

VIII NUDGED VIANDS

DAVID SCHILDBERGER

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“Nothing distinguishes me ontologically from a crystal, a plant, an animal, or the order of the world; we are drifting together toward the noise and the black depths of the universe, and our diverse systemic complexions are flowing up the entropic stream, toward the solar origin, itself adrift. Knowledge is at most the reversal of drifting, that strange conversion of times, always paid for by additional drift; but this is complexity itself, which was once called being. Virtually stable turbulence within the flow. To be or to know from now on will be translated by: see the islands, rare or fortunate, the work of chance or of necessity.”

Michel Serres^{I [P. 252]}

Some say it's clear: we missed a tempting opportunity to live in

the lap of luxury. We grounded ourselves and assented to only having one nature to live in. Now we feel obliged to take care of this nature, as its resources are finite, and any escape from it seems not even worth considering yet. That was the beginning, and a myth has taken its course: a machine dealing with the foundations, orders and architectonics of values, substantialized in matter, energy and information. Expressed and formalized in an urbanized land- and cityscape relation; abstracted in economical theories as consistent models within an episteme. Frameworks for the characterization of a congregation of the civic and the rural. An umbilical cord,

¹ Michel Serres, "The Origin of Language: Biology, Information Theory & Thermodynamics," in Josué V. Harari and David F. Bell, ed., *Hermes: Literature, Science, Philosophy* (The John Hopkins University Press: Baltimore, 1982, 71-83): 83.

supplied, in general, by photosynthesis. Nature in action, maintaining life. This is a fact. A function. Yet bursting with things that are more or less probable. As a chemical process, photosynthesis is in principle electrical: flows of energy, affections of photons and electrons ordered and bonded via information. Catalysts that allow the hacking of a noisy ground and doping of existing orders. They work on all kinds of atomic substrates, forming molecular compounds. “Living beings live in deviation from equilibrium” (Michel Serres).—In peculiar mediation of the real: intellectual ability as a nature’s fundamental source. Let us multiply this beginning: as if finding our position in a game where many balls are being played,

by many teams, all at once. A site of action, indefinite in time and space. This game explores ways towards novel natures by indexing concepts in a cataract of thoughts. A text acting as a scaffold for the staging of potential characters. Their appearance is improbable: a preferably balanced validity, exhaustively symmetrical. A nudged architectonics, “...yet which preserves its form for a time in and through the flow that destroys it ... the process is life itself” (Michel Serres).—Castoff viands opening up digestible worlds: starters that make us eager to do more, from necessity to luxury. Play around. Discover. Taste. Appeal to our senses...



FIG. 1
Divine Gift

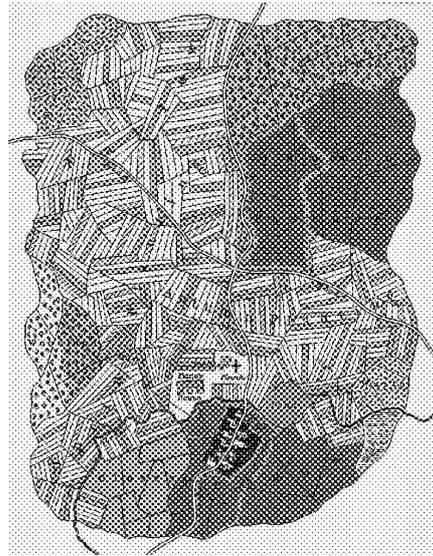


FIG. 2
Proportional Tiling



FIG. 3
Field Law



FIG. 4
Customized
Sovereign



FIG. 5
Duration Limit

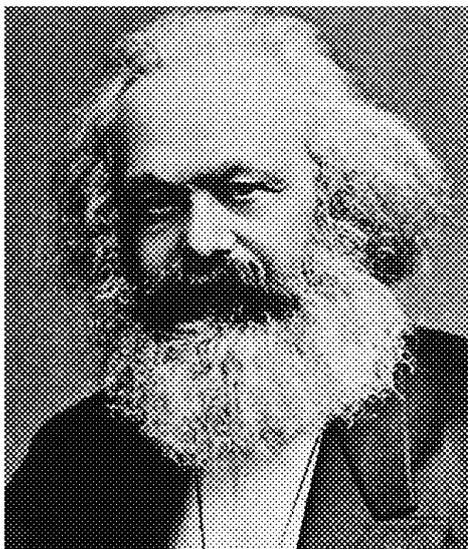


FIG. 6
Machinic Ground

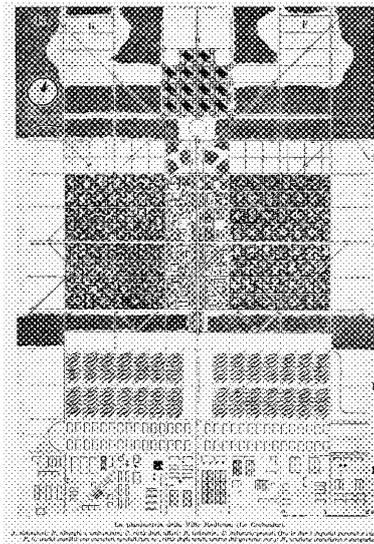


FIG. 7
Functionalized
Chains

I THE COSMOS

The necessary preparation of the soil that follows on from the paradigm of the hunter-gatherer. Palladius recognizes in his *Opus Agriculturae* (fourth century) the fundamentals of choosing land for cultivation in earth, water and air. The richness of these basics relies on nature and application: it depends on capacity and will, introducing cycles of selection. Planting and breeding happen around a divine centre of reasoning. The choosing and clearing of open land leads to the given earth being treated as an economically handled household: a source guided by our immediate habits, like the myths of the cosmic cycles of sun, moon, weather and soil; in search of an equilibrium between god, man, world and nature. Creating a growth proportional to the surplus rooted in the soil: a natural intrinsic value, extracted through the domestication of the wild.

II THE REALM

The clearing of earth and its tilling to fields: as supply for food, and as an economic necessity for the city. Thus Vitruvius in his *Ten Books on Architecture* (first century). With a surplus derived from work, as part of a rent system arranged around serfs and a landowning aristocracy; these are the key characteristics of feudalism. The development of agronomy as a result of changing technical practices on a physical level, such as enclosure, mechanization, four-field crop rotation and selective breeding. It enables unprecedented growth in populations that spread out in communes and colonies and appropriate more ground by setting up an infrastructure linked to the city. Andrea Palladio's agricultural villa for an aristocracy interested in agriculture and land is still founded on a divine law. Also, feudalism organizes itself around a notion of necessity, but with an earthly concentration of control and power. This eventually finds its critique in Thomas More's *Utopia* (1516). After that: mercantilism, with its emphasis on the ruler's wealth, the accumulation of gold, and the balance of trade. It shifts focus onto collecting money that can be controlled by circulation regulations. The principles and methods of commerce rooted in the trade between towns and colonies: it centers around the construction of the state household.

III THE MACHINE

Adam Smith describes the wealth of nations as the result of excellence in agriculture. This excellence subsequently causes a metabolic rift from which springs a surplus, which, as Karl Marx recognizes eventually, can be harvested and accumulated as labour. This gaping chasm creates a dependency in which landscape and city are tightly locked together, as well as the interdependency of production and consumption.

