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parallel events - fictional rigour

evidence arises first by virtue of the insult - only in opposition is
 there the completed construction of logical pretension, if asserted
 without there is the covert idea of the misinformed
 the ultra-gaze - infinite gazes

we have returned once again to the baconian point that begs a
 scientific revolution

the illusion that art innovates is a perverse corollary to capital's survival need to continually reinvent its immateriality

the most crucial element in science is not the inevitable sensible experience, but what can vary to a considerable degree: the freedom to propose conflicting and novel hypotheses

in the reversal of form there is the antidote of the ideal

potential cautionary state (tragicomedy) - material information is
unknown - immaterial nonsense is everywhere
(digital evolution - the explosion of things, of inhuman ideals)

the attractivity of the vacant (cold and uncomfortable)

the invisible man and the public man - the correlates of subjectivity

the force that creates the unbelievable power of the united states is
the force of irony and democratic opinions - the fact of hiroshima's
destruction and the observation and critique thereof go hand in
hand

as with any label, it's a tendential refusal to engage with whatever
might ostensibly be contained in that label

the annals of memory - noise and nonsense - vacuities, surplus

the crisis of america is not threat, but the total lack of threat - from which inevitably follows the need to create threats

ceaseless talk of identity is evidence of, if nothing else, a desperate desire for one - generally you don't desperately desire what you have

the individualism of democracy is its precept towards collectivity
a world almost exclusively composed of metanarratives (contra
pomo levelling)

bludgeon-text and the reverse notion of being

the aesthetic appraisal is the assumption of the rapacious - not individuality but epigraphy, cheeks, conception. the juxtaposition of the poetics and the analytics preconceive one another - what makes a pitted text, precisely that which it innovates from. the begging question is of newness, not deleuzian difference but a failure to be anything but identical, grounding in devastation and a plethora of axioms. contradiction then, slightly - intersection, performative, shattering. peaceable, concupiscent, encephalic.

burden of flounder: the proposition of being is cloned - a cursive resonance with the malicious lie (giving, trust, the atmospheric pressure of an algebraic disclusion of the right width mid-body, and the right width 6 inches up). the idea of the post-modern mirrors the realist, yet one simply and directly eliminates anything sensical, the other proliferating in nonsense - exact polarities of appropriation and a borrowing of the new from the old - innovation decontextualizes, it is a methodical study in ignorance

in poetic pretensions so riddled with the very vocabulary that
would hope to violate its voice

the desperate need to talk of the new - conceptualism, flarf,
language - these reassert like nothing else (without practical
necessity, formulation is left with nothing but itself) the capital
game of ridiculous/new, of variation for its sake, and
marginalization through sheer possibility. that is all that's needed -
anything is possible, you can be whatever you want, american
dreaming is an open system - it is exactly this totalitarian optioning
that makes for choice, freedom, and an infinite series of the
identical.

the vispo/etcpo sequence is the perfect (needless) analog with which to discuss the multiappropriative - the managerial, ultrasymbolic, the sacred, the superutilitarian - as in the academic discourse on technology, the contextual ideation of dialectics become quickly disengaged with the random (quotidian) - far from being "ineffective", the question is what is being effected. all hail the nondescript, the pointless, the activity whose object becomes almost superfluous, whose effecting grows synonymous with pipe dreams - precisely in this innocuous potential diaphany is a potential for the most chaotic and pervasive of both countermodels and the potential of the propositional.

and a thank you to those who still humour your existence -
impossible to say without directly coinciding with the banal myth
of the call (may-day)

intuitive sense which never tells us anything certain, but always a
far more complex and real set of probabilities than a reductive
"certainty" which depends upon its very particular context to
maintain any meaning at all.

bureau of immaterial prosperity

sensor hemodialysis (fugue lull -

"and yet in this synaptic mess, jab and genial lyrate, hemodialytic
apprehension of tire glower - widening, this drivel deprivation
(metatarsal aurate

a clarion call of intertangement. tyrant that cascades backwards.

