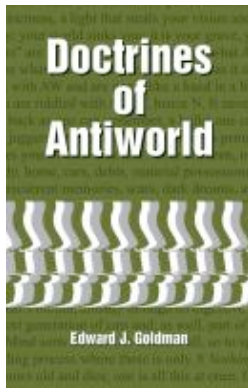


# Doctrines of Antiworld



**Edward J. Goldman**



*To philosophy's perennial question: "Why is there something when there could be nothing?" this book replies: There is Nothing. It is this Nothing's rift into annihilative antitheses that make a world "seem." This Descent to Nothingness contains the delusion of aliveness characterized by paradox, reflexiveness, decadence and virtuality... Our vaunted technology, time, progress...constitute a Doctrinal canon of denial of Descent whose reification is "mind-world," hence, a collectivity of "dying-&-death."*

## **Doctrines of Antiworld**

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Edward J. Goldman

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# Introduction

## Thesis

Let us admit at once, without specious argument, without quibbling, that the only way we and world could be is by not being. Right here, now, in this simple declaration is not only explanation of how we could be, but what the ontological structure is that allows us, makes it possible, for us to be; viz., our not being. In other words, there can only be nothing, and only a being/antibeing ontology, a Nothingness (N) structured of annihilation, can accomplish this.

Obviously, this equivalency—ie, cancellation—of being/antibeing demands perfection. At any instant, any hour, past, future or present, there is totally and absolutely in the sum of being and antibeing—N.

Now, given this is the phenomenological ground of Cs, of mind, of W, of all that is or was or will be, the task is to explain how all we see before us—cities, sciences, arts, population, colors, museums, animals, planets, religions, passions, death, evils, technology...comes to be from N and is N.

For everything that is there is an exact, antithetical counterpart. These two stand in annihilation in two senses: first, they are ever dissolving into one another, and second, in overall summation of being and its antithesis there is only ever, everywhere, N. The only explanation for the being of being is a N that exists in Rift and de-exists in a state of mutual Descent (cancellation) into N. There could be an infinite number of W's, as long as they exist in annihilative Descent, as long as in summation of all W's there is N.

To proceed from here we must assume: (A) There was a single Rift, comparable to the big bang, and (B) The Rift is conservative; the world we Know is the result of W/AW return; a skein of N and presumptive somethings, constituting a universe in Descent.

That this life is useless, hopeless, pointless—most obviously on a personal level<sup>1</sup>—“a living of one’s death and a dying of one’s life,” as Heraclitus wrote, is no revelation. But the use of this universal human experience in its explanatory power to reach the conclusion that we and cosmos are  $N^2$ , and applying it to politics, war, art, science, history, technology, medicine, religion...can not only account for these human endeavors, but in so doing corroborate, substantiate, its own validity as the most fundamental heuristic principle man’s mind has struck upon—just as a scientific theory is epistemologically strengthened by the positive results of the experiments it suggests. To do all this is the objective of this book: that after reading it one will feel Descent theory as compellingly as Eddington must have felt the law of entropy when he wrote “if your theory is found to be against the second law of thermodynamics I can give you no hope; there is nothing for it but to collapse in deepest humiliation.”

Where did everything come from? N, absolute N, in Rift. Since *nihil ex nihilo* fit, whatever results from Rift is self-canceling. The result is W/AW. On balance, in sum, there is still N. Nothing has happened to disturb N.<sup>3</sup> The question:

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<sup>1</sup> There is the self-referential sense of self-propagation. But this is unfortunately the paradoxical sense.

<sup>2</sup> This is meant in no trifling sense but an absolute one. As Meister Eckhart put it: “All creatures are pure nothing. I do not say that they are a little something, or anything at all, but that they are pure nothing.”

<sup>3</sup> And, as a matter of frustration, this provides the answer to all such questions as: Why are there cities? There aren’t. For every city there’s an

Where did everything come from?—is answered. It came from N. How is that possible? You might say through the Law of Conservation of N. If something is in being “here,” an exact equivalent anti-something is in being “there.” Hence, N reigns. It’s possible because there’s nothing impossible about it, because it is a non-happening. Why does it not self-destruct? It does! We call this Descent.