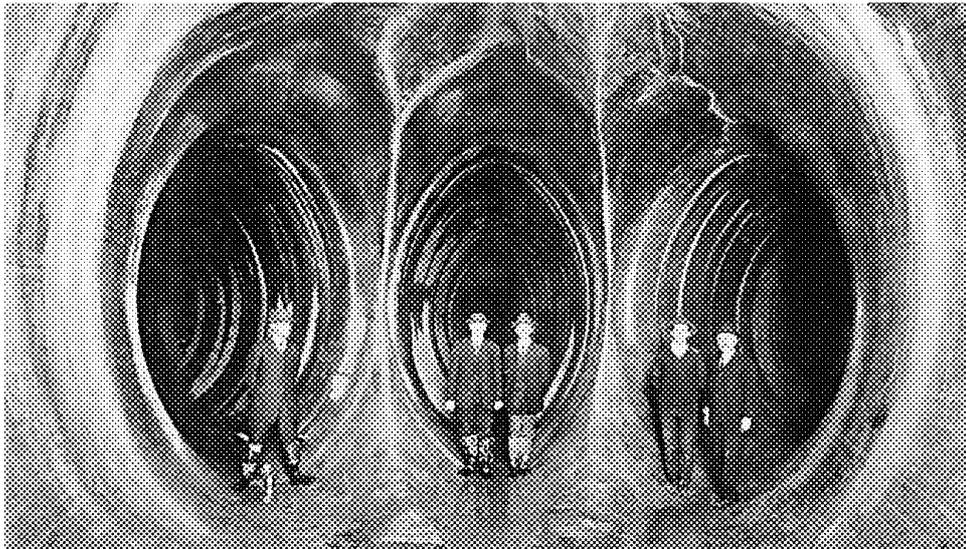


FIG. 8
Common Wealth

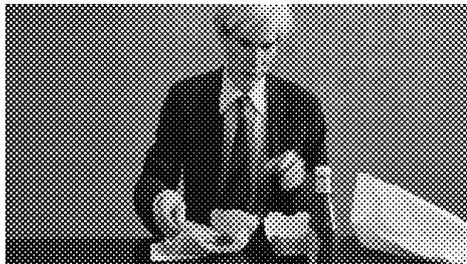


FIG. 9
Commodity

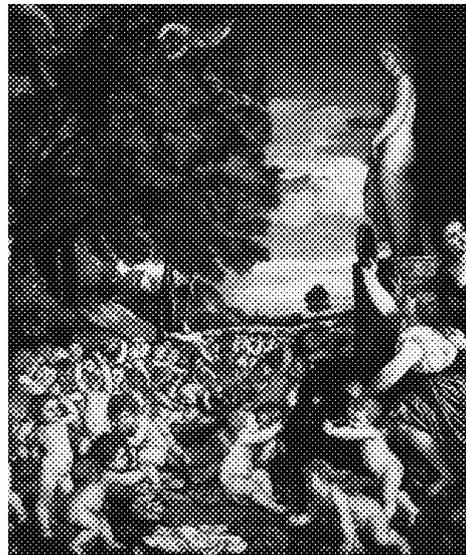


FIG. 10
Properties

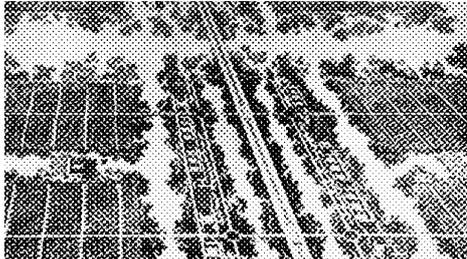


FIG. 11
Geometric Growth

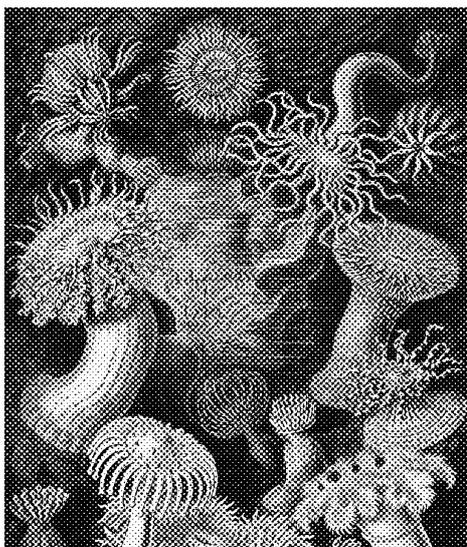


FIG. 12
Enclosure

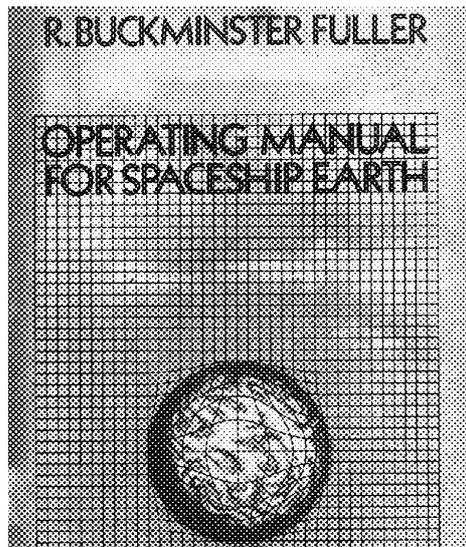


FIG. 13
Knowledge in
Circulation

This function is now controlled by capital: agronomy turns into industrial agriculture. Capital becomes the ground for vast urbanization. Myth gives way to fiction; a release to a real fiction. The 20th century begins to symbolize this turn. Le Corbusier develops the *Ville Radieuse* (1924), and the *Ferme Radieuse* (1940). 'The function' of the city is now conceived as a machine for living in, sourced by agriculture. Frank Lloyd Wright elaborates on a natural architecture in *Broadacre City* (1932), embedded in a decentralized agriculture. Ebenezer Howard, in the *Garden Cities of Tomorrow* (1902), connects civic elements grounded in an endless green; and Ludwig Hilberseimer, in the *New City* (1944), embeds agriculture by expanding the functionality of the city towards a whole system: from region to world, globe and sphere. Versions of belief; in groundings on the support granted by an analytical and scientific understanding of nature and its elements, together with the transformation of aristocratic power that leads to the expositions of functionalized mechanic orders of relations and ratios by the analysis of properties in terms of their variable values, in the upcoming political economy. A kind of engineering initially applied not to the city, but to the territory of the countryside, as Pier Vittorio Aureli elaborates in *The Possibility of an Absolute Architecture* (2011). Measurements at specific points make up a linear model, a chain of imaginary and normative causes and effects.

IV THE ECOLOGY

Ernst Haeckel introduces the concept of 'ecology' in *Generelle Morphologie der Organismen* (1866), adjoining the Greek *oikos*, for house, to *logos*, knowledge. It names the science that is to treat the relationships of organisms to their environments within the surrounding world, including all its existent conditions. Patrick Geddes, at the turn of the twentieth century, relates environments and organisms as a single process acting within nature and tries to reformulate the relationship between city and countryside through a system of functions, an ecology. John McHale expands this approach in *The Ecological Context* (1970), where man is seen within a biosphere, a system where the whole human enterprise is interlocked in a large-scale man-made ecosystem. This leads to Buckminster Fuller's *Operating Manual for Spaceship Earth* (1968), a cybernetic approach conceiving of operations and processes as parts of a holistic system, in dialogue between micro and macro scales; connecting everything that can be rationalized and parametrized by technics within an ecological urbanism, as the integration of everything into a system. Controlled flows alongside a geometric infrastructure within certain causalities. From then onwards, efficiency seemingly becomes humanity, as Mark Wigley puts it in *Recycling Recycling* (1999). The macro-scale of monetary economical theories of Friedrich Hayek and Milton Friedman, too, observe a global scale, by which the tyranny of government control over economics, and

