

POST-CARTESIAN TRANSFORMATIONS: THE CLOUD OF KNOWING

Johann W. Mohr

CAUTION:

DO NOT READ. Walk through the text as you would through the streets of a city, or on the beach or in fact anywhere. If some thing attracts you, stop and look; if not, walk on. You can always come back. The sequential numbers are addresses only.

DO NOT UNDERSTAND. Stand if you please and let your thoughts and memories speak. This is not a history, there is no order in time. This is not even a story, there is no point — only vistas, no build-up — only buildings. Hopefully children still play games there.

I. HIDE AND SEEK

And he said, I heard thy voice in the garden, and I was afraid, because I was naked; and I hid myself.
(Genesis 3,10)

1.1 Nakedness hides after having known. The finitude of desire is intolerable in the face of infinity. Finitude is tolerable only in affinity. We appear in affinity and disappear in infinity. Language allows us to hide and to call forth, but the word is beyond definition.

1.2 What we must hide from, we must hide from each other. Man alone, we have been crying for years, it seems ages, it seems our whole time is enshrouded in it. And because it seems so, it is so. The cry has many forms, most of them soundless.

JOHANN W. MOHR

1.3 Man alone, the desire when desire is spent after knowing. Only in hiding can we hide what we know. But hiding our selves needs elaborate garments to hide our dismemberment. Knowing dismemberment is anxiety, Angst, and so we huddle together (see our cities, see Jane see); tragedy is the bleating of goats.

1.4 History moves forever beyond the intersection of known signs. What repeats itself is what did not happen, what was hidden by appearance. Only in certain moments, or acts, or words is the division between hiddenness and appearance suspended and they signify each other. Only then is the hidden no longer the denied, the repressed history which haunts us but the memory which re-members us.

1.5 History is the high story of our estrangement in the mind, the hiding place. Descriptions of what is and what has been and what shall be and what is elsewhere emanate from the stranger. Madness is only possible in a positive world which hides the resentment of history; the individual hides the individual, the mind hides the body.

1.6 Becoming is dis-covering the child one has not been. The child that fully is, is lost. The transmission between generations and the transmission between ages is of that which has not been. What has not been is the future, the conditional past, 'it could have been' as 'it shall be', the nature of the imperative 'Be!'.

1.7 Christianity is rooted in the body. This is my body and this is my blood. The crucifixion is a crucifixion of the body even though the resurrection may well be more. Remembering and membership is in the sharing of the body and the blood.

1.8 The body, our manifest particular. Every step from the body is a step into the general. But body too can be generalized in body management from medicine to sex education to tranquilizers and deodorizers. Like a patient etherized upon a table.

1.9 Good and evil like appearance and hiddenness is a zero sum game. The more claims we make on becoming better, the more we ascribe evil to others. The more we insist on doing good, the more evil must in fact appear to keep the equation in balance. Good and evil cannot be input measures, only outcome measures — non-redeployable. Good and evil is not what we are, but what we are in. Perfection is the end of time.

THE CLOUD OF KNOWING

* * *

2.1 Deus absconditus, mundus in orbit, the ego split from the sum in which it has been contained. We have gone out (ex-ire) and existence can only be maintained in the mirror, the looking glass. Radical doubt extended beyond Decartes' imagination. Life, one's life, a project (projet), structure at will from destruction of being. Man is reborn in power beyond knowledge.

2.2 Ego (1824) is derived from egoism (1785) already generalized from égoïste (1755). Modernity becomes possible in the centrality of the ego. The individual and the a-tomos are no longer unspittable.

2.3 Ego and identity, arrived at by definition from their boundary, border, box and prison. Lienation not to ground but to boundary becomes alienation. Understanding becomes standing against, obstat; in increasing resentment — throwing against, objecting, objectivity, object. Identify as task and definition; ego in splendid isolation.

2.4 And yet: One should both take to heart (say) and thank (think) that being is (Parmenides/Heidegger). Being is, existence appears. Why more? Corpora sunt (if it has to be said that bodies are) but why the empty affirmation that deus est (that God is without doubt) and the emptier one of ego sum cogitans that I am in my mind and no longer when out of my mind?

2.5 I am because I make myself up. I am make-believe as mirrored by the mind. Is-ness is no longer for itself but for me. The I am is the I is and the It is the It am. The birth of subjectivity which subjects the I am to the mind and objectivity which makes the other (and the self) into my object, my objection.

2.6 The 'it am' reverberates in the id and the 'I is' in the superego. Das Es, das Ich und das Über-ich. Das Es is 'the it' (English sensibilities softened the it to the id, another German formation [Weissman 1893] denoting germ plasm or idioplasm), das Ich is 'the I' captured in 'the ego' to tame the embarrassing Freud. Das Über-ich, the 'over I' glorified as 'super ego' (which Freud did not use very often) is super only for the ego in Ego-psychology.

2.7 Only in a Cartesian conversion (which Freud set out to overcome) do things of the body become ego systems, as structure, topology and hierarchy.

