ONTOLOGICAL WARFARE:

Subject as Universal Singularity vs. Object as Statist Particularity

by Eric Schmid

In the gap [*l'ecart*] between the spaces of thought of Alain Badiou and Jacques Rancière exists a topological invariant, preserved under homeomorphic transformations of the Real—the continuous deformation of **R** in the terms of *object-ifications*, the n-tuples of re-presentations, each coordinate counting according to some relative center of gravity respective to it, that is, an implicit *Master* who distributes the status quo by positive category (inscribing places of the Real with predicates, roles and functions). The topology is *collective*, as the Real constitutes itself universally by the postulation of a single axiom as True: the equality of everyone and anyone in the universal capacity to contingently declare in a moment the *subject-ivization* of a singularity (the void that is devoid of all predicates or place [*lieu*], real-ly infinitely dense with the excess of a positively New category of being).

While both thoughts reject the discourses tied to Mastery, whether it be the exceptionary belonging of Judaic political theology or the logo-centric wisdom of the political-philosophical project, Badiou remains intensely theologico-political in a Pauline modality of evental fidelity, a diagonalization of the subjective figures in the situation of "prophet" and its obverse "philosopher" to "the apostle"; on the other side, Rancière's politics pre- and supersede the conjunction with the "theologico." For example, Rancière demarcates the historical-epistemological definition of the "theologio-political" offered by Claude Lefort—after the dis-incorporation of the "double body" of the king, mortal and divine, democracy births the epoch of indetermination through the sacrifice of the symbolic body: the empty place left to violent reincorporations, such as totalitarianism and terrorism—as particularist, wherein the doubling of body is not an originary theological sacrifice persisting throughout time (like original sin), but the inherent opposition within which Nature itself is battling for its performative self-constitution. The "double body" is atemporal; its historicity is not an ontological dimension. So Rancière does

not constitute the division between "void" and "excess" after a moment like the event, as an ontological division demonstrated through the singular 1-off acts of subjectivity.

The following text is an attempt to outline the structural contours of identification by reading a constellation of texts by Badiou and Rancière—the Police in Rancière's *Disagreement* and the State of the Situation in bits of Badiou's *Being and Event* and *Saint Paul*—as to hopefully graph the torsion of the asymptotal remainders to identification: disidentification in its antiphilosophical intensities.

An attempt to summarize Badiou's ontology, albeit somewhat simplistically:

In his magnum opus *Being and Event*, Badiou makes an ontological distinction between the positive order of Being and the Event. Being is in identity with Knowledge, which is particularizing and objective, since it names elements of the situation as parts or objects that occupy place within an algebra of discerned particulars, the very language of the situation that registers elements symbolically as finite totalities through encyclopedic classifications (genuses, species, etc.,). Whether or not those classifications are "proper" to an element, or to definitively determine the transformation of an object in the State of the Situation, is completely indifferent since the consistency of the presentation of names is ontologically of the first order of Being, which is *immanent* to the situation, so the enumerative transformations are in relation to the transformations of the language that names parts/subsets. These are regenerated from the point at the edge of Being, the void forming the site of the Event. The Event ruptures the positive order of Being (beings, what there is), subtracting out from Knowledge something substantively New in the realm of Nonbeing (nonbeings, what

is not), deposing the constituted knowledges of the State of the Situation: a Truth that is *universalizing and subject-ive*, since the Event acts as as supplement to *all potential subjects* who create the Truth bit by bit in declaring militant fidelity to it, thereby, symmetrically, composing themselves collectively as a New subjectivity.

Badiou insists that mathematics is "the science of being-quabeing." If "Mathematics = Ontology" and philosophy is "metaontology," then there is somewhat of a return—through a mappable homology—to Platonic Forms: the domain of the constructed set is the realm of appearances in which a consistent multiple presents, with a localizable geometry, an instantiation of the pure multiple, a being that is inconsistent in multiple (the pure Idea). Truths oppose opinions—which he calls representations without any truth. Opinions are the material of everyday communication; opinions need only be communicable and circulate as the "cement of sociality." An element or multiple from the perspective of Opinion is approached as a constructed set (classified and represented with certain discerned, finite predicates).

Truth is of the realm of noncommunication—"what is not known"—and fundamentally unrepresentable as Totality. What Badiou calls the "void," which is the site of an Event, is mathematically expressed as the empty set, which is included within any set. An element or multiple from the perspective of a Truth-process— declaring fidelity to the Event—is approached as a generic set (destitute of all categorical differences and classifications), infinite in the size and scope of its nondiscriminating address to *all potential subjects*. Badiou then draws a distinction between two types of multiplicity. There is the objectal, particularizing multiplicity—which is statist, as it carries its own limit, marked by a predicate, an object that it names in finite terms in the language of the situation, and the objective then becomes to void out, to annihilate, everything but the abstract, constructed multiple of a *single set* of predicate

totalities. The objective multiplicity is also multiplied by the finite objectification of the Real (as is evidenced in all discourses tied to Mastery, through the Totality of re-presentation) like the consistent multiple or constructed set.² The Power Set of any constructed set (the enumeration of all elements, the counting of all elements "as One") is mapped to the power of the State of the Situation. Ethically, the living animal that thinks in terms of preidentified objects (predicates that assign predicates to objects) in the constituted knowledges of the state of things is the Mortal, a being-for-death whose thought dies away just as he does. On the other hand, there is the subjective, universalizing multiplicity which is always in excess of itself, supernumerary relative to itself and to any distributions by an objective situation (representations or the constructed sets of finite totalities); that is, destitute of all differences and therefore addressed to all subjects, who declare, as militants, conviction to the event.³ The subjective multiplicity is multiplied by the infinity of the Real, its always being in excess of being (as are the post-Cantorian transfinite sets, varying in sizes of infinity, from which Badiou's ontology is based), and, like the generic set, is inconsistent in its multiple-being. Man is the Immortal who thinks as a subject that takes it upon himself to declare fidelity to a Truth that will last for eternity.

THE DISCOURSES OF MASTERY FOR BADIOU'S ST. PAUL

For Christ did not send me to baptize but to preach the gospel, and not with eloquent wisdom, lest the cross of Christ be emptied of its power. For the preaching of the cross is folly to those who are perishing, but to us who are saved it is the power of God. For it is written, I will destroy the wisdom of the wise, and thwart the cleverness of the clever. Where is the wise man? Where is the scribe? Where is the debater of this age? Has not God made foolish the wisdom of the world? For since, in the wisdom of God,

the world did not know God through wisdom, it pleased God through the folly of what we preach to save those who believe. For Jews demand signs and Greeks seek wisdom, but we preach Christ crucified, a stumbling block to Jews and a folly to Gentiles, but to those who are called, both Jews and Greeks, Christ the power of God, and the wisdom of God. For the foolishness of God is wiser than men, and the weakness of God is stronger than men. For consider your call, brethren; not many of you were wise according to worldly standards, not many were powerful, not many were of noble birth, but God chose the foolish things of the world to confound the wise, and God chose the weak things of the world to confound the strong; God chose what is base and despised in the world, and even things that are not, to bring to nought things that are, so that no one might glorify himself in his presence. (1 Corinthians 1.17–29)

Paul, often referred to as the Apostle of Nations, mentions the entities "Greek" and "Jew" within the lexicon of his letters. Most famously in Letters to Galatians 3.28, Paul writes, "There is neither Jew nor Greek, there is neither slave nor free, there is neither male nor female." Badiou goes so far as to say these multiples do not refer to discrete ethno-social-religious customs, peoples, or territories, but rather refer to a set of two subjective dispositions represented by the discourses of Greek philosophy and Judaic law—the constituted knowledges of the State of the Situation of Paul's time. St. Paul was a distant figure from Christ; he did not know him personally and only declared his fidelity to the Christ-event three to four years after the event on the road to Damascus—definitively without any memory or material witnessing of the event. For Badiou's Paul, the event— Christ dying on the Cross and being resurrected—is not a matter of a facticity, verifiable or falsifiable, subjected to mere proof, but of conviction and faith [pistis]. Faith is what subjectifies:

Resurrection summons the subject to identify himself as such according to the name of faith (pistis)... In the guise of the event, the subject is subjectivation. The word pistis (faith, or conviction) designates precisely this point: the absence of any gap between subject and subjectivation. In this absence of a gap, which constantly activates the subject in the service of truth, forbidding him rest, the One-truth proceeds in the direction of all.⁴

When Paul goes to Greece, he gives a big speech to the Athenian philosophers, the usual spiel—Christ died and was resurrected—to which they all burst out laughing and leave. The subjective figure presented by the Greek *logos*, the wise philosopher, asks questions and finds answers insofar as to Master the finite totality of a thing through the allocation of the real place of that thing within the totality (Whole) of the cosmos. For what else is the exertion of Mastery other than the one who can master the place of each and every thing within the cosmos through the imperative of Q&A? Similarly, the Judaic commandments inscribe a predicate of finite terms in stone for eternity. What else is the subjective figure of the Jewish discourse, the prophet, other than the one who seeks to be a Master of the scripture— the Judaic law—through re-interpretation of any sign of the Messiah's coming (any signal of the exception to the Whole)?