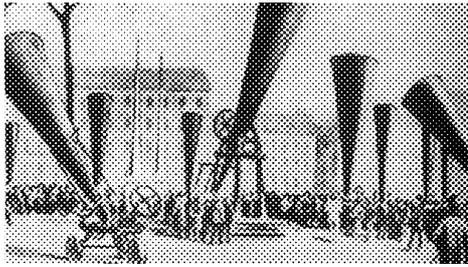


FIG. 14
Control of
Parameters

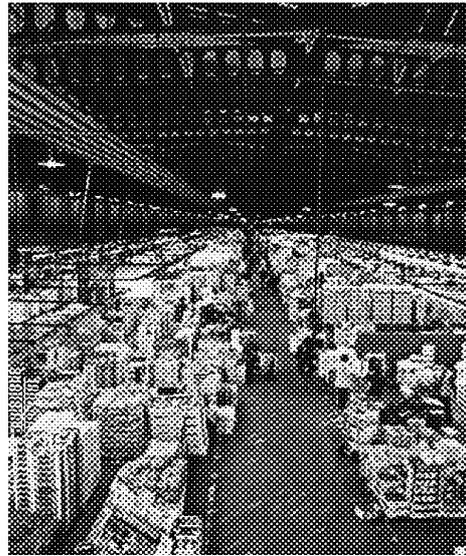


FIG. 15
Enactment
all-inclusive

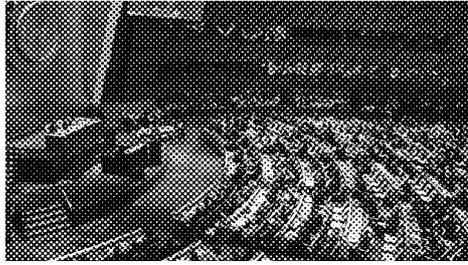


FIG. 16
Just in Time



FIG. 17
Welfare Capitalism



FIG. 18
Global Village

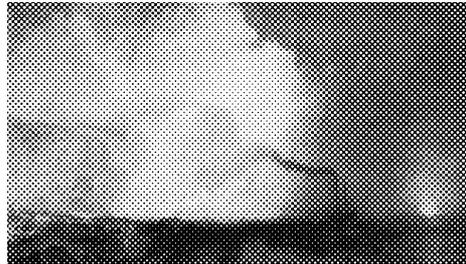


FIG. 19
Flow Downstream

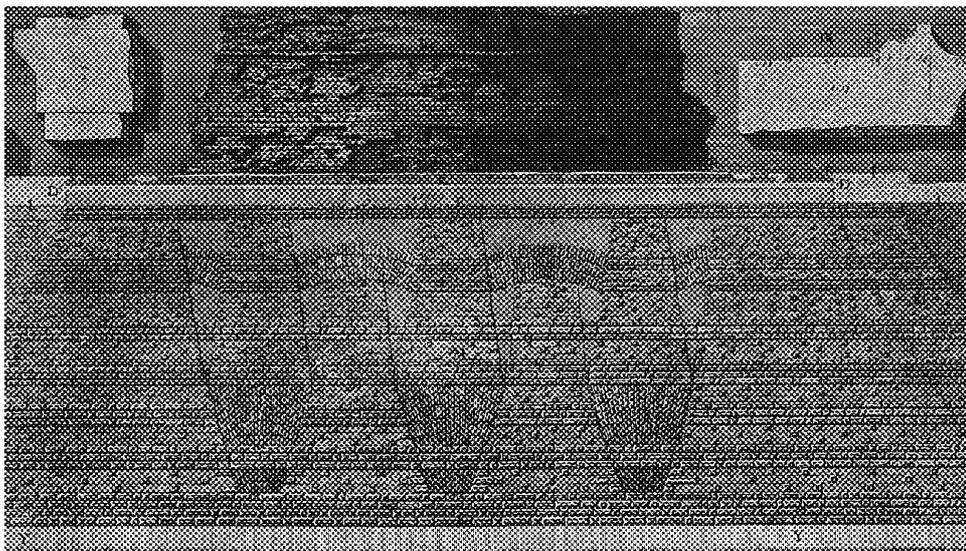


FIG. 20
Foundations

its central planning, is supposed to be handed over to individual subjects, each acting within a liberal system, thereby gaining more of a general freedom. 'Rules instead of authorities': financial economics, in which money of one type or another likely appears on both sides of a trade. This provokes numerous critiques. Michael Hardt und Antonio Negri describe an *Empire* (2000), which is characterized fundamentally by its lack of boundaries. The Empire's reach has no limits. It acts globally and rules over the entire civilized world. Its performance is controlled anonymously, in the amount of money distributed by institutions called central banks: a space of flows, so Manuel Castells (2004), within an urban network of financial centers. All within a *Global City* (1991), formulated by Saskia Sassen. Just-in-time logistics built upon a generic infrastructure; the abstract model made to work as a mechanic chain, expanding to a network. Pitching up holistic ecologies; administering everything by knowledge, within a system of functions of a globalized metropolitan logistics of processes and dynamic flows of energy and matter, on a globalized urban ground.

V THE OBSTACLE

All this, still founded in a nature that is forced to be productive, realized on this urban ground. A cascade allowing frictionless flows of matter, energy and information. Debates on ecological and landscape urbanism try to grasp this nature by expanding the range of their analytics. The growth of data availability. New value models from the source side in agriculture, via the production line up to the consumer. And all this also in the spell of continuous optimization, leading to a naturalization of data. The argumentation being that seemingly smarter solutions integrate better into systems of a global scale. They continuously maximize the force for global impact on earth. A set of processes struggles with the constant law of growth, imposed on it and taken for granted. An agitation upwards searching for equilibrium. But this quest paradoxically originates in a parasitical relationship with nature, asking for credit from earth while exploiting surplus, and not always on an equitable scale. As Deleuze and Guattari claim: capitalists may be the masters of surplus value and its distribution, but they do not dominate the flows from which surplus value derives. A critique that problematizes old habits and their founding of the household we try to master: the city apparently just takes and does not give back. It acts as the administrator of its own ground of properties. Man is demanding. Radical exclusion and expulsion, and the treatment of all other species as fair game. Extirpation, suppression, banishment and destruction as an attempt at swimming upstream. With a sacrificial blade. First the splits, then everything included via an economized attempt at naturalization, treated further as if teleonomically controlled: a goal-driven mechanical apparatus of production, distribution and consumption, related by exchange and circulation, with price as its ultimate measure. The limits