JOHANN W. MOHR

It is said that we are driven by our drives and bounded by our conscience. But are our drives, our desires limitless? Only in the mind. The mind hides the limits of the body's desires which are soon spent. We are bound and bounded by the body. Conscience (con-science) can hide the primary insult and injury to the ego, the body's limited potency and potentiality. Conscience as capital to maintain desire in the mind; super-ego as authority under conditions of scarcity, a service station for the ego as narcissus. Appollo hides the limits of Dionysos.

2.8 The splitting of the I-thou from the I-it (Buber), a late and failing humanism, failing to distinguish between narcissism and recognition, between reflection mediated by the mirror and reflection in knowing the otherness of the other and the limits of the bounded body.

2.9 Cognition transforms is-ness into I is, the subject into the object which exists as a project. Gestalt psychology has shown nothing more than the inattention in our time, the predominance of assumption over appearance, the precept over the percept. Gestalt and idea can only appear in speed, in the gloss, in cognition which bounds recognition, in method (the way beyond), which bounds theory (the gaze), which is turned in on itself. The speed reader's dream. I am okay you are okay.

* * *

3.1 Breathing (psychein) the steadiest exchange with the world. Not to breathe, not to breathe freely the great anxiety. The sigh, an inordinate amount of breath taken in and released; in crying, breath taken in reluctantly and staccato and pushed-out the same way in the sob, or used for the cry.

3.2 To cry (quiritare) to implore the aid of citizens; the anxiety not to be a citizen, not to be embedded in the taken for granted, the cry in the wilderness without human echo. When did crying become private and shameful? When did the evocation and invocation of others become an injury to the ego rather than the healing of the self? The free crying of the Greek hero is long behind us.

3.3 Identity has replaced sensibility. Identity (idem) the eternal recurrence of the same makes science possible and technology and structure as the idol. Sensibility is of the senses rooted in the body as humans are rooted in humus. The tilling of this soil is culture (colère). Nature is only natus, being born into this world (wer-eld — the age of man, the course of time). Identity is sameness; difference only its counter-measure, its mirror. Change is madness and injury

THE CLOUD OF KNOWING

(Indo-European *mei- the root of change; Latin mutare — change and injury). What a history and spectrum madness has, from wild enthusiasm and desire to fury and anger and foolishness uncontrolled by reason. Only now substantive and adverb coming from a verb of definitive action.

3.4 Identity, sterilized and frozen madness, ego the great sterilizer. Even Freud, the magnificent (though incomplete) breach with Decartes, has been brought back into the service of the ego. The only legitimate furor left is the furor therapeuticus, the frantic activity of sterilizing the return of the repressed. The living god, who breathes in humus and culture becomes the deus ex machina who is dead. The ego should now be protected from His infinite injury. Why does the body still cry?

II. BLIND MAN'S BUFF

But Jonah rose up to flee unto Tarshish from the presence of the Lord and went down to Joppa; and he found a ship going to Tarshish; so he paid the fare thereof, and went down into it, to go with them unto Tarshish from the presence of the Lord. (Jonah 1,3)

4.1 Let us begin again. Why? Because not to begin is impossible; it is impossible to do nothing, even nothing must be done when one is. Is this a ground for beginning? There are only two grounds: necessity and desire. To begin in necessity ends in the will to power. To begin in desire ends in knowledge. Necessity is naked, desire is hidden. Knowledge seeks power in common corruption, in the service of the ego, the replacement for the Deus absconditus, the hidden god now legally declared dead.

4.2 Hölderlin saw the gods dying, Nietzsche signed the death certificate and Heidegger did not talk about it any more. All three raised in Jerusalem, emigrated to Athens.

Hölderlin's search for the purity of man. Punishment: 40 years in hiding. He did not go gently into the night.

Nietzsche saw that man, as he had become, could not be. Ecce Homo, the Übermensch as Untermensch. Man as master and slave had to be overcome. Punishment: 11 years' silence.

JOHANN W. MOHR

Heidegger became guilty by association (with the Untermensch as Übermensch) and accepted his own banishment into being for life.

4.3 The spirit of revenge: my friends, that was until now man's best reflection; and where there was suffering there will always be punishment (Nietzsche, *On Deliverance*). Where id [it] was, ego shall be.

4.4 The furies are the price Athens paid for the idea, the independent existence. Jerusalem kept the covenant that vengeance was His and was preserved from total destruction although continuously destroyed as a reminder. Madness is Greek, death its Hebrew equivalent. (Thanatos — a linguistic cover-up). Only Christ opens Jerusalem to madness and cure. John of the Gospel becomes John of the Revelation and the revenge is fierce. The only madness among the Hebrews is the Messiah before the end of time. The graven image is forbidden, the Name must remain hidden.

* * *

5.1 Identity and sensibility, the mind and the body, the general and the particular, the momentum and the moment. Taking *Deus est* and *corpora sunt* for granted throws the radical doubt back on the sum, the I am. If we constitute ourselves in cogitation (in logic and structure) then the world too is reconstituted as logic and structure, as science and technology. Constitution becomes institution.

5.2 The nature of the sum which is constituted (instituted) by *cogito* was re-examined by Husserl. But sum had already become the ego and the only way out (but not in) was the transcendental ego. The things themselves had already become their structure, and intentionality could finally only be purified in the eidetic image, signification without sign, system closed.

