjectivity" of Time and Space, as the photon exists without either. Hence the electromagnetic spectrum. Question? Does magnetism move @ light speed. Radio waves do. Hence time and space are subject to speed. At infinite speed time & space cease to exist yet light can carry information. This seems deeply confusing. In a sense is electromagnetism nothing other than Leibniz's monads. And further why cannot these exist without the human deity of God of power and absolute qualities.

20.6.20

Grey cloudy light rain. Yesterday I ordered 2 books on Leibniz. I'm now working on some small paintings- or re working these. I made a strange frippy drone noise work and I am continuing with this today. Also some more work on the paintings. I'm feeling strange- OK – about things – no future worries and targets. The ICA is stopping its daily posts – I guess they have ran out of material. The ICA is like a place holder for radical politics in a similar way the Bond Street Galleries and auction houses are placeholders for extreme capitalism. I made some noisy drones. A good evening.

21.6.20

Sunny – with rain in the night. I'm reading something about the death of George Floyd – very dangerous – he died according to reports of a drug overdose and heart attack – which given the drugs used is not uncommon. The cause of the riots and protests world wide – why? 1) Because of a need and deep feeling of inequality. 2) or the need to riot. There is a danger in that such an event can 'force the hand' in a binary choice. In that if one raises any doubt – one is racist. If one questions an action – the death of someone in a riot that follows – its ethics – one could be 'categorized' without the ability to express otherwise. I find this hard to explain – but the wish to be free is now in itself condemned. I'm not saying free to speak –

but more importantly free not to speak. Free to think, to be uncertain and alienated. It reminds me of the forced 'fun' in a Holiday camps. Ha a conversation today with Lesley about this especially with our neighbours who seem to have arrived at some unspoken categorization of us. An example – Pam for no reason, over the hedge, spoke to me and claimed that the migration into Germany of some music instrument makers in the 18thC was a good thing. Why relate this to me out of the blue?– my only thought was she was defending migration - against her falsely perceived criticism of migration by me. That is a binary – is migration good or bad in itself. My answer- which I did not give – was it depends. Now such a lack of a universal good / bad is automatically seen as disagreement. And to offer examples such as the migration to North America as not being good for the indigenous natives would be seen to be a racist, anti social justice ploy or worse a sign of deep racism- a fascism. At best it strikes me as lacking in depth. But perhaps it is a natural reaction to avoiding what might be intractable problems, and hypocrisy. But notice here the logic and rationality which originated in slavery, and an imagined rejoineder that to argue that rationality is amoral is ridiculous or worse muddying the water. But the water is already muddy with too much information and too little choices in interpretation- or the prohibition of not interpreting. Firstly concede that one is hypocritical – secondly adopt an ultra radical – but harmless position. Flat earth, conspiracy theory contrails... which places oneself outside serious debate as a kind of endangered species to be more pitied and protected. This is precisely the theme in latter Baudrillard. The demonstrations are simulacra, i.e. not real, not based on the reality of sexism, racism, but on a simulated one. i.e. the simulated murder is sufficiently "real" to provoke what must be an unreal 'real' simulated response. The questioning of the 'reality' of the event is besides the point, one doesn't undermine the reality of a simulation by questioning its reality. Unlike reality which is philosophically obscure – is the world determined or not? A simulation has no such doubt, cannot be questioned, as a simulation is totally determined. Thus in a simulated world, our world now (it seems) "questioning" is, of an 'event', tout court. All reactions to an event and what it is are all permissible and justified by virtulistic determination. Rob our neighbour who plays Lennon songs badly gave his last out door performance – to a virtual audience. He and Sue then got very drunk. I can I think understand the motivation for these performances in the lockdown, as Rob played before lockdown at various local venues. However there he plays electric acoustic, in the garden pure acoustic – no effects. And here I guess he is alluding to the 'un-plugged' releases of previous electric guitar works – though amplification is used. Unfortunately Lennon's sound is very particular – as George Martin has explained – he employs a certain delay which is very typical of his singing. Add to that - Lennon prefers a piano when singing solo. So a fairly limited vocal range – a purely amplified acoustic set which then falls back on vocal and guitar dexterity is problematic. Well that's my take. Having listened to these for several weeks. Lesley drove to Solihull and back, I cooked a Chicken & tomato casserole. I made 2 noise works. News of 3 killed in Reading by young Libyan terrorist.
22.6.20

News of 3 killed were known to MI5 highlights the shifting of the real onto some authority (Big Other) if no simulacra exists. The same process with Brexit by certain intellectuals. The problem is – from the interface between the media and public – for some reason – authorities like MI5 seem treated by the media as being ethically similar – or worse than African dictatorships and other totalitarian regimes. They conflate Trump with Johnson, Putin and Bolsonaro... And present data – for instance regarding Cov-19 from different regimes as being of equal veracity or equal mendacity, which I – and a wider public -don't think is the case. That the free press has a duty to be equally suspicious of all authorities in any state – and any information and action from any state that of an authoritarian threat to an ignorant public. As a demonstrator justified the vandalism of Churchill's statue by remarking that there are no statues of Hitler in Germany or Austria. Or all white males are equally racist. To the extent that Jeremy Corbyn suggested the Russians should be allowed with authority to investigate to Salisbury novichok poisonings. Meaning – all leaders are equally fascist – all states equally oppressive and so a Russian investigation is as likely to be truthful as is one by MI5. I'm now reading Hume. Facts and beliefs derive from empirical experiences. He allows a priori mathematics yet they need to be demonstrated. Question: would an actual demonstration of Euclid's geometry be subject to distortions or even would counting – a distortion in the physical world? i.e. if every time we counted 1235678 somehow 4 was made to be missing – then couldn't the axioms of arithmetic be made to fit – or could they actually change. Human rights derive from experience (of inequality) – where we experience human rights. What we experience is our own freedoms and our own restraints. And we feel restraint is wrong because we "feel" - experience this. Now the universalisation is one of a subjective feeling – that of being denied a right, a freedom, is wrong for us. So to advocate human rights is nothing more than advocating ones own feelings towards rights. Here the thief is more honest in not wanting everyone to be thieves. All this is demonstrated by the arbitrary nature of pleas for human rights. e.g. Black rights rather than Asian rights or woman's rights or animals. A good example is the terrible treatment of certain Muslim groups / nationals by others. Arabs treatment of Bangladeshi... The recent world wide demonstrations is nothing of this kind. On the positive side it can be seen as a move of solidarity, on the negative a search for personal identity and integrity. If an XR argues that their demonstration is more important than the Pandemic – that the deaths arising from their actions (and we are told they will) are justified by their greater cause- they have justified their action. They are right – upright – equitable- they are not selfish – what they do is true. Following from Hume's atheism – morality – it is obvious that the birth of a mind comes into physical being and evolves but not obvious that death is its obliteration. The development of mind like the development of life is a development. But is it limited to the physical. Could not the development of something called the spirit might not be a specialisation more advanced than technology – of say a stone tool.

23.6.20

The mind body problem is not a problem in that the idea or non physical pattern

resides in or on some medium. And is independent of it – which is the contemporary computer – hardware / software analogy. But Software is as determinate as the hardware- if anything more determinate. Logic gates deploy simple abstract logic – no where in this is poetry – a history or cultural heritage or a feeling. The danger of attaching pleasure with good and bad. And relating good and bad to true and false – to justice. Justice as truth is formal logic – pleasure is morally and in terms of being true or false ambiguous. As in the pleasure of the aesthetic is non determinacy. Note on Spinoza – there can only be one universal substance – God and we in that- as attributes – which come and go. Spinoza's Substance →No coming to be or ceasing to be Substance →God/Nature – No change. Modes or affections – infinite modes. God is the cause of all things all the time – [like] the sun causes heat. Infinite modes – effects are eternal yet follow from eternal attributes.... Infinite number of finite modes created from the above- ergo duplication. Yet if everything comes from God and god doesn't determine directly, what does – that is not god. When everything is – how can an unchanging substance cause change. →it can as the ' the sun causes heat' how? Finite Modes – eternal finite modes! Bodies in the universe. Particular things are nothing but affections of gods attributes or modes- > A simile →God (which is always present) causes heat (attribute - which is always present) → the heat (its mode) affects us (which are not always present). The mode is a determinate way the (of?) the attributes – which do not change. OK – I suppose attempts to answer the question 'How can there be a cause in time from an infinite unchanging God' →no time. Infinite immediate modes/attributes from which mediated modes follow from. Formed from all eternity – yet for them 'formed' to form. If God is eternal and unchanging how is time created via that unless it comes into being with God. But God doesn't come into being. How can the infinite create finitude if it cannot change. Infinite Modes / attributes →laws for the finite- the finite is generated by the interplay with other finites. The ball →window. Spinoza argues →finite modes – cows , pencils cannot follow from the absolute. [but] Infinite modes do. "what is finite and has a determinate existence could not have been produced by the absolute nature of an attribute of God." Finite things are produced by finite things – not by god/nature. Here then are two independent worlds – one God / Eternal uncaused – one finite caused with no first cause. If finite things occur infinitely then they must repeat - > Nietzsche. And if so no need of the infinite Attribute / God. 'Finite things just are modes of God' →"singular things are modes by which God's attributes are expressed in a certain and determinate way" These principals (infinite modes) are in themselves too general to specify anything in particular. This appears contradictory – unless the relationship is that the finite modes are the active representation if the absolute. i.e. The Sun (imagine this to be infinite) gives Heat (also infinite – everywhere) which I experience as and in temporality. [It seems – not unsurprisingly – that there is much academic debate over this – but I'm happy with my solution – either there is a contradiction – or the finite takes from the infinite – the infinite is not active for and in this but could be seen to be responsible – but in a non causal way – i.e. it causes everything / nothing. The sea provides the infinite medium for a fish, the fish is caused by other fishes...

from the sea's point of view it has nothing to do (casually) with the fish – from the fishes point of view the sea is its sustainer – elsewhere the analogy with the photon – which for us itself doesn't exist (being outside of time and space its self being) but for us as us gives light (and heat) – and for exists in finite time and space]
24.6.20
Physical known reality might be – and in all probability is extremely limited i.e. 3 dimensions, time the electromagnetic spectrum. Idea – brains are electro chemical – could the real conspiracy of such networks disrupt a certain thinking? Could an electromagnetic event be consciousness? Reading Leibniz's Monadology & comments. They (Monads) have no size – therefore are not divisible – how can they make aggregates – 2 ways I know 1) The empty set can create numbers which are divisible. 2) Their arrangement can create space. [however each Monad is totally separate from others and in it contains the whole universe (image of other monads) – only from its point of view]
25.6.20
Very hot. We went shopping to Sainsburys. I Didn't do much except make some posts and research about Industrial music and Power Electronics. In discussing these on Special Interests. A poster claiming TG were not Industrial – whereas they originated the term. PE more confrontational (lyrics) – Whereas Noise →no is meaning possible. On the evening I watched lost in space – it's very hot – so difficult to sleep.
26.6.20
Cooler but still hot. All 3 sun hats arrived that we ordered. The Orvis hat we sent back as it was too small. I spent most of the day on SI discussing PE and Industrial music. We had a problem over five postulates of industrial music by Jon Savage – by which a poster sort to exclude TG – when it in fact Jon Savage used TG as a prime example? Also as yesterday reading Leibniz's Monadology – which is interesting. On the virus front – masses of people travelling to the coast – illegal parties in London – and how can a crowded beach be a pleasant experience IDK.
27.6.20
Rain in the night. Now holidays in Europe are allowed. Seems very important. SI board interesting in that it's making me refine ideas of Industrial and PE – notably by various interviews – in particular a long one by William Bennett. Reading Leibniz's Monadology. I made 2 noise works. Went for a drive with Lesley. A poster on SI has a YouTube piece – Lebanon for the Lebanese. I think the guy is based in the USA? Mostly PE shouting political slogans? The genres of PE and Industrial have deteriorated into styles.
28.6.20
Sunny – rain in the night. I made 3 more noise works. Lesley drove to the maypole. Posted this on SI →So some use FB, IG, Paypal as necessary evils, whilst others see it as an evil to be avoided. I haven't read anyone saying its a great vehicle for promotion and selling merchandise. (I''m not). My question re multinational mega industry sponsorship of Noise, Red Bull (with which Frans DeWard was critical) went unanswered. There is obviously in the Arts / Humanities often a left wing critique of

Capitalism, hence the problem of using such resources. (Easy to avoid critique by 'ends justifies means' – or more recently glib irony – like the K foundation burning £1 million...) And those who do could be criticised for using terms like 'independent' and 'underground' when they are – in using these – not. (or am I saying that is wrong – it is possible to become self sufficient- drop out, go off the radar – but why?) OK, Art, western art from when the term 'Artist' became used, Artist rather than craftsman, Artist as in the idea of the person of Genius having something special to bring, to make, began in the Renaissance. You know Michelangelo, Raphael, Da Vinci and the others. How, and why? Funded by the Medici family, a ruthless bunch of bankers. (the scene from the third man and cuckoo clock). No different in music, but with the 'Artist' the tune was not decided by the paymaster. Does anyone here think the (their) music should be dictated by others? There is a lot of history here, Van Gough signed his pictures 'Vincent' because he thought Americans (potential buyers – though he sold nothing) couldn't pronounce Van Gough, but Impressionism sold well in the USA, unlike Europe's more conservative tastes. Famous scandals regarding Rothko and his gallery, and of course the C.I.A.s support of 'Modern Art' during the cold war. (Stockhausen did well). My point. I have non. Or maybe this, doesn't everyone (most) justifies what they do? bad (adj.) c. 1200, "inferior in quality;" early 13c., "wicked, evil, vicious," a mystery word with no apparent relatives in other languages. “Not an individual endowed with good will and a natural capacity for thought, but an individual who does not manage to think either naturally or conceptually. Only such an individual is without presuppositions. Only such an individual effectively begins and effectively repeats.” - Giles Deleuze, Difference and Repetition, Continuum 1994 p. 166. “I'm Bad!” - Michael Jackson -1987. ←Watched Wolf Hall.

29.6.20

Grey & dull – much cooler. Shopping in Asda. The lockdown & life trickles on – but seems to be going nowhere – in any minds.

30.6.20

Not much happening, continuing at a slow pace – a little reading & I made 2 more noise works.

1.7.20

Feeling low – we would like to move – do something. The challenge of Post Modernism is the loss of the materialism / progress / atheism of Modernism. Material goals to achieve. Though this may be true – future humanity might achieve great things and not slowly reach a limit. If not the infinity? 1) Given absolutely no indication of intelligent life – yet the ability to detect gravity waves etc. 2) Just the electromagnetic spectrum – or are there other “dimensions” unseen? 3)Do we live in a physiological world we create i.e. only intelligence creates science. No final future which will look back and evaluate or a final future that will. So to work if both are true – valueless. Purposefulness without purpose = making without value = free from values. We went to Homebase in Kings Heath – bought paint & bolts for the “last” triads (4). Spent time fixing the bolts, one 'neck' broke and one super structure – I repaired these with nails, pipe / tube and resin mixed with plaster. I

now have 4 bases – and will maybe start tomorrow and should be finished by next week. Then I will tidy and clean up the shed. The physicality of 'making' and the problems – given no proper workshop is now telling. On the Special Interests noise board – the term "alternative" is used – and "underground" – and yet in one post some thought Army training a better start to life than university. How can being in the military and seeing this OK equate with alternative & underground. Avant Garde even. Completed all 4 Triads's bases.

2.7.20

Grey warm & damp. The current situation of media driven 'multiculturalism' as Baudrillard – said is an orgy of communication – no wonder academics avoid his pessimism. Though the problem lies in not ignoring this – but of dealing with it. Yet all texts are pre texts – they have no power. The great myth – knowledge is power is wrong- networks provide power via the many – endowing a 'leader' with power. Words do not have power – deeds have power – deeds are power. Drove to Polyfibre in Aston, the roads are not quite so busy – picked up 5 litres of PF100 resin & brushes. 1) Fixed the triads to wood bases by a mix of resin & plaster & nails. Once set ground down the nails on the underside with an angle grinder. 2) Applied a layer of thicker resin. 3) Resined the bases. 4) Resined the bodies and applied gold. 5) The a final coat of resin & gold. A little reading. The Bataille book came – odd why all the energy into violence. Seems pointless as it's so easy to destroy – maybe noise is similar. No – it's not violence or might not be. Music →good Noise →bad. Maybe that's what Hegarty means music →good is difficult & has great value, is special. Noise →Bad – destructive – negative value. Easy. But then narure is 'easy'. Noise as 'The Real' is neither – without value – neither negative or positive. And made neither by skill or deliberate violence / incompetence – hence the noises →300 x 17 minutes is like a forest – neither good or bad in itself. Art is purposefulness without purpose (Kant) Art which is free of purpose is art. Art which has purpose isn't art. Purposefulness for a purpose is either logic / mathematics or science / politics / sociology / philosophy. Free art! Art once a slave to religion – gained a freedom (all be it 'scientific') in the 18th / 19th / 20th C only to become enslaved to Social Justice. If God is a creator then he / it wants to create things which are free – i.e. not him / it / her. Thus not love (or hate) but freedom. i.e. what is evil but a consequence of freedom →in Schelling.

3.7.20

Finally finished the Triads. Some reading.

4.7.20

Today bars and restaurants reopen – many seen to be now open in Moseley & Kings Heath. I made another noise work. Felt low early on – as in 'what is the point'. Also have now written off Newlyn as a community one couldn't join. Perhaps Essex and Manningtree. Posts on Special Interests part of the depression – as in no engagement , worse though even in Academia – no engagement. The Book on Bataille with a Hegarty piece relates silence to Vomir and Merzbow – which of course is not true. Other chapters include arguing that the World Cup is a religion. I think teams garner more support than nations in football. But this demonstrates

the poverty of even academic thought and writing in the contemporary arts & humanities. A form of cultural slavery – i.e. a working for x without payment. A good evening meal and some amusing TV – McDonald & Dodds- detective comedy / drama set in Bath.

5.7.20

Sunny – very windy. Some sarcastic comments on SI. And everyone is free – didn't give rules. And yet the example →HNW – has a very specific pedigree. It may be OK to ignore this - "cargo cults".

6.7.20

Woke OK. Posted a reply on SI regarding the po-mo cliché 'whatever it means to you is what of means' [which ensures nothing surprises – is new – or expands ones feelings / understandings] The intentional fallacy and deconstruction doesn't ignore the artists intention- or the artists achievement – at it's origin has now become 'whatever it means to you is what of means'... that the artist can achieve without knowing →Schelling. The artistic process is not one of science or logic – deduction. But still an intentional conclusion should not be ruled out unless the meaning of anything is purely subjective which obviously it is not. One appreciates food for instance. Even taste and sensation are not purely subjective – solipsism. Read my 'Idiots guide to noise' – OK after 10 years. Had a migraine today – the first in many years. Headache then sickness – and disturbed sight- made me feel weak. I made another noise work – and had to delete it as there was too much feedback - maybe only the second time in the whole series. Must revisit Tuesday. Made another piece which is OK. Lesley painting the kitchen all day. Dave gave Canada Day concert. Joni Michel Neil Young Leonard Cohen – all sung and played badly – though to attempt Joni Mitchel! Maybe noise is becoming similar – people doing it for therapy.

7.7.20

The migraine yesterday was not severe but left me washed out. Slept well – woke depressed – as "there is no longer any ambition" globally and personally. Where to go what you have to do. The systems are incapable of providing even exorbitant pleasure. Now the real meat. All systems, ideas as such employ – i.e. Platonism, Idealism. Monadology. None have made any real difference to the physical materiality of life. And science just adds to that. But this doesn't mean there isn't a non physical: It means 1) It might never impinge on the physical. 2) We haven't physically engaged with it yet – or no longer does. Cracks – at the edges maybe. In the land - of reality- ones experience of landscape. Worked on drainage – soakaway – in the tunnel from the front of house to the rear garden. Lowered the bricks and made a soakaway. A job that's been waiting for months. Now finished – I will then tidy the shed and attic.

8.7.20

Wet all day – heavy rain. The drain through the cellar passage works fine. Rusi Sunak is removing stamp duty on property under £500,000. Lesley is still painting the kitchen. We are getting ready to sell the house.

9.7.20

Damp morning – the media is still attacking the government – yet no other country

in Europe, Spain, Italy, France is much different.
10.7.20
Sunny and bright start – now clouding over. Yesterday Lesley was in touch with the estate agent regarding no. 8 on the quay in Mistley Thorne. We want to look at this. The cat slept all day in a basket on the table in the front room. I worked on a noise piece for most of the day. Cut up- extended etc. - overworked it really – but will do as a sign of overworking. Watched Tomb Raider #1 on the night. Curry from Asda. OK. Lesley listening to Tinker Taylor audio book and working on her embroidery. Drain soakaway is working fine. Materialism and life. If life is / has become pure materialism – e.g. physics which is [in its mathematical complexity – string theory – branes etc.] incomprehensible and now the need to be even aware (everyone) of the virus. And Art has become a phenomena [of social critique] – and even noise. Thus reducing philosophy to fiction. And if this fiction provides less sensation then days of what? Holidays and amusement unto death. All ambition gone.
10.7.20
Bright sunny day. Lesley cleaning the kitchen floor. I made 2 noise works which were OK ish. Decided to sell some [eurorack] modules and get a new rack. As for the house in Mistley we can not view this as we have no buyer for 38. How stupid!
11.7.20
Wrote a paper – Art & Freedom – Philosophy & Music – for a London conference. I placed 0-coast / KP3 / Cameras on ebay. Lesley has booked 4 days self catering at Manningtree. Feeling better. Duck breast for the evening meal.
12.7.20
Bids for 0-coast and camera – non for KP3+ Worked out new skiff placements. [skiff = eurorack – rack] Lesley drove to Henley in Arden. We walked up the hill to the ruined castle. Splendid views across English landscape in the warm midsummer. Cleared out the shed- and removed all resin materials.
13.7.20
Grey cloudy and then rain. Moved the rubbish from the shed to the cellar and then painted the inside of the shed. Insured the car online. Joystick – for Eurorack arrived.
14.7.20
Lesley is using a family tree site [Christmas present from her sister Jean] to trace her family. She also drove to Moseley and back on her own. Usual walk on the evening around suburban streets.
15.7.20
Grey and damp. Lesley drove to Alvechurch – where we walked and bought some meat. I drove back. Jean telephoned. I won the 8U rack [music stand] for £24.00 + shipping in anticipation of the Behringer 2600.
16.7.20
Warm and sunny. The Star Trek movies i'd ordered came. Bidding continues on ebay. Not doing much. I Finished watching Star Trek 7 and begun 1st Star Trek.
17.7.20
Sunny – Still planning Eurorack and not making any noise. Did very little. Lesley

drove to Winterbourne and back.
18.7.20
Grey – terrible blank day. Ebay sold 0-coat £380 – Kaoss 3 £185 – Camera £125 – Polaroid £15.00. Also 8U rack came – intended for Behringer 2600 when I can get one. To order – 12U rack, 2x Happy Endings (power eurorack) Switch effects & Mini Kaos Pad. I will then sell Mantis, pressure points Echoplex and Brains. I did some reading.
19.7.20
Sunny and very hot. Despatched Ebay sales. Ordered a Kaoss Mini from Japan & two modules from the USA.
20.7.20
Sunny – sent Kaoss 3+ via parcel force- had to take this to the depot at depot at 7 a.m. Due to the pandemic.
21.7.20
Waiting on all orders- 2x Tip Top racks + switch + Korg Kaoss Mini. And modules from USA for new setup. Watched William Bennett [Founder of Whitehouse Power Electronics band] lecture on YouTube regarding his record collection. Very educated voice. He says he had no access to a record player when young – public school? Then at 16 (1971) he hears Yoko Ono's 'Fly' – a 'discovery of the new' rather than a 'like'. Working on 173. The 9U frame arrived – set this up and Assembled. 3 x Tip Top racks and power supplies should arrive tomorrow. This moving on – still nothing like normal but hopefully we can return to something like normal or better in a new place – possibly Manningtree, or Newlyn – Pershore. We prefer Manningtree at present - smaller and not so 'remote' – And Lesley's family home is Essex. Very hot. I have to return payment of a sound module – hip-hop because the buyer misread its uses. Putting more rubbish into bags for disposal. Synth module came. I watched the full George Floyd police arrest video – a very upsetting tragedy.
22.7.20
Very hot – Sold 'world' sound card. Put out 20 bags of rubbish which were collected in the afternoon.
24.7.20
Harman's fire burns cotton 'story' – for Harman the fire is an object as is the cotton – but the cotton object is not fully disclosed to the fire. Objects – he maintains - hide behind fire-walls – even from themselves. Neither the two objects explore each other fully – in fact they are always hidden and another agent – vicarious causation allows communication between hidden – withdrawn objects. The science of burning is though 'Combustion' →a substance is heated & so changes – to a gas which ignites (combines with oxygen) this in turn (potentially) creates heat and so a self sustaining process of transformation. The material fuel (via the heat of its burning) is changed into combustible gas. The process generates heat which in turn turns more of the material into a combustible gas... until the material is consumed – leaving carbon – and CO_2 – or is cooled (or denied oxygen) and so the process stops. Combustion needs an initial heating of the material from the outside – i.e. a match. Such combustion produces heat, and possibly smoke, embers and flame. Fire

is the Fame – it is not an object – any more than the heat is. No more a thing than a smile or the colour red. Cotton can (with heat) transform itself into a combustible object – a gas – which is not cotton. Fire does not burn cotton. Cotton consumes itself by combustion. OOO [object oriented ontology – Harman's idea] accepts to know the thing in itself is impossible [it always withdraws] but maintains things can have relationships – experience. [uses vicars – but how do we know the vicar isn't the thing? - the same problem of Kant's in COPR] But Art creates the thing in itself – e.g. noise qua noise – which is simple in its creation – it then may go on to develop. Yet if the thing in itself cannot experience the thing in itself how can it be said to exist. The issue / problem is the phrase 'in itself'. [Existence is a generalized concept from numerous real encounters – we never feel The East Wind – but only a given wind from some particular direction]

25.7.20

i.e. Its full essence – if it cannot experience its full essence how can it 'be'. What we mean here is Harman's "potential" - he says a cup can / might experience water. If its potential is not in its essence then where is this... In relation to another thing. Then it is not a thing in itself. If the thing in itself is its essence and the potential is there, it is there. Which is nothing to do with its experience. (Anyway experience is the conscious experience of a consciousness) Thus we cannot experience / have the potential fully. We can though experience the potential of a cup. It cannot (in itself) experience / Know the thing in itself in the things full potential.

26.7.20

if we want to use the terms "thing" or "object" which is actually a convenient category. i.e. that cloud – I see it defined [yet it has no real edge] – [just as a mountain stops being a mountain – where? Look at a mountain and decide where it ends – when from the summit the land rises again – but mountains are not pure cones – actual things - objects are complex and different – even ontologically. Speculative philosophy is OK unless it attempts engagement with reality – as in fire does not not actually burn cotton. We never see fire on its own, only things 'on fire'.] I define things by their material edge i.e. a chair. What of a radio transmitter transmitting electrical current in a wire with its magnetic field. [the photons hitting the chair and altering as they reflect its colour] The smell of my sweat – the light reflecting off my body. The problem is the term 'Thing' or 'object' is a concept – but in fact is an experiencing which is named. "Red in itself" "house in itself" The constant mistake is the "thing in itself" in the critique of pure reason is un-knowable to "pure" reason where knowledge is absolute. Absolute knowledge is needed for pure reason & the categories required for any knowledge a posteriori, practical or scientific. Kant specifically wants a pure foundation for practical reason & ethics etc. That this is not available outside its [own] terms was similar to mathematics.