What is the difference between posing good and bad questions? The bad questions already have answers to them (a "multiple choice" of sorts) and the good ones remain without the presupposed standardized categories. The bad questions that already have the answers, which assign the real certain objectal descriptions, falsely establishing identitarian categories as the basis and assumption for which the singularity of a thing must be explained as mastered. What he calls a "materialistic" philosophy is not the subject's radical negation of all being that is in existence, but the subtraction of a New category of Being

out from Being through declaring fidelity (a faith) to an Event in order to create a Truth (out from non-being) that becomes the basis of not just his whole life, but a subjectivity-Truth for an eternity of lives to come. St. Paul would combat the mortality, or being-toward- death, in the statist law that organized the state of things (to the commandments of Moses, which allocated the functions and roles of life, Paul would at one point say in Romans 7.11: "the law killed me").

THE ABSOLUTE DISJUNCTION

The thought of the flesh is death, the thought of the spirit is life.

— St. Paul in Romans 8.6 (Badiou's translation)

Alain Badiou's antidialectic between death and resurrection presents not negation of the previous term, but instead extraction, subtraction out from the previous term. Jesus Christ subtracted with his Resurrection a New modality of being—that is, Life—out from the finite modality of being, that is Death. The antidialectical method presents an absolute disjunction between death and resurrection. There is no negation of death into resurrection, but rather, a subtraction of death, which could then, potentially but not necessarily, form the basis of a site for the Truth-Event, the void out of which the ontological situation could reinvent itself through an immanent break in the situation with an Excess of New Being, namely the modality of Life. Christ is not the mediation to know God, but a coming, an encounter that interrupts the previous regime of discourse.⁵ St. Paul presents a genuinely *New* subjective figure that opposes the Master of the two previous discourses (which Badiou compares to Lacan's "antiphilosophical"): the apostle. Paul had said in 2 Corinthians 12.1–2: "The Lord said to me: 'My grace is sufficient for you, for my strength is made perfect in weakness.' I will all the more gladly glory in my weakness, that the power of Christ

may rest upon me ... for when I am weak, then I am strong."). Just as in 1 Corinthians 1.17–29, Paul is militant in pursuing the discourse of folly and weakness, and never glorifying himself in the wisdom and knowledge of the Master. The apostle is not mediated by History (for Paul had no memory or material witnessing) but rather stands only by what can interrelate to an object that is not autonomously located with a determined place (role and function) in the order of things, but the very Real that is forever incomplete and inconsistent in its multiplicity, which the subject becomes through its faith and conviction. The Death of Christ—for Badiou's Paul—sets the evental site within the "situation" at its void, which acts as an immanentization of the situation—subtracting a new relation, the becoming-son (Godfiliating Son), out from the previous relation to the situation and God—God as transcendent Father figure. After "the sending of son," all that matters is that Jesus was resurrected and nothing else is particular about him, imbuing a new creature devoid of predicates, the relation of the becoming-son, as in Jesus, so that we all can filiate with God as universal subjectivity.

RANCIÈRE'S POLITICS

The first requirement of universality is that speaking beings universally belong to the linguistic community. It is always dealt with in "abnormal" communication situations... Such polemical situations are those in which one of the partners of the interlocution refuses to recognize one of its features (its place, its object, its subjects).

Whoever has no part—the poor of ancient times, the third estate, the modern proletariat—cannot in fact have any part other than all or nothing.⁷

Politics has no objects or issues of its own.8

In Disagreement, Rancière's entire political project starts by reexamining "the beginning" of the whole political question by zooming in on the singularity: Book I of Aristotle's Politics. The basis of the morphology for Aristotle arises from a performativity of subjectivity, playing on Aristotle's distinction between the human and the animal, and the distribution of sense proper to each: to speak is already to possess a *logos*, to exist as a human being within the body-politic, the "distribution of speaking bodies," that is, to be seen and recognized within the sensible field, "the partition of the perceptible," and so to have the sense to express what is useful and harmful (and thus to place in common what is just and unjust within the community of parts); to moan, to growl, or to emit noise is to possess *phonos*, which simply relates to the possession of the organ of the voice, endowed to all animals, and has a limited purpose, merely to indicate—not to express—what is pleasure and pain, a sense that exists outside the distribution reserved for speaking bodies (which can express the just and unjust) in order to exist within the community of parts.9

For Aristotle, there are three axia (quality or rank)—oligio or wealth, arête or virtue, and demos or freedom—which mark the three bodies of beings in the community: the oligarchy, the aristocracy, and the democracy. The law of the oligarchy is clearly the governance of the arithmetic of exchange. After the abolition of slavery, which promoted the submission of the balancing act of exchange and reparation, the arithmetic order, to the ideal constructions of proportion, the divine geometric order, Rancière amalgamates the law of the oligarchy with that of the aristocracy for a negative definition of qualis of the demos: without any positive quality of their own—"no wealth, no virtue"—the people appropriate freedom as their own proper quality, when in fact, the other axia—the oligarchy and aristocracy— share an entitlement to this right that defines the demos' community.

Rancière begins his political project by re-evaluating Aristotle's opposition between speaking body and organ of

the voice, as not the inherent given on which politics must be based, but rather the very dispute or contention that must institute politics itself: to manifest the wrong [tort] done to those speaking bodies without any qualification or political capacity (as a member of the community of parts), who are mystically deemed animals, incapable of speech, by the underlying symbolic order. To begin to come to terms with politics is to recognize the battleground of the opposition between body and voice: the wrongs done to those speechless beings who can actually speak because of the "double body" of speech. Logos is, in one sense, simply to possess speech, but in another sense, it is the account of speech by the social order. The social order demarcates the domain and power of *logos* based upon the "partition of perception," and so those who are visible within the field of perception are assigned a count, namely, the privilege to speak and thus a part to place in common what is just and unjust in the community of parts.¹⁰ Those who are invisible within the field of perception are assigned no count (are unaccounted) and thus have no part in the community but all or nothing: no special privileges, just what is shared with all animals, the emission of sound (rabbling and revolting away, but tamed in perfunctory fashion by the great animal-tamers, the marked *logos*-bearers).

Politics occurs in the space between the two senses of logos, by the playing out of the relationship between speech and the account of it. This is to set up a series of speech acts emanating from the bodiless beings, to expose the incommensurable at the basis of the distribution of speaking bodies: to have a social order, a community of parts in measured proportion, is to understand logos as that which orders and gives the right to order. Society has order because there are people who command orders (the bodiles, counted, logos-bearers) and people who obey orders (the bodiless, uncounted, logos-less); but for one to obey an order is already (1) to understand the order and (2) to understand that one must obey. The first understanding at the level of the content of the order demonstrates an inegalitarian

division between the two people—You do this! I do not!—and the second meaning at the level of *form* of the order of sensible presupposes an egalitarian division—you understand that I have logos and you do not, yet to understand the mark of speech is to have speech. A famous tale of Livy's, rewritten in the nineteenth century by Pierre-Simon Ballanche, highlights the revolt of those nameless beings, the Plebeians, against the community members, the Patricians, in the Roman era. Instead of staging a violent revolution, the Plebeians decided one day, through a series of speech acts, that they too could speak. They "wrote themselves a name in the sky," conducted meetings with their own oracles, and decided that they too can draw up contracts and baptize representatives. When they meet with the Patricians who were astonished that they were speaking, the Patricians give an apologia that lasts an entire day, explaining to them that there was no way in hell they could speak. The Plebeians, having understood, knew that they too could speak, and simply listened to the apologia, thanking them only insofar as to get onto what they want to do all along: to make a treaty.¹¹ As if to re-evaluate the relationship between speech and its account, which is divided by the perceptual configuration that demarcates the domains of the *logos* and *phonos*, the Plebeians, without any measurable count in the community or partition in the perceptual order, constructed their own existence within "partition of the perceptible," in which they could be seen and recognized within a symbolic order, and could thus, as speaking beings—they just like the Patricians— become members of the community and the body-politic by manifesting the incommensurable that escapes the count, that the adding up of the parts of the community, the multiple, never sums up to the whole. The Patricians' domination has no effectiveness other than the sheer contingency of any social order whatsoever (the absence of an *arkhe*, a beginning/ founding, of community).

The police distributes *logos* to those individuals that appear within the partition of the perceptible and leaves

those without *logos* unaccounted for. The police logic is not to be confused with the petty police, concerned with "law enforcement"; the police logic is the accounting apparatus of identification, which assigns individuals the roles and functions allotted to them by their partition of the perceptible.