5.3 *Cogito* also constitutes (institutes) the object. Phenomenology illuminates itself in the subject/object dichotomy. It recovers (re-covers?) the subject in relation to the object. Existentialism (to use these generalized signs in generalized times) grounds the objected subject and subjected object in apparent experience (*Dasein*) attempting to recapture a lingering pre-Cartesian memory of being in all the nothingness of the sterilized ego (Sartre) and of God in what is still left to being, despair (Kierkegaard). Pre-Cartesian becomes pre-Socratic in the search for further fragments of memory before the mind (Heidegger).

THE CLOUD OF KNOWING

* * *

6.1 When all things began, the word already was. The word dwelt with God and what God was, the word was. The word then was with God at the beginning and through him all things came to be; no single thing was created without him. All that came to be was alive with his life and that life was the light of men. (John 1, 2-4)

6.2 The blunt assertion is: In the beginning was the word and the word was with God and God was the word. (John 1, 1) And the word was made flesh and dwelt among us. (John 1, 14)

6.3 The word is with the name that must not be named. You may read in between (inter-legere) as you may be in between (inter-esse). The light is in the space carved out by the letters and between the lines. Every word its own translation manyfoldover. Finnegans wake at the birth of the word.

The word became flesh and the flesh through the senses (the doors of perception and conception) becomes word as callword and calling, address and speech (mot, parole, verbe); I say unto you.

6.4 Beyond the word the infinite calculus sediments into science. Beyond the flesh the Golem; the non-human made human becomes inhuman. Constitution as institution, clock-work orange, the self-regulating machine, the system.

6.5 To humanize systems is to systematize humans, is to deny otherness and estrangement of institutions and the state. The state withers away in the corporation as the corporation must wither away in the body. Neither existentialism nor marxism can be a humanism; no 'ism' can be human. Humanism is anthropomorphism, is narcissism when it extends beyond the body.

6.6 To turn flesh into meat is obscene. Only the flesh can be known. The ego cogitates the object. Cannibalism, prostitution and incest are obscene only as narcissism or objectification.

This is my body, flesh to be eaten. Sarah prostituted Hagar but Hagar also became the mother of generations. Lot's daughters conceived of their father after Sodom, where men wanted to know the visiting angels.

JOHANN W. MOHR

6.7 The corporation, the body (corpus) generalized. The ego as opus, as system of thought. And thought as system, as Summa, as Leviathan, as Critique beyond all Reason, as Encyclopedia. Between Being and Nothingness, Being and Time the Dialogues become texts and the word is frozen. Man desires by nature to know (Aristotle) but knowledge systematized freezes the word into concept, ready for artificial insemination. The story becomes history.

6.8 Every throw of the dice is a new possibility un-determined by all previous throws; and yet their series will be a known order. The molecule in random movement unpredictable and yet measurable as mass. Probability approaches certainty through increasing consistency and massification. Death of the multitudes is insurable and so are accidents. How many will die in this city this year? The actuarians are rarely wrong. When will I die? Who knows?

* * *

7.1 To be in one's body is to desire to know. To be shut up in the mind is to be out of one's mind. The mind is what we mind and what minds us. What reminds us is experience negated. The self which minds itself freezes in the mirror. The unknown in the equation replaced by itself dissolves into zero.

7.2 Experience is in-dividual; man can be divided in many ways. Whatever we may be, we live the experiences we have not lived, and we live in the experiences we have lived. Our experiences are our memory which remembers us. Experience is the body remembered; the mind only reminds us. Socrates, the great reminder, became a memory through the death of this body. Plato was then bound and freed to deny the body and to recreate the world in the mind, a world which Aristotle then called nature. But physis has now turned into physics, constitution into institution, seeing into theory, being into form. The way back to the body blocked by the death of Socrates, repressed as calamity, the way beyond (meta-odos) constricted by structure. Physics is meta-physis; metaphysics is the way into nowhere, into nothingness. Logos (the world) has turned into logic.

7.3 Sensibility and experience, the body in touch. The mind is the limit of the body. Each experience is limited unto itself, in-dividual; it can transcend its limits only in the mind, the unlimited. Experience is in the body as Pavlov recognized, a condition sine qua non. The body, the human condition sine qua non.

THE CLOUD OF KNOWING

7.4 A structure of experience can only be cast in the mind. The body like the word is forever polymorphous. What we mind are the limits of our experiences and their isolation. The mind and what we mind is space and time and the body's contingency. The sentiment of the body is re-sentment in the mind. Being-in-the-world is forever made to nothing in the possibilities of the mind and what may have been. And to be nothinged is the ultimate despair. We have to limit the mind which is itself the limitless limit of the body.

7.5 The body in the mind is the idea, the body's perversion (Umkehr). Perversion is the body in the mind re-senting the limits of desire and experience. Logic and structure limit resentment and sterilize the self (idios) into the idea, the private (idios) into the common. In-dividual experiences can now connect, like trains connect on a journey (Er-fahrung) according to plan and logistics; time can be controlled by timetables and space measured beyond the foot which walks and sets the pace. The limits of the body's pace can be surpassed with ever-increasing speeds; the sky is no longer the limit (and heaven has disappeared). The walker did not have to make connections, connectedness was in the walk.