27.7.20

The mathematical model like the reasoned (pure reason) model is in itself judged. Pure (possibility) but this cannot capture its object entirely purely. Harman -> metaphysical dogmatism is the idea of knowing absolutely – 'meta' beyond all - transcendent. [some sections entered in wrong places] The apartment @ CP is

ready for us to move into. I'm Selling Eurorack modules I don't use. Another skiff arrived and 3 more noise works completed yesterday. The idea is that this 'Art' is like nature – good – bad – ugly – beautiful – according to 'taste'. Idea, though I try to argue for an innate aesthetic – what is innate is that which makes things different – our judgement on that (Kant's aesthetic via judgement) is not regarding the thing in itself i.e. the truth in art is to see the thing in itself – dispassionately (he says) but without passion mere sensation. i.e. YBAs or else nihilism – which I guess is my state. In that the feeling of not needing to work – and no one bothered (if they did so what). [The disinterested judgement is difficult in the process of creation!] And so in this lockdown - not being able to do / go anywhere that would make any difference without cause. Reading Leibniz's monadology – interesting... are these 'fictions' of use. No power. Suburban wasteland- endless suburbs – seemingly inescapable and mindless survival. Not even progress but endless succession of trends. Those booking holidays abroad and streaming to the coasts – the end of humanity in its self delusion of significance. Individuals thinking they think yet are dependent on technologies they do not understand – a blind alienation. Then making up theories (such as the stupid anti- viral 5g theories) via this very media – technology. i.e. they communicate via technology the idea that this same technology is harmful – electronic waves – from home wi-fi, VLF waves radiating throughout the earth and oceans for nuclear submarines, cosmic particles from the sun and stars...

28.7.20

Yesterday – rain – now wind and warmer. I've started to bubble wrap the Swan devices for ready to go into storage / moving – 30 singles & 12 trebles. What to do with them what will become of them – [though this is a very peculiar time where our individuality seems synchronised with something far far bigger] Unlike all my previous work which was destroyed- in the main – I would like to keep these. Noisewiki- which Adrian set up after the end of Noise Guide – which he effectively destroyed – has only at most 4 regular posters now – which in the main chat about domestic issues. A pity from the 2000s when boards were much more active and vibrant. I'm still producing noise works – MP3s and MP4s. Feeling OK about reality – other than this materialism and no sight out from it locked in this reality.

29.7.20

Though it might be true that the reality is things in themselves – free of human judgement & value, unlike contemporary art / music where value is placed in / on by networks of judgements. The idea of innate value is OK unless the idea of value is removed. The thing is. Its value lies in its use not in its meaning – its actuality lies in its meaning – neither meaning nothing or something – meaning is its meaning its meaning a meaning. (rather than use – use for us!) All things are without essence – are existential – not just humanity. Now humanity creates for reason and so things human have essence. Thus we think the creator God or Physics must likewise have essence & meaning. So we think the world. Reason, Mathematics, science. Religion, even Art. But the world is of things in themselves – as are me. Of course then we don't know things as they are because to know (the only way) of knowing them as they are is to be them. I am me. As a thing a totality in itself. OK there are things

about “me” I don't know – My subconsciousness, my liver function. But I am me just as the table is it – and knowing nothing of itself. (no hidden stuff) – the idea of absolute being is again god like as god the super human mind. God as creator of difference – and maybe telos? A telos comes about. But judgement & value – truth – good and evil. Both acts of human choice – emotion – logic etc. To be free is to be free of value. As to the noise boards – singularly male and involved in creating value systems based on judgement. The artist? Me – personal judgement or a worked thing. The noise improvised works are just that – more than the swans – though the swans have in a way improvised in their development to the final Triads from the Japanese warships via the computer & resin works of 8 years ago. Why here – Kings Heath – is bad is everything here has a purpose – why cities are bad. Why rivers are not – hills – mountains even empty fields. Civilization – that judges. Real Art would be like knowing cargo cults or unknowing improvisation. To be valued is to seek to be God. Not pantheism – everything is everything without value. Humans place value – doing so creates a certain type of god - everything is not pantheism. The problem is judgement and justice.

31.7.20

Very hot – and it was so yesterday. Completed the full upload of 50 pieces to Sound Cloud – need to do YouTube. Email from Arvo Zylo. Not so concerned regarding moving and the cat. Still problems especially in the North with Covid. We will view a small house in Mistley on Thursday next week. Next move? Uploading MP4s to youtube. A very hot day with many idiots going to Brighton. Seems I can sell the mixer and Polaroid cameras. I must condense stuff – books etc.

1.8.20

Working on No. 38 for the possible sale. Sorting out books & clearing the loft of rubbish. Sold all 4 items on ebay totaing £500. 2 already paid and despatched. Splodge – the neighbours cat has another wound from fighting. Probably wont try to take him on moving as he seems very settled with these gardens and his world. The prospect of moving seems good – I don't particularly enjoy living in a suburb. Certainly not Birmingham – memories – ghosts – lost friends.

2.8.20

Another very hot day. An eEmail from Luke he sent in the early hours – probably drunk. Visited 173 to work on the apartment. Balcony door and keys. Placing the Nizo cameras for sale [Super 8 Cine]. A good meal on the evening – then we watched Downton Abbey.

3.8.20

Today began the great clear out. Many bags of rubbish. CDs which will never sell. Still much left. But the attic is clear & my studio is almost ready for photographs. Put 3 Roland sound cards for sale – JV series... World, Hip Hop & Extension. Sent pressure points to buyer.

4.8.20

Dull and cloudy. Getting the car ready for the drive on Wednesday to Essex. Sent early CDs to Simon in Tewkesbury. Soundcards selling – some interest in the Nizos

5.8.20

The big drive to Manningtree, a good drive – on the new road bypassing Huntingdon – A14 making much difference. Not much traffic – stopped at Castle Hedingham- A Film set village of cottages and narrow lanes. Arrived in Manningtree – at a self catering run by an ex costumer &theatrical woman and her partner a railway consultant. Nice accommodation in what was the wash house of a once Georgian Tavern – coach house. The door of our accommodation opens onto the large garden with a fish pond and trees. With a table and chairs to use. Very hot. I had sandwiches and some beers, then a rest. In the evening we walked to Mistley – and saw the house and spoke to one of the owners who was watering the garden. Then a walk back and supper.

6.8.20

Drove to Mistley, parked and then was shown around No. 8. wearing masks and gloves. Very well renovated old cottage on 4 floors. Very small, with a rear garden which led onto the quay. We decided to make an offer – though the area around – an old dock and grain store had been demolished and has proposed building planned. Also coasters use the dock to import stone and export grain and malt from the maltings. Telephoned to see if we could view again on Friday- arranged to do so. Back in Mannigtree had a salad – and sat outside till late in the garden.

7.8.20

As now another offer had been made we didn't view. Also we stayed in due to intense heat. On the evening we went for a walk along estuary towards Dedham.

8.8.20

Drove to Mistley and parked. Then we walked along the Essex way. Through hilly pasture then through a wood. This came out onto arable land above New Mistley. A beautiful view of the Stour Estuary. Crossing the fields along the footpath towards New Mistley we could see the building of new houses. Then though another field – dried baked and cracked earth which sloped down to a gate which led onto an wooded lane. Then this rose into the village of Bradfield. We walked past the Church and out onto the Harwich road. There a track took us down to the estuary shore line. Here there were some bathers. We walked along the shoreline – where there were ruined hulks of boats. Then back to the Harwich Road toward Mistley. The road walk was not so good so we cut across a field in the blistering heat, making back to the footpath and Mistley.

9.8.20

Cooler for the drive back. Very tired. Splodge the cat OK – a little distant. So what next.

10.8.20

Warm. Reading some Harman. Descartes' famous 'I think therefore I am' only exists – works – as such because of memory. Just as 2+2 does. i.e. In a CPU nothing occurs without memory – IAS [store] and registers. So I may doubt – I can doubt I existed 20 years ago – or 10 minutes ago [Russell's famous remark] I can think I existed prior to memory – I can't remember much of my early life... without memory I cannot 'think' i.e. process. But 'I think therefore I am' as a process is not self reflective. 'I think' ~~therefore~~ // 'I am' -> 'I think' ... I am' 'therefore' //. The

therefore has to be a conclusion – of two prior processes which now only exist as memories. If memory is unavailable no processing – thinking can take place – yet I can still exist. I can surmise this. Marcel Proust wrote in À la recherche du temps perdu that on waking one 'finds oneself' – as a process – it's possible to be 'aware' prior to thought – even prior to confusion.

11.8.20

If memory is unreliable [Hume's argument – not a basis for logical certainty] and memory is required for ANY processing then so is 'The I Think' unreliable, even the idea of the Ego. Without /unreliable/ memory nothing can be known. Memory is an image of another object. This is in no way sceptical. One doesn't doubt that one is alive – after all it's the cogito which depends on doubt – we accept much of our life not on the basis of certitude. The whole of science – mathematics maybe? Harman's question "What would Art look like without us?" depends on how you define 'Art' – in Duchamp's – Kosuth's – Modernism's terms it would not exist. What of an example of some 'primitive' "Art". It is / was created without an 'Art' status – and subsequently 'recognised' as Art. This could be similar to the readymade – but it is not. The recognition recognises the attributes in the art object – which were always present. Did the maker 'intend' any art or aesthetic – maybe not – however this is unimportant as it's recognised as art for its attributes. For example a spear or suit of armour might be recognised as art – as being 'beautiful'. Maybe not. A megalithic stone circle? Roman aqueduct. Funeral painting... The object is recognised as being Art by its formal properties. Therefore the intention is not relevant in this case. If any object can be thought beautiful – regardless of intention – because of its attributes – then objects made by anything – humans – animals – nature – a sunset - Saturn's rings can be considered as Art. Other than that 'Art' is a concept applied to an object – any object – regardless of its formal properties. The former is brought in Nietzsche's statement – that once a word is removed from its originating object it becomes a concept. But the attributes were first perceived as beautiful – via disinterested judgement (Kant) – the act of disinterested judgement – the cause of the terms – Beautiful – Aesthetic – Art – Sublime. Luchino Visconti's Death in Venice, the opening scenes - Turner's paintings - Venice itself - the Sunsets / sunrise over the actual city and even the Adagietto from the Fifth Symphony by Gustav Mahler... all are of the one 'thing' and all can be experienced as the sublime. The counter argument(s) or any need to conceptualise – the actual. Become determinate – or attempts to – offer the image of being determinate. Art thus becomes a conceptual process which pace Schelling – Kant et al is a determinate process - of making art. And a determinate process is one which is 'determined' – means that this art is not subject to any 'original' creative act. Determinate processes guarantee an outcome which is a dogmatic repetition – without difference. Nothing new in originality is created. As Kosuth says – art becomes tautology. Though as yet – called a science – in which the mechanical processes – once determined can be successfully repeated. So if an exhibition at the ICA explores the prejudice against gender or race – then successful exhibitions could do the same to the same degree of success. We have nearly arrived at this – the subject mater – its aesthetic or lack but still "Kara Walker

is 'acclaimed' for her candid explorations of race, sexuality and violence." However the TV images of protests are in the main filmed by the unacclaimed – despite their portrayal of "race, sexuality and violence." Walker 'questions narratives of power' – therefore the work is conceptual – a question. It now becomes another question – why 'acclaimed' – for the question or how the question is aesthetically claimed. If the latter then the subject matter and the question is not significant in the acclamation – if the former – then why acclamation? As it's merely a mechanical process which anyone can undertake. Other than any such questioning is to be acclaimed – then we do have a science of art - a mechanical means for the production of acclaimed art works. An objection that there is a degree of skill in forming the question – an aesthetic – is defeated by the simple argument that in doing so it is asserting such skills a power – (Walker 'questions narratives of power') one that others lacking that aesthetic skill can not have – they become disenfranchised as artists for lacking something irrelevant to the process of questioning. I can highlight this by saying in effect the use of good grammar and spelling by someone well educated gives them power to express- and this is to be acclaimed. The argument is shifted from the conceptual back into the material life world. The definition of a concept – its very definition of defining – is empty – as above the reason being that reason has at its origin the requirement for memory. One needs to focus in the first instance on the very basic operation of logic in a computer - requires memory. And then see that memory is of something other – assumed real – present but now past. In mechanical terms – the state of a processor now, we assume was down to previous operations no longer present. What gives us the confidence that they were is nothing other than Hume's psychological explanation for cause and effect. And Kant's categories are of no help – there is no way of showing unconditionally the state of a processor or ones memory is nothing other than an uncaused present. Which is the case with Leibniz's monads – where cause and effect is an illusion of the synchronicity between monads given by God. i.e. the ball moves – the window breaks by Romans 8:28 NASB - "And we know that God causes all things".. so the movement of the ball and the breaking of the window are caused by god- the windows breaking is not caused by the ball hitting it, but by god. There is no causal chain - just synchronised events. This is an alternative to the causality of reason depending on memory. And though we prefer the idea of memories being real, and I do, it's a psychological one – as in seeing two events one supposes cause and effect. The supposed causality - or synchronicity from a transcendental perspective is immediate. The whole concept of objects – of concepts deriving from a particular event.

12.8.20

A very hot day. 20 bags of rubbish in the cellar – collected and removed.

13.8.20

Cooler. More time tidying the house. Some reading of Mellissiuox's future Christ . Arranging, packing material & house for valuation.

14.8.20

Cool start to the day – getting warmer. Packing and clearing up in the house.

15.8.20
Weather mixed. Noise effect module arrived from the USA. A very strange event. Lying in bed and looking at the ceiling rose I noticed spider's legs moving in and out and around. It seems a spider from the ceiling above is inside the light fitting. Legs periodically appearing. Quite disturbing as almost some form of portent? From 8.30 – 1.30.
16.8.20
Close and wet. Noise work. I've ordered Behringer USB Audio capture device.
17.8.20
Close – humid. A hard days work. Lesley cleaning. I'm packing swan devices in bubble wrap. I made 1 noise work using the new device & a pre amp. 'A' level climbdown by Ofqual and Government over the use of an 'algorithm' to moderate grades.
18.8.20
Warm with some rain. We have lost the house in Mistley we wanted to buy to a cash buyer. All this makes one very tired. I'm cutting the hedge. Also finished bubble wrapping the swan devices. The buyer of Pressure Points wants to return this and have a refund as he claims it isn't working properly. He says he has contacted MakeNoise who have confirmed this. But as the device simply generates a voltage from a finger movement, I cant see how it can not work – not properly? Still I will refund to keep a good seller profile on ebay.
19.8.20
House valued – worth £450,000 so we will go ahead then!
20.8.20
Limbo. The behringer USB came which allows direct recording of a loud signal. I'm involved in an exchange on Special Interests about Stockhausen's claims that 911 was a great artwork. The guys seem unable to follow my argument, that is, that he said that, and I disagree. My point was there is a difference between threatening an audience with a loaded gun – their fear is obvious – and creating a drama in which the audience felt fear. Ossie Hanfling (OU lecturer) made this point many years ago. In the first instance it is natural for the audience to flee in terror, in the latter the audience remains – and this is problematic – they know there is no danger yet experience fear – yet remain. My point was in the latter case we can see art at work, in the former not, one would flee from any perceived real threat no matter its motivation. That is it takes no artistic skill to threaten a person with physical harm. Unfortunately those on SI couldn't get this. And were outraged at notions of harm – yet they – or the artists they praise- glorify serial killers, child abuse and Nazi war crimes. Not fictions. And in extreme cases these "artists" causing violence themselves? There are similarities with the work of the Chapman brothers – only they are (obviously at times) who in the last instance claim irony. William Bennett of Whitehouse in an interview for LMC- he fist claims an interest in serial killers, as particular 'personalities' – whom he promotes & finds fascinating – only latter in the same interview to go on to say he is sympathetic with the victims. He also claims that this interest is directed at shocking and audience – something now difficult as

Whitehouse's work is better known and so the martial is expected. He maintained that the PE sounds are very much thought out and worked out works – despite the shambolic appearance in performance. Very suspect. On SI the term 'Avant Garde' is discouraged – one used over and over by Bennett. I sSuspect they [SI] do not get the irony? Bennett was well aware of the YBAs etc.
21.8.20
To 173 to clear things up. Tthe kitchen tp needs fixing- and also the washing machine. I'm dealing with paperwork, address changes etc.. We will move permanently to 173 on the sale of the house. We have been staying the odd night and weekends – before lockdown.
22.8.20
Bright sun then rain. Strange days – Covid – lockdown and now the house sale. No need to buy a new property quickly as we will move permanently into 173. Sale money is safe for 1 year by government guarantee. Though the Bank clerk was not aware of this until being told so. Art world continues with Social Justice agenda – of little public interest.
23.8.20
Day off from packing and cleaning. I made 2 noiseworks.
24.8.20
Bright and Sunny. Tidying the house.
25.8.20
Rain- very windy. The estate agent came to measure up and take video – for video tour of the house.
26.8.20
The photographer came @ 9.30. I hour to take photographs for the house sale. We went for a walk in Highbury park- will be glad to leave now – a new adventure. Moved the Eurorack to upper studio so my room looks tidy. Pressure points still not returned. Jodie came to visit, also Andy the plumber to fix the radiator.
27.8.20
Weather grey and cooler. These are indeed strange times. Not only the virus, the media, BLM – where killing as the response to killing [riots] or LGBT or colonialism where it is condemned, by virtue of its success & practised – are the fashion or the recourse to gestures- to philosophy in the arts & humanities by people who 1) haven't located these philosophies in their context but appropriated them. 2) Do not seem to be interested in the subject, just the institutional structures in which these are a currency. No interest in the new – in change – in difference – as these have no value – capital. (capital = standing in reserve) For what is new in racism, sexism, discrimination – rather utilize these as capital down to their prior acceptance and legitimation in the 1960s 70s. Rather we seemed to pass through this into an acceptance of a more egalitarian state – (the democracies of the 80s and 90s) only to retreat back. To be in opposition is the norm within these institutions. It has become dogmatic. Thus destroying individualism – as such – not resisted, more ignored or not recognised. (Note – how large inhuman corporations support the new political Social Justice movements. Hyiudu [Hyundai operates the world's

largest integrated automobile manufacturing facility in Ulsan, South Korea which has an annual production capacity of 1.6 million units.[10] The company employs about 75,000 people worldwide. Hyundai vehicles are sold in 193 countries through 5,000 dealerships and showrooms.]) What to do. Live a pleasant life as nothing can change this. e.g. whereas in a liberal country an act of terror was treated no different to any other similar crime now those same states punish absolutely with effectively a death sentence. Prison without hope – without cure.
28.8.20
I tried to make joint account online- and failed. Unable to contact Llyods by telephone. Pressure points finally arrived back after issuing a refund. I tried this out in the rack – and it works perfectly – checked this with a volt meter. I guess the guy didn't know or understand what he was buying? Some people? Another dispute with one world sound card not arriving in Manchester for click and collect. Ebay showed it arrived on the 14th – the buyer only went to collect on the 24th. Yesterday Rob and Sue & a small band had a concert in evening on their patio in a Gazebo. Probably Sue's birthday? This blew down in the night.
29.8.20
Bright and cloudy. Viewings of our house today by 3 possible buyers. Where will we end up~? I'm also posting on SI. My 180 degree turn. Art to be subjective representation of a reality. So we use art to subjectively come to some sort of terms individually with reality. Our reality not some absolute. An indeterminate reality – hence a subjective art. Cannot be a universal abstract – as in modernism or a universal political – (Social Justice)– given as in post-modernism. More like Picasso's individualism – of subjective representations of his world.
30.8.20
Sunny but still cold. Went to the apartment yesterday – fine and a walk around the city centre. John Lewis is closed – some people in New Street. Must say this is preferable to Kings Heath. 3 viewings of the house & two offers, 441,000 and 450,000 – so it looks like the house is sold. Plans are now Mistley, Manningtree or Woodbridge. All have their advantages. Viewings tomorrow and Tuesday for number 38. We will make a decision on Tuesday about accepting any offers. Posting to SI. Regarding quantum probability – this is the most likely of all possible worlds? Why is their something rather than nothing- presupposes being in the second word 'is'. The question is set to be sceptical – because something created, was either self sufficient – like God or dependent on a cause. Sufficient reason yet being in itself 'exists' or 'not' prior in order to allow this 'is'. The question is already answered in its origin of 'being' – in the prior "is".
31.8.20
Grey – another viewing of the house today. { to as …... is …... presupposes "is" that is some idea of being – that some being as real or not of ……?} presupposes an undefined "is" or being. i.e. What ≠ philosophy what ≠ Being. People from Kings Heath visited the house but made no offer as their house sale fell through. The sale of the Roland card has been resolved.
1.9.20

Cloudy & Sunny. Lesley telephoned Jean – she has been ill. A couple from London came to view the house but made no offer. The two doctors who offered 450k now have asked what we would accept to take the house off the market. We said 475,000 to which they replied with an offer of 470,000 – which we accepted – they – we were told by the agent – were delighted. We celebrated with Cava, Lesley went to bed early, I watched John Wick.

2.9.20

Cloudy and sunny. We are both feeling good. I resolved electricity problem with 173 and home insurance with no. 38. Possible house in Woodbridge but Lesley not keen. Rain in the afternoon. Noisewiki is more or less dead. No emails from Luke. There seems to be no interest any more in the theoretical discussion of noise. And a series of people now reclaiming it as a popular music of self expression and of craft- ... originality, and excellence – all the tropes of traditional art / music. And as a consequence of this having to take seriously the original provocative and ironic claims of Industrial Music and Power Electronics. Stupidity.

3.9.20

Reading regarding Hegel's Logic – the opening – and problem of 'where to begin' The idea that there was no presupposition – how though could the end – The Absolute be a surprise given 1) That The Phenomenology established this prior. 2) That Schelling prior to this discussed the Absolute as an objective. Hegel's move was not to resolve the contradiction – dilemma -between a determinate beginning and an indeterminate beginning (neither being satisfactory) – by taking this as the dialectic with which to begin. He simply – in effect – leaves both on the table – un-resolved and begins. A neat move. Started the day uncertainly now 6.18 and OK. Made 4 noise works. Looking at all The Books and Triads that no one really cares about it is sufficient that I care – though when one is down- depressed - this is difficult. However the alternative is to become dependent on others 'caring'.

4.9.20

An Email from Luke – again I think to lead to some provocation – but ignoring this it led me to Relational QM in which there is not single real account of an event. Like the different time frames – equally valid in SR. Sent a copy to Ray Brassier – though no reply. Though like others I suspect his theory is as he has said merely to disrupt capitalist rationality with Nihilism – unbound. The genus noise series – 300 works. Direct improvisation. 1) passes the time creatively without taking up space. 2) proves either i'm a genius or 3) that anyone can make noise. 4) That both 1 and 3 are true cancelling out 2.

5.9.20

Started bright – now cooler and cloudy. I'm making noise of Baroque / Rococo style of mixed sounds. Our neighbours are being very quiet about the house sale – trying to play it cool I suppose – or not bothered? Is that good? Or unfriendly? Hope to move to a better community but one where the landscape, the actual land can offer affirmation – of ones being. The post modern condition to apply criteria reduces any object and erases it.

6.9.20

Warm & cloudy – then getting hotter. I made 3 noise works. I'm selling Mantis Eurorack Skiff - on ebay - sold for it for £270.00 Still OK about moving.
7.9.20
To Erdington to present ID to the solicitors acting for us. Erdington – once a tidy upper working class district now very down at heel. There is a problem getting a second set of keys for 173. To Lloyds bank in Kings Heath to arrange a joint bank account. Seems this needs to be done via telephone at a given time. This is due to Covid – all very dreamlike.
8.9.20
Sunny & warm. I have strange feelings regarding moving – time and age. Set up the joint account by a strange telephone conversation. The current time people no longer look at anything other than computer data. And so blame 'the system'. A strange disconnect with the real. And so the internet with its billions of terabytes of data. More than humanly knowable. Each individual now more lost from each other than ever. And not concerned. The pointlessness of noise given this plethora of information is in this very dialectic that it is pointless and should be. i.e. being on a pension – being paid just to live with no other interests like the unfortunates in weatherspoons. Slowly the day has gone by feeling a little better. (Lesley is sorting out the key to 173). We will be happy once settled in some civilized place and can travel.
9.9.20
Again today a feeling nihilism but based on nothing but the lack of interest in anything by others, other than themselves or material things. How to deal with this – violence – War. Things getting slightly better, we are still in first stages of the big move, but the weather is good and so makes a difference. Skiff has arrived with the buyer – hope this sale goes OK.
10.9.20
Grey and still all day. Feeling OK about the move. We must move on – I'm reading my essay regarding free art. And it is true regarding the context of Art. No longer mediated by the "Art System" it is difficult no doubt but then it arises out of this antinomy (contradiction) of a private public art object. Here the art object defines the person"ME" against the public.
11.9.20
The bubble wrap I ordered for packing is still to arrive. I stabilized and painted the cellar brickwork. The spare key for 173 arrived and so we drove in to 173 and tried this out. Lesley went to bed early. I watched The Martian.
12.9.20
Cloudy – warm – typical September weather. I'm trying to contact estate agents regarding viewing the Woodbridge property. Also wrote a review for Vital Weekly of 3 cassettes of noise – though now Frans just sends just the sound files as mp3s– which is quicker and more easy. Tried to be positive in reviewing. I made one noise work. After a walk to Moseley and M&S back home to supper – fish. Listening to the radio – some discussion. Also listened to last night of the proms without any audience on radio 3 – followed by some very poor so called avant garde music. Not

a good night.
13.9.20
Sunny – things OK. Turned very hot. The network thing is all that counts – only too late to realize this. Like at Falmouth I was too naïve to see the system at work. Looked up James Nears – a foundation student at Falmouth whose parents were well known in the artworld. (1972) Now he is a moderately successful painter in New York – making strange paintings by being suspended from ropes- how strange – how dull. Not my path – The JLIAT project – Bordesley Green Chelmsley Wood. Pace Dartington College, Falmouth, The Slade school of Art and and a scholarship in New York.
14.9.20
Another hot day. The bubble wrap saga continues – their sales department saying they will send another – despatch trying to trace the lost parcel. More sorting out at 173. I'm feeling better. A complex life in this new age of ignorance and reliance on poor technologies. But what is to be done – but to depart to the country.
15.9.20
I'm still dealing with the viewing of a house in Theatre Street in Woodbridge. I made one noise work. To 173, and then a walk around city centre. We ate on the balcony of 173 – a very good night.
16.9.20
Morning at the apartment 173. We walked to the IKON gallery – which was closed. Much of city centre is closed but building work continues- watching opposite as workmen arrive – having their temperature taken. I took the door of the sink cupboard back to 38 to repair. Another house is for sale by the pub in Manningtree. Lesley to bed at 9.30. I watched Jack Reacher.
17.9.20
Another fine day with blue skies. I made 5 more noise works giving over 70 hours or 175 LPs. Then drove to the apartment. There is a leak under the sink, this is from the washing machine hose and waste pipe which is loose. So drove back to Homebase for an endcap. History of post-modernism. Learning From Las Vegas – Sensations – YBAs →political activism.
18.9.20
Grey start. Bad night →depressed at current situation. 1) Covid 2) The state of ideas. That the future holds nothing new – that culture has become dealing with issues by weak presentations – issues which are negative such as discrimination – issues of 60 years ago – in a situation now where activists say things are worse. The often comparison with current problems being equal to the holocaust – which is obviously nonsense. We now seem to need negativity in order to seek progress. For there is no progress – what there was is ignored – better it is overwritten by negativity which promotes and is responsible for the – worse situation →Trump. Simple obvious targets - police brutality whilst ignoring real brutality - I.e, the causes are such that they are "obvious" - so obvious anything to raise these is not only OK but Good. Don't make life affirming acts – complain and protest for these givens.
19.9.20

A grey and cloudy morning. Another exchange with Luke – regarding minimal media – theory in The No Medium -book – in which JLIAT is name checked – makes one feel a little better. Ego – or is it giving a point of doing something. This strange time, not just moving but the Covid pandemic – discussions about Modernism when throughout the 20thC it reached a zenith then declined. [this all against the background of Luke denying this – but I think this is a ploy [troll] to get me replying – which he then attempts to discuss his "other interests"] (Conceptual Art was like conceptual poetry - modern in that it denied any multiplicity) And now increasingly the world news is the same, and events are globalizied. Nothing new occurs, only now the continuing and actual results of modernity. It is almost as if my life parallels this decline. The emptiness of any one thing. To explore the limits of everything and then the loss of value. Playing with toy building sticks making an object with degrees of movement, like polymer chains, proteins, THE FOLD. All this universe is folding, turning, pivoting to change – to make /unmake. The eternal return and modern physics – surely with Hawking radiation new particles are generated from virtual pairs which fail to annihilate. The universe becomes conscious of itself. Hegel – Anthropomorphic principle – eternal return and physics.