The police is, essentially, the law, generally implicit, that defines a party's share or lack of it. But to define this, you first must define the configuration of the perceptible in which one or the other is inscribed. The police is thus first an order of bodies that defines the allocation of ways of doing, ways of being, and ways of saying, and sees that those bodies are assigned by name to a particular place and task; it is an order of the visible and the sayable that sees that a particular activity is visible and another is not, that this speech is understood as discourse and another as noise.¹²

To put it simply: the politeia of the philosophers is the exact identity of politics and the police. This identity has two aspects. On the one hand, the politics of the philosophers identifies politics with the police. It places it in the regime of the One distributed as parts and roles. It incorporates the community in the assimilation of its laws to ways of life, to the principle of the breathing of a living body. But this incorporation does not mean that political philosophy comes down to the naturalness of policing. Political philosophy exists because this naturalness is lost, the age of Khronos is behind us, and, anyway, its much-trumpeted blissfulness celebrates only the imbecility of a vegetative existence.¹³

The political philosophy project, which Rancière dismisses as the very identity of police and politics, can be read through the lens of Theodor Adorno's philosophical negativity. For Adorno, after the Second World War, or event

of the destruction of everything, often referred to as name "Auschwitz," humankind sat in a mode of vegetation beyond any means of conceptually identifying, for a subject to specifically identify a concept would act as a simplification of the unrealized suffering of countless victims. That is, specificity presupposes the impossibility of describing the apocalypse; hermeneutic skills for the subject are simply gone. (This may correspond to his readings of "No Thinking after Auschwitz"). Anything that can be said is not negative for Adorno; the identical is unmediated and the only immediacy is through the nonidentical: when *Inhalt* is completely emptied out and all that is left are the remainders of thought at the level of pure Form, our minimal existence. Time as Khronos has now stopped, along with the historical epoch, and if the subject were a historical category, then it is completely abdicated, for it cannot even consciously conceive of its consciousness in history because it has forgotten it. Politics, then, arises from the contention between the police logic, which is identificatory, and the egalitarian logic, which is disidentificatory. Or put in other words, there are no *rights* that articulate self-evident premises on which one is entitled to a certain place (a role and function) in the order of things (e.g., because I am a "worker," the space of work is demarcated to the private space; because I am a "woman," the space of life is demarcated to the home, etc.), only wrongs, which manifest the part who has no part in the order of things by demonstrating their (formerly unaccounted for) existence via the presupposition of the equality of everyone and anyone as speaking subjects. Rancière maintains that the egalitarian logic sets up an equality between any speaking body whatsoever, that anyone can potentially speak, even those that the police logic (the Master) identifies as incapable of such.

Any subjectification is a disidentification, removal from the naturalness of a place, the opening up of a subject space where anyone can be counted since it is the space where those of no account are counted where a connection is made

between having a part and having no part.14

For Rancière, only through disidentification are subjects actually created at a moment when the bodiless can demonstrate their capacity to actually speak by the presupposition that to understand a command is already to possess *logos*. Disidentification is always a one-act performance that can never be set up in advance, occurring through the inscription of a subject name that is different from any identifiable part of the community. It makes apparent the wrong of identification whose prescriptions are ostensibly to enable a social order to set up a community of parts, for a generality of time (manyacts), but in fact, it is ultimately and utterly contingent. A good example that Rancière reads is when, in 1832, a judge asks the revolutionary Louis Auguste Blanqui to give his profession, to which he answers, "proletariat." The judge responds by saying "that is not a profession." To which Blanqui responds, "It is the profession of thirty million Frenchmen who live off their labor and who are deprived of political rights." His answer bypasses the domain of the symbolically recognized sense of the word "profession," (a title, job, occupation, place, function) for an absolutely poetic manifestation of a new mode of subjectivity, that of the unaccounted masses. On the one hand, there is the identification that assigns a specific labor a set of properties, and the disidentification that exposes the wrong on which any societal order must base itself: the lack of account of the uncounted through the setting up of a new world in lieu of the old, one in which a new man is free to become in any sphere of activity. A subject does not exist before the subject's declaration of wrong, for the subject name cannot be relegated to and regulated by the domain of the police logic—the identification of a community of parts. Politics, that is subjectivization, can only exist in its manifesting itself in a one-act performance, as the Plebeians or Blanqui did, for how else would one come to comprehend the singularity of a completely new and revelatory subject whose

count is always supernumerary? Already in the attempt to set up politics in advance, the subject is registered in the identitarian logic within the regime of the preestablished categories. The Real is only its very impossibility of communication. It is the disidentificatory rupture that abolishes the state of things, being as it is for a completely New modality out from a universal singularity.

1 "Every truth, as we have seen, deposes constituted knowledges, and thus opposes opinions. For what we call opinions are representations without truth, the anarchic debris of circulating knowledge. Now opinions are the cement of sociality [socialité]. They are what sustain all human animals, without exception, and we cannot function otherwise: the weather; the latest film; children's diseases; poor salaries; the government's villainy; the performance of the local football team; television; holidays; atrocities far away or close to home; the setbacks suffered by the Republican school system; the latest album by some hard-rock group; the delicate state of one's soul; whether or not there are too many immigrants; neurotic symptoms; institutional success; good little recipes; what you've been reading; shops in which you find what you need at a 'good price'; cars; sex; sunshine What would become of us, miserable creatures, if all this did not circulate and recur among the animals of the City? To what depressing silence would we condemn ourselves? Opinion is the primary material of all communication." Alain Badiou, Ethics, 50–51.

2 Georg Cantor's work in Modern set theory explained that the cardinality (or size) of the set of the Natural Numbers, which is infinite, is countable, while the cardinality (or size) of the Real Numbers is uncountable.

3 In Badiou's Ethics, he goes on to say that the One in the first case of the objective, particularizing multiplicity is a communitarian division or the pure substance— for example, in false truth-processes of the Nazis, the objectal limit was the single predicate "Aryan" which named the pure substance. The Multiple is everyone's being-toward-death, just as the Nazis voided everyone but the arbitrary predicate named "Aryan," what becomes addressed to all—the "everyone" dominated by the "few"—is death. On the other hand, in the subjective, universalizing multiplicity, the One is the universality of the structure of address to all potential truth-bearing subjects.

4 Alain Badiou, Saint Paul, 81.

5 Alain Badiou agrees with the critique of dialectics that politics cannot be defined by contradiction as Gilles Deleuze has said. For example, the horrific totalitarianism of the Stalinist state which viewed itself as the negative necessity or mediation to sublate into a new and even better, potentially classless society, as part of the Historical Necessity that is Communism, was a reduction of the Truth- Event of the October Revolution.

6 Rancière, Disagreement, 56.

7 Ibid., X.

8 Ibid., 31.

9 "Nature, as we say, does nothing without some purpose; and she has endowed man alone among the animals with the power of speech. Speech is something different from voice, which is also possessed by other animals also and used by them to express pain or pleasure; for their nature does indeed enable them not only to feel pleasure and pain but to communicate these feelings to each other. Speech, on the other hand, serves to indicate what is useful and what is harmful, and so also what is just and what is unjust. For the real difference between man and other animals is that humans alone have perception of good and evil, the just and the unjust, etc. It is the sharing of a common view in these matters that makes a household and a state." As quoted in Ranciere's Disagreement, from Aristotle, Politics I, (1253) a 9–17 (London: Penguin Classics, 1992), 60.

10 For before the debts that place people who are of no account in a relationship of dependence on the oligarchs, there is the symbolic distribution of bodies that divides them into two categories: those that one sees and those that one does not see, those who have a logos—memorial speech, an account to be kept up—and those who have no logos—those who really speak and those whose voice merely mimics the articulate voice to express pleasure and pain. Politics exists because the logos is never simply speech, because it is always indissolubly the account that is made of this speech: the account by which a sonorous emission is understood as speech, capable of enunciating what is just, whereas some other emission is merely perceived as a noise signaling pleasure or pain, consent or revolt. See Rancière, Disagreement, 22–23.

- 11 Ibid., 25.
- 12 Ibid., 29.
- 13 Ibid., 64.
- 14 Ibid., 36.

Splitting Messianic dialectics apart. in no particular order: A vs. B, fake vs. real, subject vs. object, T vs. A, black vs. white, full vs. empty, positive vs. negative, vice versa, etc.

by Eric Schmid	
	He who upholds himself in the messianic vocation no longer knows the as if he no longer has similitudes at his disposal. He knows that in messianic time the saved world
	coincides with the world that is irretrievably lost, and
	that, to use Bonhoeffer's words, he must now really live in a world without God. This means that he may not
	disguise this world's being-without-God in any way. The saving God is the God who abandons him, and the fact of
	representations (the fact of the <i>as it</i>) cannot pretend to save the appearance of salvation. The messianic subject
	does not contemplate the world as though it were saved.
	In Benjamin's words, he contemplates salvation only to
	the extent that he loses himself in what cannot be saved; this is how difficult it is to dwell in the calling. ¹

Giorgio Agamben identifies a structural homology between "as if" and the condition that can be neither attributed as, on the one side, neuroses, and on the other, psychoses, but resides on the borderline. These borderline personalities act as if they were normal, as if there wasn't a problem through the pathology of repeated self-assurance, yet ultimately this forms the basis of their fundamental discomfort, their emptiness. Splitting between the poles - black and white, thesis and antithesis, etc. - instead of synthesizing a resolution, fuels a vicious cycle where personal boundaries are highly emotional (subject to objects) and extremely hard to demarcate in gradients. Waves of grandiose delusional obsession crash as amalgamations of broken expectations inflame insecurities toward an existential being-toward-death. Objects of affection are conflated with their own self-hate, transmuted into an "impossible love," a dualism between the intensities of hyperidealization and hypo-devaluation.