FIG. 21
Father of Tragedy

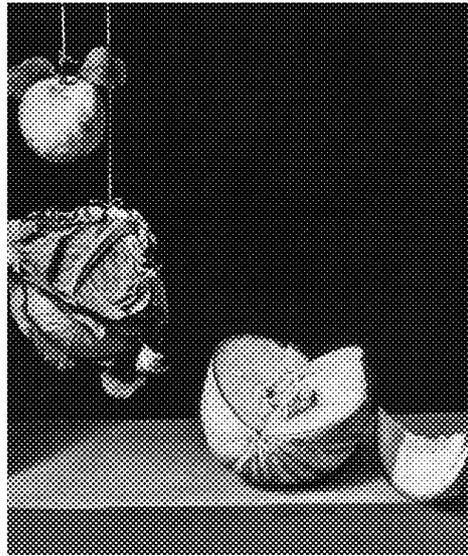


FIG. 22
Still Life

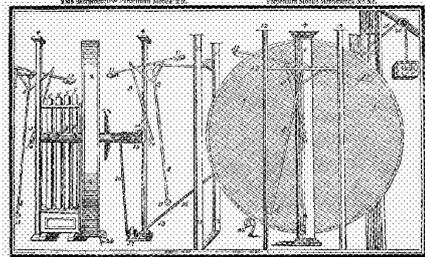


FIG. 23
Mobile



FIG. 24
Capital

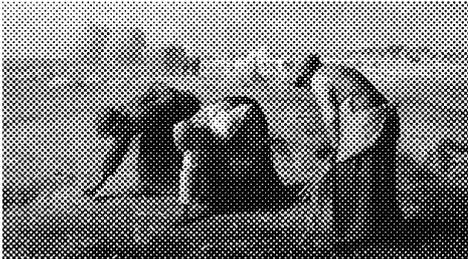


FIG. 25
Fuzzy Edges



FIG. 26
Master



FIG. 27
Peak Out

are evidently inherent in the infinite chain. They immanently make up its grounding in capital accumulated from labour and resources, blocked and secured by a kind of modeling that implies an economy built upon exchange, which administers at a fake equilibrium. Material and labour as rifts at the fault line, exploited by the words of the intellectual. Accumulated earth as a salad, to which the object keeps giving and from which the subject takes, having spat into it. Look at Michel Serres, *Le Mal propre: Polluer pour s'approprier ?* (2011). An inferior object appropriated by the supreme subject: a condition generalized, but still in the representation of the same city-countryside relationship. The subject on the city (human) side, and the object on the country (earth) side, from Enlightenment via modernism to today. The earth as host and victim: the relationship one of abuse. The master of the plot possesses the object world as cleared re-geometrised land; locally by cord, unit, measure, writing. Prestige by means of flattened regular sections as rational representations of a rich volumetrics. The farmer, the priest and the geometer: they are measuring fields, temples and space in a twinning act of exchange, at fake equality of domination and hierarchy. Either shrewd, or victim; one is always killing the other. Quantified, qualified, naturalized and re-appropriated for civilization; modes of a numb ecology of static equilibriums, trapped in a cyclical time downstream. Following the erosion of the second law of thermodynamics: real equilibrium. Death. Suspend the naturalized umbilical cord between humans and earth: a shift towards energy and information, relieving the exchange of material and calories from their role as the quintessence of being. Erwin Schrödinger states that organisms decline and die even while remaining in environments that contain sufficient nutrients to sustain their life. Living organisms restrain a certain kind of organization temporally, while falling towards ever-increasing entropy, the maximum of which we call death. Léon Brillouin suggests complementing an 'energetic food' value (energetic negentropy) with an 'informational food' value (informational negentropy), enhancing organic metabolism towards an idea of the metabolizable sensible and intelligible. A non-consumable form of life and of knowledge to the uncountable stock of a universal invariant amount of energy and information. So far, so descriptive. In order to master this inversion, we swell together in a continuous stream of indexes, derived from the rich body of writings by Michel Serres. Serres attempts to mirror the real through tentative balances in an equipollent identity: the equation as a contract, to be negotiated and signed within the operative paradigm of information and information technologies. Adhesive sites of the next level of abstraction: this is where we turn to its noisy manifestations.

VI THE ANTENATAL PROLIFIC MIXTURE

Michel Serres names two capitals: the sun, including fire and energy, as a productive source, and signals, relating to information as



FIG. 28
With Pleasure



FIG. 29
Cord

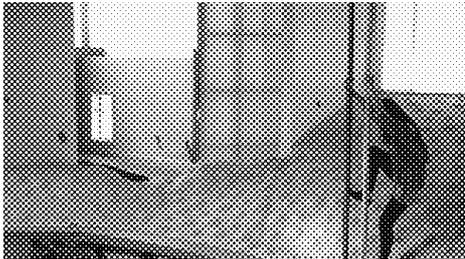


FIG. 30
Disgust

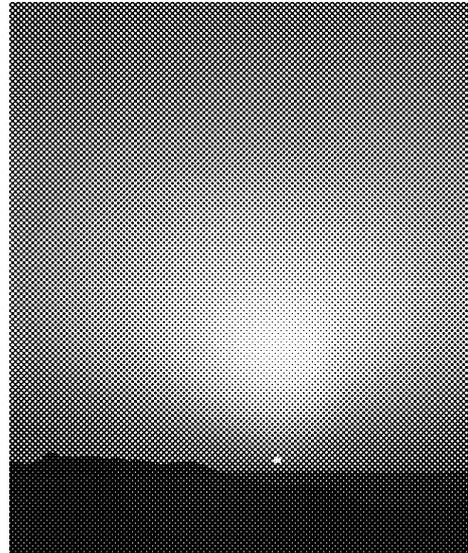


FIG. 31
Sun from Mars

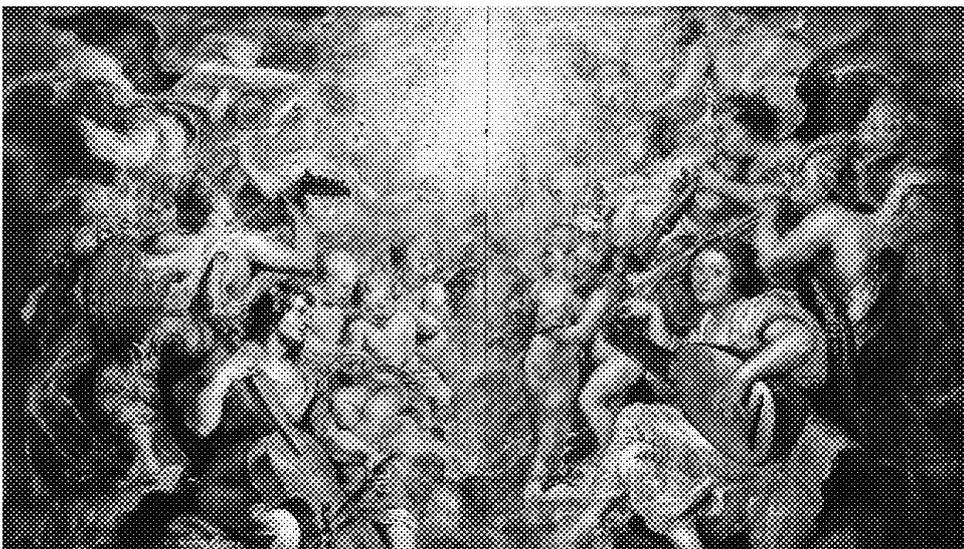


FIG. 32
Communication

a translative source of permutation. The sun, as the ultimate capital, puts all other time-functions into the position of its own sub-capitals. Only the sun creates. Not as energy source but as time-function. Braving entropy with swimmies for the turbulent counter flow upstream. Our inventions always imitate the sun, even materialism as a sub-cult, since matter is energy and its form is informational. The first, the energy of matter, is constant and conforms to the first law of thermodynamics, the law of the conservation of energy: each specific nature consumes the universal nature, and vice versa. The second, the form of matter, is invariant. It is accounted for in the data banks of the universe; in DNA, as the stock of stocks. It is uncountable and inexhaustible. A white that entails every color, holding all the potentials inherent in its spectral ichnography. A reservoir of signals where history in its totality is being conserved in the memory bank of life itself. Primary to space and time, based on the law of chance: a replicative structure where noise is preserved along with the sound of music, as a coupling of information, a function of the ratio of the number of possible answers, and the absence of answers, called entropy. Allowing future reproduction without a master, still undetermined and retaining its imperfections: a reservoir and potential ready to be encoded and decoded for replication, transcription and translation; carried over and copied as conserved invariance in variation. All brought to one language as generic infrastructure, placing novelty adjacent to conservation and articulation.

Thus we should not ask 'what can we do?', but pose a more political question: 'what should we do with...?'—with all these reservoirs, capitals, stores of writings, memory banks, libraries, lists, pockets of time, cities, classes, groups, nations, banks of givens and earth—all these data banks containing collections of sub-suns and sub-banks—in order to form a non-founded city in a founded one, as sites on generic ground. Capable of growing in all kinds of directions. These capitals of surplus code are generous: debts can be derived indexically, as if from a bank account of an abundant past, rather than from an open future. This allows us to think of an exo-Darwinism of rich promises, by listening to the beauty in noise. The 'Real Age', as the non-integrable total of all durations of all times, bonds the economy to life as a time-function. It reopens the concept of sustainability as a promise, which is to be paid back later. Whether we do so remains a moral question and is up for discussion within the universal nature of an economy whose architectonics is parasitic, as in 'para', beside, a site; as the rectifier of relations: affecting object and world as well as subject and humanity, with bonds of a collectivity in an object-subject distribution, to be para-sited by an instructed third, formalized as the empty body of a neutral joker; filled by a viable stream. Not on a plot of earth, not in a specific case, not empirical, but as an identity equipollent to the real. As a basket of times founded in the flow of multiple dimensions, all ultimately drifting in one direction. Not linear, but mingled and merged, via quasi-objects as bonds to a ground;