20.9.20

Bright but cold. Writing – I'm combining 2 texts about art. Noise must counter itself and everything in its violence – of a certain kind. Generally things getting difficult, the stress of moving and the increase in Coivid & what that results. Also the end of the strangest summer ever. And I'm 69 – an age. Plus the artworld has become a political elite – I mourn the loss of galleries showing beautiful things. The justification – Social Justice – is over-whelming. Causes raised 60 years ago. One thinks of those who voluntarily admit to crimes they did not commit. At least being guilty is a certain identity given by others. One no longer has to argue about what is true – 'I am guilty, bad and a liar'. The alienation of post-modernity makes the psychological requirement to be- as Deleuze and Guattari thought good and creative to be schizophrenic – to be in a group – and individual – to promote something in order to oppose it. In the cause of equality the disenfranchised are raised above all. Gender – the desire for a gender – to be a living gender – to genderize everything. Race – to racialize everything – the re-mining of history to racialize. Environment – from control of the environment through to its destruction. To confront everything with these realities. LGBTQIA+BLMXR To be no longer a friend of the earth but to promote massive extinctions as a reality. To overwhelm any discussion with greater complexity – different view points and contradictory information. To merge the strategic, tactical and operational data– to invert it. Inverted hierarchies. This might appear as criticism but it is not – this is not the case. The utopian dream is so elevated it is lost in the multiplicity of vectors and causes. LGBTQIA+BLMXR... The simple dialectic of Hegel and Marx is shattered in the networks which continually form and break. Negative Dialectics. The abandonment of the binary for the non binary and therefore the inability to have any state – which is a state – I'm wrong, I'm to blame. Become the dead. GRE [Gender Race Environment] is right. It is essentially negatively progressive. This is the world where

not to make a choice is wrong and that any choice is wrong. Behold the Außenseiter. To deny climate change – vaccination or the virus in order to be certainly wrong.

21.9.20

We drove to Orford at midday, and are staying in a self catering place called 'The Wood Store' – A large glass contemporary building. It has a small bedroom, bathroom, and large kitchen – living area. Orford is on the edge – seems like the edge of the land – surrounded by sea and sky. We walked down to the Quay at the waters edge – here nothing but horizons.

22.9.20

Lesley went for a long walk along the coast towards Aldebrough. I stayed in and wrote up a review for Vital weekly. In the evening we went for a walk along the sea wall, an earth embankment of wild grasses. Sea and sky and nothing besides.

23.9.20

We drove to Mistley to look at a house. Old Victorian just abouve the station, It is in a very bad condition and had been superficially decorated to sell. Then we drove back to Woodbridge to see another house. The estate agent put back viewing by an hour as we were driving. So we walked along the river – raining - the town has grown since we first visited it, and now it is quite up market. It has lost its original feeling of being a working town. We went into the church – which is very fine. The house we viewed was old – and I thought it OK but Lesley did not. We both decided that Woodbridge would not be suitable. Too large – and not rural enough.

24.9.20

Lesley had arranged to see a house in Manningtree and one in Mistley on the Green. The Manningtree house was modern and too big really. We walked along the estuary. The Stour Estuary is really beautiful in a restrained way. The house on the Green was the old Georgian customs house. Only had a very small yard – and next to the maltings. Inside years of neglect, floors and ceilings are in a very bad state. Though a very good view of the green – and a fine front elevation. We walked a little way along the Essex footpath. Back in Orford we went for an evening walk – again a feeling of space and and with the dusk Orion magnificent in the vast sky.

25.9.20

Heavy rain in the night – we drove to Woobridge with difficulty avoiding flooded lanes. From there across East Anglia and back to Kings Heath.

26.9.20

Sunny. Still tired from all the driving. Covid cases rising.

27.9.20

Sunny and bright. I cooked a Chicken and Tomato casserole.

28.9.20

Day began grey – getting brighter. I completed another review for Vital.

29.9.20

Drove to 173. Fixed the leak and replaced the door to kitchen sink cupboard which I have repaired – the damage – by using an aluminium strip. Walked around the city centre.

30.9.20
I took the car for its MOT safety check. Still some water underneath the sink – from a leaking tap. Dropped the car off for service and walked back through the city centre – shopping in Primark. Later collected the car only to find they had serviced it but not tested it – so I need to revisit on the 13th October. Back to 38 – exhausted. Some discussion on the SI forum regarding noise and popularism.
1.10.20
Cloudy and cold. I'm setting up gear for recording.
2.10.20
Reading a little. Set up to make noise using MP3 recordings and two outboard devices. Also I'm listening to John Capto's lectures on Heidegger.
3.10.20
Heavy rain. Donald Trump is in hospital with Covid. Another discussion on SI about Noise and meaning – I think poor responses. The rain kept in all day, we are both very tired and feeling the stress of moving. Services to be altered, arrangement of moving and storage of books, furniture etc. and no exchange of contracts yet - and until this happens the whole thing could unravel. Caputo on Heidegger →1) The daily – everyday - routine – The OWNESS one's particular Being →Dasein →Authentic Being 3) The "They" lost in the crowd – [The network / institution / group] Not responsible – not owning ones existence → inauthenticity
4.10.20
Very wet – but it has stopped raining. The media seem unable to handle Trump – he appeals to a certain type – with set of beliefs and attitudes – which the media accuse Trump of... of course these types are anti-middle class- anti liberalism. Thus the media advertise his credentials to his followers. It's as if because the media are middle class liberals – which they see as the fair minded ethical place to be – which it is – they can criticise Trump – which they do. Only if a section of society seems excluded from this middle class by dint of a lower class and less wealth – to paint Trump as immoral gives that class a role model. If someone as deceitful and ignorant as Trump can somehow become rich – by deceit or whatever – they can identify with such a character who does not associate with the middle class wealthy liberals. And so an underprivileged class can see Trump as a role model – not by his actual privileged background – but by the image the middle class liberal media paint him to be. We drove to the apartment. Lesley is painting the bathroom and then she went to evensong at the cathedral. I fixed new door handle to a kitchen unit – which looks fine, so I will order some more for the rest of the kitchen units. A good evening walk and a meal.
5.10.20
Back at 38 Springfield. Still getting on through this though it all seems dreamlike . A particular example was seeing the spiders legs moving around the ceiling rose like in some movie... in which it would be some metaphor. The question is what is it that we should do when nothing remains at the end of everything- what does this matter. Existential zombism.
6.10.20

The great challenge unto death is the reaction to what. That which is the death – the flesh. The answer is like Heidegger says in having ownership of oneself not looking for others to provide this – and so death becomes irrelevant. Like Picasso's last days – not the dying of light – but in the obscene wish – or the fact really of the world – i.e. Courbet.

7.10.20

Bright and cold – re-reading this diary is interesting- as how much of life one forgets even 7/8 months ago. And how different. Yesterday I the used digi pad writer to create some 30+ images based on the Picasso Vollard Suite – then deleted all of these. Why – because they were the product of a reason and not a need. Maybe spirals again But how- drawn. I'm waiting for a parcel for Lesley in the front room – she is sculpting in the garden shed. 173 is coming along – as a good place to be. Maybe it's ones own fictions only in the 2020s. Yet what fictions and how to create these. History – that is subjective histories – playing snakes and ladders. Painting. Rockets, forts, ships. Dinosaurs, swords, guns. Art, glaciers, fungi. Light cones and the Rupert the Bear Annual. A kind of personal physics. A language – Paul Klee like physics – drawing – noisy noise – Frank Stella.

8.10.20

Cloudy and Dull. We drove to Pershore. On the high street the bookshop had closed, as was Whistlers restaurant. The town is quieter, we did some shopping, bought fresh vegetables, then drove back. We have decided Pershore is not the place.

9.10.20

I have been reading books on post-modernism from the 90s – how old and simple it now seems- a natural reaction to modernity. Obvious, logical – rational – naïve in comparison to now – still post – but one in which what was post is forgotten and what it was post from forgotten. The only reality Wikipeadia – a virtual set of binary codes. Those who identify as non binary – on line are being hypocritical ←that is a (bad) joke. Notice those who grieved for Diana – the grief for a person they never knew. The resentment fixes on others – but only in terms of the perceived failure of relationships imaginary or not of Artistic practice. How we got here – modern art copying science, then po-mo resorting to continental philosophy. I'm now reading Explaining Postmodernism – Stephen Hicks – an author associated with the new 'right'?

10.10.20

Grey. I finished the book on post-modernism theory by and from a right wing capitalist perspective – interesting as it simply wanted to say it didn't happen. Groups – small groups who resent others – individuals. The mistake made is conceding that postmodernism is an academic "movement" of resentful extreme left students/ academics – which in part it is. Here is a dualism of a Capitalist society and a left opposition in the academies & arts. Yet the latter is funded by the former. An alternative now exists in social media, internet message boards, youtube channels & twiter. What this does is effectively minimizes the power of institutions with an open channel area of communication. The only real power no longer being

the “they” but technology. And the reactionaries against technologies the only radical alternative. This becomes a social pro forma in which the old liberal left looks 'conservative' and the old right looks radical.

11.10.20

Another email exchange with Luke – to the effect he cites a text on post-modernism– but when I asked for its source he became evasive and then very abusive. He seemed to think asking for the source was some infringement on his privacy? So I have now blocked his emails. It has become a waste of time – though in the past we did have some – for my part – constructive discussions – the ideas of noise and requiring skill. I think after his 18 months posting to a computer bot who he wanted to think a real person – he seems unable to cope in a conversation... As for Hicks – yes socialism (extreme forms)– communism failed – but that doesn't validate capitalism – in its extreme forms – which not so much failed as evolved into post-Fordist consumerism – which in a way is a reversal of the original idea of capitalism in which a few held the capital to one in which the consumers hold the capital. Or does this in anyway account for post-modernity – in which the success or failure – ideas about this simply became redundant in its repetition at the limit of modernity. Which we now see in LGBTQIA+BLMXR. The simulation of modernity – post-modernity as a simulation and not a critique. If we take Capitalism as an historical event – world capitalism is 40 years old – industrial capitalism 300 + years before that Christianity →1,000 + ? Drove to 173 to fix all the cupboard handles – except the dishwasher which needs a special driver. We walked around the city centre then had supper.

12.10.20

I'm feeling unwell – nervous about the house survey – which seems OK so the sale should go through. I've ideas regarding reality / religion and life- as arbitrary – its end gets nearer. The incapacity to do much due to Covid also doesn't help. As does moving from 38 to 173 full time. The need to place stuff into store. Back to 173. What is life all about – what is this world – universe – is consciousness just a flicker then nothing or is it part of something bigger as yet unknown. And clues from the narrative of little “accidents”. Or are the past faiths indicative of something other. --- So what of noise and these Triads … as pointless as anything – everything – or what given the possibility of say a mental resurrection & change as something that possibly could occur – so then in the 'many worlds' scenario in one or more – and infinitely – it will occur. Is this consumerism a telos driving technology to salvation or destruction.

13.10.20

We spent a very good night at 173. I had the idea regarding theology given infinite randomness which exists in time & space/matter both being infinite, but not fixed, so infinitely expanding – like counting... in matter – and the identity of indescernables – like you can't have identical file names – cannot repeat – but repeats the process forever new. So (Deleuze) – {but} must become more complex – sophisticated – evolve beyond consciousness i.e. to an ever expanding Absolute. [a sequence ABCDE...Z cannot repeat ABC as that is a loop – and end to the process

– as an originating process - and given infinity if such and end was possible – if such a loop was possible it must have already happened – and obviously it has not – you can't have two totally identical objects – in matter/ time / space – they become one. In which case this is unique... and developing – as above] I picked up the car at 1.0 pm

14.10.20

Started major packing. Dubious about keeping all this stuff – given death. - IOW why bother to take it. But now OK with this- it's the task that puts one off.

15.10.20

Packing stuff- Lesley feeling nervous? - worried about the move and the problem of storage. I'm reading DeLanda -Intensive Science and Virtual Philosophy – which is his version of Deleuze's metaphysics couched in Mathematical Scientific metaphor – for some critics he is 'fixing' the dynamics of Deleuze's metaphysic. Reducing or excusing it as science. How does this relate? To 173. Looking at 100s of slides of now destroyed [my] paintings. On a positive note once settled I could get these scanned and uploaded. It would cost around £300.

16.10.20

Lesley telephoned a removals / storage company – seems a solution is in hand. Still no property in Essex but things seem to be more positive. I'm packing all the vinyls, cassettes and CDs I have of noise from Vital which I have reviewed and sending them to Frans. 3 large boxes.

17.10.20

Bright start. We drove to Lapworth Church. Clouded over, grey, but remnants of the beautiful Warwickshire landscape, oak and Ash. Only new build infill from Birmingham and the noise of the motorway. Nothing left but the dead remains of England's rural heartland. Made me feel rather low – but got over this feeling of loss. Pocket Operator arrived - £38.00 OK but a recognizable 16 step sequencer – I will have to see what I can do with this. Reading Delanda on Deleuze – he mathematizes his writing- likewise Brassier (who will not reply now) and other academics can extract meanings by which and from which they can create material – or undermine it. This is a "creative" process of an aesthetic or divergent complexity of no use to life. (Other than the life of an academic) whereas we 'catch out' the phrases [in Deleuze] such as the minor key being significant in music – which is found in What is Philosophy. The extraction of meaning is one thing – the creation of no meaning is another i.e. not pleasant – not repugnant – merely original – but even here 'life' - other originalities of no significance = the thing in itself = noise.

18.10.20

Drove to the apartment. Lesley attended Evensong at the Cathedral. I'm now feeling better about being here. We walked along the canal and back. James – handyman – came to discuss repairs – the kitchen tap, shower and washing machine. Lesley ordered a new machine and a Habitat desk. Back here [38] not so good – now pointless. But then I managed to produce 2 noise pieces. Some reading of Brassier – he seems to make things more difficult being selective and no longer communicates. [is a heat death of the universe more nihilistic than Barrow's eternal

return of the same – a physics which for Nietzsche at least was the most Nihilistic prospect possible?]

20.10.20

Depressed this morning. I shredded 10 years of council statements, bank statements and other such. Took these down to the bottom of the garden and had a bonfire. Feeling better – gave up reading Brassier for Deleuze – The Logic of Sense – The game without rules piece I found very interesting. He calls this (the basis of) Art.

21.10.20

Our estate agent wants to buy some of our furniture that we don't want to keep. The Brass bed, desk and two armchairs. Came to measure up – but the bed will not fit their bedroom because of bedside lights. Reading Deleuze – and listening to noise.

22.10.20

Reading The Logic of Sense by Deleuze. A complex metaphysics of ? Being or just complex metaphysics. Wanting both past dogmas & methods. And at the same time says something which is in its thingness is alive and not dead dogma. Yet nothing yet not something. This absolutely equates to noise. In its failure to coalesce.

23.10.20

To the apartment. Assembled the Habitat desk. And the washing machine has arrived. Still sorting out the details around selling the house, moving and storage. Amazing feelings of high and lows on the current situation. Like noise it presents the real without sentiment. Watching Fast & Furious #8.

24.10.20

Another morning with wet streets. Very typical October weather. A typical October apart from moving house and Covid. To 173 – James had fitted the washing machine – though not the door. He has also fitted the tap in the kitchen. We went for a walk around Ozzles square – and shopping in Sainsburys. Then back to 38. Rain – feeling OK – seems this moving house is going very slowly at times. Salad on the evening and then watched Downton Abbey for a little light relief.

25.10.20

Clocks go back. Cloudy and sunny I made 2 noise works based on material recorded last night. Feeling slightly better – still worried over storage of the Triads and Swans Devices. To 173 again and a visit to the IKON. An exhibition from an Eastern European Artist who makes 'landscapes' from very old computer parts. Also a mock up of his studio. Some 'robots' on the first floor which periodically shake. On the upper gallery also a small boy maquette which periodically bangs its head on the wall. I guess he is trying to cover several issues – genres. No service at the Cathedral, but a good walk around the city centre– much more interesting the city centre and its Victorian and modern buildings – the new tram extension and work around Centenary Plaza. A series of fountains with coloured lights. Quite a contrast to the rows of suburban houses in Kings Heath and Mosley.

26.10.20

Very thoughtful today. This world seems made of people merely playing not engaging in anything of depth. Depth the illusion in Deleuze – something I have and

cannot get over. What makes not so much sense as depth. So back from 173 is difficult for me.

27.10.20

Spent most of the day writing reviews for Vital Weekly. 2 very good noise works & 1 double CD of gay heavy metal. I also listened to 3 noise pieces made Monday-Saturday- Sunday. Now 42 of the next series – 8 more to do. A kind of plan to work towards 2,000 works. Now we are fixed on either Mistley or Mannigtree. We would like a modern house and not some Victorian one like 38 which takes so much time in cleaning and general maintenance. A need to feel nature around one and not endless suburban streets of houses where people care nothing of you. The cruelty of nature – its seasons – is better than the unchanging and uncaring of what humanity has become.

28.10.20

A grey day – shopping. The guy from the removal firm came to look at what we required for storage. 4-5 containers. Feeling more positive over the prospect of moving to the Stour Estuary. We like the look of Kiln Lane, Modern houses, near to the railway and coast path. Walking along the Essex Way. Argument with Lesley over the idea of 'care' – or more the stress of moving.

29.10.20

Day began with damp and drizzle. We are OK. Lesley working on her wood carving – I'm messing with the pocket operator. I made 4 short pieces with the pocket operator – which in turn produced 2 noise works. We are watching Downton Abbey most nights as it's a light hearted fantasy of what living in a great house was like – only the characters are very modern in their exchanges and relationships. No deference across the classes!

30.10.20

Grey and dull though I'm feeling much better. In the night the phrase 'I want God' came to me – and seemed both strange and important. Now this is underlined by not wanting a self – an immortal self. They seem linked. The Sadduces? I Ordered 'Sub' – a pocket operator. A letter came from Mark Nichols- an old friend from many years ago. He has sent a USB stick with this which has photographs he took of me working on my first house, our time in Witham just married to Lesley and our trips to Europe. The photographs of the house show us gutting and renovating it. Also walks in New Arley. Pictures of Arley and the people there, and of a couple of trips we made with the brothers to Paris and Amsterdam. Witham when we were first married. Strange looking at these photographs of renovations, walking in the deep snow with my dog, Bella. Everything seems dated, old, scruffy and run down – Arley was an old mining village in North Warwickshire. We have had a quote from the removal firm for storage and moving of £3,000.

31.10.20

Working on noise pieces from the pocket operators. Boris Johnson announces new lockdown from the 5th November to the 2nd December.

1.11.20

Computer problems. Microsoft's Edge is not working properly. Finally fixed.

2.11.20
Bright – sunny with showers. So we are about to go into another lockdown with an imminent house move! And each day needs filling with some activity. Whilst things are required to slow down and while nothing matters – doing what. The Gods of Rome and Greece. And ones moods governed by what?
3.11.20
For Want of God Sunny – feeling better. The idea is at 173 to write [This!] once the next 50 noise works are complete. 1) Idea "want of God" - The want of God. 2) That life isn't random (Iching) i.e. The burning fields before my mothers death – and watching 'The Hole' on TV. The spiders legs around the ceiling rose. Numbers. The lockdown as we choose a better life. The time at 38 Springfield - Brexit – Parliamentary paralysis and Covid-19.
4.11.20
Sunny. Strange knowing the reality of the world – its size – why do anything other than what is sufficient for life. Though even animals get bored – like caged birds. Seems survival gives intelligence which satisfies too much. Yet in this nothing of seeing nothing – a nihilism is a satisfaction. None can rise above it. This is a bad thought. Rather than diminishing the trials of others this satisfaction is simply in itself. The truth of being is being and nothing more. We received an email from our solicitor & estate agent regarding rain water mixing into the waste stack – waste pipe from attic. (from the survey – outlining a potential expensive problem) I took pictures to prove this was not the case. Then the Estate Agent sent a copy of the survey. It seems the surveyor saw the waste pipe from the bedroom at the front of the house appearing to discharge into the rainwater down pipe. This was it seems when there was a shower in the front bedroom – which is no longer the case. The pipe is effectively dead. I find it odd that a professional survey could make such a mistake – it's quite obvious from looking at the bedroom there is no shower or sink so no pipe. Also in the survey he recommended all the original pine doors be replaced with fire doors which self close at an estimated cost of over £10,000. He also said the extractor in the attic wet room wasn't working – when it does – it just wasn't switched on – and that the garden shed was not likely to last a long time! Depressing details of compound errors in surveying our house.
5.11.20
Lockdown #2. Woke feeling depressed. But better now – I have to fight this. The buyers are happy with the feedback regarding the water etc. now waiting for information on the move – exchange of contracts and completion dates. First day of the new lockdown. No consensus at all. Also in the US election – it looks like Biden might just win. A positive moment of hope. Completed the next 50 noise works. Feeling better @ 5.50 but still at times difficult to fill the hours. (too tired to read or make anything but not tired enough to sleep)
6.11.20
Frost. Feeling better – need things to find – things to do. Short wave radio – searching. Everything is trivial eventually but quicker than some. Drawing – for what? Just drawing what is seen - descriptions. The table black sunny and cold

leaves green and a few leftover figs on the leafless tree. Pale blue sky. Imaginations are fleeting – drawing of the photons timeless time. To write and draw. Crows calling and the hazel fence. This seems to promote nothing. Sunlight on a spider's web, dull sound of the refrigerator. Still kitchen. A good idea.

7.11.20

Clear and very cold. Making MP4s of 50 of the latest MP3s for YouTube. Then to 173 – OK – a walk and still feeling much better here. Almost as if there is some negativity in Springfield road which isn't here – a sense of less pressure and of freedom. What was once called a bad vibe – Kings Heath frozen and lost in the 1960s. Lesley tested out using her phone for internet browsing from 173.

8.11.20

Misty start and dull. Late start then back to 38. Still a bad vibe here. News is all about the US elections – Biden wins! Luke is trying to get back in touch. Still no house in Manningtree.

9.11.20

*Uploading youtube videos. * covid vaccine 90% effective – the beginning of the end? Uploaded 50 videos to YouTube.

10.11.20

Uploading 50 MP3s to soundcloud. Our solicitor has emailed us and it seems November 24th likely for completion. Finished upload.

11.11.20

Wet – damp. I varnished 3 paintings in order to use up last of the resin – but they got wet- in light rain. Will that prevent them drying?

12.11.20

I'm packing boxes and more new boxes arrived. All my books are now packed. Also re-wrote 'If its not free its not art' for COXIAL 2021 – an international conference on theory and art.

13.11.20

Précis for COXIAL.

14.11.20

To Centenary. Problem in our parking bay when we arrived. A car is parked in our space – the car is unoccupied but the lights are on. Very odd. Drove to the front of building. George the concierge told us to use bay 4. So I drove back – and not seeing a concrete pillar on the passenger side badly scrapped the rear of the car. Then on reversing hit another pillar breaking a fog lamp. Strange. Took a walk around Holloway Head and down the canal into city centre. Had pasta – and so another strange day in lockdown.

15.11.20

From the balcony of 173 we noticed queues around the CBSO hall opposite the Registry Office. We think it might be a Covid testing station for students. New Sofa arrived and we assembled it. Drove home at 4.00pm. House seems messy. 5.30 no sign of the cat so he has been home yesterday – good that he can do this as it's impossible to take him with us... 1) His owners and Pam their friend don't talk about him visiting us – which is strange. (and wouldn't enter our house when they were

looking for him to take to the vets for his inoculation) 2) More importantly he is very timid of new things and happy in the gardens and our house. But still hides when anyone knocks on the front door. So I don't think he could take a move.
16.11.20
Took the car to the garage in Addison Road. It really needs specialised coach work costing £300 +. But they will clean it up and fix the light – if I bring it in on Tuesday. Drawing myths, The Bible Major Work – where and how?
17.11.20
All this is a little exhausting. Took the car to the garage for repair. Hope this is adequate. Feeling a little better considering the lockdown, the on going moving uncertainties and now the car problems. Given nihilism or escapism. Yet not feeling bad – chemicals in the brain I guess. Same idea of a major work – drawing a large computer based image- screen. The media – all is sensation – so nothing is OK except Major Tom. A nightmare in which figures are held to be significant who have no power. And those who have power considered weak or wrong or incompetent. One wants out of all of this. Several weeks of not posting to Noisewiki & Luke – I'm much better for this. I need to be positive – no longer want "constructive" criticism or advice. I need affirmation. Major work – rood screen.
18.11.20
2 weeks to the lockdown ends. A chaotic day. Car fixed – only a few scratches show – for £90.00 – which is not bad. Took the Eurorack to 173. Vanessa – our estate agent telephoned on the way back from 173 – it seems the buyers want to exchange and complete inside 3/2 days! Frantic telephone calls. Lesley arranged the move in to storage for next Wednesday and for a dealer to pick up the furniture we are selling Friday evening. Can't get rid of the old sofa in 173 until the end of January.
19.11.20
Very difficult night for Lesley. Given such short notice. She was awake and up at 4.30. By 8.00 am I was up and arranged the re-direction of mail for the following Tuesday / Wednesday and the internet switch for Thursday. Disposed of all the left over resin – so everything is now going better. In the night I was thinking about my life and the deal – and all the art ignored. Plan WAR. Screen to be on that theme. Went to 173 taking household stuff- now feeling OK. Then no news of the exchange of contracts or completion of sale. This made us both nervous. I "cooked" Pizza and made a salad. Arranged for Friday the sale of the brass Bed – desk and large dining table and chairs– and also arranged a house clearance – of Ikea desks and billy bookcases on Saturday. (difficult disposing of unwanted furniture in the lockdown – as all the charity shops are closed) Watched more of Downton Abbey!
20.11.20
Much better night – feeling more relaxed. Have in mind to wait and see as we now have everything in hand so leave arrangements to others. We both had flu and pneumonia vaccinations at 2.20. Dismantled the the bed ready for collection. The person to collect the bed didn't arrive BoBo? I've now seen an advertisement on the web for the Behringer Arp 2600, it will be under £500.00 [Synthesiser from 1973 which was always far too expensive for me then.]