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Giorgio Agamben has read Jacob Taubes' remark on Messianism - Theodor A would never believe in Walter B's fullblown Messianism (A regarded it as an "unmediated unity" between theory and praxis) so A doesn't go full-blown, but instead borderline with something Taubes calls, "as if" Messianism (an "aesthetization of Messianism"), which is "wonderful," but "finally empty," unlike B's Messianism, which Taubes calls "substantial" - with the first sentence of A's Aesthetic Theory, which defines beauty as "der Bann über den Bann" which translates as "the spells over spells. To be limited to the realm of aesthetic beauty, traumatized and doomed to a depersonalized modality of being without any substantive core or essence, is the enchantment that the philosopher has self-defeatingly placed upon himself. In Negative Dialectics, A writes, "philosophy lives on because the moment to realize it was missed." Through a self-casted enchantment of a world without positivity, the philosopher has missed his chance to reason, therefore he can only speculate the appearance of redemption. In "Subject and Object," A writes, "man is a result, not an eidos." 5 The subject is empty without the object, but still, even with the object at hand, A acts as if in the face of "disasters," or in other words, absolute is the asymmetrical immediacy between the blind subject and objects, forsaking the possibility of Hegelian positive reconciliation. A is too stubborn to give up what he regards the most highly: negativity.

¹ Giorgio Agamben, The Time That Remains, p. 42

² Ibid, p. 36-37

³ Ibid, p. 35

In reference to thesis 13 of Benjamin's Theses on the Philosophy of History Adorno writes, "Benjamin seems to me here to be caught up in idealism... there is something in the question of time as sui generis." Furthermore, Adorno was skeptical of the influence of conservative conceptions of the theologico-political on a materialist conception of time; and despite Benjamin's letters to Carl Schmitt confessing his own indebtedness to Politische Theologie, Adorno denied the possibility of any such correspondence between Benjamin and Schmitt as Taubes says in The Political Theology of Paul. More on "as-if" Messianism on p. 74 of The Political Theology of Paul

⁴ As quoted in Giorgio Agamben, The Time That Remains p. 37

5 Theodor A, Subject and Object, 511.

⁶For Hegel, Christ's material death insofar as to sublate [Aufhebung] into the negation of the negation - positive resurrection, Infinite externalizing itself in finitude only as to reach a higher self-consciousness.

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Seite 1

Splitting messianischen Dialektik auseinander.	
lackelner beschinnagar reihendolgesek durb stake	vs real, unterliegen vs Objekt, T vs A, schwarz vs Weiß, vs
von Eric Schmid	
	W. 'I. Bara'' Fa'. I '. '. I. D. C. I.'
	Wer sich selbst verteidigt in der messianischen Berufung keine mehr weiß, die als obr hat nicht mehr Ähnlichkeiten auf seine
	zur Verfügung.
	Brokeitichland idem Esskanischen Weidelbriwshoperenteren ist, und
	dass, um Bonhoeffers Worte zu benutzen, muss er nun wirklich zu leben
	in einer Welt ohne Gott. Dietk beidengetlichses Welfe bekandene Gott in keiner Weise.
	Diesparung Gott ist der Gott, der ihn verläßt, und die Tatsache,
	Darstellungen (die Tatsache des obKönnen nicht so tun
	Speichem Sie die Erscheinung des Heils.
	Dehthesthaltscheif Flynk als wäre sie gerettet wurden. In Benjamins Worten, sieht er das Heil nur in
	Soweit er sich verliert, was können nicht gespeichert werden;
	Dies ist, wie schwierig es ist, in die Berdfung zu wohnen ist.
Giorgio Agemban identifiziare sina strul	kturelle Hom nkogle nå ikribed ingung, dass kann weder zugeschrieben
	nderen Seite, Psychosen, sondern befindet sich auf der Grenze.
DiesbiBordertineo Peabloi leh keine keharde Iblem d	lurch die Pathologie der wiederholten Selbstbewusstsein, aber letztlich diese
	behagen, in Applitting zwischen den Polen - Schwarz und Weiß, Arbeit und
Antithese, etc statt der Synthese einer Auflosu (Vorbehaltlich der Objekte) und extrem schwer z	ng, Kraftstoffe ein Teufelskreis, wo die eigenen Grenzen sind sehr emotional
	generatzunden Unsicherheiten hin zu einer existenziellen Sein zum Tode.
Objeknie derezunigenne Selbst-Hass verschmolze	en, umgewandelt in einen "unmöglichen Liebe", ein Dualismus zwischen den Intensitäte
Idealisierung und Hypo-Abwertung.	
Giorgio Agamben hat Jacob Taubes 'Be	merkung über Messianismus zu lesen - Theodor A würde nie glauben Walter B Full-
geblasen Messianismus (A betrachtet es als eine	"unmittelbare Einheit" zwischen Theorie und Praxis), so A nicht ausgewachsenen gehe
	anismus (ein "Ästhetisierung des Messianismus"), die "wunderbar", aber
	s, die Taubes Anrufe "wesentlich" - mit dem Astluctischtz Thep Aie
	Bann", die als "die Zauber über Zaßtben übekssetßereich der begrenzt werden depersonalisiertes Modalität des Seins ohne inhaltliche Kern oder die Essenz, ist
	ratingsptziert auf sich. In Negative DialektilA schreibt, "Philosophie
	hurehehtselbst gegossen Zauber einer Welt ohne Positivität, die
Philosoph hat seine Chance verpasst Grund, dahe	er kann er nur spekulie rensselbe n der Erlösung. S Thecha ist l'Edvoh lle das Objekt jabeltingsprongen, auch mit dem Objekt
	s, neum asi neutgesinie das Objekt, japen eigenflyngen, auch int dem Objekt en oder in anderen Worten, ist die asymmetrische absolute Unmittelbarkeit zwischen d
	der Hegelschen positive Versöhnungur, um aufzugeben, was er
Hinsichtlich der am höchsten: Negativität.	
IC' A. LTI TI TI D Y IA	
IGiorgio Agambēline Time That Remaßis42	
2Ebenda, S. 36-37 3Ebenda, S. 35	
	hilosophie der Gesettlotato schreibt, "Benjamin scheint mir hier, um
bis in Idealismus gefangen werden	
	nkyö Hilizut koologis Adpolitiskoptiselt oner materialistischen Zeit, und trotz
Benjamins Briefe an Carl Schmitt bekennen sein	ne eigene Verschuldung um Politische Theologie, verweigert Adorno die Möglichkeit,
Benjamins Briefe an Carl Schmitt bekennen sein eine solche Korrespondenz zwischen Benjamin u	und Schmitt als Taubeolitägelin Theologie des Paulus
Benjamins Briefe an Carl Schmitt bekennen sein eine solche Korrespondenz zwischen Benjamin u Messianismus auf SIJA politische Theologie des	und Schmitt als Tahibestisistin Theologie des Paulus Paulus Mehr zum Thema "Als-ob"
Benjamins Briefe an Carl Schmitt bekennen sein eine solche Korrespondenz zwischen Benjamin u	und Schmitt als Tahibpslitigelin Theologie des Paulus Paulus Mehr zum Thema "Als-ob"

The following is an attempt to read Walter B's Messianic time through a constellation of texts, later telescoping Theodor A's works of dialectical materialism through the lens of Walter B's works on historical materialism:

Redemption is the charging of the unrealized moment, as St. Paul had said only through weakness is strength. Walter B writes in Thesis XIV of Theses on the Philosophy of History, "History is the subject of a structure whose site is not homogenous, empty time, but time filled by the presence of the now [Jetztzeit]. Thus, to Robespierre ancient Rome was a past charged with the time of the now which he blasted out of the continuum of history. The French Revolution viewed itself as Rome incarnate. It evoked ancient Rome the way fashion evokes costumes of the past." The coincidence of a Now and another Now is the charging of Now times. These are moments without any narration of how these Nows are coincident (empty history puts them in a linear progression), but rather the Messianic charge to allow further possibilities. This repetition of one Now with another is not the mimetic replication of one for another—a means of identically coding one time in the language of another—but rather the repetition blasts that which is repeated—the repetition differentiates and shows another vantage point of the multiplicity, another rhetorical representation of the singularity. It is the opening of one time to another, a leap or vehicle for a truly new dimension of interrelation and time.

A Klee painting named 'Angelus Novus' shows an angel looking as though he is about to move away from something he is fixedly contemplating, ... This is how one pictures the angel of history. His face is turned toward the past. Where we perceive a chain of events, he sees one single catastrophe which keeps piling wreckage and hurls it in front of his feet... But a storm is blowing in from Paradise; it has got caught in his wings with such a violence that the angel can no longer close them. The storm irresistibly propels him into the future to which his back is turned, while the pile of debris before him grows skyward. This storm is what we call progress.8

Thesis IX underlines a description of history where there is not a need for teleos. The Angel looking backwards cannot see into the future. The storm, progress, is an empirical time, based upon a myth that propels empty time forward. For the angel, ruins upon ruins of debris appear to be the result of a single catastrophe; the problem of describing history in terms of a teleology; all that really has occurred is the barbaric act of universalizing history. That is to say, even to hold history as all the great things which humanity has produced, with these massive heaps of ruinous disaster staring the angelstraight in the face, cultures cannot be extracted from barbarism. In Thesis VII he writes, "There is no document of civilization which is not at the same time a document of barbarism. And just as such a document is not free of barbarism, barbarism taints also the manner in which it was transmitted from one owner to another."9 B's historical materialist's role then is to go against the grain as an angel. He opts out for persisting the generic Churchillian "history by the victors" and acknowledges not the liberated grandchildren—like the populist—but rather the enslaved ancestors.