7.6 In the mind structure, experience can be denuded from what it has not been. It can be stored for safekeeping in the co-ordinate system and the infinitesimal calculus. The metaphor as analogue and the letter as digit; the idea as idol. Some voices remain, but Vico's old science is a dowdy construction, Blake's warning a curiosity. The Golem's mushroom is mightier than the cross. Space becomes outer space and time the dying of carbons. And space/time is speed and the ultimate speed is the disappearance of the body, the matter which matters.

7.7 Mind control is not control over the mind (this is impossible, the infinite cannot be controlled) but control of the mind. Mind control, a technique to institute the idea as ideology, the perverted body as common structure, finally succeeds only in the torture of the real body. Schooling does not capture the mind, it captures the body which must submit to structure as timetable and class. Law is the maintenance of the mind's order as ideology. It too maintains itself finally as torture of the body.

III. EENY, MEANY, MONEY, MOE CATCH HIM NAKED BY THE TOE

And I gave my heart to seek and search out by wisdom

JOHANN W. MOHR

*concerning all things that are done under heaven: this
sore travail hath god given to the sons of man to be
exercised therewith. (Ecclesiastes 1,13)*

*But put forth thine hand now, and touch his bone and
flesh and he will curse thee to thy face. (Job 2,5)*

8.1 Theories are not the invention of scientists and philosophers. The most theoretical occasions are the beer house talk and the mass (sic!) media. Theory (long separated from seeing) has become the redemption of slaves and the promise for would be masters. The category is down in the marketplace (kata agora).

8.2 Typing is the transformation of the body into mind form, (the perverted body), the transformation of the word into letters. Letters as ideal types, as ideo-grammes, as traces of the self. The word can only emanate from a speaker. Cast into type it becomes independant, the golem that can last and do his own work.

8.3 Typification of humans, the foundation of ego and identity, the graven image, the idol. Assemblage of pieces which are easily exchangeable and reduceable to the binary world of digital computers.

8.4 Science rests on regularity and where science ends, technology begins to extend regularity. Nature like experience does not produce sufficient regularity and predictability to make us safe. Science completes itself (and us) in the model, the system, in structure and typification. Its reduction is reduction to regularity. The rarer the event the less incorporated in science. Chance is systematically ruled out in the order of one in twenty, one in a hundred, one in a thousand. Events below that order become non-events in science. Experience registers events of once.

8.5 Science covers its limits by technology, the expression of its arrived structure without its search; human science fulfills itself in typologies; everybody as somebody as nobody. The rare event is excluded and since we are the most rare of all events we are all excluded. We are the chance of one in billions. We are the wager.

8.6 Theory and typology are not inventions of science but our most common response to our limits in the face of the unnameable; the hiding of our limits, the cover to our nakedness. The transparent garment of language

THE CLOUD OF KNOWING

becomes armour through science. Human science completes our aspirations as work of the stranger, as seeing outside the gaze; de-fining our finitude.

8.7 Human science does not find us, but our estrangement in the mind. If we could face it as our perversion (Umkehr) it could lead us back to the body. But human scientists caught in humanism rather than the human, share (with rare exceptions) in the conspiracy of vanity. Findings, hiding the question in the answer, become reified, the world (and the word) become reconstituted as institutions and types. Idios, (the private, the self) which has been transformed into the idea in the beginning of science is fashioned into the ideal type.

8.8 Only now can we busy ourselves with psychology and psychiatry and sociology and anthropology to re-form the world in our own estranged image. Little men in white coats measuring behaviour, in blue coats telling us what to do, in black ones judging us and the many grey ones in between directing the paper:

Your name
Your address
Your sex (?)
Your age

.....

Anamnesis and analysis. The story becomes history and science positive. The question becomes the answer and the body's experience classified in statistical structures. The average family has two and a half children, pity the half one, pity us all. Where are the dappled things? (the glory to God)?

* * *

9.1 Anguish comes in curious ways and through curious messengers. And curious is a curious word because what is at stake is curiosity. Anguish as barred curiosity, angst and anger. Anguish is that it could be otherwise.

9.2 Rationality and science mirrored by the faceless crowd, the fleeting passerby sensed by Baudelaire through the poppy, captured by Poe in the grotesque which caught up with Benjamin at the Spanish border.

9.3 Science as doxa conceals the paradoxa until the measured world breaks in the absurd. The infinity of the mind and the death of the body can only be imperfectly concealed by the compulsion to science, le degré zéro, die

JOHANN W. MOHR

entzauberte Welt. Even theory elevated to critical theory and reflex to reflection cannot escape the crisis of infinite regression.

9.4 Marx turned Hegel upside down to stand him on his feet. (Hegel asked for it). Kierkegaard turned Hegel upside down to stand him on his head. (Hegel asked for it). But how did Hegel stand? And where? You must understand: The Prussian Minister of Culture offered: 2000 Thaler and Expenses. Hegel negotiated further assurances on rent, produce and life insurance; lecture fees were good. So far Marx is vindicated, the body wins; but how can the state that feeds us so well wither away? The body is private property and the means of production (Freud); only the mind can be nationalized. And the state can no longer be turned upside down (Poor Marcuse). And Kierkegaard still standing on his head discomforting us.