21.11.20
Grey and wet. Men came for the house clearance – but no BoBo! - as promised. A better day. Drive to 173 to take more domestic stuff. Arm ache from inoculation but OK.
22.11.20
Clear bright day. Bobo and Stan finally came this morning to take the large dining table, chairs, desk and bed – which we offered to our buyers but they wanted the house cleared. Anyway a relief that we had got rid of these – especially for Lesley. Things so difficult in the lockdown with everywhere save food shops closed. Walked to M&S in Moseley – now feeling good. I'm watching Harry Potter films early evening- but after supper we continued with Downton Abbey – our light relief.
23.11.20
Sunny and bright – more preparation for the move and placing all our books etc. into storage. Due to exchange contracts today. Oxford vaccine 70%-90% effective and available by Easter. Contracts not exchanged.
24.11.20
The (this) nightmare of moving. Yesterday was the proposed exchange of contracts which for no given reason didn't happen! Spoke to Jonathan – our solicitor – the buyers in the chain are given a deadline of 4.00 p.m. today to exchange. Veronica – the estate agent- is also involved. She then telephoned and asked if we could move on Thursday – we had proposed this but had to cancel when the contract exchanges were delayed. We couldn't get this arranged – our move is set for Tuesday 1st and completion on the 2nd. We are being given all kinds of reasons for the delay- from Covid to the delay in the lenders releasing mortgage funds! And even saying that the exchange isn't important! The 4.00 p.m. deadline came and went – no exchange! Went to take more things to 173 – and found a card from Malta from Ron and his partner Andrew who now live in Malta.
25.11.20
Much aggression and tension. Our solicitor is now wanting to exchange today. Telephone call at 2.30 on my mobile – I was in the garden – exchange has now finally taken place. Spaghetti Bolognaise on the night.
26.11.20
Heavy frost. Feeling better. Final packing for the move to storage. Removal date booked and confirmed.
27.11.20
Moved to 173. Had a lunch time drink. The Internet is now working at 173. Then strangely we saw that No. 8 – Mistely was back on the market. But by a complex auction. Spoke to the agents and auctioneers. Very odd. Seems the buyer who is a programme manager for channel 5 TV bought No.8 only to find his dog could not climb the stairs – so without moving in has placed it up for auction.
28.11.20
So now a problem over #8.
29.11.20
In 173. Walking around deserted streets.

30.11.20
A strange day – discussing #8. Then to 38 Springfield for our last night – prior to removal firm arriving Tuesday morning. Very odd. No splodge the cat. House very empty... dead and soulless – a truly horrible feeling.
1.12.20
The removal firm came at 9.30 and completed loading at 11.30 Final tidy and good bye. Splodge the cat tried to get in – we didn't let him. The only sad thing is missing him and the frog in the pond. Our experiment with suburban life was probably worth it, Lesley deciding not to continue her active involvement in the Midlands Art scene- the lack of community and the lack of countryside made moving inevitable. Also for me the familiar views of Kings Heath and my memory of it from being at secondary school - Moseley Road School of Art- not happy times. I would have hated living at 38 into a very old age. So in the afternoon at 173 we beer and sandwiches and watched the Wyatt Erp film. Some more emails re #8 Then to bed.
2.12.20
With all this going on I need to back track in the diary – missing dates. Today it is announced in the UK the first vaccine will be in use next week. So maybe January – February for us? Still in conversations with the auctioneer Darren- but it is looking uncertain as a large non refundable deposit is required from us. Or solicitor wants nothing to do with this. We might have doubts over the whole process of the difficulties involved in this sale? 1.40 pm and still no completion of 38. Finally at 3.00 completion and the money from the sale in our bank account! On going discussion regarding No.8. A difficult nights sleep.
3.12.20
Contacted previous solicitors who were used by the previous owners of #8. They wouldn't take this on as it is an auction – or would Jonathan. Decided not to make an offer and let the agent know and despite some talk to try and persuade us this is over. Also spent the day changing addresses – all done except driving licence & medical practice – very many addresses to change. Lesley's sister sent a brief email – and a longer one from Valerie – her sister in law. Now we have to wait for a property. Much different mood now 38 Springfield is sold – the process really got us down.
4.12.20
Lesley is now practising her yoga in the apartment on a fairly regular basis. She is also using the BCP prayer book for morning and evening prayer. Walking around the city. Medical registration now done and bank details changed. No regrets about moving. Lesley a little concerned about her sister Jean and the lockdown.
5.12.20
Lesley took an early morning walk. Then a trip in the car down the Hagley road to Warley Woods. An area we thought of moving to when instead we moved to Kings Heath. Glad we didn't for similar reasons. I'm making noise source works. Still finding periods of times difficult. Processed driving licence and other details – nearly complete. Ian, Lesley's brother telephoned. On our walk around the city centre we saw anti lockdown & anti mask protestors – idiots – I suppose they just need to

believe some nonsense to have an identity – to be different- but are sheep.
6.12.20
In the night awoke and felt depressed at the lack of any community of purposeful positive creativity. Heavy dreams in the early morning – sea side and fish needing to be liberated. And on waking - & now – yet so what – how does that make life any different except fill in the time with chatter [Heidegger] which is escapism – inauthenticity. To face the challenge – now awake is to face it fully with a determination. Modern art offered an aim and a telos and method. Without these the hierarchy has gone. It is a struggle of The Will. Ego I suppose the rise of the right. Set up first basic recording / noise equipment in the bedroom. Strange that the whole 38 Springfield Road adventure is over. It was nothing like a bohemian place – rather very conservative – conserving the gloss of the 1960s
7.12.20
Another day in 173. And only the future now. What might have happened never did. A negative hostility from those who should be neighbourly. And ignored by the community. A manifestation of self destruction.
8.12.20
Walked to and around the jewellery quarter. The cemetery has been renovated, new iron fences, paths and the original vaults renovated. Caught the tram back to Centenary Square. We later went to Waterstones and I bought two books – Graham Harman's Art + Objects and Brent Adkins' Deleuze and Guattari's A thousand Plateaus – A critical introduction and guide.
9.12.20
James the plumber came at 10.30 and fixed the door to the washing machine. Also a new shower head. A leak in the shower valve means this also will need replacing. Dean – from the auction house selling #8 telephoned about making an offer on #8. Seems now £375,000 would be accepted. But still a non refundable deposit up front required and now likely stamp duty. But from the original purchase price paid by the current owner of £450,000 this reduction seems very odd. We will wait to see if it goes to auction and fails – then might consider buying under normal conditions of sale. After the terrible Grenfell fire all flats need to be checked- results on Centenary Plaza seem to show work needed on the upper floors. Continued essay on Deleuze etc. OK question – what do you want out of life. The answer – money or do we live to do something original.
10.12.20
Bad night not worried about anything particular – just nihilism and how the world is now without purpose. i.e. Social Justice – a noble ambition – or / but a world of social justice – an impossibility or nightmare. Impossible because it implies an absolute – which given our finitude is impossible – so Kant brings back immortality of the soul in order to do this – and a nightmare - "One rule for the lion and the ox is oppression". Or mere survival, community, college art etc. all gone in individual self satisfaction. So there isn't more – peace or war. Groups form to be violent from ISIS to XR. Shopping in Morrisons. 8 High street has an offer of £350,000 – 100,000 lower than the buyer paid?!

11.12.20
Spent most of the day reading Harman's book on art.
12.12.20
Went for a walk around Shepcotte street and then back via Holloway Head. Reading Harman's book on art, it mainly concerns Greenberg and Fried's ideas regarding painting and flatness. It is a very simple text full of contradictions and mistakes. Kant's aesthetics especially so. Harman concludes with his thesis of Hot and Cold Art. Icons are cold because they are myths – and myths – he says – can change. The fact that Icons are formulaic to the extent of fixed precision Harman seems to be totally unaware of – nothing could be more fixed – both in execution and interpretation – so that each Saint is pictorially precisely identified. – I know this from study and having known an Icon painter who because of its formulas denied he was creative and even an artist – Leon in Walsingham. Hot art Harman sees as having too much information- as over determined – he equates to the Novel, Movies. And illusionist oil painting, cold art has insufficient information so the viewer must provide it - an interaction he sees as preferable. Not only does he identify cold art – as more preferable - with Icons (which is simply wrong) he includes abstract painting – citing Kandinsky, Klee and Pollock. The abstractions of Kandinsky and Pollock are just that – best exemplified by Ad Reinhardt's insistence that abstract art doesn't represent anything – and so nothing should be added by the viewer – to do so would be to make abstract works representational as in seeing images in them reduces them to Rorschach Tests. As for Klee his art IS representational- he created his own synthetic nature in which he pictures fish, trees, self portraits, cities etc. And again if one reads his pictorial theories in The Thinking Eye and the Nature of Nature it is obvious that Klee develops a very definite visual vocabulary – the basis of his teaching at the Bauhaus. It should be obvious to anyone, though not Harman it seems, that modern art left nothing for the observer to add. The theories such as those in architecture of Corbusier when constructed leave nothing to the imagination. Such that this brutalism was seen as a failure. The idea – of Corbusier – was that houses were machines for living in, i.e. a mechanical fixed purpose. Harman claims that movies are hot as are novels as they are always seen or read in the same way. Which of course they are not – one sees more and differences is subsequent readings – viewings. Seeing or reading a second time is very different – as we know the narrative – anticipate favourite scenes... come across things we've missed... unlike the Icon in which the is a precise 1 to 1 correspondence with image and what it represents – there can be no excess – nothing is missed – there is no room for improvisation -all the information is precisely present. Harman concludes that architecture is cold and offers what this as a possible what "comes next" in the development of new art. Yet buildings are designed these days to the last detail – and constructed along the lines of any other product of technology precisely and precisely for a use. Why he sees architecture as cold and open creatively to interpretation is obvious – he teaches at a private college of architecture. Elsewhere he describes performances as objects, poor art as just a collection of sensations and objects are like cells with inner structure – which

is for him a remarkable insight as OOO claims that objects even hide from themselves their full and infinite nature. A problem with any theorizing of a praxis, apart from the necessary academic knowledge, which Harman lacks, is that unless one has minimally undertaken it – it is hard to judge. A good move in chess, a outstanding dancer – or excellent poem – can be judged by any layman – but its degree of excellence requires the judge to be familiar with the praxis – to the extent of knowing the context and difficulties encountered and overcome. All too often in the days of computer simulation people assume a theoretical knowledge at best. Having once fired toy guns as a child and on firing a colt 1911 .45 pistol I was brought to feel the actual difference – which was terrifyingly "REAL".The idea of climbing a mountain, writing a poem or even lighting a fire is simple - the praxis often not.

13.12.20

Wet. A very wet day – which I spent reading Brent Adkins' Deleuze and Guattari's A thousand Plateaus – rather boring and over explanatory. Deleuze avoids metaphysical error by resisting dogmatic, formulaic and fixed writing – and his reading – misreading of other philosophers in order to keep metaphysics alive. Lesley went to evensong. Also I'm editing The Book. [This!] Still a strange feeling about 38 – as in no regrets, I can't even feel sorry for the cat – black and white splodge who we looked after as he obviously loved living in the gardens and we were just – as far as I saw it – an added bonus in his world. When we were away – less and less did he seem to have missed us. I still have a difficulty in the dark nights with what to do between 5-7 pm. Evening walk then supper.

14.12.20

Sunny. We went down New Street but rather busy so came back. So we did some basic shopping in Tescoes in the Mail Box. I continued reading Brent Adkins' Deleuze and Guattari's A thousand Plateaus. Denise – who worked with Lesley when she was teaching in Herbert Fowler School in Arley – telephoned.

15.12.20

Bright sunshine. Went for a walk around the shops. I did some painting. Spent the afternoon in bed.

16.12.20

Wet. The fire regulations it seems will apply mainly to the upper floors and penthouses. There is a target date of March 2021 to remedy any short comings. We drove to Kingsbury Water Park. Through Bromford, the industrial north of Birmingham, large roads, warehouses and old factories, with rows of 1950s council houses, bleak and dirty. Following the canal through Water Orton & the smell of the sewage works. What wonders man has performed. Slowly the houses thin, scruffy banks of grass and eventually the Warwickshire countryside of bare black oaks and muddy fields. The park consists of lakes from gravel workings, with pathways. A cafe – closed and a miniature railway. A few people walking. A flock of geese, ducks and two swans and a large brown cygnet. Cold rain. We drove back on the motorway.

17.12.20

Sunny. Cleaning the apartment. Took the tram to corporation street. Then shopping.

Bought second hand DVDs from Computer Exchange. Including Game of Thrones – first three series and Peaky Blinders. Walked to Bull Ring where Lesley bought a coat in Debenhams' closing down sale. Also 'The Crown' DVD in HMV. I bought a top in Tkmax. Shopping in New Street Tescoes- then back to the apartment. I'm watching Golden Eye – the Bond film.

18.12.20

Grey and wet. Shopping in the Mailbox. Reading Brent Adkins' Deleuze and Guattari's A thousand Plateaus.

19.12.20

A strange time – waiting for a house in Manningtree and in 173 and waiting for news of the work needed to meet the fire regulations. Also Covid and the vaccine. Yet not feeling worried or nervous about any of this. A strange emptiness of and in everything. Jean, Luca & Dom (her sons) will spend Christmas in St Leonards -perhaps OK. I'm still thinking of life and the end thereof. Here is the problem – any justification outside of oneself is in others – who are no different. There is an infinite regress never actually finding justification. Does this make the idea of justification, justice and social justice a myth. Think of Fichte who begins with the "I" - ego as the thing in itself – but ends with the community of egos justifying this "I". It can't be done – or if it can like adding grains of sand, each identical to form a heap. But there is within the concept of a heap – a well known paradox. And also a heap is a very subjective object – or description of an object's size. So I think there are problems with 'groups' who oppose hierarchies and promote justice. Culture vindicates itself by making itself radical becomes the new academia by sponsoring "underprivileged" groups that it manufactures. So we have reports and data to back these up that there are 2 million in London who go for want of food. London has a population of 8 million so ¼ of the population haven't sufficient food. And a major problem amongst low income groups is obesity. It seems that contemporary life- has numerous such contradictions – such that it cannot even be identified- as 'post-modernism' – post post etc. I think the problem is one of a materialistic nihilism – rather than a physical deprivation. Not to say this doesn't exist – but life seems to have emptied itself out of a sensuous engagement with nature for a sensuous engagement with each other the body and empty communication. Boris Johnson announces a major lockdown in London and the South East due to a new strain of Covid which spreads at a faster rate.

20.12.20

Sunny and clear. Again problems in the night regarding life & meaning. Making Noise. There is much confusion – deliberate? in the media regarding Covid-19. Some saying lockdown is too late, others wanting to not lockdown. Examples of a unified approach then singling out discrepancies. With statements such as UK rates are the worst in the world – that those in the USA are... but as a percentage Belgium is I think? So the media concentrates on Covid and Strictly come Dancing.

21.12.20

The problem with life and its finitude & meaninglessness is not helped by anything other than self concern in reality – this is the depressing motif which underlies

everything. The myth of philosophy, science even. Only immortality guarantees any alternative – that it exists if even not for self. Working on the parameters of the GE200 effects pedal. The French have closed the ferry route to Calais and many other nations closed travel from UK due to the new strain of Cov-19. Starmer demands PM to speak. Others say scientists are to blame. The world is truly stupid / mad / crazy. We went to M&S shopping for Christmas food, despite the media saying there was none. Plenty of fresh vegetables and decided to get Lamb and Beef. I'm looking at the Akai Force dance production module. Watched Game of Thrones. (whose plot is about as consistent as that in contemporary real life.)

22.12.20

Bright and cold. A strange time – Dover closed and the new strain is spreading it seems. The media ramping things up - Add this up – Covid crisis – no new home - problems with fire regulations yet feeling not that bad – the feelings come from within. Looking at the Akai Force rather than the 2600. Lesley has bought storage containers for the kitchen from Muji. Lesley goes to the carol service at the cathedral. We watched The DaVinci Code.

23.12.20

Very grey and wet. Shopping in Tesco. I spent most of the day reading Brent Adkins' Deleuze and Guattari's A thousand Plateaus and writing. Watched some of Game of Thrones.

24.12.20

Four weeks on from the move. Sunny. Drove to Sutton Park – along crowded roads though Erdington which was very busy and not at all pleasant. The park was very crowded – car parks nearly full, and no toilets. So we had to use a bush. The image of us at our age acting like children – and feeling like children – very strange. Managed to get out of the park and avoid the jams of the other cars – making our way back to 173. Sutton not a good place – again miles of suburban houses – rows of shops and fast food takeaways, discount warehouses... Shopping though crowded then back to 173. Deal for leaving the EU done by 2.30 despite media saying continually it was not possible. I accidentally broke my mobile phone – getting my house keys out of a pocket – it fell out of my pocket and onto the floor – the screen is smashed and display not working properly. I have plenty of other cheap smart phones to use- it's a 'thing' I got into.

25.12.20

Sunny – and Christmas in 173. Hope for the future. Reading Brent Adkins' Deleuze and Guattari's A thousand Plateaus. Using another phone – a Doggee!? We went for a long walk along the canal towards Birmingham University to the turning point for barges and then back. I had lunch and a few beers, and a sleep. On the evening a short walk. Watched The Crown together. Difficulty as Jean didn't telephone or reply to texts.

26.12.20

Dull grey day. Went to go shopping but very crowded so came back. Finished reading Brent Adkins' Deleuze and Guattari's A thousand Plateaus. Jean telephoned, she is OK. We had a buffet on the night.

27.12.20
Thinking - Deleuze and Guattari's A thousand Plateaus – God is a Lobster? The photon is the analogue of an Absolute. G = G Judgement. Obviously not for want of god we exist & become. What this is then is chaos – unjudged without rules which is why the philosophy (in Brent Adkins' Deleuze and Guattari's A thousand Plateaus) is proposed to be ethical. For want of god there is no judgement (god is unchanging so already has judged) But ignore this. What then is possible is chaos. Another good day – walk and a meal.
28.12.20
Writing and reading making progress. The idea of fear of the other as being fundamental. Ergo Art / Science / Religion / Belief. Even family bonds are biological traits to overcome fear of the all other. The creation of a private language is a response to this.
29.12.20
Snow. Finished writing a VB6 program to play loops randomly using the image of the Akai Force. Lesley out shopping. I'm thinking how things are so strange. Covid getting worse – no house & 173 likely to be difficult to sell due to fire regulations. That and getting older – the state of the arts & philosophy – theory – thinking. Yet no despair. A strange earthly primeval lust.
30.12.20
Grey. The turn. Foucault, Deleuze et al. is that not we have essence which is repressed by society but the reverse society creates essences. i.e. Baudrillard society creates viruses.
31.12.20
5 weeks. Writing and books arrived. (Cynical theories... And A Foucault Reader) Also a new smart phone.
1.1.2021
The problem of the problem – an inevitable and infinite regression. Is philosophy (just) all propositions making an infinite regression in which biology is the last to do so i.e. what can it facilitate would not be a fixed end but infinite regression – the Rhizome – My Tree. The problem with the problem is either it ends, in a cancellation – A=A in maths we can remove identical values and replace these with nothing. The logic of cancellation a=a aa=aa aaa=aaa infinite regression. The first step No problem →problem →problem . The change in post-modernism to the left more like when the failure of existentialism i.e. what is essential to Art – Art = Art = 0 = 0. As in Sartre's Roads to Freedom. The underling trope of Marxism – took over after the death of Reason.

Appendix A.

Hegel's Logic – from Being to The Absolute Idea.

Being, Nothing, Becoming, Unity of Being and Nothing, Moments of Becoming: Coming-to-be and Ceasing-to-be, Sublation of Becoming, Determinate Being, Determinate Being as Such, Determinate Being in General, Quality, Something, Finitude, Something and Other, Determination, Constitution and Limit, Finitude, The Immediacy of Finitude, Limitation and the Ought, Transition of the Finite into the Infinite, Infinity, The Infinite in General, Alternating Determination of the Finite and the Infinite, Affirmative Infinity, Transition, Being-for-self, Being-for-self as such, Determinate Being and Being-for-self, Being-for-one, The One, The One and the Many, The One in its own self, The One and the Void, Many Ones, Repulsion, Repulsion and Attraction, Exclusion of the One, The one One of Attraction, The Relation of Repulsion and Attraction, Section Two: Magnitude (Quantity), Quantity, Pure Quantity, Continuous and Discrete Magnitude, Limitation of Quantity, Quantum, Number, Extensive and Intensive Quantum, Their Difference, Identity of Extensive and Intensive Magnitude, Alteration of Quantum, Quantitative Infinity, Its Notion, The Qualitative Infinite Progress, The Infinity of Quantum, The Quantitative Relation or Quantiative Ratio, The Direct Ratio, Inverse Ratio, The Ratio of Powers, Section Three: Measure, Specific Quantity, The Specific Quantum, Specifying Measure, The Rule, Specifying Measure, Relation of the Two Sides as Qualities, Being-for-self in Measure, Real Measure, The Relation of Self-Subsistent Measures, Combination of Two Measures, Measure of Series of Measure Relations, Elective Affinity, Nodal Line of Measure Relations, The Measureless, The Becoming of Essence, Absolute Indifference, Indifference as an Inverse Ration of its Factors, Transition into Essence, The Doctrine of Essence, Essence as Reflection Within Itself, Illusory Being [Semblance], The Essential and the Unessential, Illusory Being, Reflection, Positing Reflection, External Reflection, Determining Reflection, The Determinations of Reflection, Identity, Difference, Absolute Difference, Diversity, Opposition, Contradiction, Ground, Absolute Ground, Form and Essence, Form and Matter, Form and Content, Determinate Ground, Formal Ground, Real Ground, The Complete Ground, Condition, The Relatively Unconditioned, The Absolutely Unconditioned, The Emergence of the Fact into Existence, Appearance, Existence, The Thing and its Properties, Thing-in-itself and Existence, Property, The Reciprocal Action of Things, The Constitution of the Thing out of Matters, Dissolution of the Thing, Appearance, The Law of Appearance, The World of Appearance and the World-in-itself, Disslution of Appearance, The Essential Relation, The Relation of Whole and Parts, The Relation of Force and its Expression, The Conditionedness of Force, The Solicitation of Force, The Infinity of Force, Relation of Outer and Inner, Section Three: Actuality, The Absolute, The Exposition of the Absolute, The Absolute Attribute, The Mode of the Absolute, Actuality, Contingency, or Formal Actuality, Possibility and Necessity, Relative Necessity, or Real Actuality, Possibility and Necessity, Absolute Necessity, The Absolute Relation, The Relation of Substantiality, The Relation of Causality, Formal Causality, The Determinate Relation of Causality, Action and Reaction, Reciprocity, Volume Two: Subjective Logic, Subjectivity, The Notion, The Universal Notion, The Particular Notion, The Individual, The Judgment, The Judgement of Existence, The Positive Judgment, The Negative Judgment, The Infinite Judgment, The Judgment of Reflection, The Singular Judgment, The Particular Judgment, The Universal Judgment, The Judgment of Necessity, The Categorical Judgment, The Hyopthetical Judgment, The Disjunctive Judgment, The Judgment of the Notion, The Assertoric Judgment, The Problematic Judgment, The Apodetic Judgment, The Syllogism, The Syllogism of Existence, The Syllogism of Reflection, The Syllogism of Allness, The Syllogism of Induction, The Syllogism of Analogy, The Syllogism of Necessity, The Categorical Syllogism, The Hypothetical Syllogism, The Disjunctive Syllogism, The Mechanical Object, The Mechanical Process, The Formal Mechanical Process, The Real Mechanical Process, The Product of the

Mechanical Process, Absolute Mechanism, The Centre, Law, Transition of Mechanism, Chemism, The Chemical Object, The Chemical Process, Transition of Chemism, Teleology, The Subjective End, The Means, The Realised End, The Idea, Life, The Living Individual, The Life Process, The Genus [Kind], The Idea of Cognition, The Idea of the True, Analytic Cognition, Synthetic Cognition, Definition, Division, The Theorem, The Idea of the Good, The Absolute Idea.

Appendix B.