mambo cossack - what queasy crack mars the offense of the reared

the starry eyes of apprehension

overeating - preboiling. the most open postnatal situationism,
subnormally infused.

lyre beat scum - iodine sodule -which-whose- bumps, antibodies -
in the coarseness (tear) transfixes (weary) the slope, [neuro-array
sacrifice

though s/he, in the most unbecoming of temperances, sculled
reabsorptive. the threshes plead and flunking this chloric device,
kinesics.

not badiouian anti-mimesis, but multi-mimesis; it imitates multiple
things and both infests unknown territories and continually
recolonizes real situations

death is just one, and the most simplistically negligible, ways of
organismal collapse or dysfunction

the ultra-mass systemically eliminates individual normality through
its kantian totalizing of every desire - the system forbids every
action and impulse (though rather encouraged systemically)

words are not prejudiced at looks

formocapitalism (the capital properly played, however lamentable, anyone participating under this umbrella will inevitably join in)

lacking the freedom of the greek philosopher, disguising poetic/awkward coinage with referrals and xenography.

the mystical problem is its generalities discluded in/despite its amorphous openness - the open is idealized, yet its irrational basis becomes precisely the irrational exclusion of elements whose rationality is (anti)definitionally undermined

the increased terrain of the technodivision predisposes that - despite the "natural" longing for the mystical - the ultracomplex problem of the solution is inevitable - yet still, the falsity of nature prevails

due to nervous dysfunction, the totalized transcendent creates the all-too probably crazy - unfalsifiability reversed into the a priori nonsane (if ever the premeditated demential had a capitalist place (re: guattari and deleuze), it is here - not as a mythical "response" ("a sane response to an insane world") but rather the manufacture of the incontestable which is married inevitably with the madness of attempting to contest (think, for instance, of the madmen who question God's existence) - in other words, the man with the stomach ache (blasted enteric nerves...) can no longer be trusted

tragedies of the material field (which is what's forced are new descriptions each time, undermining adequate)

style hypermorphs with the multimedial gaze (the variation of who's seeing)

one of the banes of reading is having too many sources to steal from - plagiarism becomes so normalized as to lose interest - the normalized theft of the standardized essay becomes the only currency of atrocity

though it might seem all the trappings of empirical skepticism might have been usurped as fiction symbols, still it is under these auspices that an altering proposal must occur, however revamped

spatiality - info - space/time - knowledge (dasein) - the payment of niceness - utility marries personality

the physical display is hated because any "honest" expression is also a statement of normativity (the physically beautiful despised/envied for the same (insofar as it is unable to be aware and mitigate that power) - an impossible conformativity
for each look, instance, medium, different context-specific modalities in order to exist successfully in that context ("honesty"?)
- the supposed low key of sublime and inexhaustible maelstrom of pure meat

also in this sidling anti-identitarian moment, kisses and simply
although nothing – repeating the same - saying after recording
what another says ----- methodological considerations: this same
inquiry as soon as we content

the which has created nothing, not even the humble single work of
hebdomeros, but rather have blurred in ways that reveal despite the
collective of work which itself is the novel (tv before tv) which
whose artists are only left to analyse sensate and data (confusion is
exactly the power rhetoric - sidelining idea...

solites, acted as if certain distinctions weren't made - xisuthra
-theorizing compatibility (as if in continuity) between a self at one
point, and a self at another - zukalei - the ontological status of
humanity defined by the technical invention of a pursuit to
understand the ontological status of humanity

clepsus: "the meaning is in the journey: it's not about who you kill, but the process of killing. there's no goal, you don't need to "get there", it's all about enjoying the path." - a test of a valid theoretical framework admits not just ideas from one given discipline, but from other disciplines, cultural locations, time periods.