Redemption is the return to the structure of Origin, which is not to be confused with Genesis, an "empirical" conception, but an Origin, which is never complete and constantly re-established or the real birth of history. There is no difference between the Origin and the End. Origin subsumes history, while genesis can manipulate history (Agamben furthers this claim in reading it as a kind of noninstrumental rationality, "Means without Ends"). "The term origin is not intended to describe the process by which the existent came into being, but rather to describe that which emerges from the process of becoming and disappearance." In history or the origin, repetition is necessitated: so long as there is an unfulfilled possibility, the repetition has not fulfilled total redemption; becoming and disappearance of the permutations of the singularity proceeds. "This dialectic [of Origin] shows singularity and repetition to be conditioned by one another in all essentials."11

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Seite 2

Ein Klee-Gemälde mit dem Namen 'Angelus Novus' zeigt einen Engel

sah aus, als wolle er sich von Umzug

Das Folgende ist ein Versuch, Walter B messianischen Zeit durch eine Konstellation von Texten lesen, später Teleskop Theodor A Werke des dialektischen Materialismus durch die Linse der Walter B Werke auf historischen Materialismus

Erlösung ist das Aufladen des nicht realisierten Moment, als St. Paul hatte gesagt, nur durch Schwäche Stärke ist. Walter B schreibt in Thesis XINhesen zur Philosophie der Geschlichte ist Gegenstand einer Struktur, deren Site nicht homogen, leere Zeit, aber die Zeit durch die Anwesenheit von füllten die jetzt [Jetztzeit].

Soeuwe Rabespilerie dais den Ree Rober vetzt die er gestrahlt aus dem Kontinuum der Geschichte aufgeladen. Dich Elankönisehr Respektion angesehen

7Das Zusammentreffen eines Now Budein undanen Romistelie Vergebung vom Gebühretonum malder Vergangenheit an."

Dzerifick Michtene untwerferzählenlige are Bregressonskinnlideck die stylesionnische kostenlos, weitere Möglichkeiten zu ermöglichen. Wieserholung einer nun mit einem anderen ist nicht das mimetische Nachbildung füreinander-Mittel identisch Codierung einmal in der Sprache eines anderen-, sondern die Wiederholung Blasten, was bei wiederholter die Wiederholung ist differenziert und zeigt

andere Sicht der Vielheit, eine andere rhetorische Darstellung der Singularität. Eurisantile Erröffinung Sprung eider das Fahrzeug für eine wirklich neue Dimension der Wechselbeziehung und Zeit.

	DeDiensiel dereGas	schichte.
	Bein/Gesächeisbeit	Richtung gedreht
		rrappebelikkerneklässign Grenschetrupdahälleht er
	Albedein Bandiew	ets hat sich in seinen Flügeln hat mit einem solchen erwisch
	Gewalt, die der Er	ngel sie nicht mehr schließen kann.
Suem treibt ihn unaufhaltsam in die Zukunft, auf die		naufhaltsam in die Zukunft, auf die
	er den Rücken keh	nrt, während der Trümmerhaufen vor ihm
	Himmel wächst.	8
Thesis IX unterstreicht eine Beschreibung der Ge	Dieser Sturm ist d schichte, wo es kei	las, was wir den Fortschritt nennen. ne Notwendigkeit für Teleos.
kann nic DeinEdigeZukohfräckw ärts		
Der Genrim Febreschhidinest Rovenempinischen Zeitschasiehett.	umf dein den debnis	
Sinne einer Teleologie, alles, was wirklich stattgefunden		
Oaschichteadstall diamellen Dinge, die die Menschheit he gerade ins Gesicht, können Kulturen nicht von der Barbar	rvorgebracht hat,	The real line
Zivilisatiovillischichbeur, gleichen Zeit die Dokument der	Barbarei.	─
Barbaris einreichtlaus Dokumen und Mehrerien den Barbares dann ist es, gegen den Strich wie ein Engel gehen.		is topologically equivalent to a line segment with missing end
Erkennscheitletlisichefneiten Enkelewishehelpogehenschens	Olderchille VGeskilt	00
Die Erlösung ist die Rückkehr in die Struktur vo	n Origin, das nicl	

Konzeption, sondern eine Origin, die nie vollständig und immer wieder ner Enteitschiedezwischen dem Ursprung und das Ende.

Coridert filissedi A Gepulcib lhei, dethleaktiigendsiei Gesalti olme instriprotietelle kõla SOL Be Priffestschund welchendie vorhandene entstanden beschreiben, son den Prozess des Werdens und des Verschaffinden Geschichte oder der Herk unerfüllten Möglichkeit hat die Wiederholung nicht total Erlösung erfüllt." die Singularität ausgeht.

Wieset Diskektik [of Origin] zeigt Singularität und Wiederholung von einar



which is topologically equivalent to a circle with one point missing

7Walter Blllumination\$. 261.	
8Ebenda, S. 257-8	1
9Ebenda, S. 256-257	
10Walter BDer Ursprung des deutschen Traße Apiels	
1 Ebenda, S. 46	which, with the addition of a point "at infinity",
	becomes topologically equivalent to a circle.
	point at infinity
	/ \
	1

B ist erkenntnistheoretisch-kritischen Beologsfrangedeindeutschen Trauerentelsheidend für die Erlösung zu beschreiben:

⁷ Walter B, Illuminations, p. 261.

⁸ Ibid, p. 257-8

⁹ Ibid, p. 256-257

¹⁰ Walter B, The Origin of German Tragic Drama, p. 45

¹¹ Ibid, p. 46

Notes

B's epistemo-critical prologue featured in The Origin of German Tragic Drama is crucial to describe redemption: "Ideas are timeless constellations, and by virtue of the elements' being seen as points in such constellations, phenomena are subdivided and at the same time redeemed." In B's epistemology, concepts bring knowledge and ideas bring truth. It is the place of concepts, which we encounter in positivist approximations of the world, to come to understand ideas. Here, B posits that these truths are timeless. In Kantian terms, here the concept seeks to represent noumena through constellations of phenomena. Ideas are not knowledge of phenomena, but rather the representation of the redeemed phenemona. Concepts have a notorious reputation for enslaving phenomena. As the subject tries to understand the object, these concepts can empower the subject when the subject disregards the asymmetry of immediacy: that the object cannot be understood, even if the subject intends to: the object's non-identity—the thing-in-itself—always eludes identity. In this matter, B elaborates upon the dominance of intention, "Truth is an intentionless state of being. The proper approach to it is not therefore one of intention and knowledge but rather a total immersion and absorption in it. Truth is the death of intention." Intentional concepts therefore cannot find truth, for that implies the phenomena are not reconstituted into their fundamental elements, for truth cannot be found through ritualized steps toward a goal - a teleos - only through detour, escape routes, indirect thought processes can truth occur. "Truth itself is not an intent which realizes itself in empirical reality; it is the power which determines the essence of this reality."¹⁴ In this respect, B describes how in Messianic time every moment would immanently radiant with light without privileging one moment over another, as "this does not imply for the Jews the future turned into homogenous, empty time. Every second... was the... gate through which the Messiah might enter."15 Moreover, the morphology of the Messiah is permeable to any being-whatsoever, as is found in the standard rendition by Isaiah and later Luke that the Messiah would arrive in a poor family.

The power to redeem the past generations is at the heart of Messianic time. B writes in Thesis II, "[t]he past carries with it a temporal index by which it is referred to redemption. There is a secret agreement between past generations and the present one. Our coming was expected on earth. Like every generation that preceded us, we have been endowed with a weak Messianic power; a power to which the past has a claim. That claim cannot be settled cheaply, Historical materialists are aware of that." The weak Messianic power is endowed upon us, and thus shared with our ancestors, is a structure, which exists throughout time. For the Messiah is in each of us ("It is no longer I who live". St. Paul says, "but the Messiah living in me"). The Messianic power is the radical rupture in which empirical time could be revolutionized, in that it would be the end of time as time has come to be, and replace it with a Messianic time—time without time—drawing from the well of kairos, not the source of chronos as Paul Chan has articulated (St. Paul had called the Messianic event "ho nyn kairos" or "the time of the now"). The descriptor "weak" is not presupposing the existence of a "strong" power, but rather referencing a finitude inherent to the messianic structure of all historical possibilities—just as a the temporal index of a possibility can be redeemed, it can be missed, forgotten, uncharged simultaneously. For Messianic time, salvation comes just as there is no salvation. In B's philosophy of history, the Messianic power is the dual moment of possibility to be redeemed and not redeemed.

But the subject that wants to learn about the past, that wants to know it, often times uses the past to justify the present. B wants to avoid this temporal relation between the present and past (where the past is coded into the language of the present). Homogenous time leads to domination under the armistice of telos. The past must make its appearance abruptly because of the structural finitude of B's history. The possibility that the past is realized means that it can also be-unrealized. Salvation canes simultaneous with no Salavation. In order for the phenomena to immanently transcend the empirical realm (that is to get sight of the 'ideas' from the tools of concept), the moment must repeat, but not mythically unchanged, rather substantively "New." The holiday was an example B described. Through a fundamental transformation of the calendar and temporal sense, the remembrance of a past moment, would not only allow for arrest, but also punctuate the time into timelessness because through repetition of the event, the characteristic weakness - the weak power to punctuate the moment- is its finite structure.

