

Thoughts in No Particular Order, Given the Circumstances³⁷

Desiring machines produce time. Either Aiôn, the desire time of consuming production (dream time). Or Chronos, the machine's retentive time, stocked, cut and cut back on itself, the *other* machine's time, time that participates in the operation from inside and out. Chronos-time is what emerges with work time. It is time destined *for* something or someone. It is the time of alienation. It's the transformation of Aiôn into Chronos that makes the individual be adjacent to the machine system.³⁸

On the one hand, you have the pure time of expenditure. You give, you offer, you make offerings of your gestures, your production, your time, to the group, and its representative object, God. This is *religiously useful time*.

On the other hand, you have the socially useful time that cuts someone's "deeds and gestures" into the first sort of time – abstract quantities of "deeds and gestures" – the infinitive of *TO WORK*. The capitalization of work time as such, as an abstract value (without recourse to sumptuary expenditures for doing nothing, dancing, praying – Lafargue's *Right to Laziness*)³⁹ constitutes the essence of capitalism's stocking principle.

Not-to-shit represents the infinitive of To-stock-work on the level of desiring machines. The general governing principle of capitalist libidinal economy is not the phallus but "to-shit-nor-co-shit."

In these conditions, work is "sublimatory" in that the anal object *functions on behalf of the phallus* but *without recourse to triangulation*: it represents *a particular level of transversality*. Hence the subversion that is the emergence of commercial capitalism in the feudal society.

Idea of the *dominant infinitive* incarnated at the pregnant level of *a* desiring machine as schifter.⁴⁰

The dominant infinitive and a particular – perverse/revolutionary – function of desiring machines take over.

Emergence of a break such that produced time (the time of mobilization and articulation beyond immediate consumption: the production of articulatory objects) is no longer consumed by the desiring machine, but by the society that stocks it.*

So we organize object production according to what it costs in terms of productive time.

Time is money.

It's as if we had to reduce time-for-nothing, Thanatos, at all costs, to work time, consumption time, leisure time, etc. But Chronos-time is the time of triangulation. *Institution-individuals* exist only in their relation to the triangle. They have endlessly to produce and reproduce the resonant triangle that founds them.

The foundation of time stocking is the triangle inasmuch as it sticks as close as possible to the alienation of the primitive Aiôn.

The *group is adjacent to the Aiôn*, which emerges as such like a great cosmic machine (individuals bask in Aiôn).

But individuals incorporate Chronos into themselves through triangulation. *They contain some Chronos*. They produce quantum amounts of Chronos inasmuch as they give of their own time to the social realm. Chronos is precisely this qualified break.

Desiring machines produce articulations for, let's say, Aiôn; their alienated production (a specified object; a rupture in production-consumption; reference to representative signifiers) constitutes the articulation of an articulation, the infinitive of an articulation, i.e. Chronos, qualified time.

Machines will never be able to re-inject this inconsumable infinitive.

It's for triangular resonance that infinitive-Chronos is referred to desiring machines.

* Sainte Famille, p. 62. [Marx and Engels, 1844]

So *individuals* are constituted, caught in the triangle that produces resonance (anti-production). It's not Chronos who eats his children. But stocked chains of "matter" that need human machines to establish articulatory time, a counter-effectuation, of their stocking (a linear designation, a punctual break).

Counter-effectuation can be desiring (dreams, etc.), or social work [*travail social*].

The machination of the infinitive of "To-stock-work" constitutes an abstract individual as carrier of a relative quantum of articulatory time. The production ratio could be written $R = \mathcal{V}/Q$ (q = quantity of socially exploitable work time); Q = temporal unit of desiring production (median quantum of authorized jouissance).

Capitalism is the historic moment where Q is treated *only in terms of q*. Total reduction of desire (from I to III). Capitalism consumes desire where before, desiring machines consumed their own production.

The triangle of the cult – the cult of the triangle – functions as the *operator* of the use (transformation) of Aiôn time into Chronos time.

Individuals are produced by resonance as being in the *service* of: feudal slave-based triangulated society. Sumptuary capitalization (corvée, conscription)

machine-society = abstract capital-work.

But *archaic triangulation is the only mediator in machine-society*. Socialism is the institutional production of other mediations where economic social machines are articulated through desiring machines *without recourse to resonance*, abstract values, etc. (function of analytic restitution of the sense-non-sense of Level I desiring machines).