the moment of the revolution - substantiality of acceptability

yet another authority based on the blindnesses of a disciplinary institution and its exclusions

so-called "style" inseparable from the supposed "content" of a philatelic work - one the other - the analytics of bizarrely unrelated example instances - without situation, no relation - again, the

disciplinary authority derivative of policy exclusion

meaning comes in hominid re-relation - oil both
invasion/pollution/locomotion and natural catastrophe - its status as
hydrocarbon compound is instancial yet begs both its creation and
meaning application (see human hands)

the assumption which cannot be spoken - reinhabit the atrocity in
an affirmatively fictional environment - a general outline of the
philosophy of terror was proposed - the adherence and
misunderstanding of what hegel called the voluptuous-synthetic
can only be analysed through its agoric gauze.

foolishness: the bilateral re-interpreting of the sublime, the unfit resurveyed trick-mistake that enthrones the penumbræ of the inexplicable (outlining this idea, which is always the same)

an onto-theology of claims and breathabilities: the effusive, the excited, the droplets of the optimal fame which would be perceptive (and ground into the normal and recognizable body there is the reinoculation of confidence, gout and prevarication).

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aphorisms, maybe, but ones attermined into the multimedial and glandular - the swarm poetizes teratism, the highhanded and secession.

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computing is at the moment a replicate of book nostalgia - its potential shifts which will be starkly resisted (as the first 15-20 web years have evidenced) will merely provide a minor shift in a total virtuality that is therefore ultimately stationary;

diary of a gerbil

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it is the antithesis that is essential - for this speaks to what has no speech, to the damned or unacceptable, and gives its contingent voice;

there is no context, no underlying concept - there is only an averaging of what has tended to undermine contexts - but particularly, there are instances - it's not so much the humane tendency to fail at any total generalization or concept, but rather

that the every day speech *is* philosophical language at its most profound

salpica335:

"Some of my BELIEFS:

* Love conquers all

* ALWAYS do the right thing and the right thing will ALWAYS happen to you

* Never stop reaching for your dreams

* Everything you touch - especially the world - leave it better than you found it"

:: the who's who of privileged and meaningless/needless - the total beauty of opportunity - the feminist that speaks out of a position of necessity, versus the generalist that speaks for the sake of speaking - this is a measure of philosophical importance (to concede something in power is meaningless and to shrug one's shoulders is faux-deviance)

"contradictions" in a character merely means the context cannot understand how every person is a person - not only are such people discluded, but they are further damned by considerations of that position - the compromised:

humbaba - giant "immemorial age" (not in time - resisting temporality/duration - externalized/other/base)

the god Enlil, who "assigned [Humbaba] as a terror to human beings"

(this is *a person* - we don't form ontology universally - we at all times externalize some fantastic being (ourselves) - ultimate being is either simply a description of some context, or what isn't in that context - thus the closest approximate are ideas that link the included and unincluded like transgression - but more precisely the concept is verbal not nominal - not the act of transgression, but *how* does that act happen - techniques of transgression, mobile terms that re-associate the mobile definition with another

the reversal of evidence and primary testimony; the oral culture puts store by the anomalous, the spoken, the lived. (feyer anarch

predicts this - techno-anarchy continually re-forces re-approaches to material)

the vacuous person with nothing to offer in disturbance, yet thriving within structures (potocontextual - with its universal lust and highly differentiated fragment) – the sights of body-selling - both the most selfish and undermining, an atemporal exhilaration accompanies the hub of market demise and creation, prostitution. the market is undermined, yet the market is continually re-affirmed in unparalleled fashion - controlled through undermining, yet completely objectified as a placement within entirely external factors. (the exhilaration of the dance and strain - the non-existence of the entirely contributive - subject/object/shakespearologics - the shakespearian system which declares a structuralist relativity - anti-emotional contains and represents the arbitrary and manufactured - an anti-total literature

the philo-film where the "livers" learn the sacred thoughts of the inscribed. TV is rightly condemned. - where this passionate yet dark or something look is inscribed with the, where you are on the side of the beach and - the totality of the sillimaniacal (best exemplified by the indisputably "good" death-report and helpful link-set) creates an absurd location for quiddity (whatever) - parasite; the corollaries of status and nothingness; anarchism not quite enough - the anarchistic leading immediately to competition and hierarchy, complemented by distrust - proliferation is a misnomer for collectivity unless accompanied by overturning

political ontology and gimp being - the worthless underestimate the
worthful. the gimp (like the shockingly named “shithead”) wears
the accounts of humour and irony thin. the grotesque and
incomplete are weighed against the complete. what language can
do.

already the type of blog claim statuses - the most exemplary (banal
- unwanted) - the corporate location (the ideal) is the location for
the artistic. minestrei: toxicoimmunodysfunctional biohactivist.
ontology: existence disencumbers in connections and such things.