IV. FROM BUILDING BLOCK TO MECCHANO SET

And the whole earth was of one language and of one speech. (Genesis 11, 1)

And they said, Go to, let us build a city and a tower, whose top may reach unto heaven; and let us make a name, lest we be scattered abroad upon the face of the whole earth. (Genesis, 11, 4)

10.1 From the catacomb to the cathedral, from the vault to the soaring bank, the outstanding is the outstanding. Saviour and savings as trust, as surplus value and debt. The sacred and the profane, meaning and meanness as means.

10.2 The money lender's bench thrown out of the temple becomes the temple. Moneta, goddess and temple, structuring substance in coinage, transubstantiation; the pure idea from rare substance to image and print, to electronic transfer. The promissory note and the promised land, bride price and consideration, contract and covenant.

10.3 To have is to be had; to take is to be taken and to possess is to be possessed; the yield is guilt. Usury is forbidden. To have an interest in what one is not interested in, to have a share in what one does not share is purely from the head — capital.

THE CLOUD OF KNOWING

10.4 Capitalism is head-stuff is mind-stuff, matter in the mind, the perverted thing. Money the pure exchange item, the opiate of the people, the limitless fantasy, the Messiah before the end of time.

10.5 Materialism the logical antidote. But in what we call materialism, it was not matter that mattered it was the mind that mattered and was made matter. Materialism yoked to science lacked its own contradiction and lost its objection in objectivity, its dialectic with history became (again) the resentment of history.

10.6 The Reformation as transformation. Luther, the father of Marx (Rotstein) and Protestantism the mother of capitalism. Unlimited progress became possible in the temple of rationality and positive science for which Comte peddled his handbills. Socialism was the faith of engineers from the beginning (St. Simon); only machines can bring liberty by breaking the limits and bonds of the body. Only machines can symbolize full equality of exchangeable parts (in the absence of cloning) and fraternity only works smoothly in the sameness the machine guarantees. The company one keeps becomes the company by which one is kept. Planned perfection is proficient, is profit.

* * *

11.1 Structure, born in the perfection of the mind compels the past perfect and future perfect function. Perfection, the perfect defence against the limitlessness of the mind and the limits of the body. Structure, the perfection of the thing which has voided itself of itself and time. Perfection, the possibility of standing still in rapid progress, of escaping the resentment of history, of what has not been and what may not be.

11.2 Structure, the fulcrum of Athens after Socrates' death. In the dialogues already a sense of knowbetterness yet still balanced by a challenge to presumed knowledge, by negativity — I know that I do not know. The Socratic method now alive in Schools of Law with the same result — the purification of structure and rule, the emergence of law as a thing in itself.

11.3 It is well that Socrates did not write. Writing before him, orphic and awesome, fragmentary not only through the forgetfulness of history but in its openness. The Gods were still alive and the word a memory trace and not a building block of a mind system. The question born on the boundary of

JOHANN W. MOHR

experience towards what has not been, not yet a prelude to an answer which hides what eludes us, what tests and overtaxes our response-ability.

11.4 Socrates, the great teacher with nothing to teach but to unteach, a menace to education and the state. A Republic can not survive the acid test of the Dialogue. The philosopher king would have to know nothing. The state, which is a state of mind made positive could not survive its own perversion (Umkehr) made obvious. Civilisation would drown in its dis-content which is the uneasiness in culture.

11.5 The mind is a tabula rasa (memory is not) inscribed with dis-content, the resentment of history which has not been. Teaching transforms dis-content into content and contentment. Teaching makes sense apart from the senses; where id has not been ego shall be. Teaching provides the token, the sign and consideration for the undertaking which lays the question to rest. Explanation emanates from the plane, the plan, the norm and the common, the (closed) system. The body refuses to stop aching after all explanation.

11.6 Beyond all structuring and structure the body retains its memory of pleasure and pain in the experience of what has and has not been, fused in the dream, the kindled and kindred spirit. The dream, pregnant fluidity which hides its body origin from the mind but opens itself to the question of being; the dream, spirit to the body, ghost to the mind.

* * *

12.1 Where is the spirit in the Phenomenology of the Mind? The cognitive structure which supersedes the taken for granted deus est and the empty body in space is augmented by the dialectic function of becoming and estrangement, of the spirit which fulfills itself in the course of time, in history. (The German "Geist" covers up the disjunction and English translators are forever in trouble between spirit and mind).

12.2 The spirit's reflection in the mind (Schein), the cave of the ego, the ghost in the machine; but Hegel's words curiously alive and close to the body. What is promised is a System of Science in Consciousness and Self-consciousness in Reason and Spirit, Religion and Absolute Knowledge. The system remains incomplete in every respect, the body's language could not be sufficiently sterilized for a perfect mind function. The germinal matter (humus) remains but the dream is hidden.