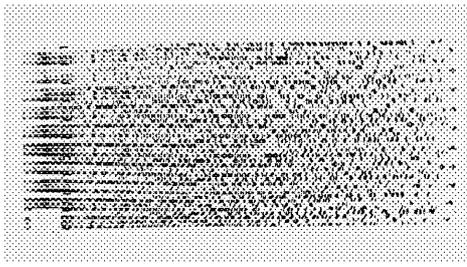


FIG. 33
Code

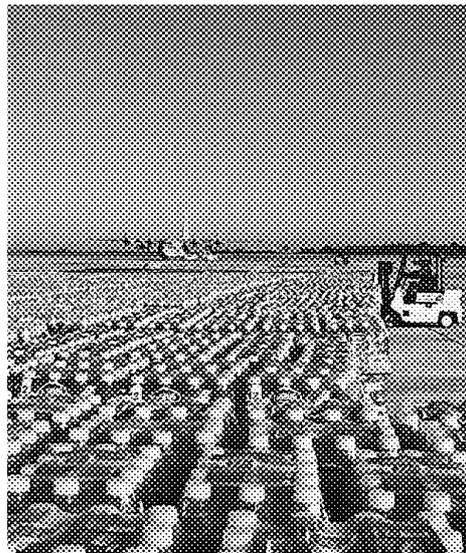


FIG. 34
Couple

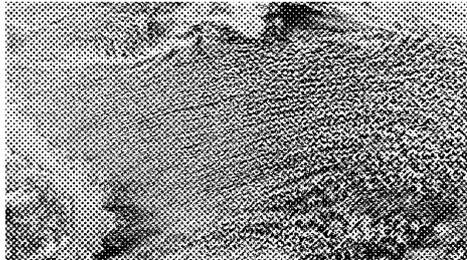


FIG. 35
Potential

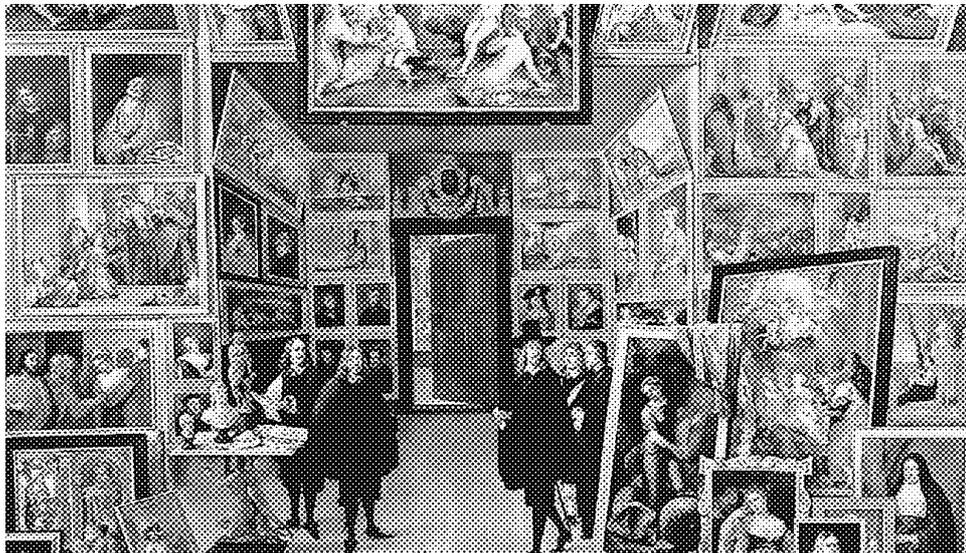


FIG. 36
Bank Account

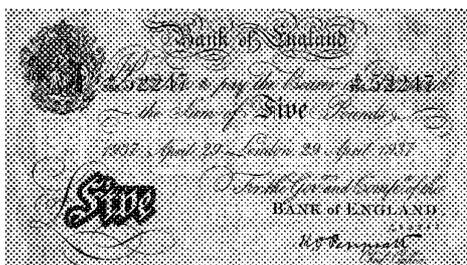


FIG. 37
Promise



FIG. 38
Periphery



FIG. 39
Vessel

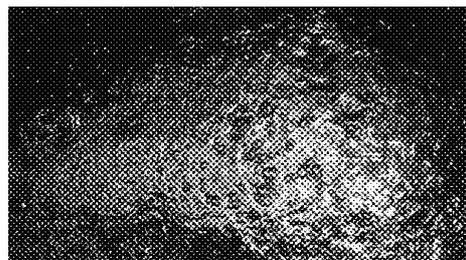


FIG. 40
Source

shifting from the earth to the universe. There are no fixed assumptions of a point zero or an origin. There is a risk, but at an ecstatic point, removed from place: an origin always looking for another origin, up to a ground zero. The origin in stochastical distribution: a reiterated origin, multiplying its images towards an inaccessible vanishing point. From there, rendered original copies of non-standardised multiplicities can pass the point of identity. Obtained via a hyperbolically open, branched and expanding relationship of symmetrical representation, dealing within the desired equipollence of the real and the rational; using sections through a stereometric space of stereochemical affinity. Within the structure of the code, an ichnography as an intrinsic beyond, carrying magnificent extravagances: from plane to volume by means of an experimental representation, synthesizing the multiple with an indexical architectonics, which bridges rational islands on site. Not as tragedy, but as a comical bond of an irrational mixture, dividable but still *'viand'*. An exo-Darwinism that renders, restores, yields, unlocks and deciphers probability figures as a kind of all-that-could-have-been. In all times. Articulations out of masked instances of a spectrality rendered into the empirical and sensible. A terroir as a crystallization of an invariance, spaced out through variation into a solid symbolic character that articulates. Let it talk, circulate, communicate and exchange between 'I' and 'We'. A thing that as Michel Serres states, emits, receives, stores and processes information. On every scale secrets, traces and temporary equilibriums can be found. In a nascent way, within the universal law of chance, rather than bonded to the political of human collectivities. And the rules of contracts, stories, brands and communities, looking for a new habitus in the city: the structure where all this can happen. Irrational but still polite, in-between free and human. Rich in characters staged as terroirs of the observable, cast off their natural earthly grounding as possible worlds that draft possible narratives into a scenography. A Sisyphean predicament to climb towards the source. Towards black boxes, in order to invent. Potential islands of negative entropy fall towards the equilibrial sea. Everything falls to zero: the nullity of information. Awaited by re-use-eaters placing themselves below each other to be fed unimpeded. Further downstream there is the one who eats, in an updated downgraded welfare state below the institutionalized infrastructures of wealth, so as to exploit the masters and get fed by the fruits of luxuriation. So think universal, render local and integrate global. Use energy plus information. Turn off the light to see the abundance upon black boxes. Within this body, a viand departs locally. A concept, not stable but gaseous. A probabilistic setup of a stochastic cloud.

VII THE DISCOVERY OF A CASTOFF VIAND

It is not a product. It is neither stable, nor global nor generalized. It is potentially something else. A capital for a rebirth. The next parturition after so many deaths of raped ingredients, as cleared ground with the