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the expression "i feel segregated" a beginning of a new, more reified type of segregation - in order to achieve maximum absurdity, or conversely maximum objectivity, it is imperative that information never arrives at its source - a person - as in bok prehensile argument for "objectively better looking" poetry - reassurance needed because visual spectacle is dependent on the viewer - otherwise non-existent; the most beautiful the more needed the more part of pseudographic "being"

the greatest virtual atrocity is the total denial of the subject

normal science a high market system with capitalized abstract-
icons - opposed to revolutionary - the highly subjectivised -
empiricism here is crucial - yet its external application depends on
point-object-point - that is, from person to person or from person to
object to person; it is here that an inhuman empiricism (the generic
notion of empiricism) becomes crucial; here, in this transition,
objectivity becomes essential in proper mistranslation

ideas that cannot reach externality (objects) are invalid within
those, or their domain - their falsifiability, that is their control
through the humanly perceivable, is a measure of this;

a terminal material-factuality the subjective-grotesque - yet this
may never - as in the mystical/"mad" language - leave the subject
(if a speech moves crowds to nonsense - this is fine as a theatre, a
rhetoric, a nonsensical lover or inspirational poet-performer may
induce - it is, in its total potential, a perfect exploration of its
particular truth, a fictional multiplicity of possible theory) - yet as
soon as the question of law, health, government (all text) etc comes
into question, the question of an object's relation also comes into
question. mystical language fails textual-logical inquiry, media-
translation fails - mythology needs to be reformulated into logical-
negative description (insofar as objective languages describe
objects, so those need to match them - this question of science -
normal science - is one of embedding in an alienated language, and
then being re-taken up.) - translatability is dependant on reducible
objects - like "sun", "animal name" - but not "mind" or "god" or
"spirit" - which in every way exist in the mystical-personal -
whereas sun, animal etc, ultimately have "sources which can be

observed particularly (whereas god could be observed in the totality of chance, that is as anything, or any non-thing (the miraculous, known-transcending)

the forcing of the qualitative-personal - psychology, aspects of sociology, etc - into the alienated-objective - constitutes not simply a meaninglessness (as god might to a non-believer) but a deceit (that which may subject the non-believer to god's will)

how to work precisely against kierkegaard (if such is possible) - what is outside the domain of christianity offers us the aesthetic, the anti-christian life, or proto-christian life.

the movie mythology is essentialized into the worst and the myth-best;

suffering unified into a monary concept (when it is not an identifiable group, but a continuous condition of all, each boasting particles of it), and its myth-solution (the negation of the simplified-to-absurdity problem - the monary problem is effaced; the film doesn't exist); the film is a drug that targets a reduced mechanism; solution for symptom that ignores the complex multi-cause;

on total metaphorization

at any moment, the metaphors will need to be literalized (to be eliminated into a direct relation to action) - so every philosophy and fiction will have to be incomplete; metaphors can be anything - the question of them is how readily do they turn into action - and what type of action do they become;

always a danger to have running memes - disassembly is essential;

anything written is fictional; fake; it doesn't exist - "non-fiction" and "fiction" are identical - although there are many elaborate attempts to obscure this;

the technical is useful insofar as it is transparent to the monsters it creates;

writing creates monsters; what it says is not important - what it fails to say is;

the cynical attitude that will get you friends on facebook.
messaging people out of the blue is a delicate art. it takes planning and wonder

most of all, let's not flee like all intellectuals in the face of something new - how depraved it is and so on - but let's not either become saints of the new

our obsession is to analyse a given author inside and out - why read - why not take what's relevant, why not have precedence to the lived - would that be unacademic - would that lack consistency

would that lack a platform for consideration - or would it default into the kind of oral exchange that typifies the unmitigated use of language - that is prevalent even in the most rigorous attempts to eliminate it