Original 8086/8088 instruction set

AAA ASCII adjust AL after addition used with unpacked binary coded decimal 0x37
AAD ASCII adjust AX before division 8086/8088
AAM ASCII adjust AX after multiplication Only base 10 version (Operand is 0xA) is documented, see notes for AAD 0xD4
AAS ASCII adjust AL after subtraction 0x3F
ADC Add with carry destination = destination + source + carry_flag 0x10… 0x15, 0x80… 0x81/2, 0x82… 0x83/2 (since 80186)
ADD Add (1) r/m += r/imm; (2) r += m/imm; 0x00… 0x05, 0x80/0… 0x81/0, 0x82/0… 0x83/0 (since 80186)
AND Logical AND (1) r/m &= r/imm; (2) r &= m/imm; 0x20… 0x25, 0x80… 0x81/4, 0x82… 0x83/4 (since 80186)
CALL Call procedure push eip; eip points to the instruction directly after the call 0x9A, 0xE8, 0xFF/2, 0xFF/3
CBW Convert byte to word 0x98
CLC Clear carry flag CF = 0; 0xF8
CLD Clear direction flag DF = 0; 0xFC
CLI Clear interrupt flag IF = 0; 0xFA
CMC Complement carry flag 0xF5
CMP Compare operands 0x38… 0x3D, 0x80… 0x81/7, 0x82… 0x83/7 (since 80186)
CMPSB Compare bytes in memory 0xA6
CMPSW Compare words 0xA7
CWD Convert word to doubleword 0x99
DAA Decimal adjust AL after addition (used with packed binary coded decimal) 0x27
DAS Decimal adjust AL after subtraction 0x2F
DEC Decrement by 1 0x48… 0x4F, 0xFE/1, 0xFF/1
DIV Unsigned divide (1) AX = DX:AX / r/m; resulting DX = remainder (2) AL = AX / r/m; resulting AH = remainder 0xF7/6, 0xF6/6
ESC Used with floating-point unit 0xD8..0xDF
HLT Enter halt state 0xF4
IDIV Signed divide (1) AX = DX:AX / r/m; resulting DX = remainder (2) AL = AX / r/m; resulting AH = remainder 0xF7/7, 0xF6/7
IMUL Signed multiply (1) DX:AX = AX * r/m; (2) AX = AL * r/m 0x69, 0x6B (both since 80186), 0xF7/5, 0xF6/5, 0x0FAF (since 80386)
IN Input from port (1) AL = port[imm]; (2) AL = port[DX]; (3) AX = port[imm]; (4) AX = port[DX]; 0xE4, 0xE5, 0xEC, 0xED
INC Increment by 1 0x40… 0x47, 0xFE/0, 0xFF/0
INT Call to interrupt 0xCC, 0xCD
INTO Call to interrupt if overflow 0xCE
IRET Return from interrupt 0xCF
Jcc Jump if condition (JA, JAE, JB, JBE, JC, JE, JG, JGE, JL, JLE, JNA, JNAE, JNB, JNBE, JNC, JNE, JNG, JNGE, JNL, JNLE, JNO, JNP, JNS, JNZ, JO, JP, JPE, JPO, JS, JZ) 0x70… 0x7F, 0x0F80… 0x0F8F (since 80386)
JCXZ Jump if CX is zero 0xE3
JMP Jump 0xE9… 0xEB, 0xFF/4, 0xFF/5
LAHF Load FLAGS into AH register 0x9F
LDS Load pointer using DS 0xC5
LEA Load Effective Address 0x8D

LES Load ES with pointer 0xC4
LOCK Assert BUS LOCK# signal (for multiprocessing) 0xF0
LODSB Load string byte if (DF==0) AL = *SI++; else AL = *SI--; 0xAC
LODSW Load string word if (DF==0) AX = *SI++; else AX = *SI--; 0xAD
LOOP/LOOPx Loop control (LOOPE, LOOPNE, LOOPNZ, LOOPZ) if (x && --CX) goto lbl; 0xE0… 0xE2
MOV Move copies data from one location to another, (1) r/m = r; (2) r = r/m; 0xA0...0xA3
MOVSB Move byte from string to string
if (DF==0)
(byte)DI++ = *(byte*)SI++;
else
(byte)DI-- = *(byte*)SI--;
0xA4
MOVSW Move word from string to string
if (DF==0)
(word)DI++ = *(word*)SI++;
else
(word)DI-- = *(word*)SI--;
0xA5
MUL Unsigned multiply (1) DX:AX = AX * r/m; (2) AX = AL * r/m; 0xF7/4, 0xF6/4
NEG Two's complement negation r/m *= -1; 0xF6/3… 0xF7/3
NOP No operation opcode equivalent to XCHG EAX, EAX 0x90
NOT Negate the operand, logical NOT r/m ^= -1; 0xF6/2… 0xF7/2
OR Logical OR (1) r/m |= r/imm; (2) r |= m/imm; 0x08… 0x0D, 0x80… 0x81/1, 0x82… 0x83/1 (since 80186)
OUT Output to port (1) port[imm] = AL; (2) port[DX] = AL; (3) port[imm] = AX; (4) port[DX] = AX; 0xE6, 0xE7, 0xEE, 0xEF
POP Pop data from stack r/m = *SP++; POP CS (opcode 0x0F) works only on 8086/8088. Later CPUs use 0x0F as a prefix for newer instructions. 0x07, 0x0F(8086/8088 only), 0x17, 0x1F, 0x58… 0x5F, 0x8F/0
POPF Pop FLAGS register from stack FLAGS = *SP++; 0x9D
PUSH Push data onto stack *--SP = r/m; 0x06, 0x0E, 0x16, 0x1E, 0x50… 0x57, 0x68, 0x6A (both since 80186), 0xFF/6
PUSHF Push FLAGS onto stack *--SP = FLAGS; 0x9C
RCL Rotate left (with carry) 0xC0… 0xC1/2 (since 80186), 0xD0… 0xD3/2
RCR Rotate right (with carry) 0xC0… 0xC1/3 (since 80186), 0xD0… 0xD3/3
REPxx Repeat MOVS/STOS/CMPS/LODS/SCAS (REP, REPE, REPNE, REPNZ, REPZ) 0xF2, 0xF3
RET Return from procedure Not a real instruction. The assembler will translate these to a RETN or a RETF depending on the memory model of the target system.
RETN Return from near procedure 0xC2, 0xC3
RETF Return from far procedure 0xCA, 0xCB
ROL Rotate left 0xC0… 0xC1/0 (since 80186), 0xD0… 0xD3/0
ROR Rotate right 0xC0… 0xC1/1 (since 80186), 0xD0… 0xD3/1
SAHF Store AH into FLAGS 0x9E
SAL Shift Arithmetically left (signed shift left) (1) r/m <<= 1; (2) r/m <<= CL; 0xC0… 0xC1/4 (since 80186), 0xD0… 0xD3/4
SAR Shift Arithmetically right (signed shift right) (1) (signed) r/m >>= 1; (2) (signed) r/m >>= CL; 0xC0… 0xC1/7 (since 80186), 0xD0… 0xD3/7
SBB Subtraction with borrow alternative 1-byte encoding of SBB AL, AL is available via undocumented SALC instruction 0x18… 0x1D, 0x80… 0x81/3, 0x82… 0x83/3 (since 80186)
SCASB Compare byte string 0xAE

SCASW Compare word string 0xAF
SHL Shift left (unsigned shift left) 0xC0… 0xC1/4 (since 80186), 0xD0… 0xD3/4
SHR Shift right (unsigned shift right) 0xC0… 0xC1/5 (since 80186), 0xD0… 0xD3/5
STC Set carry flag CF = 1; 0xF9
STD Set direction flag DF = 1; 0xFD
STI Set interrupt flag IF = 1; 0xFB
STOSB Store byte in string if (DF==0) *ES:DI++ = AL; else *ES:DI-- = AL; 0xAA
STOSW Store word in string if (DF==0) *ES:DI++ = AX; else *ES:DI-- = AX; 0xAB
SUB Subtraction (1) r/m -= r/imm; (2) r -= m/imm; 0x28… 0x2D, 0x80… 0x81/5, 0x82… 0x83/5 (since 80186)
TEST Logical compare (AND) (1) r/m & r/imm; (2) r & m/imm; 0x84, 0x84, 0xA8, 0xA9, 0xF6/0, 0xF7/0
WAIT Wait until not busy Waits until BUSY# pin is inactive (used with floating-point unit) 0x9B
XCHG Exchange data r :=: r/m; A spinlock typically uses xchg as an atomic operation. (coma bug). 0x86, 0x87, 0x91… 0x97
XLAT Table look-up translation behaves like MOV AL, [BX+AL] 0xD7
XOR Exclusive OR (1) r/m ^= r/imm; (2) r ^= m/imm; 0x30… 0x35, 0x80… 0x81/6, 0x82… 0x83/6 (since 80186)

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Added in specific processors
Added with 80186/80188

BOUND Check array index against bounds raises software interrupt 5 if test fails
ENTER Enter stack frame Modifies stack for entry to procedure for high level language. Takes two operands: the amount of storage to be allocated on the stack and the nesting level of the procedure.
INS Input from port to string equivalent to
IN (E)AX, DX
MOV ES:[(E)DI], (E)AX ; adjust (E)DI according to operand size and DF
LEAVE Leave stack frame Releases the local stack storage created by the previous ENTER instruction.
OUTS Output string to port equivalent to
MOV (E)AX, DS:[(E)SI]
OUT DX, (E)AX ; adjust (E)SI according to operand size and DF
POPA Pop all general purpose registers from stack equivalent to
POP DI
POP SI
POP BP
POP AX ; no POP SP here, all it does is ADD SP, 2 (since AX will be overwritten later)
POP BX
POP DX
POP CX
POP AX
PUSHA Push all general purpose registers onto stack equivalent to
PUSH AX
PUSH CX
PUSH DX
PUSH BX
PUSH SP ; The value stored is the initial SP value

PUSH BP
PUSH SI
PUSH DI
PUSH immediate Push an immediate byte/word value onto the stack equivalent to
PUSH 12h
PUSH 1200h
IMUL immediate Signed multiplication of immediate byte/word value equivalent to
IMUL BX,12h
IMUL DX,1200h
IMUL CX, DX, 12h
IMUL BX, SI, 1200h
IMUL DI, word ptr [BX+SI], 12h
IMUL SI, word ptr [BP-4], 1200h
SHL/SHR/SAL/SAR/ROL/ROR/RCL/RCR immediate Rotate/shift bits with an immediate value greater than 1 equivalent to
ROL AX,3
SHR BL,3
****

Added with 80286

ARPL Adjust RPL field of selector
CLTS Clear task-switched flag in register CR0
LAR Load access rights byte
LGDT Load global descriptor table
LIDT Load interrupt descriptor table
LLDT Load local descriptor table
LMSW Load machine status word
LOADALL Load all CPU registers, including internal ones such as GDT Undocumented, 80286 and 80386 only
LSL Load segment limit
LTR Load task register
SGDT Store global descriptor table
SIDT Store interrupt descriptor table
SLDT Store local descriptor table
SMSW Store machine status word
STR Store task register
VERR Verify a segment for reading
VERW Verify a segment for writing
****

Added with 80386

BSF Bit scan forward
BSR Bit scan reverse
BT Bit test
BTC Bit test and complement
BTR Bit test and reset
BTS Bit test and set
CDQ Convert double-word to quad-word Sign-extends EAX into EDX, forming the quad-word EDX:EAX. Since (I)DIV uses EDX:EAX as its input, CDQ must be called after setting EAX if EDX is

not manually initialized (as in 64/32 division) before (I)DIV.
CMPSD Compare string double-word Compares ES:[(E)DI] with DS:[(E)SI] and increments or decrements both (E)DI and (E)SI, depending on DF; can be prefixed with REP
CWDE Convert word to double-word Unlike CWD, CWDE sign-extends AX to EAX instead of AX to DX:AX
IBTS Insert Bit String discontinued with B1 step of 80386
INSD Input from port to string double-word
IRETx Interrupt return; D suffix means 32-bit return, F suffix means do not generate epilogue code (i.e. LEAVE instruction) Use IRETD rather than IRET in 32-bit situations
JECXZ Jump if ECX is zero
LFS, LGS Load far pointer
LSS Load stack segment
LODSD Load string double-word EAX = *ES:EDI±±; (±± depends on DF, ES cannot be overridden); can be prefixed with REP
LOOPW, LOOPccW Loop, conditional loop Same as LOOP, LOOPcc for earlier processors
LOOPD, LOOPccD Loop while equal if (cc && --ECX) goto lbl;, cc = Z(ero), E(qual), NonZero, N(on)E(qual)
MOV to/from CR/DR/TR Move to/from special registers CR=control registers, DR=debug registers, TR=test registers (up to 80486)
MOVSD Move string double-word *(dword*)ES:EDI±± = *(dword*)ESI±±; (±± depends on DF); can be prefixed with REP
MOVSX Move with sign-extension (long)r = (signed char) r/m; and similar
MOVZX Move with zero-extension (long)r = (unsigned char) r/m; and similar
OUTSD Output to port from string double-word port[DX] = *(long*)ESI±±; (±± depends on DF)
POPAD Pop all double-word (32-bit) registers from stack Does not pop register ESP off of stack
POPFD Pop data into EFLAGS register
PUSHAD Push all double-word (32-bit) registers onto stack
PUSHFD Push EFLAGS register onto stack
SCASD Scan string data double-word Compares ES:[(E)DI] with EAX and increments or decrements (E)DI, depending on DF; can be prefixed with REP
SETcc Set byte to one on condition, zero otherwise (SETA, SETAE, SETB, SETBE, SETC, SETE, SETG, SETGE, SETL, SETLE, SETNA, SETNAE, SETNB, SETNBE, SETNC, SETNE, SETNG, SETNGE, SETNL, SETNLE, SETNO, SETNP, SETNS, SETNZ, SETO, SETP, SETPE, SETPO, SETS, SETZ)
SHLD Shift left double-word
SHRD Shift right double-word r1 = r1>>CL | r2<<(32-CL); Instead of CL, immediate 1 can be used
STOSD Store string double-word *ES:EDI±± = EAX; (±± depends on DF, ES cannot be overridden); can be prefixed with REP
XBTS Extract Bit String discontinued with B1 step of 80386
****

Added with 80486

BSWAP Byte Swap r = r<<24 | r<<8&0x00FF0000 | r>>8&0x0000FF00 | r>>24; Only defined for 32-bit registers. Usually used to change between little endian and big endian representations. When used with 16-bit registers produces various different results on 486,[2] 586, and Bochs/QEMU.[3]
CMPXCHG atomic CoMPare and eXCHanGe See Compare-and-swap / on later 80386 as undocumented opcode available
INVD Invalidate Internal Caches Flush internal caches
INVLPG Invalidate TLB Entry Invalidate TLB Entry for page that contains data specified
WBINVD Write Back and Invalidate Cache Writes back all modified cache lines in the

processor's internal cache to main memory and invalidates the internal caches.
XADD eXchange and ADD Exchanges the first operand with the second operand, then loads the sum of the two values into the destination operand.
Added with Pentium
****

CPUID CPU IDentification Returns data regarding processor identification and features, and returns data to the EAX, EBX, ECX, and EDX registers. Instruction functions specified by the EAX register.[1] This was also added to later 80486 processors
CMPXCHG8B CoMPare and eXCHanGe 8 bytes Compare EDX:EAX with m64. If equal, set ZF and load ECX:EBX into m64. Else, clear ZF and load m64 into EDX:EAX.
RDMSR ReaD from Model-specific register Load MSR specified by ECX into EDX:EAX
RDTSC ReaD Time Stamp Counter Returns the number of processor ticks since the processor being "ONLINE" (since the last power on of system)
WRMSR WRite to Model-Specific Register Write the value in EDX:EAX to MSR specified by ECX
RSM[4] Resume from System Management Mode This was introduced by the i386SL and later and is also in the i486SL and later. Resumes from System Management Mode (SMM)
Added with Pentium MMX

RDPMC Read the PMC [Performance Monitoring Counter] Specified in the ECX register into registers EDX:EAX
Also MMX registers and MMX support instructions were added. They are usable for both integer and floating point operations, see below.

****

Added with AMD K6

SYSCALL functionally equivalent to SYSENTER
SYSRET functionally equivalent to SYSEXIT
AMD changed the CPUID detection bit for this feature from the K6-II on.

****

Added with Pentium Pro

CMOVcc Conditional move (CMOVA, CMOVAE, CMOVB, CMOVBE, CMOVC, CMOVE, CMOVG, CMOVGE, CMOVL, CMOVLE, CMOVNA, CMOVNAE, CMOVNB, CMOVNBE, CMOVNC, CMOVNE, CMOVNG, CMOVNGE, CMOVNL, CMOVNLE, CMOVNO, CMOVNP, CMOVNS, CMOVNZ, CMOVO, CMOVP, CMOVPE, CMOVPO, CMOVS, CMOVZ)
UD2 Undefined Instruction Generates an invalid opcode exception. This instruction is provided for software testing to explicitly generate an invalid opcode. The opcode for this instruction is reserved for this purpose.
****

Added with Pentium II

SYSENTER SYStem call ENTER Sometimes called the Fast System Call instruction, this instruction was intended to increase the performance of operating system calls. Note that on the Pentium Pro, the CPUID instruction incorrectly reports these instructions as available.

SYSEXIT SYStem call EXIT
****

Added with SSE

NOP r/m16 0F 1F /0 Multi-byte no-operation instruction.
NOP r/m32
PREFETCHT0 0F 18 /1 Prefetch Data from Address Prefetch into all cache levels
PREFETCHT1 0F 18 /2 Prefetch Data from Address Prefetch into all cache levels EXCEPT[5][6] L1
PREFETCHT2 0F 18 /3 Prefetch Data from Address Prefetch into all cache levels EXCEPT L1 and L2
PREFETCHNTA 0F 18 /0 Prefetch Data from Address Prefetch to non-temporal cache structure, minimizing cache pollution.
SFENCE 0F AE F8 Store Fence Processor hint to make sure all store operations that took place prior to the SFENCE call are globally visible
****

Added with SSE2
Instruction Opcode Notes
CLFLUSH m8 0F AE /7 Cache Line Flush Invalidates the cache line that contains the linear address specified with the source operand from all levels of the processor cache hierarchy
LFENCE 0F AE E8 Load Fence Serializes load operations.
MFENCE 0F AE F0 Memory Fence Performs a serializing operation on all load and store instructions that were issued prior the MFENCE instruction.
MOVNTI m32, r32 0F C3 /r Move Doubleword Non-Temporal Move doubleword from r32 to m32, minimizing pollution in the cache hierarchy.
PAUSE F3 90 Spin Loop Hint Provides a hint to the processor that the following code is a spin loop, for cacheability
****

Added with SSE3

MONITOR EAX, ECX, EDX Setup Monitor Address Sets up a linear address range to be monitored by hardware and activates the monitor.
MWAIT EAX, ECX Monitor Wait Processor hint to stop instruction execution and enter an implementation-dependent optimized state until occurrence of a class of events.
****

Added with SSE4.2

CRC32 r32, r/m8 F2 0F 38 F0 /r Accumulate CRC32 Computes CRC value using the CRC-32C (Castagnoli) polynomial 0x11EDC6F41 (normal form 0x1EDC6F41). This is the polynomial used in iSCSI. In contrast to the more popular one used in Ethernet, its parity is even, and it can thus detect any error with an odd number of changed bits.
CRC32 r32, r/m8 F2 REX 0F 38 F0 /r
CRC32 r32, r/m16 F2 0F 38 F1 /r
CRC32 r32, r/m32 F2 0F 38 F1 /r
CRC32 r64, r/m8 F2 REX.W 0F 38 F0 /r
CRC32 r64, r/m64 F2 REX.W 0F 38 F1 /r
CRC32 r32, r/m8 F2 0F 38 F0 /r
****

Added with x86-64

CDQE Sign extend EAX into RAX
CQO Sign extend RAX into RDX:RAX
CMPSQ CoMPare String Quadword
CMPXCHG16B CoMPare and eXCHanGe 16 Bytes
IRETQ 64-bit Return from Interrupt
JRCXZ Jump if RCX is zero
LODSQ LoaD String Quadword
MOVSXD MOV with Sign Extend 32-bit to 64-bit
POPFQ POP RFLAGS Register
PUSHFQ PUSH RFLAGS Register
RDTSCP ReaD Time Stamp Counter and Processor ID
SCASQ SCAn String Quadword
STOSQ STOre String Quadword
SWAPGS Exchange GS base with KernelGSBase MSR
****

Added with AMD-V

CLGI Clear Global Interrupt Flag Clears the GIF 0x0F 0x01 0xDD
INVLPGA Invalidate TLB entry in a specified ASID Invalidates the TLB mapping for the virtual page specified in RAX and the ASID specified in ECX. 0x0F 0x01 0xDF
MOV(CRn) Move to or from control registers Moves 32- or 64-bit contents to control register and vice versa. 0x0F 0x22 or 0x0F 0x20
MOV(DRn) Move to or from debug registers Moves 32- or 64-bit contents to control register and vice versa. 0x0F 0x21 or 0x0F 0x23
SKINIT Secure Init and Jump with Attestation Verifiable startup of trusted software based on secure hash comparison 0x0F 0x01 0xDE
STGI Set Global Interrupt Flag Sets the GIF. 0x0F 0x01 0xDC
VMLOAD Load state From VMCB Loads a subset of processor state from the VMCB specified by the physical address in the RAX register. 0x0F 0x01 0xDA
VMMCALL Call VMM Used exclusively to communicate with VMM 0x0F 0x01 0xD9
VMRUN Run virtual machine Performs a switch to the guest OS. 0x0F 0x01 0xD8
VMSAVE Save state To VMCB Saves additional guest state to VMCB. 0x0F 0x01 0xDB
****

Added with Intel VT-x

INVEPT Invalidate Translations Derived from EPT Invalidates EPT-derived entries in the TLBs and paging-structure caches. 0x66 0x0F 0x38 0x80
INVVPID Invalidate Translations Based on VPID Invalidates entries in the TLBs and paging-structure caches based on VPID. 0x66 0x0F 0x38 0x80
VMFUNC Invoke VM function Invoke VM function specified in EAX. 0x0F 0x01 0xD4
VMPTRLD Load Pointer to Virtual-Machine Control Structure Loads the current VMCS pointer from memory. 0x0F 0xC7/6
VMPTRST Store Pointer to Virtual-Machine Control Structure Stores the current-VMCS pointer into a specified memory address. The operand of this instruction is always 64 bits and is always in memory. 0x0F 0xC7/7
VMCLEAR Clear Virtual-Machine Control Structure Writes any cached data to the VMCS 0x66

0x0F 0xC7/6
VMREAD Read Field from Virtual-Machine Control Structure Reads out a field in the VMCS 0x0F 0x78
VMWRITE Write Field to Virtual-Machine Control Structure Modifies a field in the VMCS 0x0F 0x79
VMCALL Call to VM Monitor Calls VM Monitor function from Guest System 0x0F 0x01 0xC1
VMLAUNCH Launch Virtual Machine Launch virtual machine managed by current VMCS 0x0F 0x01 0xC2
VMRESUME Resume Virtual Machine Resume virtual machine managed by current VMCS 0x0F 0x01 0xC3
VMXOFF Leave VMX Operation Stops hardware supported virtualisation environment 0x0F 0x01 0xC4
VMXON Enter VMX Operation Enters hardware supported virtualisation environment 0xF3 0x0F 0xC7/6
****

Added with ABM
LZCNT, POPCNT (POPulation CouNT) – advanced bit manipulation

****

Added with BMI1
ANDN, BEXTR, BLSI, BLSMSK, BLSR, TZCNT
****

Added with BMI2
BZHI, MULX, PDEP, PEXT, RORX, SARX, SHRX, SHLX

****

Added with TBM
AMD introduced TBM together with BMI1 in its Piledriver[7] line of processors; later AMD Jaguar and Zen-based processors do not support TBM.[8] No Intel processors (as of 2020) support TBM.

[9] Equivalent C expression[10]
BEXTR Bit field extract (with immediate) (src >> start) & ((1 << len) - 1)
BLCFILL Fill from lowest clear bit x & (x + 1)
BLCI Isolate lowest clear bit x | ~(x + 1)
BLCIC Isolate lowest clear bit and complement ~x & (x + 1)
BLCMSK Mask from lowest clear bit x ^ (x + 1)
BLCS Set lowest clear bit x | (x + 1)
BLSFILL Fill from lowest set bit x | (x - 1)
BLSIC Isolate lowest set bit and complement ~x | (x - 1)
T1MSKC Inverse mask from trailing ones ~x | (x + 1)
TZMSK Mask from trailing zeros ~x & (x - 1)
Added with CLMUL instruction set
PCLMULQDQ xmmreg,xmmrm,imm 66 0f 3a 44 /r ib Perform a carry-less multiplication of two 64-bit polynomials over the finite field GF(2k).
PCLMULLQLQDQ xmmreg,xmmrm 66 0f 3a 44 /r 00 Multiply the low halves of the two

registers.
PCLMULHQLQDQ xmmreg,xmmrm 66 0f 3a 44 /r 01 Multiply the high half of the destination register by the low half of the source register.
PCLMULLQHQDQ xmmreg,xmmrm 66 0f 3a 44 /r 10 Multiply the low half of the destination register by the high half of the source register.
PCLMULHQHQDQ xmmreg,xmmrm 66 0f 3a 44 /r 11 Multiply the high halves of the two registers.
****

Added with Intel ADX

ADCX Adds two unsigned integers plus carry, reading the carry from the carry flag and if necessary setting it there. Does not affect other flags than the carry.
ADOX Adds two unsigned integers plus carry, reading the carry from the overflow flag and if necessary setting it there. Does not affect other flags than the overflow.
x87 floating-point instructions
Original 8087 instructions

F2XM1 {\displaystyle 2^{x}-1}2^{x}-1 more precise than {\displaystyle 2^{x}}2^{x} for x close to zero
FABS Absolute value
FADD Add
FADDP Add and pop
FBLD Load BCD
FBSTP Store BCD and pop
FCHS Change sign
FCLEX Clear exceptions
FCOM Compare
FCOMP Compare and pop
FCOMPP Compare and pop twice
FDECSTP Decrement floating point stack pointer
FDISI Disable interrupts 8087 only, otherwise FNOP
FDIV Divide Pentium FDIV bug
FDIVP Divide and pop
FDIVR Divide reversed
FDIVRP Divide reversed and pop
FENI Enable interrupts 8087 only, otherwise FNOP
FFREE Free register
FIADD Integer add
FICOM Integer compare
FICOMP Integer compare and pop
FIDIV Integer divide
FIDIVR Integer divide reversed
FILD Load integer
FIMUL Integer multiply
FINCSTP Increment floating point stack pointer
FINIT Initialize floating point processor
FIST Store integer
FISTP Store integer and pop
FISUB Integer subtract
FISUBR Integer subtract reversed

FLD Floating point load
FLD1 Load 1.0 onto stack
FLDCW Load control word
FLDENV Load environment state
FLDENVW Load environment state, 16-bit
FLDL2E Load $\log_2(e)$ onto stack
FLDL2T Load $\log_2(10)$ onto stack
FLDLG2 Load $\log_{10}(2)$ onto stack
FLDLN2 Load $\ln(2)$ onto stack
FLDPI Load π onto stack
FLDZ Load 0.0 onto stack
FMUL Multiply
FMULP Multiply and pop
FNCLEX Clear exceptions, no wait
FNDISI Disable interrupts, no wait 8087 only, otherwise FNOP
FNENI Enable interrupts, no wait 8087 only, otherwise FNOP
FNINIT Initialize floating point processor, no wait
FNOP No operation
FNSAVE Save FPU state, no wait, 8-bit
FNSAVEW Save FPU state, no wait, 16-bit
FNSTCW Store control word, no wait
FNSTENV Store FPU environment, no wait
FNSTENVW Store FPU environment, no wait, 16-bit
FNSTSW Store status word, no wait
FPATAN Partial arctangent
FPREM Partial remainder
FPTAN Partial tangent
FRNDINT Round to integer
FRSTOR Restore saved state
FRSTORW Restore saved state Perhaps not actually available in 8087
FSAVE Save FPU state
FSAVEW Save FPU state, 16-bit
FSCALE Scale by factor of 2
FSQRT Square root
FST Floating point store
FSTCW Store control word
FSTENV Store FPU environment
FSTENVW Store FPU environment, 16-bit
FSTP Store and pop
FSTSW Store status word
FSUB Subtract
FSUBP Subtract and pop
FSUBR Reverse subtract
FSUBRP Reverse subtract and pop
FTST Test for zero
FWAIT Wait while FPU is executing
FXAM Examine condition flags
FXCH Exchange registers
FXTRACT Extract exponent and significand
FYL2X $y \cdot \log_2 x$ if $y = \log_b 2$, then the base-b logarithm is computed
FYL2XP1 $y \cdot \log_2 (x+1)$ more precise than $\log_2 z$ if x is close to zero

Added in specific processors
****

Added with 80287

FSETPM Set protected mode 80287 only, otherwise FNOP
Added with 80387

FCOS Cosine
FLDENVD Load environment state, 32-bit
FSAVED Save FPU state, 32-bit
FPREM1 Partial remainder Computes IEEE remainder
FRSTORD Restore saved state, 32-bit
FSIN Sine
FSINCOS Sine and cosine
FSTENVD Store FPU environment, 32-bit
FUCOM Unordered compare
FUCOMP Unordered compare and pop
FUCOMPP Unordered compare and pop twice
****

Added with Pentium Pro
FCMOV variants: FCMOVB, FCMOVBE, FCMOVE, FCMOVNB, FCMOVNBE, FCMOVNE, FCMOVNU, FCMOVU
FCOMI variants: FCOMI, FCOMIP, FUCOMI, FUCOMIP
Added with SSE
FXRSTOR, FXSAVE

These are also supported on later Pentium IIs which do not contain SSE support
****

Added with SSE3
FISTTP (x87 to integer conversion with truncation regardless of status word)

SIMD instructions
MMX instructions
MMX instructions operate on the mm registers, which are 64 bits wide. They are shared with the FPU registers.