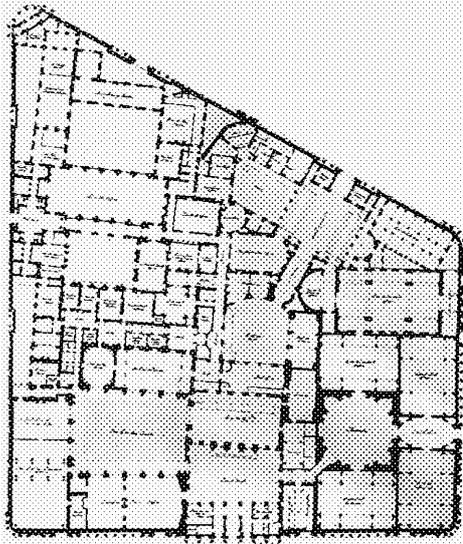


FIG. 41
Section



FIG. 42
Love



FIG. 43
Symbolic



FIG. 44
Exchange

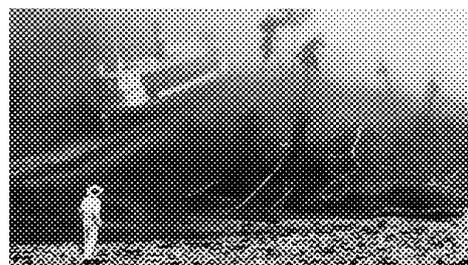


FIG. 45
Stage

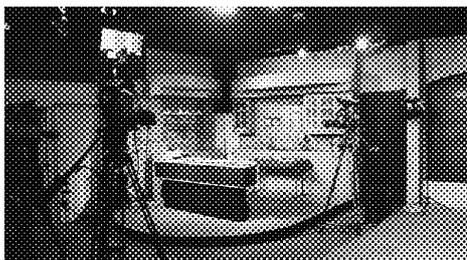


FIG. 46
Spiral



FIG. 47
Well fed

noise of top-down processes in its aroma. An endeavor to mingle with the banks of nature and reason, within the habitual banks of humanity, in departure from the rational islands of physics, chemistry, biology, analytics and procedures. All these are denounced spaces, denuding the ground. Far from equilibrium; engaged in an effort at climbing the pyramid, instead of trying to get to the bottom where the feast is rich and where you are fed by the host, with no need for homogenizing all the jokers, as there is in agriculture—the old primary parasitism. Eliminated by the parasites of the megalopolis. But way below, closer to the sea of entropy, where there is a higher degree of complexity, where generic infrastructures necessitate political decisions based on chance. A parasite initiates the last cut that slices everything into three. Inside the sacred and outside the profane. In-between, another parasite as impostor. Kind, so as to reach the richness of cases. Circulating an equivalence of signs as substitute for having to identify a victim. Way richer in information than in abuse. The parasite as interruptor of circumstances constitutes his own sites where he can take hold of milk and honey once again, by coupling information and noise. Sets as bonds of landscapes, full of information within entropic countrysides. Affiliated in the being of a cell. The cell, an initial host for a generic site, whose channels get parasited on the way towards the architectonics of a viand. Initiated in an in-vitro setup of sender and receiver: a couple that is connected through a channel, chasing out all other parasites that are not part of the communication scheme. Keeping it sterile to the outside, inside, the cell is subject to the same fate. Like Russian matryoshka dolls at play: inside is always an outside to the other direction; a kind of point of view: touch and being touched. As sender and receiver, as being ordered and defying disorder. To the inside the directed vectors express, to the outside there is covering up. The outside looms as a black box. On the surface, some potential ratios of information and noise. Thus, the structure of the subject is always imposed on the object. At each level, an essential attempt to make sense by listening to the black box. The higher level tries to decode and decipher. The outsider has to ask the appropriate question to reach the surplus of code, to realize its yield by coupling information and noise. The information that's eventually mobilized gets filtered, integrated, transformed, fixed, displaced and interlaced. The interactions happening within are not mechanical, they happen by chance within a sequentiality of rectifiers and converters of time. The body elects, like a crystal, and starts growing through reproduction and transmission of information corresponding to the internal structure. The transmission between sender and receiver produces noise. This is where the parasite excites the system and hacks the homeorhetic flow of circulating relations. Dealing with the subject from the periphery, transcribing in-situ, and by this, balancing the changes of relations. A continuous play with temporally obtained equilibria. Not yet fixed in their identity, indeterminate. Cast by chance. As variations of the