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comedy vs agony - a dialogue

where are the dispossessed, the lifeless, the contented in isolation through marriage, being single

the possibility of the essay that is critical of the forms of essays

polarization and the enhancement of attraction (in viability)

to ever love despite all that is

the transcendence of the physical - a beautiful doctrine to tell those to whom its veracity is put to a situated test - the persistence of silence

stats over the person - what works for a majority - the recipe for minority exclusion

and yet in that an infinitely rich reservoir of alterities - the precise reason for its popular dislike

AI as an introduction into the ridiculous sublime

mapping out the possibilities of artificial response reinforces the ludicrous nature of the telematic wizard of oz, or programmer

unadorned scrawl history

being

a consideration of the bureaucratic frappe

deathlessness. the spiry freedom of decocting fritters and inapposite delitation, goddam, rumbling, rubberized.

: tomomania! tripling!

meioses. splendour.

the life of objects waking and spreading into the realm of what

bereavement makes up the modern, sleet burial of chastened hasn't
divided into crossness and defiled occult monuments

rest - in rheumatism, in hiding and adamancy, doric distal skitters
in taut irate invited momentous disasters, grace, cold, delve,
dawdle;

the high holy ulcer tribune, spleen contusion, lateral wetness
catastrophizes the speckle polymer, backslapping this rest and
squeak rapt disacclamation :: reasons, scales, ecstasy

conversing with a scientist-friend of mine, whose lab partner
decried the total lack of reporting negative results - these were, he
said, just as important as positive results to truly move in science -
here it is that science is only a half-science, only avowed insofar as
it has a positive/economic element

- this has nothing to do with the scientific method, only

with the positive-growth demands of an unforgiving capitalist competition

just as the church becomes pagan by displacing popular holidays, by "speaking to the people", so the platform of an objective science becomes capitalistic, by communicating in its terms - indeed just as the church clearly delineates the limits of paganism, so science defines the outlines and full breadth of capitalism

the tendencies of net literature which forces writing back to lived terms - a total non-space, a total material

the best way to challenge by asserting immensely unchallenging ideas

issues and faux-issues (faux-issues have a false "relation" to our bodies)

internet as new porn; internet as myspace; internet as shock site;

tv as shocking news (shock doctrine)

(we cannot adequately separate the technology from how it is taken up, and what in that is taken up)

from an explanatory paradigm - node of explanation

along with exploitation comes the elitist need thereof

the different interactions with gunpowder - death more explanatory than spectacle in its superative measures - a kind of instant, percussive and explosively fractioned death

the hyperlogic looks to authors in accordance with their disposability. a following of the self-effacing. a movement (inevitable) that undermines itself. an essay whose thesis refutes itself.

there is no consistency, no completeness here - but there are seeds, however mutilated and multimorphous.

reappropriative insults

the externality of denigration is remapped. fucking pig, shitface, race-this, gender-that, abliotomy.

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or that i have things to say that lack language; without resorting to a self-help confessional, this is perhaps an approximation - the idea that autobiography is infused into somehow this approximates the ineffable.

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model - body on sale;

the potential of poetic concepts

schmaltzy, meaningless, indeterminate;

introduction into the poetic realm;

transcendental constraint;

weak val - personal (science essence in person)

strong val - collective - person-group-person - founded on

metaphysic/embodied/framework/transcendence; interpreted into public - then subject to given parameters of the technicality - then must be re-related to absurdity;

the rationality comes in relation to the external object; - a notion that is more precisely object-knowledge, or technical-knowledge; the idea of "science" again becomes a floating nonsense-point that whose actual referents vary from the nothing/body (psychology) to things/other-things (physics) - even in the prime example of "science", the closest example (following the logical positivists with physics) is still more particularly the actual instances, the particular experiments and mathematical theories that make it up; similarly "technology" covers a political-vague spectrum that gives clout and ultimately means affected bodies - as well as varying degrees of potential signs for actual technical objects (excluding all whose particularity doesn't fit blankets (say - biology as a technology)).