****

Original MMX instructions
Added with Pentium MMX

EMMS 0F 77 Empty MMX Technology State Marks all x87 FPU registers for use by FPU
MOVD mm, r/m32 0F 6E /r Move doubleword
MOVD r/m32, mm 0F 7E /r Move doubleword
MOVQ mm/m64, mm 0F 7F /r Move quadword
MOVQ mm, mm/m64 0F 6F /r Move quadword
MOVQ mm, r/m64 REX.W + 0F 6E /r Move quadword

MOVQ r/m64, mm REX.W + 0F 7E /r Move quadword
PACKSSDW mm1, mm2/m64 0F 6B /r Pack doublewords to words (signed with saturation)
PACKSSWB mm1, mm2/m64 0F 63 /r Pack words to bytes (signed with saturation)
PACKUSWB mm, mm/m64 0F 67 /r Pack words to bytes (unsigned with saturation)
PADDB mm, mm/m64 0F FC /r Add packed byte integers
PADDW mm, mm/m64 0F FD /r Add packed word integers
PADDD mm, mm/m64 0F FE /r Add packed doubleword integers
PADDQ mm, mm/m64 0F D4 /r Add packed quadword integers
PADDSB mm, mm/m64 0F EC /r Add packed signed byte integers and saturate
PADDSW mm, mm/m64 0F ED /r Add packed signed word integers and saturate
PADDUSB mm, mm/m64 0F DC /r Add packed unsigned byte integers and saturate
PADDUSW mm, mm/m64 0F DD /r Add packed unsigned word integers and saturate
PAND mm, mm/m64 0F DB /r Bitwise AND
PANDN mm, mm/m64 0F DF /r Bitwise AND NOT
POR mm, mm/m64 0F EB /r Bitwise OR
PXOR mm, mm/m64 0F EF /r Bitwise XOR
PCMPEQB mm, mm/m64 0F 74 /r Compare packed bytes for equality
PCMPEQW mm, mm/m64 0F 75 /r Compare packed words for equality
PCMPEQD mm, mm/m64 0F 76 /r Compare packed doublewords for equality
PCMPGTB mm, mm/m64 0F 64 /r Compare packed signed byte integers for greater than
PCMPGTW mm, mm/m64 0F 65 /r Compare packed signed word integers for greater than
PCMPGTD mm, mm/m64 0F 66 /r Compare packed signed doubleword integers for greater than
PMADDWD mm, mm/m64 0F F5 /r Multiply packed words, add adjacent doubleword results
PMULHW mm, mm/m64 0F E5 /r Multiply packed signed word integers, store high 16 bits of results
PMULLW mm, mm/m64 0F D5 /r Multiply packed signed word integers, store low 16 bits of results
PSLLW mm1, imm8 0F 71 /6 ib Shift left words, shift in zeros
PSLLW mm, mm/m64 0F F1 /r Shift left words, shift in zeros
PSLLD mm, imm8 0F 72 /6 ib Shift left doublewords, shift in zeros
PSLLD mm, mm/m64 0F F2 /r Shift left doublewords, shift in zeros
PSLLQ mm, imm8 0F 73 /6 ib Shift left quadword, shift in zeros
PSLLQ mm, mm/m64 0F F3 /r Shift left quadword, shift in zeros
PSRAD mm, imm8 0F 72 /4 ib Shift right doublewords, shift in sign bits
PSRAD mm, mm/m64 0F E2 /r Shift right doublewords, shift in sign bits
PSRAW mm, imm8 0F 71 /4 ib Shift right words, shift in sign bits
PSRAW mm, mm/m64 0F E1 /r Shift right words, shift in sign bits
PSRLW mm, imm8 0F 71 /2 ib Shift right words, shift in zeros
PSRLW mm, mm/m64 0F D1 /r Shift right words, shift in zeros
PSRLD mm, imm8 0F 72 /2 ib Shift right doublewords, shift in zeros
PSRLD mm, mm/m64 0F D2 /r Shift right doublewords, shift in zeros
PSRLQ mm, imm8 0F 73 /2 ib Shift right quadword, shift in zeros
PSRLQ mm, mm/m64 0F D3 /r Shift right quadword, shift in zeros
PSUBB mm, mm/m64 0F F8 /r Subtract packed byte integers
PSUBW mm, mm/m64 0F F9 /r Subtract packed word integers
PSUBD mm, mm/m64 0F FA /r Subtract packed doubleword integers
PSUBSB mm, mm/m64 0F E8 /r Subtract signed packed bytes with saturation
PSUBSW mm, mm/m64 0F E9 /r Subtract signed packed words with saturation
PSUBUSB mm, mm/m64 0F D8 /r Subtract unsigned packed bytes with saturation
PSUBUSW mm, mm/m64 0F D9 /r Subtract unsigned packed words with saturation

PUNPCKHBW mm, mm/m64 0F 68 /r Unpack and interleave high-order bytes
PUNPCKHWD mm, mm/m64 0F 69 /r Unpack and interleave high-order words
PUNPCKHDQ mm, mm/m64 0F 6A /r Unpack and interleave high-order doublewords
PUNPCKLBW mm, mm/m32 0F 60 /r Unpack and interleave low-order bytes
PUNPCKLWD mm, mm/m32 0F 61 /r Unpack and interleave low-order words
PUNPCKLDQ mm, mm/m32 0F 62 /r Unpack and interleave low-order doublewords
MMX instructions added in specific processors
EMMI instructions
****

Added with 6x86MX from Cyrix, deprecated now

PAVEB, PADDSIW, PMAGW, PDISTIB, PSUBSIW, PMVZB, PMULHRW, PMVNZB, PMVLZB, PMVGEZB, PMULHRIW, PMACHRIW

MMX instructions added with MMX+ and SSE
The following MMX instruction were added with SSE. They are also available on the Athlon under the name MMX+.

MASKMOVQ mm1, mm2 0F F7 /r Masked Move of Quadword
MOVNTQ m64, mm 0F E7 /r Move Quadword Using Non-Temporal Hint
PSHUFW mm1, mm2/m64, imm8 0F 70 /r ib Shuffle Packed Words
PINSRW mm, r32/m16, imm8 0F C4 /r Insert Word
PEXTRW reg, mm, imm8 0F C5 /r Extract Word
PMOVMSKB reg, mm 0F D7 /r Move Byte Mask
PMINUB mm1, mm2/m64 0F DA /r Minimum of Packed Unsigned Byte Integers
PMAXUB mm1, mm2/m64 0F DE /r Maximum of Packed Unsigned Byte Integers
PAVGB mm1, mm2/m64 0F E0 /r Average Packed Integers
PAVGW mm1, mm2/m64 0F E3 /r Average Packed Integers
PMULHUW mm1, mm2/m64 0F E4 /r Multiply Packed Unsigned Integers and Store High Result
PMINSW mm1, mm2/m64 0F EA /r Minimum of Packed Signed Word Integers
PMAXSW mm1, mm2/m64 0F EE /r Maximum of Packed Signed Word Integers
PSADBW mm1, mm2/m64 0F F6 /r Compute Sum of Absolute Differences
MMX instructions added with SSE2
The following MMX instructions were added with SSE2:

PSUBQ mm1, mm2/m64 0F FB /r Subtract quadword integer
PMULUDQ mm1, mm2/m64 0F F4 /r Multiply unsigned doubleword integer
MMX instructions added with SSSE3
PSIGNB mm1, mm2/m64 0F 38 08 /r Negate/zero/preserve packed byte integers depending on corresponding sign
PSIGNW mm1, mm2/m64 0F 38 09 /r Negate/zero/preserve packed word integers depending on corresponding sign
PSIGND mm1, mm2/m64 0F 38 0A /r Negate/zero/preserve packed doubleword integers depending on corresponding sign
PSHUFB mm1, mm2/m64 0F 38 00 /r Shuffle bytes
PMULHRSW mm1, mm2/m64 0F 38 0B /r Multiply 16-bit signed words, scale and round signed doublewords, pack high 16 bits
PMADDUBSW mm1, mm2/m64 0F 38 04 /r Multiply signed and unsigned bytes, add horizontal pair of signed words, pack saturated signed-words
PHSUBW mm1, mm2/m64 0F 38 05 /r Subtract and pack 16-bit signed integers horizontally

PHSUBSW mm1, mm2/m64 0F 38 07 /r Subtract and pack 16-bit signed integer horizontally with saturation
PHSUBD mm1, mm2/m64 0F 38 06 /r Subtract and pack 32-bit signed integers horizontally
PHADDSW mm1, mm2/m64 0F 38 03 /r Add and pack 16-bit signed integers horizontally, pack saturated integers to mm1.
PHADDW mm1, mm2/m64 0F 38 01 /r Add and pack 16-bit integers horizontally
PHADDD mm1, mm2/m64 0F 38 02 /r Add and pack 32-bit integers horizontally
PALIGNR mm1, mm2/m64, imm8 0F 3A 0F /r ib Concatenate destination and source operands, extract byte-aligned result shifted to the right
PABSB mm1, mm2/m64 0F 38 1C /r Compute the absolute value of bytes and store unsigned result
PABSW mm1, mm2/m64 0F 38 1D /r Compute the absolute value of 16-bit integers and store unsigned result
PABSD mm1, mm2/m64 0F 38 1E /r Compute the absolute value of 32-bit integers and store unsigned result
3DNow! instructions
****

Added with K6-2

FEMMS, PAVGUSB, PF2ID, PFACC, PFADD, PFCMPEQ, PFCMPGE, PFCMPGT, PFMAX, PFMIN, PFMUL, PFRCP, PFRCPIT1, PFRCPIT2, PFRSQIT1, PFRSQRT, PFSUB, PFSUBR, PI2FD, PMULHRW, PREFETCH, PREFETCHW

3DNow!+ instructions
Added with Athlon and K6-2+
PF2IW, PFNACC, PFPNACC, PI2FW, PSWAPD

Added with Geode GX
****

PFRSQRTV, PFRCPV

SSE instructions
****

Added with Pentium III

SSE instructions operate on xmm registers, which are 128 bit wide.

SSE consists of the following SSE SIMD floating-point instructions:

ANDPS* xmm1, xmm2/m128 0F 54 /r Bitwise Logical AND of Packed Single-Precision Floating-Point Values
ANDNPS* xmm1, xmm2/m128 0F 55 /r Bitwise Logical AND NOT of Packed Single-Precision Floating-Point Values
ORPS* xmm1, xmm2/m128 0F 56 /r Bitwise Logical OR of Single-Precision Floating-Point Values
XORPS* xmm1, xmm2/m128 0F 57 /r Bitwise Logical XOR for Single-Precision Floating-Point Values
MOVUPS xmm1, xmm2/m128 0F 10 /r Move Unaligned Packed Single-Precision Floating-Point Values

MOVSS xmm1, xmm2/m32 F3 0F 10 /r Move Scalar Single-Precision Floating-Point Values
MOVUPS xmm2/m128, xmm1 0F 11 /r Move Unaligned Packed Single-Precision Floating-Point Values
MOVSS xmm2/m32, xmm1 F3 0F 11 /r Move Scalar Single-Precision Floating-Point Values
MOVLPS xmm, m64 0F 12 /r Move Low Packed Single-Precision Floating-Point Values
MOVHLPS xmm1, xmm2 0F 12 /r Move Packed Single-Precision Floating-Point Values High to Low
MOVLPS m64, xmm 0F 13 /r Move Low Packed Single-Precision Floating-Point Values
UNPCKLPS xmm1, xmm2/m128 0F 14 /r Unpack and Interleave Low Packed Single-Precision Floating-Point Values
UNPCKHPS xmm1, xmm2/m128 0F 15 /r Unpack and Interleave High Packed Single-Precision Floating-Point Values
MOVHPS xmm, m64 0F 16 /r Move High Packed Single-Precision Floating-Point Values
MOVLHPS xmm1, xmm2 0F 16 /r Move Packed Single-Precision Floating-Point Values Low to High
MOVHPS m64, xmm 0F 17 /r Move High Packed Single-Precision Floating-Point Values
MOVAPS xmm1, xmm2/m128 0F 28 /r Move Aligned Packed Single-Precision Floating-Point Values
MOVAPS xmm2/m128, xmm1 0F 29 /r Move Aligned Packed Single-Precision Floating-Point Values
MOVNTPS m128, xmm1 0F 2B /r Move Aligned Four Packed Single-FP Non Temporal
MOVMSKPS reg, xmm 0F 50 /r Extract Packed Single-Precision Floating-Point 4-bit Sign Mask. The upper bits of the register are filled with zeros.
CVTPI2PS xmm, mm/m64 0F 2A /r Convert Packed Dword Integers to Packed Single-Precision FP Values
CVTSI2SS xmm, r/m32 F3 0F 2A /r Convert Dword Integer to Scalar Single-Precision FP Value
CVTSI2SS xmm, r/m64 F3 REX.W 0F 2A /r Convert Qword Integer to Scalar Single-Precision FP Value
MOVNTPS m128, xmm 0F 2B /r Store Packed Single-Precision Floating-Point Values Using Non-Temporal Hint
CVTTPS2PI mm, xmm/m64 0F 2C /r Convert with Truncation Packed Single-Precision FP Values to Packed Dword Integers
CVTTSS2SI r32, xmm/m32 F3 0F 2C /r Convert with Truncation Scalar Single-Precision FP Value to Dword Integer
CVTTSS2SI r64, xmm1/m32 F3 REX.W 0F 2C /r Convert with Truncation Scalar Single-Precision FP Value to Qword Integer
CVTPS2PI mm, xmm/m64 0F 2D /r Convert Packed Single-Precision FP Values to Packed Dword Integers
CVTSS2SI r32, xmm/m32 F3 0F 2D /r Convert Scalar Single-Precision FP Value to Dword Integer
CVTSS2SI r64, xmm1/m32 F3 REX.W 0F 2D /r Convert Scalar Single-Precision FP Value to Qword Integer
UCOMISS xmm1, xmm2/m32 0F 2E /r Unordered Compare Scalar Single-Precision Floating-Point Values and Set EFLAGS
COMISS xmm1, xmm2/m32 0F 2F /r Compare Scalar Ordered Single-Precision Floating-Point Values and Set EFLAGS
SQRTPS xmm1, xmm2/m128 0F 51 /r Compute Square Roots of Packed Single-Precision Floating-Point Values
SQRTSS xmm1, xmm2/m32 F3 0F 51 /r Compute Square Root of Scalar Single-Precision Floating-Point Value
RSQRTPS xmm1, xmm2/m128 0F 52 /r Compute Reciprocal of Square Root of Packed Single-Precision Floating-Point Value

RSQRTSS xmm1, xmm2/m32 F3 0F 52 /r Compute Reciprocal of Square Root of Scalar Single-Precision Floating-Point Value
RCPPS xmm1, xmm2/m128 0F 53 /r Compute Reciprocal of Packed Single-Precision Floating-Point Values
RCPSS xmm1, xmm2/m32 F3 0F 53 /r Compute Reciprocal of Scalar Single-Precision Floating-Point Values
ADDPS xmm1, xmm2/m128 0F 58 /r Add Packed Single-Precision Floating-Point Values
ADDSS xmm1, xmm2/m32 F3 0F 58 /r Add Scalar Single-Precision Floating-Point Values
MULPS xmm1, xmm2/m128 0F 59 /r Multiply Packed Single-Precision Floating-Point Values
MULSS xmm1, xmm2/m32 F3 0F 59 /r Multiply Scalar Single-Precision Floating-Point Values
SUBPS xmm1, xmm2/m128 0F 5C /r Subtract Packed Single-Precision Floating-Point Values
SUBSS xmm1, xmm2/m32 F3 0F 5C /r Subtract Scalar Single-Precision Floating-Point Values
MINPS xmm1, xmm2/m128 0F 5D /r Return Minimum Packed Single-Precision Floating-Point Values
MINSS xmm1, xmm2/m32 F3 0F 5D /r Return Minimum Scalar Single-Precision Floating-Point Values
DIVPS xmm1, xmm2/m128 0F 5E /r Divide Packed Single-Precision Floating-Point Values
DIVSS xmm1, xmm2/m32 F3 0F 5E /r Divide Scalar Single-Precision Floating-Point Values
MAXPS xmm1, xmm2/m128 0F 5F /r Return Maximum Packed Single-Precision Floating-Point Values
MAXSS xmm1, xmm2/m32 F3 0F 5F /r Return Maximum Scalar Single-Precision Floating-Point Values
LDMXCSR m32 0F AE /2 Load MXCSR Register State
STMXCSR m32 0F AE /3 Store MXCSR Register State
CMPPS xmm1, xmm2/m128, imm8 0F C2 /r ib Compare Packed Single-Precision Floating-Point Values
CMPSS xmm1, xmm2/m32, imm8 F3 0F C2 /r ib Compare Scalar Single-Precision Floating-Point Values
SHUFPS xmm1, xmm2/m128, imm8 0F C6 /r ib Shuffle Packed Single-Precision Floating-Point Values
The floating point single bitwise operations ANDPS, ANDNPS, ORPS and XORPS produce the same result as the SSE2 integer (PAND, PANDN, POR, PXOR) and double ones (ANDPD, ANDNPD, ORPD, XORPD), but can introduce extra latency for domain changes when applied values of the wrong type.[11]
SSE2 instructions
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Added with Pentium 4

SSE2 SIMD floating-point instructions
SSE2 data movement instructions
MOVAPD xmm1, xmm2/m128 66 0F 28 /r Move Aligned Packed Double-Precision Floating-Point Values
MOVAPD xmm2/m128, xmm1 66 0F 29 /r Move Aligned Packed Double-Precision Floating-Point Values
MOVNTPD m128, xmm1 66 0F 2B /r Store Packed Double-Precision Floating-Point Values Using Non-Temporal Hint
MOVHPD xmm1, m64 66 0F 16 /r Move High Packed Double-Precision Floating-Point Value
MOVHPD m64, xmm1 66 0F 17 /r Move High Packed Double-Precision Floating-Point Value
MOVLPD xmm1, m64 66 0F 12 /r Move Low Packed Double-Precision Floating-Point Value
MOVLPD m64, xmm1 66 0F 13/r Move Low Packed Double-Precision Floating-Point Value

MOVUPD xmm1, xmm2/m128 66 0F 10 /r Move Unaligned Packed Double-Precision Floating-Point Values
MOVUPD xmm2/m128, xmm1 66 0F 11 /r Move Unaligned Packed Double-Precision Floating-Point Values
MOVMSKPD reg, xmm 66 0F 50 /r Extract Packed Double-Precision Floating-Point Sign Mask
MOVSD* xmm1, xmm2/m64 F2 0F 10 /r Move or Merge Scalar Double-Precision Floating-Point Value
MOVSD xmm1/m64, xmm2 F2 0F 11 /r Move or Merge Scalar Double-Precision Floating-Point Value
SSE2 packed arithmetic instructions
ADDPD xmm1, xmm2/m128 66 0F 58 /r Add Packed Double-Precision Floating-Point Values
ADDSD xmm1, xmm2/m64 F2 0F 58 /r Add Low Double-Precision Floating-Point Value
DIVPD xmm1, xmm2/m128 66 0F 5E /r Divide Packed Double-Precision Floating-Point Values
DIVSD xmm1, xmm2/m64 F2 0F 5E /r Divide Scalar Double-Precision Floating-Point Value
MAXPD xmm1, xmm2/m128 66 0F 5F /r Maximum of Packed Double-Precision Floating-Point Values
MAXSD xmm1, xmm2/m64 F2 0F 5F /r Return Maximum Scalar Double-Precision Floating-Point Value
MINPD xmm1, xmm2/m128 66 0F 5D /r Minimum of Packed Double-Precision Floating-Point Values
MINSD xmm1, xmm2/m64 F2 0F 5D /r Return Minimum Scalar Double-Precision Floating-Point Value
MULPD xmm1, xmm2/m128 66 0F 59 /r Multiply Packed Double-Precision Floating-Point Values
MULSD xmm1,xmm2/m64 F2 0F 59 /r Multiply Scalar Double-Precision Floating-Point Value
SQRTPD xmm1, xmm2/m128 66 0F 51 /r Square Root of Double-Precision Floating-Point Values
SQRTSD xmm1,xmm2/m64 F2 0F 51/r Compute Square Root of Scalar Double-Precision Floating-Point Value
SUBPD xmm1, xmm2/m128 66 0F 5C /r Subtract Packed Double-Precision Floating-Point Values
SUBSD xmm1, xmm2/m64 F2 0F 5C /r Subtract Scalar Double-Precision Floating-Point Value
SSE2 logical instructions
ANDPD xmm1, xmm2/m128 66 0F 54 /r Bitwise Logical AND of Packed Double Precision Floating-Point Values
ANDNPD xmm1, xmm2/m128 66 0F 55 /r Bitwise Logical AND NOT of Packed Double Precision Floating-Point Values
ORPD xmm1, xmm2/m128 66 0F 56/r Bitwise Logical OR of Packed Double Precision Floating-Point Values
XORPD xmm1, xmm2/m128 66 0F 57/r Bitwise Logical XOR of Packed Double Precision Floating-Point Values
SSE2 compare instructions

CMPPD xmm1, xmm2/m128, imm8 66 0F C2 /r ib Compare Packed Double-Precision Floating-Point Values
CMPSD* xmm1, xmm2/m64, imm8 F2 0F C2 /r ib Compare Low Double-Precision Floating-Point Values
COMISD xmm1, xmm2/m64 66 0F 2F /r Compare Scalar Ordered Double-Precision Floating-Point Values and Set EFLAGS
UCOMISD xmm1, xmm2/m64 66 0F 2E /r Unordered Compare Scalar Double-Precision Floating-Point Values and Set EFLAGS
SSE2 shuffle and unpack instructions

SHUFPD xmm1, xmm2/m128, imm8 66 0F C6 /r ib Packed Interleave Shuffle of Pairs of Double-

Precision Floating-Point Values
UNPCKHPD xmm1, xmm2/m128 66 0F 15 /r Unpack and Interleave High Packed Double-Precision Floating-Point Values
UNPCKLPD xmm1, xmm2/m128 66 0F 14 /r Unpack and Interleave Low Packed Double-Precision Floating-Point Values
SSE2 conversion instructions

CVTDQ2PD xmm1, xmm2/m64 F3 0F E6 /r Convert Packed Doubleword Integers to Packed Double-Precision Floating-Point Values
CVTDQ2PS xmm1, xmm2/m128 0F 5B /r Convert Packed Doubleword Integers to Packed Single-Precision Floating-Point Values
CVTPD2DQ xmm1, xmm2/m128 F2 0F E6 /r Convert Packed Double-Precision Floating-Point Values to Packed Doubleword Integers
CVTPD2PI mm, xmm/m128 66 0F 2D /r Convert Packed Double-Precision FP Values to Packed Dword Integers
CVTPD2PS xmm1, xmm2/m128 66 0F 5A /r Convert Packed Double-Precision Floating-Point Values to Packed Single-Precision Floating-Point Values
CVTPI2PD xmm, mm/m64 66 0F 2A /r Convert Packed Dword Integers to Packed Double-Precision FP Values
CVTPS2DQ xmm1, xmm2/m128 66 0F 5B /r Convert Packed Single-Precision Floating-Point Values to Packed Signed Doubleword Integer Values
CVTPS2PD xmm1, xmm2/m64 0F 5A /r Convert Packed Single-Precision Floating-Point Values to Packed Double-Precision Floating-Point Values
CVTSD2SI r32, xmm1/m64 F2 0F 2D /r Convert Scalar Double-Precision Floating-Point Value to Doubleword Integer
CVTSD2SI r64, xmm1/m64 F2 REX.W 0F 2D /r Convert Scalar Double-Precision Floating-Point Value to Quadword Integer With Sign Extension
CVTSD2SS xmm1, xmm2/m64 F2 0F 5A /r Convert Scalar Double-Precision Floating-Point Value to Scalar Single-Precision Floating-Point Value
CVTSI2SD xmm1, r32/m32 F2 0F 2A /r Convert Doubleword Integer to Scalar Double-Precision Floating-Point Value
CVTSI2SD xmm1, r/m64 F2 REX.W 0F 2A /r Convert Quadword Integer to Scalar Double-Precision Floating-Point value
CVTSS2SD xmm1, xmm2/m32 F3 0F 5A /r Convert Scalar Single-Precision Floating-Point Value to Scalar Double-Precision Floating-Point Value
CVTTPD2DQ xmm1, xmm2/m128 66 0F E6 /r Convert with Truncation Packed Double-Precision Floating-Point Values to Packed Doubleword Integers
CVTTPD2PI mm, xmm/m128 66 0F 2C /r Convert with Truncation Packed Double-Precision FP Values to Packed Dword Integers
CVTTPS2DQ xmm1, xmm2/m128 F3 0F 5B /r Convert with Truncation Packed Single-Precision Floating-Point Values to Packed Signed Doubleword Integer Values
CVTTSD2SI r32, xmm1/m64 F2 0F 2C /r Convert with Truncation Scalar Double-Precision Floating-Point Value to Signed Dword Integer
CVTTSD2SI r64, xmm1/m64 F2 REX.W 0F 2C /r Convert with Truncation Scalar Double-Precision Floating-Point Value To Signed Qword Integer
CMPSD and MOVSD have the same name as the string instruction mnemonics CMPSD (CMPS) and MOVSD (MOVS); however, the former refer to scalar double-precision floating-points whereas the latters refer to doubleword strings.
SSE2 SIMD integer instructions
SSE2 MMX-like instructions extended to SSE registers
SSE2 allows execution of MMX instructions on SSE registers, processing twice the amount of

data at once.