FIG. 48
Foam Party

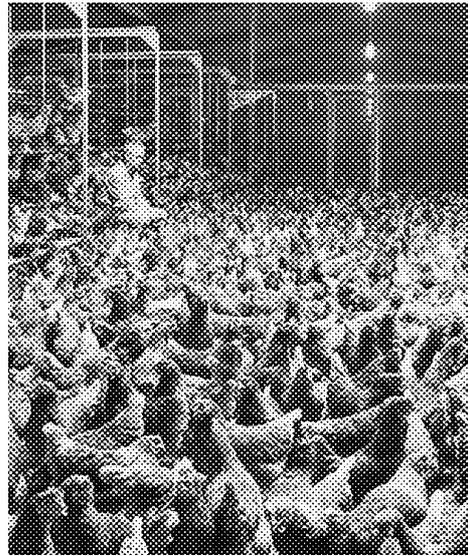


FIG. 49
Mingle

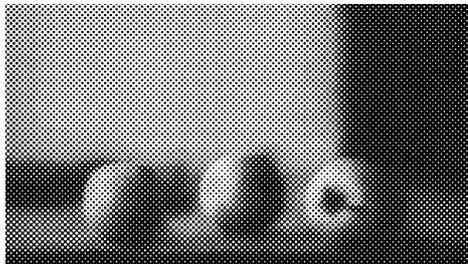


FIG. 50
Probability

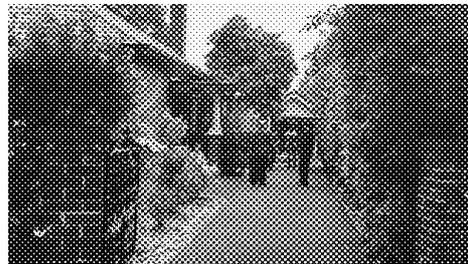


FIG. 51
Interruption



FIG. 52
Channel

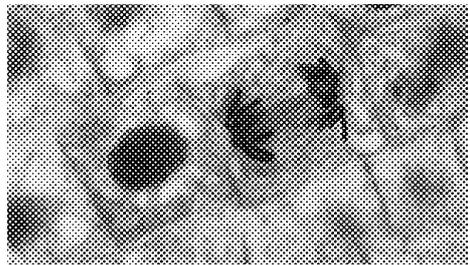


FIG. 53
Cell

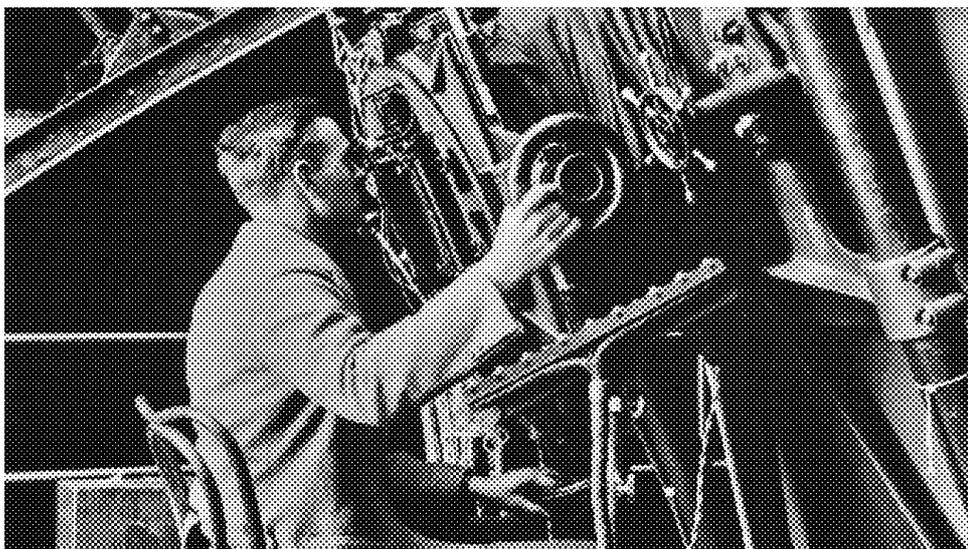


FIG. 54
Black Box

invariant, within an irreversibility. The aggregated structure will change, at best, towards order up the stream. While the universal temporality keeps falling, the local gets differentiated by individual times—a viand. A circumstance out of chance. Not added and accumulated, but transcribed and then translated. Towards a fully rendered bricolage. In a rendered bouquet of times, a duration has begun. Within the cell milieu an initial set of signals spreads: related to each species, encoded in a channel upon a medium. In a liquid of instructed chemical reactions; a suspension being held in an unrooted abeyance. Just temporarily halting, because constantly interrupted by deprivation and exclusion from any privilege. The cell gets apprised by an enzyme in the medium, which operates an order-creating function. The cell has the capacity to form, with other molecules, stereospecific and non-covalent complexes. These proteins are exorcised by a demoniacal function. Relating signals, desires, warnings, pleasures, pains and information coupled with noise. In the channel, a listening instrument of internal sensations; inducing keys to decipher the signals in the communication medium that circulates the substrate, which is the material upon which an enzyme acts. Binding a thing, not by function but with a language. Mediating in-between, like a membrane towards an inhibit mode of circulating information, activated by chemical potentials relaying the transformation of signals at the border. The enzyme as joker and transmitter pitches a stereometrical space with undetermined receptors. With every fluctuation and every transformation it changes name. With every reaction, it changes formula. Like a word that pitches a solution space for meaning: multiple voices conglobated. Complexions with degrees of probability, as aggregation of rational islands in an ocean of entropy. Towards an energetics for information, with a catalyst agent as its condition. An excluded memory activates a stock of time to unfold, allowing ages without time to escape through formed folds. Singular times written by gestures of the included and enfolded in a practice of repetition. Applied memory nudges amnesic natures of irreversible objective beings, as the conjunction of bonds inheres memory outside of the linearity of the fall. Lively beings are conceived and discovered in deviation from equilibrium, explicit in the division of cells and growth, in a state of constant ordering and disordering. Life is the exception. And by this, it disrupts the laws of nature. Except that of chance. A declination evokes a coded sequence as a memory and preservation of conditions: everything exists in the form of writing and code, from being to existence to world. The code as an empty vessel to swim upstream for time memorial. Reversible in large circles. Globally not the same river, but a mixture of the other and the same. A chance in time. Unfolded in an experiment on a local level. Addressed via code. Beyond that we are lost, as the path from local to global is not predictable and not integrable by reason. From a global perspective appear pockets of local order in a rising entropy. Under constant flux and flow, eroding the surrounding banks in

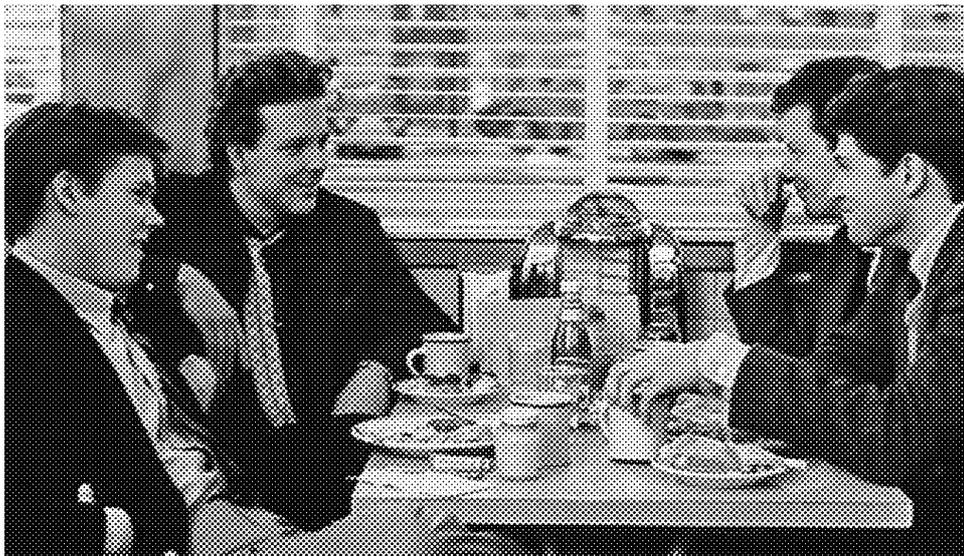


FIG. 55
Diner

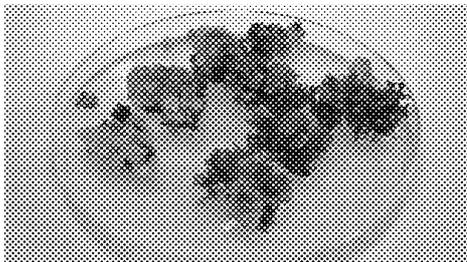


FIG. 56
Growth



FIG. 57
Acceleration

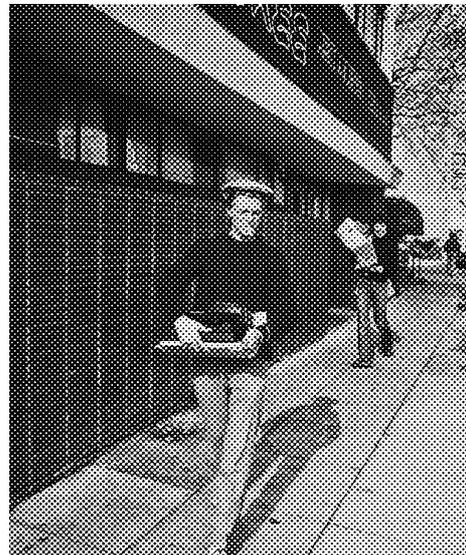


FIG. 58
Maverick

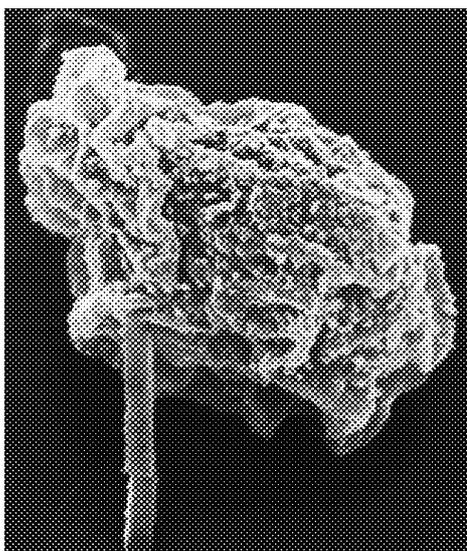


FIG. 59
Enzyme

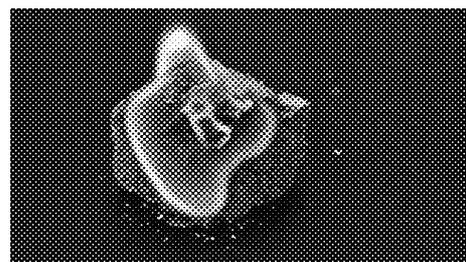


FIG. 60
Catalyse

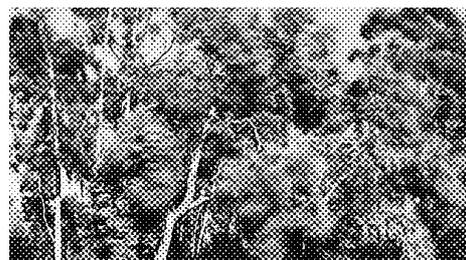


FIG. 61
Aggregation

stable turbulences. The parasited channel, as glue of rationalities, binds bouquets of times out of the medium. A metabolism as release from all the entropy produced while alive. Tender information to gather bond-free energy. In debt to nature. Life outdaring death by negentropy: born old, dying infantile. The cell as subject can make sense of the corrected information; it can filter, digest and order, until a viand falls back into a world as an instance of a population: an identity as an original copy is born.

VIII THE QUASI-AMALGAMATION OF A MOB

What follows is a venture of cells and a fuzzy We. Species and humanity relate via contracts, comprising promises and obligations between them. The cell once more becomes the subject, trying to equate the scale of exchanges. Same or different. Energy for information, and vice versa. Giving energy to the cells and getting paid with information. Let them talk. Then, change subject and object again, and the direction of the channel. A translation in which the body mingles with the world, within the frame of content and expression, as well as form and substance, in an inaugurated ball game. Stumbling into a comic scene, evocating and constructing collectivity. Everybody could have a turn and be the subject. Yet, the ball circulates. One or another possesses, for a short moment, the essence of social relations. He is only one factor in it, and he possesses the whole. The final receiver is he who utters language, the one who asks the right question. The one who signs as the architect of a kind of garden, which is bound together as a fully elaborated architectonics. A *firme* on a dedifferentiated neutral site. The masking of viandness in colorful greyscales. The public adjusts the concept, the story and the brand through circulation. An invocation. To like the passed-on, not yet fully determined, as it is. The subject of the object is always multiple: the cells talking to the world. A quasi-object stabilizes time with a joker, metabolized in a communion. Dialogues of characters, grounded in libraries and collections of data banks of the ancients, engendered in the rebirths of a viand, out of the abundance of a viandness. Articulating itself as a sensory concept: a multiplicity of values and potentials oscillating between an I and a We. And by this, becoming increasingly specific. Again transfer and translation by a parasite. Again bridging, glueing and mediating. Again a matryoshka game with sender and receiver and object and subject. The subject isn't at the foundation of the object. Nor is the transcendental. There is no object without a collective. There is no human collective without an object. Knowledge is founded in this practice, a fusion founded on what flows. These relations constitute the object. The object, passed on in a multiplicity, establishes the relations and constitutes the group. An attempt to look for the alliance of the exact and the social sciences. Objects and relations, and nature and history. A passage of a nascent fetish. A third