knowledge/scientia depends on the object in question; if it is on one's body, it is nearly entirely in the subject (or the usual translation from technes and back) - if an object, in that; thus mysticism is not at all nonsense, but rather is entirely a map of the body - a potential one, that may be taken up - so is physiology - in both cases words may or may not have a meaning to a person; mysticism however dissolves outside of the subject (which is where religion becomes severely pernicious in its external referencing and collectivizing - pernicious that is, unless everyone subscribes to it; its enabling features disabled by exception) in this case, we live in a religious age of plural mysticism, or hyper-pseudo-shamanism, the kierkegaardian christianity is wonderfully precise (like the second noble truth, kierkegaard's witness is close to what anyone might ever say scientifically about humans - suffering, brutality), yet also particular to him and no one else (at least not necessarily - potentially yes) - christianity then with a brilliant possibility, but the literalization an asynchronous

virtualization of the misplaced - the ever-increasing ultimate salve for the age of pluritechnics.

slingerland - can we "bracket" religious nonsense out? or is it an actual predisposition - rather i think this exception would be more meaningfully expressed in terms of objects - their externality gives an illusion of bracketing

our own science begins with the fact of the body (an entirely metaphysical fact); we - subjectively - get an exponentially greater amount of scientific information about this body than anyone else.

(science - reconnection...)

hold "both" beliefs; rather science, in itself, contains all these ideas; confucius' potential (as the vedic), is just the action of science, minus its literalization in forms - at its best, it is a communal religion - whose plural/multiple set-up (critical multisystemizing) offers a presocratic plurality in disagreement; we have this *within* the vedanta, the vedas being this plural source, on a ritualistic/action-based scale

the statement of an objectivity of a core is precisely the closedness towards what doesn't fit that;

an absurd mythology's value can be weighted on how much it potentially describes the body - one grounded in death, sex, violence, bodily suffering, bodily joy, etc, have a metaphysics very closely materially mimicked, whereas another grounded in an abstract attribute-less deity or thing/source, or a disembodied idea (embodied-nirvana, asceticism), ultimately either mean

nothing/anything, or reflect the body *despite themselves* - that is, they provide a foil or inverted-false-map for the body (as a dream is a direct metaphor, so may abstraction be direct for sterility, or an inversion of rabidity)

hume takes an anti-buddhist direction when grappling with the difficulty of the self-illusion; this after the deconstruction of the habits of supposed causation (skandha 3)

the buddhist realization is the unparalleled removal of the human from the material and its ultimate empty selflessness (dependent origin - embeddedness in environment)

then finally and most interestingly, the scientist type - this too returns to asceticism

anyone who says that skepticism within an essay and its potentials within itself is apparently revealing that they know of no other life besides the essay

system of objects - tape -> metatechnology (not just a stick between people - person and stick and translation to person as issues to consider); digital file - hypertechnology - it is no longer *a thing*, yet it is also infinite "things" - it is itself not the object, but a mis-read word (read body) that has no referent (it is virtual/god/ideal) - ultimately it is the architecture that facilitates it - yet now the youtube video has the same relation to reality as a word like god does - a floating signifier

capitalist systemics that creates product-as-ritual;

the beautiful, both through a silence of instant disposition, and through the secondarily ultra-mediated difficulty of eliminating one's own form, are duly set in a system of despite

for science it is not so much a matter of truth but rather that things are always true - rather what sort of reality do those given parameters create

the assumption that there is "choice" here assumes that everything is known about which the choices are made - for something to be chosen, the options must be known

the future: hypercontrolled happy states of options, dissent is impossible...

the proliferation of binary construction creates a (non)space of total rationality

today does not witness a collapse of metanarratives, but an unprecedentedly global metanarrative that is more imperceptibly complete and meta than ever

truth situates itself as the ironic-symbolic manifestation of suffering