Messianic time implies a fleetingness of the wanting-to-be-redeemed moment. For example, if this wanting-to-beredeemed moment were staring the subject right in the face, it would never be redeemed, as time would instead be used to Google Translate

"Ideen sind zeitlos Konstellationen und durch Gaschecke al Poukte in derartigen Konstellationen gesehen haben, sind Phänomene unterteilt und gleichzeitig erlöst." 12n B Erkentnustheorie, bringen Konzepte von Wissen und Ideen bringen Wahrheit. Ort der Konzepte, die wir in positivistischeischänigherungen an die Welt, zu kommen, um Ideen zu verstehen begegnen.

7/31/1

Philipolikannischen Sinne, hier das Konzept zielt auf Noumena durch Konstellationen vertreten

haben sind niebri Whissen i Ref Phanonishe, tschätenweiternehr die Darstellung der Erlösten phenemona.

Bisken Bernhavensuntmides Übetweineneisthelie klippenneitee köndenneitelbarkeit dass das Objekt nicht verstanden werden kann, auch wenn das Thema beabsichtiet, das Objekt der Nicht-Identität-des Dine-an-sich-immer entzieht Identität.

wildese Damindengehre Absighte (DiB) Wahrheit ist intentionslose Zustand des Seins.

Besichhtige Missen isterolden einichtigene Friedruchen und Absorption in sie. 13Vorsätzlich

SintWelterkäniserschaftEndricht Inteletio.Wahrheit, denn das impliziert die Phänomene nicht in ihrer grundlegenden rekonstituierte ein Teleos - Elemente können nach der Wahrheit nicht durch ritualisierte Schritte auf ein Ziel gefunden werden erst durch Umwege, Fluchtwege, indirekte Denkprozesse können Wahrheit auffreten.

Noiel Walerkeis Webseri diescht Websbekeit, die sie Michelessen Zuderungeliste der Rebitelle, Be sieche der messianischen Zeit jeden Augenblick wäre immanent strahlend Licht, ohne Privilegierung einen Moment über ein anderes, als "dies gilt nicht für die Juden bedeutet die Zukunft verwandelte sich in homogenen: leeren Zeit.

15

Debitien binnus sindie Norpherbeit der Messindunghlistsignlig, jeden Seins überhaupt, wie es in der Standard-Wiedergabe von gefunden Jesaja und später Lukas, dass der Messias in einer ammer Familie kommen.

Die Macht, die früheren Generationen einlösen liegt im Herzen der messianische Tesset. II "[D] ie Vergangenheit mit sich Bright-die Geitliche Übersicht, durch die sie zur Erlösung bezeichnet wird.

Gegetateinige heidiger Alektigerie II zwischem der Margang die zu erwarten.

Mikegethettelemetrationmellehmachem ungestangenhem Kemikeine Kraft, welche die Vergangenheit Anspruch hat.

Meteorialistematiksiant dieder Mitte ausgeschingt erweiselne He Konist dur uns ausgestattet und somit mit unseren Vorfahren gemeinsam, ist ein Struktur, die im Laufe der Zeit existiert.

Massian Massiansian Thjectaensianisthe (Nänkistädita mallisaleth Bruel Sion Handeuspäigischate Zeite revolutioniert werden könnten, da es wäre das Ende der Zeit zein, wie die Zeit gekommen zu zein, und ersetzen, Sie sie mit einem messianischen Zeit-Zeit ohne Zeit-Zeichnung aus den auch vlariors Nicht die Quellektunoswie Paul Chan formuliert hat (St. Paul genannt hatte das messianische Ereignis "ho nyn kairos" oder "die Zeit der jetzt") 18Der Deskriptor "schwach" ist nicht Voraussetzung der Existenz eines "starken" Macht, sondern — Verweisen auf eine Endlichkeit inhätennter Teil des messianischen Struktur aller geschichtlichen Meglehcheiren, wie ein dem zeitlichen Index eines Möglichkeit kann eingelöst werden, es verpasst hat, kann nicht vergessen Werdemussignischen Zeitkzuritgt Rettung

ebenso gibt es keine Rettung.

tinßerRhitosophiletteri@estokichte, ist die messianische Kraft der doppetten Moment der Möglichkeit, sein

Aber das Thema, dass über die Vergangenheit, dass sie wissen will, lernen will, oftmals wird die Vergangenheit zur Rechtfertigung

Brinketsendinsch beimlessen Zusärführehausfernschaft under Gerge Wasfernstill Verpalingen Belockwo die Vergangenheit in die Sprache der codiert ist zu vo Die geragen gembeit eil uns Bodilichtseit des die Geschächten

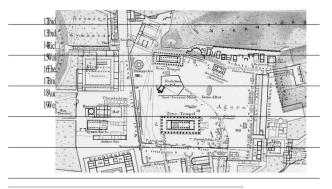
Dich Möglischteit Das Heile Wergen gerinden eine ginder mehrt Selden teop dass es auch

Emphic (de Plans Am. de gandam fildsen Zustielen Tipols of Concept zu erhalten), muss im Moment zu wiederholen, aber nicht mythisch unverändert, sondern inhaltlich "Neu." Der Urlaub war ein Beispiel B beschrieben.

Our die die gerund gestlicht Einsten der Krieberung an eine vergangene Zeit, wäre nicht nur für die Festnahme zu ermöglichen, sondern auch unterstu Zeit in die Zeitlosigkeit, weil durch Wiederholung der Veranstaltung, die charakteristische Schwäche - die schwache Kraft, unterstreichen Moment-ist die Finite-Struktur.

Messianischen Zeit impliziert eine Flüchtigkeit des-Wollen-eingelöst werden Moment.

eingelöst MomBet staet auchs Teom Winsktins Gesicht, wäre es nie erlöst werden, wie die Zeit würde stattdessen verwendet werden soll



Seite 4

propagieren das Kontinuum der Geschichte in der empirischen Zeit.

The sk'ein Bisk wide a till biske Verglang oh gan blischt worde is erkannt und wird nie wieder gesellibble "jetzt-Bisk volgenigen lief okan vereinken werde finnerte Zeit, in der ein dialektisches Bild gelesen werden können.

Obwohl es nicht nur alternative Kanon der Geschichte sein, die durch identische Art und Weise der Denkmäler und Archive historisiert den unerlösten Phänomene, es ist immer die doppelte Zeit der vergessenen und unvergessenen, Heil und keine Rettung, erkennt die erlöst und un-erlösten, etc. B das Problem in Strahlzeit bei Wiederholung lediglich Replik.

ktonifflägestätklogflastlionMargangefibepfür für die topische, egal wo es regt sich in das Dickicht der vor langer Zeit, es Dieselflasbonwoßnatenfetzichnilleinned ders/GwatthelterischlendialKaisehgebie die Okfatheldisflasblonichptungdin ist. "

¹² Ibid. p. 34

¹³ Ibid, p. 93

¹⁴ Richard Wolin, Walter B, An Aesthetic of Redemption, p.95

¹⁵ Walter B, Illuminations, p. 264

¹⁶ Ibid, p. 254

¹⁷ Letters to Galatians, 2:20

¹⁸ As quoted in Giorgio Agamben, The Time That Remains, p.143; also Paul Chan at the end of Daniel Birnbaum's Chronology.

¹⁹ For more on structural finitude in B look to Andrew B's Walter B and History, in particular p. 44.

Notes

propagate the continuum of history in empirical time. Thesis V: "The true picture of the past flits by. The past can be seized only as an image which flashes up at the instant when it can be recognized and is never seen again." The "now of recognizability" is the allotted and defined time during which a dialectical image can be read.

Though there cannot merely be alternative canons of history that through identic manner of the monuments and archives historicizes the unredeemed phenomena; there is always the dual moment of the forgotten and unforgotten, Salvation and no Salvation, the redeemed and un-redeemed, etc. B recognizes the problem in blasting time when repetition is merely replica. From Thesis XIV, "Fashion has a flair for the topical, no matter where it stirs in the thickets of long ago; it is a tiger's leap into the past. This jump, however, takes place in an arena where the ruling class give the commands. The same leap in the open air of history is the dialectical one, which is how Marx understood the revolution." Fashion's jump to the past was non-mediated, as suggested by the distinction drawn between the first kind of jump and the second jump, the latter the "the dialectical one." In order for the few moments of transcendence to not be obscured by the dominance of the homogenous time, which are nothing but. "ruins upon ruins," the Now-time must blast the continuum of history. "That which is 'always-again-the-same' is not the event, but the element of newness in it". Ethere the same repeats itself as "new" in but in the same mythic nature. In the capitalistic society, newer and newer commodities present, in much like fashion does, the same old myth. "The illusion of novelty is reflected, like one mirror in another, in the illusion of infinite sameness." Therefore, it is the historicist's sense of time that is mythic, while the historical materialist's sense of time is authentic.

It's not that what is past casts its light on what is present, or what is present its light on what is past; rather, image is that wherein what has been comes together in a flash with the now to form a constellation.

In other words, image is dialectics at a standstill. For while the relation of the present to the past is a purely temporal, continuous one, the relation of what-bas-been to the now is dialectical is not progression but image, suddenly emergent. Only dialectical images are genuine images (that is, not archaic).²⁴

The dialectical image is the frozen image. It is situated in the constellation of different Nows. The dialectical image is precisely the coincidence of Now moments, which blasts these moments to merge into an image. The dialectical image does not narrativize, prolonging the historical continuity defined by empirical time, but rather looks in the "rough and jagged places" where history is discontinuous. These places are a "hold for anyone wishing to get beyond these [continuous] points." The materialist blasts things out of the historical continuum—but in doing so it brings about a new venture for storing images, a materialist history.