Historical importance of the passage from:

"You carry the Chronos of generation" = child production, women's capitalism

to "You carry work time usable by work time-capitalist machines."

"Not-to-dilapidate," the end of sumptuary expenditure, capitalist morals, are marked by Luther, Puritanism, etc.

Primacy of retention (did the Reformation not contaminate all Christianity?) – universal history of constipation.

End of "food waste"
of human sacrifice
of slavery

Not to eat capital.*

You have to quantify variable capital, invest just enough in the reproduction of variable capital (God = fixed capital).

The capitalist operation comes down to constituting:

1. Abstract individuals: the triangle consumes, by resonance, "in the place" of desiring machines;
2. Articulation by resonance with Level III machines;
3. the *imaginary* (infinitive) totalization of stock.

Anal-stock infinitives function as differentiating x's for Level III machines where familial triangulation (the extended family, the *people*, the clan, the tribe, etc.) does not allow any break to be taken up to that point.

With anality, a forced movement joins III and I machines, but in the sense of an absorption of the I by the III machines (Socialism is the inverse forced movement from III to I).

The capitalist phallus is the retentive anus, but its resonating representation is the archaic phallus of the religious family.

Father, Mother, Son, are abstractions for capitalist production. But the "workers," the exploited, could stop playing along if they liberated themselves from these dominant archaisms.

The belligerent capitalism of the 18th century was atheistic. But it relented when it sensed danger (desiring machines were "let out" into nature). Return, and a militant fixation to, archaism.

* Manufacture capitalism sacrifices the proletariat (women, five-year-old children) a bit like the Aztecs sacrificed hundred of thousands of slaves. But it could only last for so long.

In these conditions: *the more the productive forces were developed*, the more archaism was reinforced (or had to be reinforced).

Guilt is the intoxicating effect of a production relation beyond triangular resonance. Emergence of a beyond the individual of/for production (analyze guilt in Sade).

“If you play that game – cutting yourself off from the FMS* you could end up all alone. I mean really alone, without any representation of your solitude or your ego.” With that, Kierkegaard gets square again and returns immediately to castration and guilt. Without representation, the analytic production of the transversal unconscious, this kind of solitude is unbearable.

*Anxiety, symptom, inhibition:*⁴⁰ the site of the triangular cult regained = encounter with desiring machines in their “pure state” (archaism and modernist production as ambivalent alternatives = transitional fantasy). The revolutionary analytic project is the institution, in the social realm, of model establishments that enable anxiety beyond the triangular individual to be overcome (psychoanalysis as ersatz).

The anti anti-production project results in

1. a non “analyzed” mediation of stocking (in the sense of *anal*!)
2. a non phallicized representation of desiring machines
the Φ ⁴² being not barred by castration in the name of triangular resonance anymore
the phallus having its function of desiring machine beyond castration restored

[illegible phrase]

Enough! As Liane⁴³ would say.

Of time

Lacanian con games on the primacy of logical time.

Hegelian time: the time of a historically territorialized concept.

It is always about the time of alliance. The old con game of the always new alliance.

The Chronos of anti-production. The domination of a social machine that disempowers suppressed, repressed filiations.

“All or nothing” time. Time of before and after. Time dated with the enunciation of the (structuralizing, signifying) dominant machine. Time of the intentional arc (Berz, 1930s psychiatrist).” The politics of dual and bipolar alliances.

Object cut off from the subject

Object cut off from the object

Subject cut off from the subject.

The time of the masochism of the individuated panel of conscience.

The time of the ego, jealousy and denial. The massive voidification [*néantisation*] of desiring power. The plane of consistency is always beyond, unattainable: the cosmic egg.

Aiôn time is the time of filiation. The machine is in synch with all series while with Chronos time, the machine conjures up the series diachronically. Chronos time is *attributed* to an anti-productive referent. It is transcendent. Aiôn time is immanent to machinic power. It is internal to the conjunction of all deterritorialization.

Time of conjunctive jouissance. Time subsumes every determination, every bi-univocity. Creative time, productive time, deterritorialization time. Turner’s schizo time,” the time of the a-historical creative break. Only truth-break time can found history’s creativity. Genealogical time against the chronological subjectification of historical determinism.

Desire is at the heart of temporalization and helps escape diachronic structures through the deterritorialization of objects and signs.

* Father-Mother-Son.