THE CLOUD OF KNOWING

12.3 Descartes was no stranger to the dream and the living body but his mother died early and the loss of the breast was never forgotten. The subsequent attempt by the men of the Company, the Schoolmen, to heal the loss by a bricolage of the mind was never forgotten; the disappointment of the body and the uncertainty in the mind were deep and the answer formidable:

12.4 . . . but that the human body inasmuch as it differs from other bodies is composed only of a certain configuration of members and of other similar accidents, while the human mind is not similarly composed of any accidents, but is a pure substance. (Meditations, Synopsis)

12.5 And the answer arose in a dream and came from the Virgin Mary, the pre-oedipal mother, after the body's action in fencing and the body's repose in music and the sold body as soldier and the estrangement of travel and war could not put Humpty Dumpty together again. In the birth of the ego the body becomes *une chose qui pense, res cogitans*. But only in the mind, (the body's perversion):

12.6 . . . For, as regards to the conduct of our life, we are frequently obliged to follow opinions which are merely probable, because the opportunities of action would in most cases pass away before we could deliver ourselves from our doubts. (Principles, III)

12.7 The Body and the Dream remain private domains: Sir, I rubbed my eyes to see whether or not I was sleeping when I read in your letter that you were planning to come here; and even now I dare not rejoice at this news otherwise than as if it were only a dream. — Moreover, I must tell you that I await you here with a little bundle of dreams which will perhaps not be displeasing to you —.

And the satisfied senses are in no sense in doubt: Every day I take a stroll amid the confusion of a great crowd —. Even the noise of their comings and goings does not interrupt my daydreams any more than would the sound of a brook. If at times I reflect on their acts, I receive the same pleasure that you would have in watching peasants cultivate your fields: for I see that all their labour serves to adorn the place of my abode and to prevent me from lacking anything I need. (Letter to M. deBalzac, May 15, 1631)

12.8 The *chose qui pense* must live well. When the wily Galileo (who also liked to live well) was apprehended for his heresy concerning the earth's motion, Descartes protected his body securely: — and although I thought, they were based on very sure and obvious proofs, I would not for anything in

JOHANN W. MOHR

the world uphold them against the authority of the Church. — I am not so fond of my thoughts to wish to make use of [such] exceptions in order to be able to maintain them; and the desire I have to live in peace and to continue the life which I have begun by taking for my motto: *bene vixit, bene qui latuit* (he lives well who lives a retired life) —. (Letter to Father Mersenne, January 20, 1634) I have my principles, if you don't like them I have others. Even the gentle Einstein urged the atom bomb.

12.9 The ego safe in the mind, god neutralized in perfection, the body dismembered in strangeness: What other spot in the world could one choose, in which all the conveniences and curiosities of life one could desire are as easy to find as here? What other country in which one may enjoy such complete freedom, or sleep with less uneasiness; where there are always foot-soldiers available for the express purpose of protecting us; — (Letter to M. deBalzac)

The perfect model for modernity.

* * *

13.1 One hundred years after faith was liberated from labour (and labourers were rebound), thought was separated from the body (which could now be sold for piece work and time). Capital (relating to the head, deadly, mortal) is finally unencumbered and can generate itself through minding, institution and structure.

13.2 Body and labour, means and production, the imperfect machine, imperfect output. It is insufficient to split faith from labour, to split body and mind; the body still has to be generated to provide a sub-structure and labour has generated customs, a super-structure which stands in the way of capital and its perfection.

13.3 The body needs to be borne and produced in labour, and sustained by parents (*parere-produce*) and kinfolk. The body born is not anybody nowhere, but somebody somewhere, particular and not particle, and ever more particular as it grows in the familiar with particular others. Parents had to be transformed into the *parens patriae* and family into the common wealth of nations.

13.4 *Oikos* (Eco-), the house, household and temple, relations and belonging. *Oikonomia*, the way the household is managed, the nature of care.

THE CLOUD OF KNOWING

Economy and ecology speak of belonging together. Ethos, the way we behave to each other, body as character, house as home; ethics is human ethology.

13.5 Family is what is familiar, kinship and house, servant, slave and property, but first and foremost belonging together in whatever sense we may see it. As behaviour is what we have been, belonging is what we have longed for, binding and bond of the body, memory and membership.

13.6 Membership is always incomplete. Memory remembers what is continuously dismembered in consumption and retention. Belonging sediments into belongings, property. And proper is what belongs to oneself, or itself; and property, the self possessed, sediments into possession to stave off the revulsion of time and its 'it has been'.

13.7 Ego is property, and identity the self possessed. The body changes and separates in Eros and Thanatos. Pushed out from the comfort of the womb, taken off the nourishing breast, losing the hiding place of home and finally when the overwhelming world is somewhat known, losing it too. For men, the repetition compulsion of regaining what has been lost; for women, the compulsion of the repetition of losing what has been gained and for man both together. The pieta, the symbol of unity.