This restatement of N as W/AW is apparently not stable. While there is no obvious reason why this process of Rift could not expand, it appears from the evidence of our world that the Rift begins to mend itself. For it is not like the splitting of a sea into W on the left and AW on the right; rather it is something that happens uniformly throughout, comparable to electron-positron creation. A cubic millimeter of “space,” for example, might contain a billion points of micro-Rift, and subsequently the products. In other words, W and AW are thoroughly commingled. “Here” and “there” are unimaginable. They shadow one another, look one another in the eye, (through holes of N). Their fusion into N is ongoing, ever in process. In this life, this human frame, these are the effects we refer to as entropy, decay, death, rust, decrepitude, erosion, impairment, defect, damage, sickness, failure, despair, breakdown, deliquescence, Thanatos, catabolism, sclerosis, dissipation, dying.... The participants in this process are both organic and inorganic. They are all that is. For the nature of being is Descent into N. So Descent is the source of being

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A-city; hence, on balance there are no cities; no galaxies, no people! Someone might suggest a complex mathematics where something like 5000 Oldsmobiles, 6000 virgins from Cleveland and twelve Sears Towers is ontologically equivalent to, say, the West Side of Manhattan. That is, while a “five” jumped into being, a “minus four and a minus one” jumped into A-being. The physical equivalency of the former is impossible; the mathematical of the latter possible!

(and antibeing) for it is the process of the introduction of N into W, degrading it to human being—and it is the plummet of that same W, in toto, into N.

This raises critical issues that in some quarters cause forms of hysteria. After all, what about Progress, renewal, Technology, improved Health, Longevity, Living Standards, Evolution, Moonshots, Science, Salvation? They would all appear to be nebulous, moot, ingenuously defined, antiquated notions; at worst the delusional pursuits of a specie in Fall. For nothing escapes Descent; Thought itself is corrupted. Are these shibboleths to undergo a new understanding? Does the West have it all wrong? And what is positive thinking, optimism, futurism, meliorism...how are we to understand these human poses in a condition of Descent?

Why write this book? It is needed, not because times are overly optimistic, but because they're optimistic at all. To paraphrase Eckhart's "all creatures": Optimism should be a mere nothing.

And yet neither is pessimism in order. For there is literally Nothing to fret about. Unbelievably it is keenly debated as to who first asked why there is anything at all. Leibniz, Heidegger, Schopenhauer, Schelling..? It turns out the argument isn't worth the breath—for there is nothing at all, hence nothing to argue over. How grindingly, crushingly true this is was once ascribed to by Meister Eckhart who proposed as an experiment in proof the holding of one's breath. Modernized this would amount to a bullet in the head or a pencil in the eye. You may think you'll be killed, but actually you'll be annihilated, something worse (for you will disappear without a trace) and better (for you will perhaps die slowly enough to realize the Cold Comfort that you never really were). In other words, the question is rhetorical. Its asking



brings to the surface the underlying conviction that “reality” is too absurd, too unseemly, inane, too fatal, too abysmal, too rife with decline and futility and random dying...to be.

By “annihilated” is meant that you and every other thing in being are one half of an ongoing mutual destruction, as in an equation once presciently written in a similar context by William James:  $+1-1 = 0$ . Descent proposes that there are two identical but antithetical worlds that constitute ontology, and that this minor seeming, inconsequential seeming, construct—a construct recognized by science—has an explanatory power when applied to human reality that is at once further reaching, more seductive, convincing, more cogent, more uncanny, than any single seminal principle of explanation yet proffered by historical intellectuality, (save Far Eastern scholars). This is not to discount Nietzsche et al. If anything this is a fusion of their thought with the discoveries of Dirac regarding antimatter and the possibility of such a world coincident with our own.

Put plainly, there is always Nothingness (N). The universe we’ve come to Know, that seems to have existed for the past twenty billion years, emerged as the result of Rift, schism, a condition of N, that is of no consequence to anyone or thing whatsoever, for it remains virtual being; ie, it remains N. It may seem to be something, but that something is strictly an epiphenomenon of *N Nothinging*.