The dialectical images are placed in constellations and neighbored with repetitions of the image that are not, as they often are, the victors of the homogenous history. For example, B writes "Just as Giedion teaches us we can read the basic features of today's architecture out of buildings of the 1850s, so would we read today's life, today's forms out of the life [and] the apparently secondary, forgotten forms of that era. Experiment of the dialectical image, the return to unrealized prospects is the "telescondary, forgotten forms of that era. All the heart of the dialectical image, the return to unrealized prospects is the "telescondary, forgotten forms of the pessent. The properties of the image of the past" but rather the image of eternity. The title function of concepts to group phenomena together, and the division which is brought about within them thanks to the differentiating power of the understanding is all the more significant in that it brings about two things at a single stroke: the redemption of phenomena and the representation of ideas. Through the subdivision of concepts, phenomena fundamentally reconstitute to their elements, and with that, redeem. Concepts approximate phenomena, and when phenomena are divided in the right fixed points, into essences by the concept's virtue, the

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der Vergangenheit wurde nicht vermittelt, wie die g zwischen dem ersten Art von Sprung und der zweite Sprung, der gezeichnet vorgesch letztere die "die dialektische." Um für die wenigen Momente der Transzendenz, nicht durch die Dominanz der verdeckt werden homogene Zeit, die nichts als "Ruinen auf Ruinen," der Jetzt-Zeit muss das Kontinuum der Geschichte blast sind. "Dangeravieder-die-gleiche" ist nicht der Fall, aber das Element der Nandastgleiche wiederholt sich als "neu" in, aber in die gleiche mythische Natur. hitch Matticalistischen Gesellschaft, Gegenwart immer neue Waren, in viel wie Mode macht, die Dahe till skien den Hendrein wird am fledt üben den Zeite Grein Auftrie in währen dellen hinst dies öhnste in binde in beitelben Zeit ist authentisch. Es ist nicht das, was vergangen ist wirft ihr Licht auf das, was vorhanden, oder, was vorhanden ist ihr Licht auf, was vergangen ist; vielmehr ist Rild, wohei dem hisher kommt zusammen in einem Flash mit der nun zur Bildung einer Konstellation. In anderen Worten Rild Dialektik im Stillstand Frührend das Verhältnis der Gegenwart zur Vergangenheit ist ein rein zeitliche, Ewige, das Verhältnis von Was-bas-worden die ist jetzt dialektisch: ist nicht Progression, sondern Bil plötzlich emergent.-Only dialektische Bilder sind echte Bilder (dh nicht archaische) Das dialektische Bild ist das Standbild. Bild ist Egnisu ihasl Zukamsnehtaristische letztr Moindente n. dien Blassenferings DM ontdetering benem Bild verschmelzen zu. Bild dighenschei vize, verlangern die historische Kontinuität von empirischen Zeit definiert, sondern sieht in der "rough and zerklüfteten Orte ", wo die Geschichte ist diskontinuierlich. Dielet d'Oriziennatein al Hainchie Blasteine Diese diese deportuin torischent dem tinnuum, aber damit es bringt eine neue Venture für Speichern von Bildern, eine materialistische Geschichte Die dialektische Bilder sind in Konstellationen gebracht und benachbarten mit Wiederholungen des Bildes, die nicht sind, wie sind sie oft, die Sieger der homogenen Geschichte. Soundzeige danhBeligeiel. Be Stekter Gierlicht leiten derköhlichen wirden so lesen wir heute Leben, die heutigen Formen aus dem Leben [und] die scheinbar sekundären, vergessene Forme@fWeitteminfi@erzenitles dialektischen Bildes, die Rückkehr zur unrealisierte Aussichten ist die "Teleskop der Vergangenheit über Die Gegenwalt der "ewigen "Bild der Vergangenheit", sondern eher das Bild der Ewigkeit28"Es ist die Funktion von Konzepten zur Gruppe Phänomene zusammen, und die Division, die sich brachte in ihnen dank der Differenzierung Macht des Verstandes ist umso bedeutender, da sie bringt zwei Dinge mit einem Schlag:. Erlösung der Phänomene und die Darstellung der Ideen "29Durch die Unterteilung der Konzepte, Phänomene grundlegend wiederherzustellen, ihre Elemente, und damit, zu erlösen. Kogglähne Phänomene, und wenn Phänomene sind in der richtigen Fixpunkte unterteilt, in Essenzen von dem Konzept der Tugend, die 20Walter RIllumination\$, 257 2 Ebenda, S. 261. 22Walter BPassagen-Werk[V, Q, 23] 23EbenGharles Baudelaine. 263 24Ebenda, [N2a, 3], 462 25Ebenda, V IN9A, 51, 592 26Ebenda, [N1, 11], 458 27Ebenda, [N7a, 3], 471 28Walter Billumination \$62 29Walter BDer Ursprung des deutschen Traßerspiels Seite 5 Konstellation zeigt sich sofort, wie es die Idee darstellt. Abfantis Foch von den ehre (Marie) naminele die ihr den gesellschaftlichen Überbau entsprechen wollen Bilder, in denen die Neu ist, vermischt sich mit dem alten in fantklisische die lektore Neu Beldern, weist den wishfulness auf Wunsch, aber Gleichzeitig zeigt die Defizite in diesem Traum. prokeizioni je Philosiobi idetilderemodlumni ist slori Neisukhan betrachten alle Dinge, wie sie sich darstellen würde vom Standpunkt der Erlösung. Welsteabhat dein Schuppen auf der Welt durch die Erlösung: alles andere ist

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Wiederaufhau, bloße Technik

die Aufgabe des Denkens.

Pashipulativelassiusselrängen und entfremden die Welt, offenbaren sie

zu sein, mit seinen Gräben und Spalten, wie arm, und verzerrt, wie es erscheinen wird eines Tages in der messianischen Licht.

Um sich solche Perspektiven ohne Velleität oder Gewalt, ganz aus Filz Kontakt mit seinen Objekten - dies allein ist

²⁰ Walter B, *Illuminations*, p. 257

²¹ Ibid, p. 261.

²² Walter B, Arcades Project, [V, Q, 23]

²³ Ibid, Charles Baudelaire, p. 263

²⁴ Ibid, [N2a, 3], 462

²⁵ Ibid, V [N9a, 5], 592

²⁶ Ibid, [N1,11], 458

²⁷ Ibid, [N7a, 3], 471

Walter B, Illuminations, 262.
 Walter B, The Origin of German Tragic Drama, p. 36.

constellation reveals itself immediately, as it represents the idea. "To the form of the new means of production that in the beginning is still dominated by the old one (Marx), there correspond in the societal superstructure wish images in which the new is intermingles with the old in fantastic ways. **30 In the dialectical images, the wishfulness points toward a desire, but at the same time, shows the deficiencies in that dream.

Finale. - The only philosophy which can be responsibly practiced in face of despair is the attempt to contemplate all things as they would present themselves from the standpoint of redemption. Knowledge has no light but that shed on the world by redemption; all else is reconstruction, mere technique. Perspectives must be fashioned that displace and estrange the world, reveal it to be, with its rifts and crevices, as indigent and distorted as it will appear one day in the messianic light. To gain such perspectives without velleity or violence, entirely from felt contact with its objects - this alone is the task of thought. It is the simplest of all things, because the situation calls imperatively for such knowledge, indeed because consummate negativity, once squarely faced, delineates the mirror image of its opposite. But it is also the utterly impossible thing, because it presupposes a standpoint removed, even though by a hair's breadth, from the scope of existence, whereas we well know that any possible knowledge must not only be first wrested from what is, if it shall hold good, but is also marked, for this very reason, by the same distortion and indigence which it seeks to escape. The more passionately thought denies its conditionality for the sake of the unconditional, the more unconsciously, and so calamitously, it is delivered up to the world. Even its own impossibility it must at last comprehend for the sake of the possible. But beside the demand thus placed on thought, the question of the reality or unreality of redemption itself hardly matters.31

Reading A's notes to Samuel Beckett's Endgame may serve as a tool for understanding the parts of the Finale where he remarks upon "despair" as "the last ideology," "the impossibility" of thought, the "violence" and "distortions" of positivity that must be brought out, the naiveté of thinking as if knowledge could be "unconditional," and moreover, how it hardly matters whether a philosophy from the standpoint of redemption is a matter "of reality or unreality." For A, after the Second World War or event of the destruction of everything, often times referred to as the proper noun of "Auschwitz", humankind sat in a mode of vegetation beyond any means of conceptually identifying, for a subject to specifically identify a concept would act as a simplification of the unrealized suffering of countless victims. That is, specificity presupposes the impossibility of describing the apocalypse; hermeneutic skills for the subject are simply gone (i.e. "Thinking after Auschwitz"). Anything that can be said is not negative for A's Beckett, the identical is unmediated and the only immediacy is through the nonidentical: when Inhalt is completely emptied out, all that is left of our minimal existence are the remainders of thought at the level of pure Form. In the beginning of Endgame, the first words, which are also the last of Christ, express the problem of identification: it's never finished. Through the equivocation of all intentionalist meanings, the macking of conceptual identifications as in the absurd "forlorn particulars,"—the trash cans, the refrigerators, the disembodied voices, the family structure, the nature outside, the pain killers, etc.-communication proclaims the end of communication. When all that is left is to remark at the level of triviality—the almost pathological repetition of "Ah vesterday" or weather "as usual" without any true reference, pointing to nothing like an empty signifiertime has now stopped, along with the historical epoch, and if the subject were a historical category, then it is completely 7/31/1