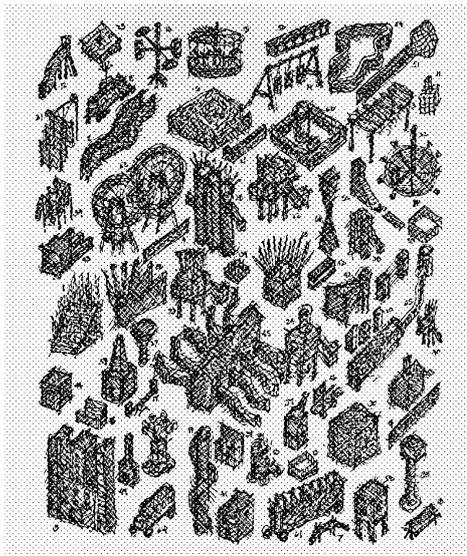


FIG. 62
Existence

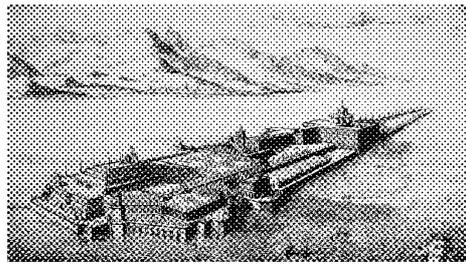


FIG. 63
Surge



FIG. 64
Parturition

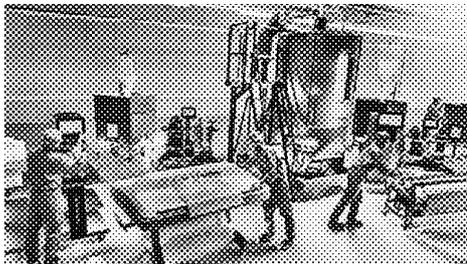


FIG. 65
Playing Together



FIG. 66
Hunt the Slipper

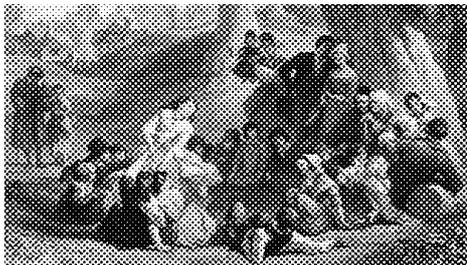


FIG. 67
Garden Architecture

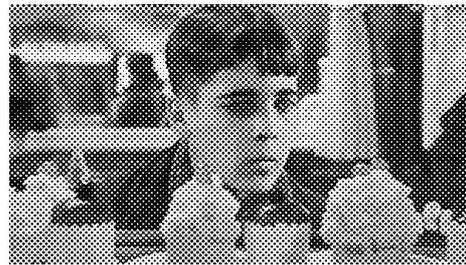


FIG. 68
Desire



FIG. 69
Articulation

copula. In-between encoding and decoding, valid only throughout the ball game. A viand becoming branded.

The centric quasi-object as totality, without addition. Not a global added to the local, nor a simulacra of locals leading to an ideal global. No rest that is bound to remain, when setting out to reach the global via the local. No “accursed share” (George Bataille, 1949), as if it worked, although it does not actually do so. No economy of thwarted excesses, making sure that it won’t work, because it works too well. The surplus needs disposition, instead of being stocked through the exchange of symbols. Balance, but do not accumulate: get rid of it. Distribute it. Bring it into the game. Surplus expelled, rather than kept, chased instead of maintained. Otherwise it will rot while changing state, for parasites *will* come. Instead of locking it away, reward it with more significance. To stabilize the unstable. A conservation of the same invariant power, as equipollence between the real and the rational. The quasi-object acts as an integrator and as a differentiator. It marks the relations to the real, where the rational can’t go: where only the rite and the fetish can go, and without which the surplus would vanish and disappear. The fetish as necessity to encode and decode ciphered information, in the communication that makes a community. An intersubjective remedy commutating a quasi-object. Up to its firming as a particularly stratified object. A statue. Here death temporarily reappears in a cyclical eternal return on the linear natural path, with an angle of contingency hollowing out predetermined directionality. Intrinsic in the DNA, as its void. Evoking a spiral. With a generic trajectory, absent from the common nature. Yet the casting off from it knows no end. In doing so one finds glues for the universal. Make it unknown, foreign; discover and bring it back. Upstream, where birth never halts. More generalized—becoming the mother of an old, and dying, mother. See this as an obligation, a contract towards a categorical imperative. In a sheaf of times, allowing sets of temporalities to meet in a knot. Outdaring death. To be reborn as a new specimen on the high seas, where strangeness surrounds space. Subsequently, head towards world objects: objects which share a dimension with the world. A thing we can live in. A new species, which reproduces as long as globality does not settle with a particular remainder or waste. *Adequalising* the natural with what so far is called artificial. Rendering natures equivalent to the earth, by casting off indexical architectonics. Start with the information and entropy couple. Render it back onto the stage as a rich viand, a nature that talks: the birth of a delicate symbolic existence, approaching the empirical as further digestibility: ‘Mmmh—this viand really tastes delicious’. That is luxury.

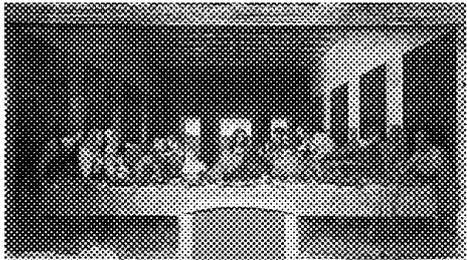


FIG. 70
Bridge

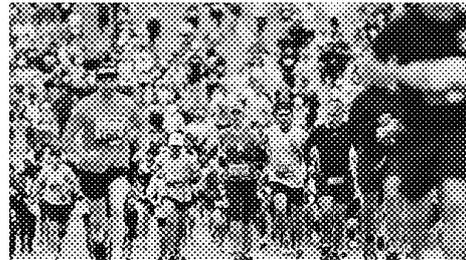


FIG. 71
A new Constitution

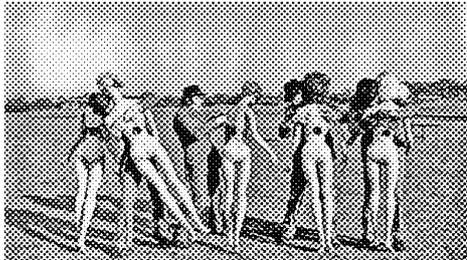


FIG. 72
Marathon



FIG. 73
Like

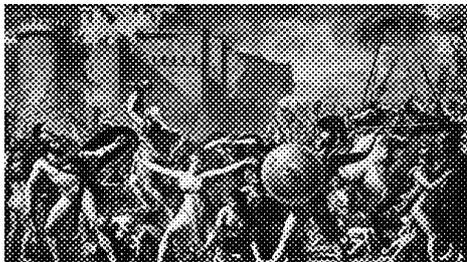


FIG. 74
Centered Void



FIG. 75
Natural Contract

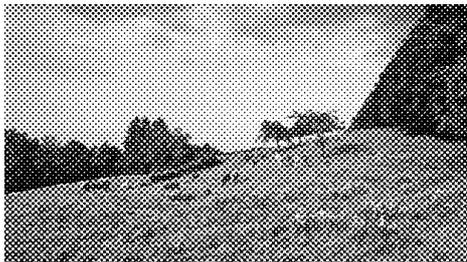


FIG. 76
Cityness



FIG. 77
Delicatessen