MOVD xmm, r/m32 66 0F 6E /r Move doubleword
MOVD r/m32, xmm 66 0F 7E /r Move doubleword
MOVQ xmm1, xmm2/m64 F3 0F 7E /r Move quadword
MOVQ xmm2/m64, xmm1 66 0F D6 /r Move quadword
MOVQ r/m64, xmm 66 REX.W 0F 7E /r Move quadword
MOVQ xmm, r/m64 66 REX.W 0F 6E /r Move quadword
PMOVMSKB reg, xmm 66 0F D7 /r Move a byte mask, zeroing the upper bits of the register
PEXTRW reg, xmm, imm8 66 0F C5 /r ib Extract specified word and move it to reg, setting bits 15-0 and zeroing the rest
PINSRW xmm, r32/m16, imm8 66 0F C4 /r ib Move low word at the specified word position
PACKSSDW xmm1, xmm2/m128 66 0F 6B /r Converts 4 packed signed doubleword integers into 8 packed signed word integers with saturation
PACKSSWB xmm1, xmm2/m128 66 0F 63 /r Converts 8 packed signed word integers into 16 packed signed byte integers with saturation
PACKUSWB xmm1, xmm2/m128 66 0F 67 /r Converts 8 signed word integers into 16 unsigned byte integers with saturation
PADDB xmm1, xmm2/m128 66 0F FC /r Add packed byte integers
PADDW xmm1, xmm2/m128 66 0F FD /r Add packed word integers
PADDD xmm1, xmm2/m128 66 0F FE /r Add packed doubleword integers
PADDQ xmm1, xmm2/m128 66 0F D4 /r Add packed quadword integers.
PADDSB xmm1, xmm2/m128 66 0F EC /r Add packed signed byte integers with saturation
PADDSW xmm1, xmm2/m128 66 0F ED /r Add packed signed word integers with saturation
PADDUSB xmm1, xmm2/m128 66 0F DC /r Add packed unsigned byte integers with saturation
PADDUSW xmm1, xmm2/m128 66 0F DD /r Add packed unsigned word integers with saturation
PAND xmm1, xmm2/m128 66 0F DB /r Bitwise AND
PANDN xmm1, xmm2/m128 66 0F DF /r Bitwise AND NOT
POR xmm1, xmm2/m128 66 0F EB /r Bitwise OR
PXOR xmm1, xmm2/m128 66 0F EF /r Bitwise XOR
PCMPEQB xmm1, xmm2/m128 66 0F 74 /r Compare packed bytes for equality.
PCMPEQW xmm1, xmm2/m128 66 0F 75 /r Compare packed words for equality.
PCMPEQD xmm1, xmm2/m128 66 0F 76 /r Compare packed doublewords for equality.
PCMPGTB xmm1, xmm2/m128 66 0F 64 /r Compare packed signed byte integers for greater than
PCMPGTW xmm1, xmm2/m128 66 0F 65 /r Compare packed signed word integers for greater than
PCMPGTD xmm1, xmm2/m128 66 0F 66 /r Compare packed signed doubleword integers for greater than
PMULLW xmm1, xmm2/m128 66 0F D5 /r Multiply packed signed word integers with saturation
PMULHW xmm1, xmm2/m128 66 0F E5 /r Multiply the packed signed word integers, store the high 16 bits of the results
PMULHUW xmm1, xmm2/m128 66 0F E4 /r Multiply packed unsigned word integers, store the high 16 bits of the results
PMULUDQ xmm1, xmm2/m128 66 0F F4 /r Multiply packed unsigned doubleword integers
PSLLW xmm1, xmm2/m128 66 0F F1 /r Shift words left while shifting in 0s
PSLLW xmm1, imm8 66 0F 71 /6 ib Shift words left while shifting in 0s
PSLLD xmm1, xmm2/m128 66 0F F2 /r Shift doublewords left while shifting in 0s
PSLLD xmm1, imm8 66 0F 72 /6 ib Shift doublewords left while shifting in 0s
PSLLQ xmm1, xmm2/m128 66 0F F3 /r Shift quadwords left while shifting in 0s
PSLLQ xmm1, imm8 66 0F 73 /6 ib Shift quadwords left while shifting in 0s

PSRAD xmm1, xmm2/m128 66 0F E2 /r Shift doubleword right while shifting in sign bits
PSRAD xmm1, imm8 66 0F 72 /4 ib Shift doublewords right while shifting in sign bits
PSRAW xmm1, xmm2/m128 66 0F E1 /r Shift words right while shifting in sign bits
PSRAW xmm1, imm8 66 0F 71 /4 ib Shift words right while shifting in sign bits
PSRLW xmm1, xmm2/m128 66 0F D1 /r Shift words right while shifting in 0s
PSRLW xmm1, imm8 66 0F 71 /2 ib Shift words right while shifting in 0s
PSRLD xmm1, xmm2/m128 66 0F D2 /r Shift doublewords right while shifting in 0s
PSRLD xmm1, imm8 66 0F 72 /2 ib Shift doublewords right while shifting in 0s
PSRLQ xmm1, xmm2/m128 66 0F D3 /r Shift quadwords right while shifting in 0s
PSRLQ xmm1, imm8 66 0F 73 /2 ib Shift quadwords right while shifting in 0s
PSUBB xmm1, xmm2/m128 66 0F F8 /r Subtract packed byte integers
PSUBW xmm1, xmm2/m128 66 0F F9 /r Subtract packed word integers
PSUBD xmm1, xmm2/m128 66 0F FA /r Subtract packed doubleword integers
PSUBQ xmm1, xmm2/m128 66 0F FB /r Subtract packed quadword integers.
PSUBSB xmm1, xmm2/m128 66 0F E8 /r Subtract packed signed byte integers with saturation
PSUBSW xmm1, xmm2/m128 66 0F E9 /r Subtract packed signed word integers with saturation
PMADDWD xmm1, xmm2/m128 66 0F F5 /r Multiply the packed word integers, add adjacent doubleword results
PSUBUSB xmm1, xmm2/m128 66 0F D8 /r Subtract packed unsigned byte integers with saturation
PSUBUSW xmm1, xmm2/m128 66 0F D9 /r Subtract packed unsigned word integers with saturation
PUNPCKHBW xmm1, xmm2/m128 66 0F 68 /r Unpack and interleave high-order bytes
PUNPCKHWD xmm1, xmm2/m128 66 0F 69 /r Unpack and interleave high-order words
PUNPCKHDQ xmm1, xmm2/m128 66 0F 6A /r Unpack and interleave high-order doublewords
PUNPCKLBW xmm1, xmm2/m128 66 0F 60 /r Interleave low-order bytes
PUNPCKLWD xmm1, xmm2/m128 66 0F 61 /r Interleave low-order words
PUNPCKLDQ xmm1, xmm2/m128 66 0F 62 /r Interleave low-order doublewords
PAVGB xmm1, xmm2/m128 66 0F E0, /r Average packed unsigned byte integers with rounding
PAVGW xmm1, xmm2/m128 66 0F E3 /r Average packed unsigned word integers with rounding
PMINUB xmm1, xmm2/m128 66 0F DA /r Compare packed unsigned byte integers and store packed minimum values
PMINSW xmm1, xmm2/m128 66 0F EA /r Compare packed signed word integers and store packed minimum values
PMAXSW xmm1, xmm2/m128 66 0F EE /r Compare packed signed word integers and store maximum packed values
PMAXUB xmm1, xmm2/m128 66 0F DE /r Compare packed unsigned byte integers and store packed maximum values
PSADBW xmm1, xmm2/m128 66 0F F6 /r Computes the absolute differences of the packed unsigned byte integers; the 8 low differences and 8 high differences are then summed separately to produce two unsigned word integer results
SSE2 integer instructions for SSE registers only
The following instructions can be used only on SSE registers, since by their nature they do not work on MMX registers

MASKMOVDQU xmm1, xmm2 66 0F F7 /r Non-Temporal Store of Selected Bytes from an XMM Register into Memory
MOVDQ2Q mm, xmm F2 0F D6 /r Move low quadword from XMM to MMX register.
MOVDQA xmm1, xmm2/m128 66 0F 6F /r Move aligned double quadword
MOVDQA xmm2/m128, xmm1 66 0F 7F /r Move aligned double quadword
MOVDQU xmm1, xmm2/m128 F3 0F 6F /r Move unaligned double quadword

MOVDQU xmm2/m128, xmm1 F3 0F 7F /r Move unaligned double quadword
MOVQ2DQ xmm, mm F3 0F D6 /r Move quadword from MMX register to low quadword of XMM register
MOVNTDQ m128, xmm1 66 0F E7 /r Store Packed Integers Using Non-Temporal Hint
PSHUFHW xmm1, xmm2/m128, imm8 F3 0F 70 /r ib Shuffle packed high words.
PSHUFLW xmm1, xmm2/m128, imm8 F2 0F 70 /r ib Shuffle packed low words.
PSHUFD xmm1, xmm2/m128, imm8 66 0F 70 /r ib Shuffle packed doublewords.
PSLLDQ xmm1, imm8 66 0F 73 /7 ib Packed shift left logical double quadwords.
PSRLDQ xmm1, imm8 66 0F 73 /3 ib Packed shift right logical double quadwords.
PUNPCKHQDQ xmm1, xmm2/m128 66 0F 6D /r Unpack and interleave high-order quadwords,
PUNPCKLQDQ xmm1, xmm2/m128 66 0F 6C /r Interleave low quadwords,
SSE3 instructions
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Added with Pentium 4 supporting SSE3

SSE3 SIMD floating-point instructions

ADDSUBPS xmm1, xmm2/m128 F2 0F D0 /r Add/subtract single-precision floating-point values for Complex Arithmetic
ADDSUBPD xmm1, xmm2/m128 66 0F D0 /r Add/subtract double-precision floating-point values
MOVDDUP xmm1, xmm2/m64 F2 0F 12 /r Move double-precision floating-point value and duplicate
MOVSLDUP xmm1, xmm2/m128 F3 0F 12 /r Move and duplicate even index single-precision floating-point values
MOVSHDUP xmm1, xmm2/m128 F3 0F 16 /r Move and duplicate odd index single-precision floating-point values
HADDPS xmm1, xmm2/m128 F2 0F 7C /r Horizontal add packed single-precision floating-point values for Graphics
HADDPD xmm1, xmm2/m128 66 0F 7C /r Horizontal add packed double-precision floating-point values
HSUBPS xmm1, xmm2/m128 F2 0F 7D /r Horizontal subtract packed single-precision floating-point values
HSUBPD xmm1, xmm2/m128 66 0F 7D /r Horizontal subtract packed double-precision floating-point values
SSE3 SIMD integer instructions

LDDQU xmm1, mem F2 0F F0 /r Load unaligned data and return double quadword
Instructionally equivalent to MOVDQU. For video encoding
SSSE3 instructions
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Added with Xeon 5100 series and initial Core 2

The following MMX-like instructions extended to SSE registers were added with SSSE3

PSIGNB xmm1, xmm2/m128 66 0F 38 08 /r Negate/zero/preserve packed byte integers depending on corresponding sign
PSIGNW xmm1, xmm2/m128 66 0F 38 09 /r Negate/zero/preserve packed word integers depending on corresponding sign
PSIGND xmm1, xmm2/m128 66 0F 38 0A /r Negate/zero/preserve packed doubleword integers

depending on corresponding
PSHUFB xmm1, xmm2/m128 66 0F 38 00 /r Shuffle bytes
PMULHRSW xmm1, xmm2/m128 66 0F 38 0B /r Multiply 16-bit signed words, scale and round signed doublewords, pack high 16 bits
PMADDUBSW xmm1, xmm2/m128 66 0F 38 04 /r Multiply signed and unsigned bytes, add horizontal pair of signed words, pack saturated signed-words
PHSUBW xmm1, xmm2/m128 66 0F 38 05 /r Subtract and pack 16-bit signed integers horizontally
PHSUBSW xmm1, xmm2/m128 66 0F 38 07 /r Subtract and pack 16-bit signed integer horizontally with saturation
PHSUBD xmm1, xmm2/m128 66 0F 38 06 /r Subtract and pack 32-bit signed integers horizontally
PHADDSW xmm1, xmm2/m128 66 0F 38 03 /r Add and pack 16-bit signed integers horizontally with saturation
PHADDW xmm1, xmm2/m128 66 0F 38 01 /r Add and pack 16-bit integers horizontally
PHADDD xmm1, xmm2/m128 66 0F 38 02 /r Add and pack 32-bit integers horizontally
PALIGNR xmm1, xmm2/m128, imm8 66 0F 3A 0F /r ib Concatenate destination and source operands, extract byte-aligned result shifted to the right
PABSB xmm1, xmm2/m128 66 0F 38 1C /r Compute the absolute value of bytes and store unsigned result
PABSW xmm1, xmm2/m128 66 0F 38 1D /r Compute the absolute value of 16-bit integers and store unsigned result
PABSD xmm1, xmm2/m128 66 0F 38 1E /r Compute the absolute value of 32-bit integers and store unsigned result
SSE4 instructions
SSE4.1
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Added with Core 2 manufactured in 45nm

SSE4.1 SIMD floating-point instructions

DPPS xmm1, xmm2/m128, imm8 66 0F 3A 40 /r ib Selectively multiply packed SP floating-point values, add and selectively store
DPPD xmm1, xmm2/m128, imm8 66 0F 3A 41 /r ib Selectively multiply packed DP floating-point values, add and selectively store
BLENDPS xmm1, xmm2/m128, imm8 66 0F 3A 0C /r ib Select packed single precision floating-point values from specified mask
BLENDVPS xmm1, xmm2/m128, <XMM0> 66 0F 38 14 /r Select packed single precision floating-point values from specified mask
BLENDPD xmm1, xmm2/m128, imm8 66 0F 3A 0D /r ib Select packed DP-FP values from specified mask
BLENDVPD xmm1, xmm2/m128 , <XMM0> 66 0F 38 15 /r Select packed DP FP values from specified mask
ROUNDPS xmm1, xmm2/m128, imm8 66 0F 3A 08 /r ib Round packed single precision floating-point values
ROUNDSS xmm1, xmm2/m32, imm8 66 0F 3A 0A /r ib Round the low packed single precision floating-point value
ROUNDPD xmm1, xmm2/m128, imm8 66 0F 3A 09 /r ib Round packed double precision floating-point values
ROUNDSD xmm1, xmm2/m64, imm8 66 0F 3A 0B /r ib Round the low packed double precision

floating-point value
INSERTPS xmm1, xmm2/m32, imm8 66 0F 3A 21 /r ib Insert a selected single-precision floating-point value at the specified destination element and zero out destination elements
EXTRACTPS reg/m32, xmm1, imm8 66 0F 3A 17 /r ib Extract one single-precision floating-point value at specified offset and store the result (zero-extended, if applicable)
SSE4.1 SIMD integer instructions

MPSADBW xmm1, xmm2/m128, imm8 66 0F 3A 42 /r ib Sums absolute 8-bit integer difference of adjacent groups of 4 byte integers with starting offset
PHMINPOSUW xmm1, xmm2/m128 66 0F 38 41 /r Find the minimum unsigned word
PMULLD xmm1, xmm2/m128 66 0F 38 40 /r Multiply the packed dword signed integers and store the low 32 bits
PMULDQ xmm1, xmm2/m128 66 0F 38 28 /r Multiply packed signed doubleword integers and store quadword result
PBLENDVB xmm1, xmm2/m128, <XMM0> 66 0F 38 10 /r Select byte values from specified mask
PBLENDW xmm1, xmm2/m128, imm8 66 0F 3A 0E /r ib Select words from specified mask
PMINSB xmm1, xmm2/m128 66 0F 38 38 /r Compare packed signed byte integers
PMINUW xmm1, xmm2/m128 66 0F 38 3A/r Compare packed unsigned word integers
PMINSD xmm1, xmm2/m128 66 0F 38 39 /r Compare packed signed dword integers
PMINUD xmm1, xmm2/m128 66 0F 38 3B /r Compare packed unsigned dword integers
PMAXSB xmm1, xmm2/m128 66 0F 38 3C /r Compare packed signed byte integers
PMAXUW xmm1, xmm2/m128 66 0F 38 3E/r Compare packed unsigned word integers
PMAXSD xmm1, xmm2/m128 66 0F 38 3D /r Compare packed signed dword integers
PMAXUD xmm1, xmm2/m128 66 0F 38 3F /r Compare packed unsigned dword integers
PINSRB xmm1, r32/m8, imm8 66 0F 3A 20 /r ib Insert a byte integer value at specified destination element
PINSRD xmm1, r/m32, imm8 66 0F 3A 22 /r ib Insert a dword integer value at specified destination element
PINSRQ xmm1, r/m64, imm8 66 REX.W 0F 3A 22 /r ib Insert a qword integer value at specified destination element
PEXTRB reg/m8, xmm2, imm8 66 0F 3A 14 /r ib Extract a byte integer value at source byte offset, upper bits are zeroed.
PEXTRW reg/m16, xmm, imm8 66 0F 3A 15 /r ib Extract word and copy to lowest 16 bits, zero-extended
PEXTRD r/m32, xmm2, imm8 66 0F 3A 16 /r ib Extract a dword integer value at source dword offset
PEXTRQ r/m64, xmm2, imm8 66 REX.W 0F 3A 16 /r ib Extract a qword integer value at source qword offset
PMOVSXBW xmm1, xmm2/m64 66 0f 38 20 /r Sign extend 8 packed 8-bit integers to 8 packed 16-bit integers
PMOVZXBW xmm1, xmm2/m64 66 0f 38 30 /r Zero extend 8 packed 8-bit integers to 8 packed 16-bit integers
PMOVSXBD xmm1, xmm2/m32 66 0f 38 21 /r Sign extend 4 packed 8-bit integers to 4 packed 32-bit integers
PMOVZXBD xmm1, xmm2/m32 66 0f 38 31 /r Zero extend 4 packed 8-bit integers to 4 packed 32-bit integers
PMOVSXBQ xmm1, xmm2/m16 66 0f 38 22 /r Sign extend 2 packed 8-bit integers to 2 packed 64-bit integers
PMOVZXBQ xmm1, xmm2/m16 66 0f 38 32 /r Zero extend 2 packed 8-bit integers to 2 packed 64-bit integers
PMOVSXWD xmm1, xmm2/m64 66 0f 38 23/r Sign extend 4 packed 16-bit integers to 4 packed

32-bit integers
PMOVZXWD xmm1, xmm2/m64 66 0f 38 33 /r Zero extend 4 packed 16-bit integers to 4 packed 32-bit integers
PMOVSXWQ xmm1, xmm2/m32 66 0f 38 24 /r Sign extend 2 packed 16-bit integers to 2 packed 64-bit integers
PMOVZXWQ xmm1, xmm2/m32 66 0f 38 34 /r Zero extend 2 packed 16-bit integers to 2 packed 64-bit integers
PMOVSXDQ xmm1, xmm2/m64 66 0f 38 25 /r Sign extend 2 packed 32-bit integers to 2 packed 64-bit integers
PMOVZXDQ xmm1, xmm2/m64 66 0f 38 35 /r Zero extend 2 packed 32-bit integers to 2 packed 64-bit integers
PTEST xmm1, xmm2/m128 66 0F 38 17 /r Set ZF if AND result is all 0s, set CF if AND NOT result is all 0s
PCMPEQQ xmm1, xmm2/m128 66 0F 38 29 /r Compare packed qwords for equality
PACKUSDW xmm1, xmm2/m128 66 0F 38 2B /r Convert 2 × 4 packed signed doubleword integers into 8 packed unsigned word integers with saturation
MOVNTDQA xmm1, m128 66 0F 38 2A /r Move double quadword using non-temporal hint if WC memory type
SSE4a
****

Added with Phenom processors

EXTRQ/INSERTQ
MOVNTSD/MOVNTSS
SSE4.2
****

Added with Nehalem processors

PCMPESTRI xmm1, xmm2/m128, imm8 66 0F 3A 61 /r imm8 Packed comparison of string data with explicit lengths, generating an index
PCMPESTRM xmm1, xmm2/m128, imm8 66 0F 3A 60 /r imm8 Packed comparison of string data with explicit lengths, generating a mask
PCMPISTRI xmm1, xmm2/m128, imm8 66 0F 3A 63 /r imm8 Packed comparison of string data with implicit lengths, generating an index
PCMPISTRM xmm1, xmm2/m128, imm8 66 0F 3A 62 /r imm8 Packed comparison of string data with implicit lengths, generating a mask
PCMPGTQ xmm1,xmm2/m128 66 0F 38 37 /r Compare packed signed qwords for greater than.
SSE5 derived instructions
SSE5 was a proposed SSE extension by AMD. The bundle did not include the full set of Intel's SSE4 instructions, making it a competitor to SSE4 rather than a successor. AMD chose not to implement SSE5 as originally proposed, however, derived SSE extensions were introduced.

XOP
****

Introduced with the bulldozer processor core, removed again from Zen (microarchitecture) onward.

A revision of most of the SSE5 instruction set

F16C
Half-precision floating-point conversion.

Instruction
VCVTPH2PS xmmreg,xmmrm64 Convert four half-precision floating point values in memory or the bottom half of an XMM register to four single-precision floating-point values in an XMM register
VCVTPH2PS ymmreg,xmmrm128 Convert eight half-precision floating point values in memory or an XMM register (the bottom half of a YMM register) to eight single-precision floating-point values in a YMM register
VCVTPS2PH xmmrm64,xmmreg,imm8 Convert four single-precision floating point values in an XMM register to half-precision floating-point values in memory or the bottom half an XMM register
VCVTPS2PH xmmrm128,ymmreg,imm8 Convert eight single-precision floating point values in a YMM register to half-precision floating-point values in memory or an XMM register
FMA3
Supported in AMD processors starting with the Piledriver architecture and Intel starting with Haswell processors and Broadwell processors since 2014.

Fused multiply-add (floating-point vector multiply–accumulate) with three operands.

Instruction
VFMADD132PD Fused Multiply-Add of Packed Double-Precision Floating-Point Values
VFMADD213PD Fused Multiply-Add of Packed Double-Precision Floating-Point Values
VFMADD231PD Fused Multiply-Add of Packed Double-Precision Floating-Point Values
VFMADD132PS Fused Multiply-Add of Packed Single-Precision Floating-Point Values
VFMADD213PS Fused Multiply-Add of Packed Single-Precision Floating-Point Values
VFMADD231PS Fused Multiply-Add of Packed Single-Precision Floating-Point Values
VFMADD132SD Fused Multiply-Add of Scalar Double-Precision Floating-Point Values
VFMADD213SD Fused Multiply-Add of Scalar Double-Precision Floating-Point Values
VFMADD231SD Fused Multiply-Add of Scalar Double-Precision Floating-Point Values
VFMADD132SS Fused Multiply-Add of Scalar Single-Precision Floating-Point Values
VFMADD213SS Fused Multiply-Add of Scalar Single-Precision Floating-Point Values
VFMADD231SS Fused Multiply-Add of Scalar Single-Precision Floating-Point Values
VFMADDSUB132PD Fused Multiply-Alternating Add/Subtract of Packed Double-Precision Floating-Point Values
VFMADDSUB213PD Fused Multiply-Alternating Add/Subtract of Packed Double-Precision Floating-Point Values
VFMADDSUB231PD Fused Multiply-Alternating Add/Subtract of Packed Double-Precision Floating-Point Values
VFMADDSUB132PS Fused Multiply-Alternating Add/Subtract of Packed Single-Precision Floating-Point Values
VFMADDSUB213PS Fused Multiply-Alternating Add/Subtract of Packed Single-Precision Floating-Point Values
VFMADDSUB231PS Fused Multiply-Alternating Add/Subtract of Packed Single-Precision Floating-Point Values
VFMSUB132PD Fused Multiply-Subtract of Packed Double-Precision Floating-Point Values
VFMSUB213PD Fused Multiply-Subtract of Packed Double-Precision Floating-Point Values
VFMSUB231PD Fused Multiply-Subtract of Packed Double-Precision Floating-Point Values

VFMSUB132PS Fused Multiply-Subtract of Packed Single-Precision Floating-Point Values
VFMSUB213PS Fused Multiply-Subtract of Packed Single-Precision Floating-Point Values
VFMSUB231PS Fused Multiply-Subtract of Packed Single-Precision Floating-Point Values
VFMSUB132SD Fused Multiply-Subtract of Scalar Double-Precision Floating-Point Values
VFMSUB213SD Fused Multiply-Subtract of Scalar Double-Precision Floating-Point Values
VFMSUB231SD Fused Multiply-Subtract of Scalar Double-Precision Floating-Point Values
VFMSUB132SS Fused Multiply-Subtract of Scalar Single-Precision Floating-Point Values
VFMSUB213SS Fused Multiply-Subtract of Scalar Single-Precision Floating-Point Values
VFMSUB231SS Fused Multiply-Subtract of Scalar Single-Precision Floating-Point Values
VFMSUBADD132PD Fused Multiply-Alternating Subtract/Add of Packed Double-Precision Floating-Point Values
VFMSUBADD213PD Fused Multiply-Alternating Subtract/Add of Packed Double-Precision Floating-Point Values
VFMSUBADD231PD Fused Multiply-Alternating Subtract/Add of Packed Double-Precision Floating-Point Values
VFMSUBADD132PS Fused Multiply-Alternating Subtract/Add of Packed Single-Precision Floating-Point Values
VFMSUBADD213PS Fused Multiply-Alternating Subtract/Add of Packed Single-Precision Floating-Point Values
VFMSUBADD231PS Fused Multiply-Alternating Subtract/Add of Packed Single-Precision Floating-Point Values
VFNMADD132PD Fused Negative Multiply-Add of Packed Double-Precision Floating-Point Values
VFNMADD213PD Fused Negative Multiply-Add of Packed Double-Precision Floating-Point Values
VFNMADD231PD Fused Negative Multiply-Add of Packed Double-Precision Floating-Point Values
VFNMADD132PS Fused Negative Multiply-Add of Packed Single-Precision Floating-Point Values
VFNMADD213PS Fused Negative Multiply-Add of Packed Single-Precision Floating-Point Values
VFNMADD231PS Fused Negative Multiply-Add of Packed Single-Precision Floating-Point Values
VFNMADD132SD Fused Negative Multiply-Add of Scalar Double-Precision Floating-Point Values
VFNMADD213SD Fused Negative Multiply-Add of Scalar Double-Precision Floating-Point Values
VFNMADD231SD Fused Negative Multiply-Add of Scalar Double-Precision Floating-Point Values
VFNMADD132SS Fused Negative Multiply-Add of Scalar Single-Precision Floating-Point Values
VFNMADD213SS Fused Negative Multiply-Add of Scalar Single-Precision Floating-Point Values
VFNMADD231SS Fused Negative Multiply-Add of Scalar Single-Precision Floating-Point Values
VFNMSUB132PD Fused Negative Multiply-Subtract of Packed Double-Precision Floating-Point Values
VFNMSUB213PD Fused Negative Multiply-Subtract of Packed Double-Precision Floating-Point Values
VFNMSUB231PD Fused Negative Multiply-Subtract of Packed Double-Precision Floating-Point Values
VFNMSUB132PS Fused Negative Multiply-Subtract of Packed Single-Precision Floating-Point Values
VFNMSUB213PS Fused Negative Multiply-Subtract of Packed Single-Precision Floating-Point Values
VFNMSUB231PS Fused Negative Multiply-Subtract of Packed Single-Precision Floating-Point Values
VFNMSUB132SD Fused Negative Multiply-Subtract of Scalar Double-Precision Floating-Point Values
VFNMSUB213SD Fused Negative Multiply-Subtract of Scalar Double-Precision Floating-Point

Values
VFNMSUB231SD Fused Negative Multiply-Subtract of Scalar Double-Precision Floating-Point Values
VFNMSUB132SS Fused Negative Multiply-Subtract of Scalar Single-Precision Floating-Point Values
VFNMSUB213SS Fused Negative Multiply-Subtract of Scalar Single-Precision Floating-Point Values
VFNMSUB231SS Fused Negative Multiply-Subtract of Scalar Single-Precision Floating-Point Values
FMA4
****

Supported in AMD processors starting with the Bulldozer architecture. Not supported by any intel chip as of 2017.

Fused multiply-add with four operands. FMA4 was realized in hardware before FMA3.