V. MR. WOLF, WHAT TIME IS IT?

I tell you this; unless you turn round and become like children, you will never enter the kingdom of Heaven.
(*Mathew 18, 2*)

14.1 At the end of Descartes' time was Freud. At the end of Descartes' life, before he died from the demands of the child mother, the master student, a final attempt to deal with the passions, separate from the body and yet in the body: — the ultimate and most proximate cause of the passions of the soul is none other than the agitation with which the spirits move the little gland, which is in the middle of the brain. (Passions of the Soul LI)

14.2 The great doubter, who sold subsequent centuries on the certainty of thought as cogitation and structure, falls back into the twaddle of received learning as if he never had discoursed on method, and misses whatever

JOHANN W. MOHR

meaning there was: — I do not see why they have desired to refer them [the passions] all to concupiscence or anger. (Passions of the Soul LXVIII)

14.3 The gland in the middle of the brain, the brain in the middle of the world, the world as mind, as ego and identity, as objectification and object. The dismembered body yet linked to the brain by nerves and: — what is here most worthy of remark is that all the most animated and subtle portions of the blood which the heat has rarified in the heart, enter ceaselessly in large quantities into the cavity of the brain. (Passions of the Soul X)

14.4 Descartes' desperate ending was in Freud's innocent beginning. Devotion to philosophy turned into medicine by apparent exigencies, into the study of the brain and science, dissection and analysis. (And why the chemistry of gases? Was it an echo of: — nerves which resemble small filaments, or little tubes, which all proceed from the brain, and thus contain like it a certain very subtle air or wind which is called the animal spirits. (Passions of the Soul, VII))

14.5 Hysteria speaks of place and time after the womb. Hysteria comes too late and must search for its beginning. Hysteria, emotion in the mind searching for a body, any body in any form but always finding the mind and its control. *La grande hystérie est le grand hypnotism*, power as knowledge, necessity as desire. The body's rejected knowledge as body of knowledge, as proof of the mind in the body's paralysis.

14.6 How many circumvented desires in the science of the mind? The author who becomes the authority and the authoritarian structuring the organic to increase regularity and control. The patient seeking (and receiving) the dominance of the doctor after the sell out of the self. The self-willed and spontaneous, the act without apparent cause (*automatos*) becomes the automaton, the mechanism of defense.

14.7 Hysteria disappears from the *Salpêtrière* after Charcot. *Blanche Wittman* (his star patient) as *Blanche I* returns to radiology as *Blanche II* and dies (as she has lived) a martyr to science. The primary authorities are men and the primary patients are women in the *Discovery of the Unconscious* (*Ellenberger*), the re-discovery of the body.

14.8 After Charcot's death, the students repudiate the master and hide behind the restructured body, the organ as structure and function; the organ as instrument or tool (*organon*) which works (*ergon*) but is afflicted with orgasm and anger. The mind instructs the body beyond its organic limits.

THE CLOUD OF KNOWING

Between Charcot's dominance and the patient's submission, *la grande hystérie* was *le grand orgasme*, desire frozen in a clinically sterilized pose (see painting by A. Brouillet) yielding power to both. The power disappeared with their bodies but the mystery remained.

14.9 What was left unsaid in the case of Charcot, Freud began to see in his movement from structured observation to the dream, from analysis to self analysis, from Anna O. to Moses and Monothesis. The promised land and cavalry, libido and Thanatos. Moses, the law giver, was not allowed to see the promised land and the indecent sharing of Christ's body was covered by Paul in a new structure, the Church.

14.10 Breuer, the father, refused to enter the promised land of the body. Fliess, the brother (in spite of nose operation and congresses) escaped into the metascience of numbers, the defense of perfection. We can understand the fright: a brother animal was vanquished (Roazen: Tausk). Jung, the son (the Christian who knew of the sacrifice of sons) escaped into culture and metaculture, the troubled mind.

14.11 The covenant with the body is binding as possibility and as castration. Body is bondage, is master and slave in continuous revolution against history, dependence and limits. Analysis as resolution and release, not from bondage (this is impossible) but from the resentment of history which has not been, to make a new lordship possible, a new *doxa* among the *para-doxa*, knowledge among the *para-noia*. Concupiscence and anger as season and time. Care and sorrow are the same (Sorge).

14.12 To be Oedipus Rex (or not to be Oedipus Rex) is the uneasiness in culture. To repress the wager is civilisation and its discontent. Oedipus, to repeat again the most constant repetition, slew his father and knew his mother and blinded his gaze (theory) before going into Colonos.

Christ, *Rex Judorum* (for every Athens there is a Jerusalem) accepted castration for the sake of the kingdom of Heaven (the eternal mother) and was slain by his father.

* * *

JOHANN W. MOHR

15.1 There are two stories: So God created man in his own image, in the image of God created he him; male and female created he them. (Genesis 1,27). This story is clear and succinct, but we soon learned that it was not that simple. After the beginning of time and the naming of all living creatures (the first building blocks of the mind) the process had to be described: And the Lord God caused a deep sleep to fall upon Adam, and he slept; and he took one of his ribs, and closed up the flesh instead thereof. And the rib which the Lord God had taken from man, made he a woman and brought her unto the man. (Genesis 2,21-22) They were both naked but were not yet ashamed. This came later with knowing. Clarity is lost in time and knowledge.