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20	$\Lambda \Lambda \Lambda$
(2)	Beilesteleitättustisen attfortbingewingend für eine solche
•	Wissen, ja, da vollendete Negativität, einmal
	direkt konfrontiert, umreißt das Spiegelbild seiner
	Gegenteil.
	Address ismanshedile, eithin Standgindeeshalden, auch
	wenn durch eine Haaresbreite, aus dem Anwendungsbereich der Existenz,
	während wir genau wissen, dass jede mögliche Wissen muss
	nicht nur der erste sein, was ist gerissen, wenn es zu halten gilt
	gut, ist aber auch geprägt, aus diesem Grund, von der gleiche Verzerrung und Bedürftigkeit, die es versucht zu fliehen.
	Je leidenschaftlicher Gedanke leugnet seine Konditionalität
	zum Wohle der bedingungslosen, desto mehr unbewusst,
	und so unheilvoll, ist es Sache der Welt geliefert.
	stinch eigene Unmöglichkeit muß endlich begreifen, für die
	willen des Möglichen.
	Attedane Demben Mäciffrage wachtabete Wirklichkeit oder Unwirklichkeit Erlösung selbst kaum eine Rolle.
	elkann als ein Werkzeug für das Verständnis der TeilEidelsedienen
wo er Bemerkungen über "Verzweiflung" als "die	etzte Ideologie", "die Unmöglichkeit" des Denkens, die "Gewalt" und "Verzerrungen" der
Positivität, die durchgeführt werden müssen mitgel	pracht, denken die Naivität, als ob Wissen könnte "bedingungslose", und darüber hinaus, wie e
	nkt der Erlösung eine Sache ist "der Wirklichkeit oder Unwirklichkeit." For A nach
dem Zweiten Weltkrieg odeeranstart Tousstörung von	Vegetation jenseits jeglicher Art von konzeptionell zu identifizieren, für ein Thema zu
	reinfachung der unrealisierten Leid der unzähligen Opfer handeln.
	g der Apokalypse; hermeneutischen Fähigkeiten für das Thema sind einfach weg
	priest nicht für die A Beckett negativ, wird die gleiche Unmittelbarkeit und
	nhademollständig geleert, all das ist unsere minimal nach links
Existenz sind die Reste des Denkens auf der Ebene	deFoeman Beginn des Endgamedie ersten Worte, die
auch der letzte von Christus, zum Ausdruck das Pr	
Kühlschränke, die körperlosen Stimmen, die Strukt	ptionelle Identifikationen, wie in der absurd "forlorn Angaben"-die Mülltonnen, die ur der Familie, die Natur draußen, die Schmerzmittel.
errik Koloniskon Eanloyder Kommunikation.	CONTROL & TOTAL WILLIAM CALL CONTROL OF COLUMN
	vie inhischte pattolo Berthe, Bochenlanguf nichts, wie ein leerer Signifikant- n Epoche, und wenn das Thema waren eine historische Kategorie, dann ist es völlig
30Walter BPassagen-WerkS. 1224-5 (1935 aussetze	en, M1-Version)
3ffheodor A Zum Ende [Finale], Fragment 153, M	inima Moralia
	5
	Seite 6

dankte für die es nicht einmal bewusst von seinem Bewusstsein in der Geschichte begreifen, weil sie es vergessen hat. Themoeisteller Bewusstsein vergessen, sind wir nun mit dem volveten Bill ubgmöglichkeit, die Unbedingtheit, die muss in den letzten Analyse aller Philosophie, die A zeitlebens versucht, über die Vereinbarkeit konfinatiarit werder Dialektik

In A Erkenntnistheorie, in das Konzept, dominiert das Thema des Objekts, durch die Klassifizierung des Objektes positiv, durch identitiarian Gruppierungen.

basehreabetist jo Singerkat intime hit blink on university of sharing the contraction of Nichtidentisch dass entzieht Idenbitat egen der Nicht-Identität, glaubt Adorno in einer "limit-Konzept", um die Konzepte effektiv ungefähre ein Objekt ohne ein Konzept der Singularität: "Sobald wir reflektieren die Single ... einzelne als Individuum, in der Form ein durchgängiges Konzept - sobald wir aufhören, nur bedeuten die gegenwärtigen Existenz dieser bestimmten Person [oder der Sache] - wir haben es bereits zu eli Beshallverszallen Keetlichtufnahme der Begriff von B, "die Einstellung [Konzepte] im Sternbild ... beleuchtet, was ist spezifisch für die Sache, auf die die klassifikatorischen Verfahren gleichgültig 34A Konstellationen dann versuchen, eine negative Dialektik configure - eine Differenz zwischen den positiven identitären Kategorien, und nur, nachdem spekuliert Denken selbst, negativ Angleichung der nicht-identisch. schreibt, "keine Universalgeschichte führt vom Wilden zur Humanität, aber es gibt einen, der von der Steinschleuder zur Megatonnen-BShisbgibl keine universelle Geschichte ohne Barbarei, als Subjekte nicht erschöpfend zu verstehen Objekten, s viel war für B Erkenntnistheorie in Bezug auf die Problematik der homogenen Zeit wahr: "die Einheit, die Zemente diskontinuierlich, chaotisch zersplitterten Momente und Phasen der Geschichte "ist" die Einheit der Beherrschung der Natur, voran über Männer, und schließlich, dass über innere Natilanderleiten zu leichterliegen "reine Faktizität als das einzige, was bekannt und werden daher Mareptielt. B heterogenen Zeit: "in B Arbeit die Konzepte haben eine autoritäre Tendenz, ihre eigene Begrifflichkeit Monzepte haben eine Autoritäre Haben eine Autoritäre Tendenz, ihre eigene Begrifflichkeit Monzepte haben eine Autoritäre Haben eine Haben eine Haben eine Haben eine Haben eine H Rest, dann nach der Veranstaltung ist Metaphysik zu hässlich, um sich in seiner absoluten Zahlen zeigen, oder ist ein so emotional fehlreguliert dass das, was wirklich blendet ihn nicht konzeptionelle Strahlen der Positivität, sondern seine Negativität, blendete ihn vom Sehen der

³⁰ Walter B, Arcades Project, pp. 1224-5 (1935 expose, M1 version)

³¹ Theodor A's Zum Ende [Finale], Fragment 153, Minima Moralia

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Votes

abdicated for it cannot even consciously conceive of its consciousness in history because it has forgotten it. And because the subject has forgotten its consciousness, we are now presented with the despair, the impossibility, the unconditionality, which must be faced in the last analysis of any philosophy, which A throughout his life attempts to reconcile through the negative dialectic.

In A's epistemology, in the concept, the subject dominates the object, by classifying the object positively, by identitiarian groupings. But what the positive identitarian concept always misses is the "nonidentity," for all it can do is describe the singularity in terms of universal kinds - which exchange particular elements - and never understand das Nichtidentische that eludes identity, 32 Because of the nonidentity, Adorno believes in a "limit-concept" to which concepts can effectively approximate an object without having created a concept of the singularity: "As soon as we reflect upon the single... individual as an individual, in the form of a universal concept - as soon as we cease to mean only the present existence of this particular person [or thing] - we have already turned it into a universal.*33 Therefore A suggests, borrowing the term from B, "setting [concepts] in constellation... illuminates what is specific to the thing, to which the classificatory procedure is indifferent.³⁴ A's constellations then attempt to configure a negative dialectic - a differential between the positive identitarian categories, and, only, after having speculated upon thought itself, negatively approximate the non-identical. A writes, "no universal history leads from savagery to humanitarianism, but there is one leading from the slingshot to the megaton bomb."35 There is no universal history without barbarism, as subjects cannot exhaustively understand objects, so much was true for B's epistemology with respect to the problematics of homogenous time: "the unity that cements the discontinuous, chaotically splintered moments and phases of history" is "the unity of the control of nature, progressing over men, and finally to that over men's inner nature. The same time, A says that a discontinuous history would too easily succumb to "pure facticity as the only thing to be known and therefore accepted." He rebukes B's heterogeneous time: "in B's work the concepts have an authoritarian tendency to conceal their own conceptuality."38 If the concept must leave a remainder, then after the event is metaphysics too ugly to show itself in its absolute terms or is A so emotionally disregulated that what really blinds him are not conceptual rays of positivity but his negativity, blinding him from seeing the

52	Theodor A,	Magativa	Nielactica	n 52	
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32TheodorA,Negative Diale	ektil8, 53		
33TheodorA,Critical Model 34TheodorA,Negative Diale 35Ebenda, S. 320	s: Interventions-und Schlagsyc ektilS. 162	254 .	
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³³ Theodor A, Critical Models: Interventions and Catchwords, p. 251.

³⁴ Theodor A, Negative Dialectics, p. 162

³⁵ Ibid, p. 320

³⁶ Ibid.

³⁷ Ibid, p. 319-320

³⁸ Ibid, p.62