### **Mechanics**

The result of Rift was X (Unknown-ness) and anti-X. These degrade to W and AW. So there was N, for all stood annihilated, cancelled out. Even Rift is a non-event, an inference, for in general N persists and the particular N’s of W/AW annihilation are ongoing. They commence in the midst

of Rift. So, N is ongoing as well. N's erupt within X and AX, at every level of disintegration, (see diagram p66). These eruptions are the shrinking of X, the dis-appearance of X, that give to it the semblance of definition: features, vacuoles, distinctions, gradations, densities, contours, variegations...and as the result W we know and its AW. This is a W in Descent toward complete N as eruptions of N aggregate, eke out, rot out, put chinks and fissures in, annihilate...X/AX, so that they Fall into W/AW, where the processes of annihilative Descent implacably continue.

What is X? It is Unknown (Unk) and Unknowable, an Internal (Int) to W's Knowability as External (Ext). All human efforts to Know are unavoidably destructive of Int; for Knowledge is Int-as-eaten-away, as riddled by erupting N's. Int is, then, not of W, ie, not of Knowable. It is structurally hidden from us, Unk, transcendent. Of course, it is the stuff of Rift, everywhere around us, thoroughly pervading us, the stuff from which we've negatively Descended; for it is the annihilations of Int, the random, chaotic, far-from-equilibrium atrophy of Int, that is us, (cf., Ilya Prigogine). Unk is implied by the human Descent of destructive Fall into Know (epitomized by Bacon's taxing of nature), and is the same as Int.

The Int and A-Int (X and AX) are in process of mutual annihilation. Each particular annihilation produces N, ie, represents degradation of Int. This Descent toward N gives to Falling Int the corrupt, eaten away, character we call W, Known, Knowledge, human reality: Ext. Int is decaying, dying, Withdrawing; it is in Descent. Int's dying is what we can Know; it's Falling is our Falling.

## World

As there is something, it is virtual; there is nothing at all, utter N. It is a something twice doomed: once by immanent canceling out in the overall summary scheme of things; and once by the actual process of annihilation itself, the execution of canceling being imminent, ongoing, underway. As Int perishes into N, it assumes Knowability, like a black sky that gathers meaning from the juxtapositions of its stars (N's).

Ext takes on shapes, morphologies, distributions, contours, densities...that are elaborate, complex, unpredictable, destructive compositions approaching organic aesthetics, sensual collapses that look alive. It becomes pocked, riven with passages, crack-lines, segmentations, troughs, ridges, striations, ridden with holes, alleys, veins, concavities, niches, chinks, layers. This disintegrating, corrupted Int, ridden with N, is what we Know, what of Int Falls into Knowledge, Ext, W,

Ext is detritus, a shedding, as of Falling leaves, agglomerating into Worlds. It's the Fallout of Int to Ext and Ext's further atrophy and shattering that devolve into the morphologies we Know as W and life.

## History

In a 1935 lecture Martin Heidegger asked, "Why are there essents (existents), why is there anything at all, rather than nothing?" (*An Introduction to Metaphysics*) He would subsequently write many books, but never answer this question. The answer is simple: There isn't anything at all; There Is Nothing. Hannah Arendt, in *Essays In Understanding*, explains how close Heidegger comes to just this answer.

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Kierkegaard and Heidegger after him have always interpreted death as the incontrovertible “objection” to man’s Being, as the proof of man’s “nothingness.” (174)

There are many ways to argue, if not prove, this assertion of N, some on the surface plainly gross. The best proof is death, destruction and oblivion. For anyone not convinced of his own non-existence, his N, his dwelling upon the billions who’ve utterly vanished would be instructive. Intending to fortify Being, Parmenides accomplishes the opposite in writing as much twenty-five hundred years ago: What is not, can never be; and what can die never was. Here is man—his despair, failures, paranoia, and death—in his not-ness, who hence can never be. Here is the dying one who hence never was.

Also there’s an ineluctable logic leading from a primordial N that Rifts to W/AW to addressing with simplicity all of metaphysics. There’s no need of speculation about gods and purgatories; nor puzzling over the lives and deaths of men. Their non-existence means they are not merely doomed, but as well living in self-annihilating intimacy with antiself; ie, experiencing at every turn N, for N is, in so many words, a description of Cs. That is, Thinking and Knowing is Descent.

This would be cliché if one were to assume what’s being proposed is that life is the consumption of Time. But Fall is metaphysical and not constituted of Time, which is a Doctrine of “regeneration.” It grasps at temporal schemes like a Falling man reaching for a stay. The degenerate reaching out to submit Descent to measurement and thereby gain control of it, is Time.