15.2 The memory is old but still troubles us as busy as we have been to trace evolution, to grasp the autonomous cell which divides itself and to put every living sign into time and order. A rich field of uncountable years and uncountable creatures to make what point? (Where almost any point could be made in the mind). After one voyage, Darwin spent the rest of his life in seclusion to put the mind in control of the fright of creatureness, its dying and becoming which we share.

15.3 Many minds were called on but he persisted in giving reasons for the state of nature, as his countryman before him gave reasons for the nature of the state by frightening us with the war of all against all, with a life that was nasty, brutish and short. And life viewed through a system, a state (of) nature, mind or other legal structure and Leviathan *is* nasty, brutish and short.

15.4 Generations come and generations go and not even the fittest survive for ever. The point is to make an Artificial Animal, an Artificial Man: — For what is the Heart but a spring; and the Nerves, but so many strings; and the Joynts, but so many wheeles, giving motion to the whole Body, such as was intended by the Artificer? Art goes yet further, imitating that Rationall and most excellent Worke of Nature, Man. For by Art is created that great Leviathan called a Common-Wealth or State, (in latine Civitas) which is but an Aritificall Man; and in which, the Sovereignty is an Artificiall Soul, as giving life and Motion to the whole body; — (Leviathan, Introduction).

15.5 The Great Artificer was fortuitous: — I cannot look at the universe as the result of blind chance, yet I can see no evidence of beneficent design of any kind in the details. — (Darwin, 1870) Only the mind and the state can bestow beneficial designs (of benefit to whom remains the question). Meanwhile the sickly Darwin was cared for by his wife.

THE CLOUD OF KNOWING

15.6 The body's answer to limit and infinity is affect and affinity. Where Darwin saw time and its ravishes and anarchism, Kropotkin saw mutual aid among living creatures and turned to anarchism to let being be. The prince as pauper in a bourgeois world.

15.7 Order has to be ordered; Teeming humanity controlled. The arche (the beginning) has to be augmented by and finally converted into techne (art, craft and cunning) to ward off the threat of failing paradigms. The body cannot pass on acquired learning. Whence should perfection come from? *Vita brevis, ars longa*. Conscious of time, art has to be artful, craft crafty to make beneficial designs for the ego.

* * *

16.1 The god who cannot be perfect in the world, the *deus absconditus*, the god in hiding, becomes the disappointing god who has left and is finally renounced. Copernicus envisioned a new celestial order but Kepler already deeply disappointed in his struggle to prove that this order was perfect; the perfect circle became the imperfection of the ellipses when the jumbled data of Tycho Brahe fell into place. How can we live with an imperfect god? Perfection is the fulfillment of the mind, the emptiness of the body. It Is Fulfilled, is the end of the body, the rest is *corpus mysticum*.

16.2 The great imperfection of the body is the singularity of sex and the need for completion in the other. (Or at least thus the way back to the body begins). The need for the other remains the narcissistic injury of the ego, even if the other is sought in what one has been or in what one has not been in the affirmation of the same sex.

16.3 It is not a matter of counting. Sons kill their mothers more often than their fathers and fathers sleep with their daughters more often than sons with their mothers. The infant, unable to speak, is polymorphous perverse like the word which was in the beginning. Our sense of perfection and order is threatened by those who cannot relinquish omnipotence, the mind's defense against the fragility of the body and infanticide. The manchild's long dependency is fearsome and full of para-noia, to which the man must return at every threat.

16.4 Looking and showing is the affirmation of identity (sameness) and difference (bearing apart). The dis-membered body is the partialized sex object, the love subject displaced and thus misplaced and not to be found by

JOHANN W. MOHR

repetition compulsion. What has been incomplete cannot be completed (perfected) by gratification, only by despair. We must not imagine Sisyphus to be happy.

16.5 Dominance and submission are the ego's response to the threat of separation and loss. Giving pain and receiving pain before their time has come, is wilfull control of despair, the evil of warding off evil. Bank vaults and prison cells contain the wages of sin, the real confined as a defense against deliverance. What is senseless is sense-less but not mindless.

16.6 Desire is the experience of imperfection, the only openness we possess and which possesses us. Desire sorts the world (and us) in its own way. Experience is the embodiment of desire in what has been and what has not been. The embodiment of the experience of what has not been is art.

16.7 Art is in-formation of the body, its charisma (free gift) and care. The mind in-structs. Art in-forms. Structure is diminished form as formula; the mind's art is the artifact. Form is physis as meta-physis. The limits of experience can be de-fined (and confined) in the objective structure of the mind or be subjected to the sublimitas, the sublime; the choice is ego building (the defense of pride) or sublimation.

16.8 From generation to generation the threshold (the limit) renews itself into new forms from experiences shared sub-limes. The birth of the body. The image of art is itself a threshold; inexchangeable, non-redeployable, non-refundable bottles of spirit, jenii. Can we regain constitution from institution, being from ego, art from the artificial, spirit and body (which are one) from purpose and time? Can we regain thinking (which is thanking) from cogitation? It is time to return from outer space, it is time to gather.

Before Moses, Plato and Paul, we are.

Before Descartes, Freud was.

The accident is time.

Osgoode Hall Law School
York University