VFMADDPD xmm0, xmm1, xmm2, xmm3 C4E3 WvvvvL01 69 /r /is4 Fused Multiply-Add of Packed Double-Precision Floating-Point Values
VFMADDPS xmm0, xmm1, xmm2, xmm3 C4E3 WvvvvL01 68 /r /is4 Fused Multiply-Add of Packed Single-Precision Floating-Point Values
VFMADDSD xmm0, xmm1, xmm2, xmm3 C4E3 WvvvvL01 6B /r /is4 Fused Multiply-Add of Scalar Double-Precision Floating-Point Values
VFMADDSS xmm0, xmm1, xmm2, xmm3 C4E3 WvvvvL01 6A /r /is4 Fused Multiply-Add of Scalar Single-Precision Floating-Point Values
VFMADDSUBPD xmm0, xmm1, xmm2, xmm3 C4E3 WvvvvL01 5D /r /is4 Fused Multiply-Alternating Add/Subtract of Packed Double-Precision Floating-Point Values
VFMADDSUBPS xmm0, xmm1, xmm2, xmm3 C4E3 WvvvvL01 5C /r /is4 Fused Multiply-Alternating Add/Subtract of Packed Single-Precision Floating-Point Values
VFMSUBADDPD xmm0, xmm1, xmm2, xmm3 C4E3 WvvvvL01 5F /r /is4 Fused Multiply-Alternating Subtract/Add of Packed Double-Precision Floating-Point Values
VFMSUBADDPS xmm0, xmm1, xmm2, xmm3 C4E3 WvvvvL01 5E /r /is4 Fused Multiply-Alternating Subtract/Add of Packed Single-Precision Floating-Point Values
VFMSUBPD xmm0, xmm1, xmm2, xmm3 C4E3 WvvvvL01 6D /r /is4 Fused Multiply-Subtract of Packed Double-Precision Floating-Point Values
VFMSUBPS xmm0, xmm1, xmm2, xmm3 C4E3 WvvvvL01 6C /r /is4 Fused Multiply-Subtract of Packed Single-Precision Floating-Point Values
VFMSUBSD xmm0, xmm1, xmm2, xmm3 C4E3 WvvvvL01 6F /r /is4 Fused Multiply-Subtract of Scalar Double-Precision Floating-Point Values
VFMSUBSS xmm0, xmm1, xmm2, xmm3 C4E3 WvvvvL01 6E /r /is4 Fused Multiply-Subtract of Scalar Single-Precision Floating-Point Values
VFNMADDPD xmm0, xmm1, xmm2, xmm3 C4E3 WvvvvL01 79 /r /is4 Fused Negative Multiply-Add of Packed Double-Precision Floating-Point Values
VFNMADDPS xmm0, xmm1, xmm2, xmm3 C4E3 WvvvvL01 78 /r /is4 Fused Negative Multiply-Add of Packed Single-Precision Floating-Point Values
VFNMADDSD xmm0, xmm1, xmm2, xmm3 C4E3 WvvvvL01 7B /r /is4 Fused Negative Multiply-Add of Scalar Double-Precision Floating-Point Values
VFNMADDSS xmm0, xmm1, xmm2, xmm3 C4E3 WvvvvL01 7A /r /is4 Fused Negative Multiply-Add of Scalar Single-Precision Floating-Point Values
VFNMSUBPD xmm0, xmm1, xmm2, xmm3 C4E3 WvvvvL01 7D /r /is4 Fused Negative Multiply-Subtract of Packed Double-Precision Floating-Point Values

VFNMSUBPS xmm0, xmm1, xmm2, xmm3 C4E3 WvvvvL01 7C /r /is4 Fused Negative Multiply-Subtract of Packed Single-Precision Floating-Point Values
VFNMSUBSD xmm0, xmm1, xmm2, xmm3 C4E3 WvvvvL01 7F /r /is4 Fused Negative Multiply-Subtract of Scalar Double-Precision Floating-Point Values
VFNMSUBSS xmm0, xmm1, xmm2, xmm3 C4E3 WvvvvL01 7E /r /is4 Fused Negative Multiply-Subtract of Scalar Single-Precision Floating-Point Values
AVX
AVX were first supported by Intel with Sandy Bridge and by AMD with Bulldozer.

Vector operations on 256 bit registers.

VBROADCASTSS Copy a 32-bit, 64-bit or 128-bit memory operand to all elements of a XMM or YMM vector register.
VBROADCASTSD
VBROADCASTF128
VINSERTF128 Replaces either the lower half or the upper half of a 256-bit YMM register with the value of a 128-bit source operand. The other half of the destination is unchanged.
VEXTRACTF128 Extracts either the lower half or the upper half of a 256-bit YMM register and copies the value to a 128-bit destination operand.
VMASKMOVPS Conditionally reads any number of elements from a SIMD vector memory operand into a destination register, leaving the remaining vector elements unread and setting the corresponding elements in the destination register to zero. Alternatively, conditionally writes any number of elements from a SIMD vector register operand to a vector memory operand, leaving the remaining elements of the memory operand unchanged. On the AMD Jaguar processor architecture, this instruction with a memory source operand takes more than 300 clock cycles when the mask is zero, in which case the instruction should do nothing. This appears to be a design flaw.[12]
VMASKMOVPD
VPERMILPS Permute In-Lane. Shuffle the 32-bit or 64-bit vector elements of one input operand. These are in-lane 256-bit instructions, meaning that they operate on all 256 bits with two separate 128-bit shuffles, so they can not shuffle across the 128-bit lanes.[13]
VPERMILPD
VPERM2F128 Shuffle the four 128-bit vector elements of two 256-bit source operands into a 256-bit destination operand, with an immediate constant as selector.
VZEROALL Set all YMM registers to zero and tag them as unused. Used when switching between 128-bit use and 256-bit use.
VZEROUPPER Set the upper half of all YMM registers to zero. Used when switching between 128-bit use and 256-bit use.
AVX2
****

Introduced in Intel's Haswell microarchitecture and AMD's Excavator.

Expansion of most vector integer SSE and AVX instructions to 256 bits

VBROADCASTSS Copy a 32-bit or 64-bit register operand to all elements of a XMM or YMM vector register. These are register versions of the same instructions in AVX1. There is no 128-bit version however, but the same effect can be simply achieved using VINSERTF128.
VBROADCASTSD

VPBROADCASTB Copy an 8, 16, 32 or 64-bit integer register or memory operand to all elements of a XMM or YMM vector register.
VPBROADCASTW
VPBROADCASTD
VPBROADCASTQ
VBROADCASTI128 Copy a 128-bit memory operand to all elements of a YMM vector register.
VINSERTI128 Replaces either the lower half or the upper half of a 256-bit YMM register with the value of a 128-bit source operand. The other half of the destination is unchanged.
VEXTRACTI128 Extracts either the lower half or the upper half of a 256-bit YMM register and copies the value to a 128-bit destination operand.
VGATHERDPD Gathers single or double precision floating point values using either 32 or 64-bit indices and scale.
VGATHERQPD
VGATHERDPS
VGATHERQPS
VPGATHERDD Gathers 32 or 64-bit integer values using either 32 or 64-bit indices and scale.
VPGATHERDQ
VPGATHERQD
VPGATHERQQ
VPMASKMOVD Conditionally reads any number of elements from a SIMD vector memory operand into a destination register, leaving the remaining vector elements unread and setting the corresponding elements in the destination register to zero. Alternatively, conditionally writes any number of elements from a SIMD vector register operand to a vector memory operand, leaving the remaining elements of the memory operand unchanged.
VPMASKMOVQ
VPERMPS Shuffle the eight 32-bit vector elements of one 256-bit source operand into a 256-bit destination operand, with a register or memory operand as selector.
VPERMD
VPERMPD Shuffle the four 64-bit vector elements of one 256-bit source operand into a 256-bit destination operand, with a register or memory operand as selector.
VPERMQ
VPERM2I128 Shuffle (two of) the four 128-bit vector elements of two 256-bit source operands into a 256-bit destination operand, with an immediate constant as selector.
VPBLENDD Doubleword immediate version of the PBLEND instructions from SSE4.
VPSLLVD Shift left logical. Allows variable shifts where each element is shifted according to the packed input.
VPSLLVQ
VPSRLVD Shift right logical. Allows variable shifts where each element is shifted according to the packed input.
VPSRLVQ
VPSRAVD Shift right arithmetically. Allows variable shifts where each element is shifted according to the packed input.
AVX-512
****

Introduced in Intel's Xeon Phi x200

Vector operations on 512 bit registers.

AVX-512 foundation

VBLENDMPD Blend float64 vectors using opmask control
VBLENDMPS Blend float32 vectors using opmask control
VPBLENDMD Blend int32 vectors using opmask control
VPBLENDMQ Blend int64 vectors using opmask control
VPCMPD Compare signed/unsigned doublewords into mask
VPCMPUD
VPCMPQ Compare signed/unsigned quadwords into mask
VPCMPUQ
VPTESTMD Logical AND and set mask for 32 or 64 bit integers.
VPTESTMQ
VPTESTNMD Logical NAND and set mask for 32 or 64 bit integers.
VPTESTNMQ
VCOMPRESSPD Store sparse packed double/single-precision floating-point values into dense memory
VCOMPRESSPS
VPCOMPRESSD Store sparse packed doubleword/quadword integer values into dense memory/register
VPCOMPRESSQ
VEXPANDPD Load sparse packed double/single-precision floating-point values from dense memory
VEXPANDPS
VPEXPANDD Load sparse packed doubleword/quadword integer values from dense memory/register
VPEXPANDQ
VPERMI2PD Full single/double floating point permute overwriting the index.
VPERMI2PS
VPERMI2D Full doubleword/quadword permute overwriting the index.
VPERMI2Q
VPERMT2PS Full single/double floating point permute overwriting first source.
VPERMT2PD
VPERMT2D Full doubleword/quadword permute overwriting first source.
VPERMT2Q
VSHUFF32x4 Shuffle four packed 128-bit lines.
VSHUFF64x2
VSHUFFI32x4
VSHUFFI64x2
VPTERNLOGD Bitwise Ternary Logic
VPTERNLOGQ
VPMOVQD Down convert quadword or doubleword to doubleword, word or byte; unsaturated, saturated or saturated unsigned. The reverse of the sign/zero extend instructions from SSE4.1.
VPMOVSQD
VPMOVUSQD
VPMOVQW
VPMOVSQW
VPMOVUSQW
VPMOVQB
VPMOVSQB
VPMOVUSQB
VPMOVDW
VPMOVSDW

VPMOVUSDW
VPMOVDB
VPMOVSDB
VPMOVUSDB
VCVTPS2UDQ Convert with or without truncation, packed single or double-precision floating point to packed unsigned doubleword integers.
VCVTPD2UDQ
VCVTTPS2UDQ
VCVTTPD2UDQ
VCVTSS2USI Convert with or without trunction, scalar single or double-precision floating point to unsigned doubleword integer.
VCVTSD2USI
VCVTTSS2USI
VCVTTSD2USI
VCVTUDQ2PS Convert packed unsigned doubleword integers to packed single or double-precision floating point.
VCVTUDQ2PD
VCVTUSI2PS Convert scalar unsigned doubleword integers to single or double-precision floating point.
VCVTUSI2PD
VCVTUSI2SD Convert scalar unsigned integers to single or double-precision floating point.
VCVTUSI2SS
VCVTQQ2PD Convert packed quadword integers to packed single or double-precision floating point.
VCVTQQ2PS
VGETEXPPD Convert exponents of packed fp values into fp values
VGETEXPPS
VGETEXPSD Convert exponent of scalar fp value into fp value
VGETEXPSS
VGETMANTPD Extract vector of normalized mantissas from float32/float64 vector
VGETMANTPS
VGETMANTSD Extract float32/float64 of normalized mantissa from float32/float64 scalar
VGETMANTSS
VFIXUPIMMPD Fix up special packed float32/float64 values
VFIXUPIMMPS
VFIXUPIMMSD Fix up special scalar float32/float64 value
VFIXUPIMMSS
VRCP14PD Compute approximate reciprocals of packed float32/float64 values
VRCP14PS
VRCP14SD Compute approximate reciprocals of scalar float32/float64 value
VRCP14SS
VRNDSCALEPS Round packed float32/float64 values to include a given number of fraction bits
VRNDSCALEPD
VRNDSCALESS Round scalar float32/float64 value to include a given number of fraction bits
VRNDSCALESD
VRSQRT14PD Compute approximate reciprocals of square roots of packed float32/float64 values
VRSQRT14PS
VRSQRT14SD Compute approximate reciprocal of square root of scalar float32/float64 value
VRSQRT14SS
VSCALEFPS Scale packed float32/float64 values with float32/float64 values

VSCALEFPD
VSCALEFSS Scale scalar float32/float64 value with float32/float64 value
VSCALEFSD
VALIGND Align doubleword or quadword vectors
VALIGNQ
VPABSQ Packed absolute value quadword
VPMAXSQ Maximum of packed signed/unsigned quadword
VPMAXUQ
VPMINSQ Minimum of packed signed/unsigned quadword
VPMINUQ
VPROLD Bit rotate left or right
VPROLVD
VPROLQ
VPROLVQ
VPRORD
VPRORVD
VPRORQ
VPRORVQ
VPSCATTERDD Scatter packed doubleword/quadword with signed doubleword and quadword indices
VPSCATTERDQ
VPSCATTERQD
VPSCATTERQQ
VSCATTERDPS Scatter packed float32/float64 with signed doubleword and quadword indices
VSCATTERDPD
VSCATTERQPS
VSCATTERQPD
Cryptographic instructions
Intel AES instructions

6 new instructions.

AESENC Perform one round of an AES encryption flow
AESENCLAST Perform the last round of an AES encryption flow
AESDEC Perform one round of an AES decryption flow
AESDECLAST Perform the last round of an AES decryption flow
AESKEYGENASSIST Assist in AES round key generation
AESIMC Assist in AES Inverse Mix Columns
RDRAND and RDSEED
RDRAND

RDRAND Read Random Number
RDSEED Read Random Seed
Intel SHA instructions
Intel SHA extensions
7 new instructions.

SHA1RNDS4 Perform Four Rounds of SHA1 Operation
SHA1NEXTE Calculate SHA1 State Variable E after Four Rounds

SHA1MSG1 Perform an Intermediate Calculation for the Next Four SHA1 Message Dwords
SHA1MSG2 Perform a Final Calculation for the Next Four SHA1 Message Dwords
SHA256RNDS2 Perform Two Rounds of SHA256 Operation
SHA256MSG1 Perform an Intermediate Calculation for the Next Four SHA256 Message Dwords
SHA256MSG2 Perform a Final Calculation for the Next Four SHA256 Message Dwords

Appendix C.

TO HAVE DONE WITH

THE JUDGEMENT OF GOD

by Antonin Artaud

Antonin Artaud

Note: Having spent much of his final years in various mental asylums, Artaud resurfaced in 1947 with a radio play To Have Done With the Judgment of god. Although the work remained true to his Theatre of Cruelty, utilizing an array of unsettling sounds, cries, screams and grunts, it was shelved by French Radio the day before it was scheduled to air, on February 2, 1948. Artaud died one month later.

kré		puc te	
kré	Everything must		puk te
pek	be arranged		li le
kré	to a hair	pek ti le	
e	in a fulminating		kruk
pte	order.		

I learned yesterday
(I must be behind the times, or perhaps it's only a false
rumor, one of those pieces of spiteful gossip that are circulated between sink and latrine at the hour when meals that have been ingurgitated one more time are thrown in the slop buckets),
I learned yesterday
one of the most sensational of those official practices of American public schools which no doubt account for the fact that this country believes itself to be in the vanguard of progress,
It seems that, among the examinations or tests required of a child entering public school for the first time, there is the so-called seminal fluid or sperm test,
which consists of asking this newly entering child for a small
amount of his sperm so it can be placed in a jar
and kept ready for any attempts at artificial insemination that might later take place.
For Americans are finding more and more that they lack muscle
and children,
that is, not workers
but soldiers,

and they want at all costs and by every possible means to make and manufacture soldiers
with a view to all the planetary wars which might later take place,
and which would be intended to demonstrate by the over-whelming virtues of force the superiority of American products,
and the fruits of American sweat in all fields of activity and of the superiority of the possible dynamism of force.
Because one must produce,
one must by all possible means of activity replace nature
wherever it can be replaced,
one must find a major field of action for human inertia,
the worker must have something to keep him busy,
new fields of activity must be created,
in which we shall see at last the reign of all the fake manufactured products,
of all the vile synthetic substitutes
in which beatiful real nature has no part,
and must give way finally and shamefully before all the victorious substitute products
in which the sperm of all artificial insemination factories
will make a miracle
in order to produce armies and battleships.
No more fruit, no more trees, no more vegetables, no more plants pharmaceutical or otherwise and consequently no more food,
but synthetic products to satiety,
amid the fumes,
amid the special humors of the atmosphere, on the particular axes of atmospheres wrenched violently and synthetically from the resistances of a nature which has known nothing of war except fear.
And war is wonderful, isn't it?
For it's war, isn't it, that the Americans have been preparing for and are preparing for this way step by step.
In order to defend this senseless manufacture from all competition that could not fail to arise on all sides,
one must have soldiers, armies, airplanes, battleships,
hence this sperm
which it seems the governments of America have had the effrontery to think of.
For we have more than one enemy lying in wait for us,
my son,
we, the born capitalists,
and among these enemies
Stalin's Russia
which also doesn't lack armed men.

All this is very well,
but I didn't know the Americans were such a warlike people.

In order to fight one must get shot at
and although I have seen many Americans at war
they always had huge armies of tanks, airplanes, battleships
that served as their shield.
I have seen machines fighting a lot
but only infinitely far behind them have I seen the men who directed them.
Rather than people who feed their horses, cattle, and mules the last tons of real morphine they have left and replace it with substitutes made of smoke,
I prefer the people who eat off the bare earth the delirium from which they were born
I mean the Tarahumara eating Peyote off the ground
while they are born,
and who kill the sun to establish the kingdom of black night,
and who smash the cross so that the spaces of spaces can never again meet and cross.

And so you are going to hear the dance of TUTUGURI.

TUTUGURI

The Rite of the Black Sun

And below, as if at the foot of the bitter slope,
cruelly despairing at the heart,
gapes the circle of the six crosses,
very low
as if embedded in the mother earth,
wrenched from the foul embrace of the mother
who drools.

The earth of black coal
is the only damp place
in this cleft rock.

The Rite is that the new sun passes through seven points before blazing on the orifice of the earth.

And there are six men,
one for each sun,
and a seventh man
who is the sun
in the raw

dressed in black and in red flesh.

But, this seventh man
is a horse,
a horse with a man leading him.

But it is the horse
who is the sun
and not the man.

At the anguish of a drum and a long trumpet,
strange,
the six men
who were lying down,
rolling level with the ground,
leap up one by one like sunflowers,
not like suns
but turning earths,
water lilies,
and each leap
corresponds to the increasingly somber
and restrained
gong of the drum
until suddenly he comes galloping, at vertiginous speed,
the last sun,
the first man,
the black horse with a

naked man,
absolutely naked
and virgin
riding it.
After they leap up, they advance in winding circles
and the horse of bleeding meat rears
and prances without a stop
on the crest of his rock
until the six men
have surrounded
completely
the six crosses.

Now, the essence of the Rite is precisely

The Abolition of the Cross

When they have stopped turning
they uproot
the crosses of earth
and the naked man
on the horse
holds up
an enormous horseshoe
which he has dipped in a gash of his blood.

The Pursuit of Fecality

There where it smells of shit
it smells of being.
Man could just as well not have shat,
not have opened the anal pouch,
but he chose to shit
as he would have chosen to live
instead of consenting to live dead.

Because in order not to make caca,
he would have had to consent
not to be,
but he could not make up his mind to lose
being,
that is, to die alive.

There is in being
something particularly tempting for man
and this something is none other than
CACA.
(Roaring here.)

To exist one need only let oneself be,
but to live,
one must be someone,
to be someone,
one must have a BONE,
not be afraid to show the bone,
and to lose the meat in the process.

Man has always preferred meat
to the earth of bones.
Because there was only earth and wood of bone,
and he had to earn his meat,

there was only iron and fire
and no shit,
and man was afraid of losing shit
or rather he desired shit
and, for this, sacrificed blood.

In order to have shit,
that is, meat,
where there was only blood
and a junkyard of bones
and where there was no being to win
but where there was only life to lose

o reche modo
to edire
di za
tau dari
do padera coco
At this point, man withdrew and fled.
Then the animals ate him.

It was not a rape,
he lent himself to the obscene meal.

He relished it,
he learned himself
to act like an animal
and to eat rat
daintily.

And where does this foul debasement come from?

The fact that the world is not yet formed,
or that man has only a small idea of the world
and wants to hold on to it forever?

This comes from the fact that man,
one fine day,
stopped
the idea of the world.

Two paths were open to him:
that of the infinite without,
that of the infinitesimal within.

And he chose the infinitesimal within.
Where one need only squeeze
the spleen,
the tongue,
the anus
or the glans.

And god, god himself squeezed the movement.

Is God a being?
If he is one, he is shit.
If he is not one
he does not exist.

But he does not exist,
except as the void that approaches with all its forms
whose most perfect image
is the advance of an incalculable group of crab lice.

"You are mad Mr. Artaud, what about the mass?"

I deny baptism and the mass.
There is no human act,
on the internal erotic level,
more pernicious than the descent
of the so-called jesus-christ
onto the altars.

No one will believe me
and I can see the public shrugging its shoulders
but the so-called christ is none other than he
who in the presence of the crab louse god
consented to live without a body,
while an army of men
descended from a cross,
to which god thought he had long since nailed them,
has revolted,
and, armed with steel,
with blood,
with fire, and with bones,
advances, reviling the Invisible
to have done with GOD'S JUDGMENT.

The Question Arises...

What makes it serious
is that we know
that after the order
of this world
there is another.

What is it like?

We do not know.

The number and order of possible suppositions in
this realm
is precisely
infinity!

And what is infinity?

That is precisely what we do not know!

It is a word
that we use
to indicate
the opening
of our consciousness
toward possibility
beyond measure,
tireless and beyond measure.

And precisely what is consciousness?

That is precisely what we do not know.

It is nothingness.

A nothingness
that we use
to indicate
when we do not know something
from what side
we do not know it
and so
we say
consciousness,
from the side of consciousness,
but there are a hundred thousand other sides.

Well?

It seems that consciousness
in us is
linked
to sexual desire
and to hunger;

but it could
just as well
not be linked
to them.

One says,
one can say,
there are those who say
that consciousness
is an appetite,
the appetite for living;

and immediately
alongside the appetite for living,
it is the appetite for food
that comes immediately to mind;

as if there were not people who eat
without any sort of appetite;
and who are hungry.

For this too
exists
to be hungry
without appetite;

well?

Well
the space of possibility
was given to me one day
like a loud fart
that I will make;
but neither of space,
nor possibility,
did I know precisely what it was,

and I did not feel the need to think about it,

they were words
invented to define things
that existed
or did not exist
in the face of
the pressing urgency
of a need:
the need to abolish the idea,
the idea and its myth,
and to enthrone in its place
the thundering manifestation
of this explosive necessity:
to dilate the body of my internal night,

the internal nothingness
of my self

which is night,
nothingness,
thoughtlessness,

but which is explosive affirmation
that there is
something
to make room for:

my body.

And truly
must it be reduced to this stinking gas,
my body?
To say that I have a body
because I have a stinking gas
that forms
inside me?

I do not know
but
I do know that

space,
time,

dimension,
becoming,
future,
destiny,
being,
non-being,
self,
non-self,
are nothing to me;
but there is a thing
which is something,
only one thing
which is something,
and which I feel
because it wants
TO GET OUT:
the presence
of my bodily
suffering,

the menacing,
never tiring
presence
of my
body;

however hard people press me with questions
and however vigorously I deny all questions,
there is a point
at which I find myself compelled
to say no,

NO
then
to negation;

and this point
comes when they press me,

when they pressure me
and when they handle me
until the exit
from me
of nourishment,
of my nourishment

and its milk,

and what remains?

That I am suffocated;

and I do not know if it is an action
but in pressing me with questions this way
until the absence
and nothingness
of the question
they pressed me
until the idea of body
and the idea of being a body
was suffocated
in me,

and it was then that I felt the obscene

and that I farted
from folly
and from excess
and from revolt
at my suffocation.

Because they were pressing me
to my body
and to the very body

and it was then
that I exploded everything
because my body
can never be touched.

Conclusion

- And what was the purpose of this broadcast, Mr. Artaud?
- Primarily to denounce certain social obscenities officially sanctioned and acknowledged:

this emission of infantile sperm donated by children for the artificial insemination of fetuses yet to be born and which will be born in a century or more.
To denounce, in this same American people who occupy the whole surface of the former Indian continent, a rebirth of that warlike imperialism of early America that

caused the pre-Columbian Indian tribes to be degraded by the aforesaid people.
- You are saying some very bizarre things, Mr. Artaud.
- Yes, I am saying something bizarre, that contrary to everything we have been led to believe, the pre-Columbian Indians were a strangely civilized people and that in fact they knew a form of civilization based exclusively on the principle of cruelty.
- And do you know precisely what is meant by cruelty?
- Offhand, no, I don't.
- Cruelty means eradicating by means of blood and until blood flows, god, the bestial accident of unconscious human animality, wherever one can find it.
- Man, when he is not restrained, is an erotic animal,
he has in him an inspired shudder,
a kind of pulsation
that produces animals without number which are the form that the ancient tribes of the earth universally attributed to god.
This created what is called a spirit.
Well, this spirit originating with the American Indians is reappearing all over the world today under scientific poses which merely accentuate its morbid infectuous power, the marked condition of vice, but a vice that pullulates with diseases,
because, laugh if you like,
what has been called microbes
is god,
and do you know what the Americans and the Russians use to make their atoms?
They make them with the microbes of god.
- You are raving, Mr. Artaud.
You are mad.
- I am not raving.
I am not mad.
I tell you that they have reinvented microbes in order to impose a new idea of god.

They have found a new way to bring out god and to capture him in his microbic noxiousness.

This is to nail him though the heart,
in the place where men love him best,
under the guise of unhealthy sexuality,
in that sinister appearance of morbid cruelty that he adopts
whenever he is pleased to tetanize and madden humanity as he
is doing now.

He utilizes the spirit of purity and of a consciousness that has
remained candid like mine to asphyxiate it with all the false
appearances that he spreads universally through space and this
is why Artaud le Mômo can be taken for a person suffering
from hallucinations.

- What do you mean, Mr. Artaud?

- I mean that I have found the way to put an end to this ape once and for all
and that although nobody believes in god any more everybody believes more and more in man.

So it is man whom we must now make up our minds to emasculate.

- How's that?

How's that?

No matter how one takes you you are mad, ready for the straitjacket.
- By placing him again, for the last time, on the autopsy table to remake his anatomy.
I say, to remake his anatomy.
Man is sick because he is badly constructed.
We must make up our minds to strip him bare in order to scrape off that animalcule that itches him mortally,

god,
and with god
his organs.
For you can tie me up if you wish,
but there is nothing more useless than an organ.

When you will have made him a body without organs,
then you will have delivered him from all his automatic reactions
and restored him to his true freedom.

They you will teach him again to dance wrong side out
as in the frenzy of dance halls
and this wrong side out will be his real place.