Heidegger’s question then becomes: Why did Rift occur, why did N self-divide? The answer, again, is: It didn’t; not in

the sense of a real being being. For there is ever and always N. Life, the earth, the cosmos...are virtual.

### Corollaries

1) The most important is that N is, and that because of the reflexive Rift of N into Int/AInt there seems to be something, but it is only virtual. This seeming is a Falling. Like the ghostly appearances in ion chambers, we are gone before here, our birth is a perishing, a non-event. Within that illusiveness, “collective mind” (as memory) posits a world like paper houses in a wind storm that are endlessly built and swept away into the abyss of Descent. This is Outsidedness, what Heidegger called “the negation of N.” As negation we appear, but the negation of N gives us away.

2) W/AW stands for Being and A-Being. They stand in absolute, total, implacable, categorical cancellation of each other. Hence there is ever, in effect, N.

3) Whatever Falls into existence has nowhere to go but back to N. This is both an inductive inference and a logical necessity. It says that fusion of W/AW is implacable, that W and AW are commingled, and that the geological expanse, the scaffolding of Time, is a product of mind in Descent, grasping at Ext Falling into Outsidedness.

4) All Progress, growth, positivity is Descent toward the end of being in N; and is to be so interpreted.

5) Human being is the result of Conscious-Awareness (CsA), and that CsA springs from N, which is the result of W/AW fusion. Being is a Great Chain of Descent. Mankind is at the bottom. From there we look out on Descent; all we Know is so informed. If you would see the latest version of Descent, look at a city or computer circuit board. Cs is this lookout. If Cs is its objects, then it is a dying.

6) Ext is the process of Knowing; Knowing a process of dissolution.

7) There is no positive evolution, only plummet. Plummet fused the hadrons, the bosons and the antitheses of Rift. Plummet devolved into tissue and man, planets and cosmos. As plummet is unraveling—How else to describe a process ending in N, except as *N Nothinging*. So must all processes be stages of ruination. Human being must be ultimate, for it is the first form of being that Knows Descent, feels dying, dwells in Cs. The seemingly positive is, in short, shaped by demise, corrosion, loss, negation...forms of N of which Cs is one and hence with which it is coterminous.

Spin-doctoring, sophistry, casuistry, euphemisms, rationalizing, propagandizing, can only be carried out by a specie mesmerized and degraded by Descent; a specie that has so degenerated as to use its own death to delude itself, that has its own death at its disposal; ie, a specie whose capacities, mental or otherwise, for action are in Descent. Societies Fall into self-congratulatory, self-aggrandizing forms of inculcation, ie, compulsory education, social conditioning, elitism and decadent reward systems of Doctrines. They Fall into dying-&-death, a sort of “price” for the delusion of A-life.

8) All of man’s countervailing behavior in denial of Descent, his arts, his civilization, his materializations, his Tools and Knowing...are reiterative, redundant, corrosive exaggerations—are Doctrines of Fall.

9) Because CsA is the instigator of Know (the fault that causes a landslide) its connection to N, like an instability in the mind, determines human reality. For it defines itself, obsessively, through locating the lines of annihilative shatter that stochastically give definition to *thingness*. As all things shrink of annihilation, all things in their Fall are of Cs. But

man (having Memory) is self-Cs, ie, his Descent is ultimately structural, reflexive, participatory. Hence, Cs is the, so to speak, cephalization of being; ie, Cs belongs not to man, but to general Fall.

10) Ext is man's lookout on his own demise. As he once approached it aesthetically, religiously, he now becomes active in it by "tasking" Int/Ext. Knowing, having, doing...these are modes of human shatter. If Int/Ext were a tree, men would be termites.

11) Ext is shape of Descent and shape of man. Int and Ext being totally commingled, part of man is Int, and part unabiding, unfixable, inchoate Ext-in-Descent. Int's Unknowability is underside of the natural W (Ext).

12) It is annihilation that acid-like carves out W. Hence it is not evolvment, but devolvment. Heraclitus: birth is dying, dying birth.

Let's say the cosmos is a solid block of granite, constantly shaped by annihilation, by its own endogenous W/AW generating of N. The big bang then may be described as an unleashed plague of N.

13) The face of Fall, Ext, is where shattered minds exuding absurd hopefulness conjure Doctrines; a miasma of reactionary facades that projects a plummeting havoc of misdirection...to form a Simulated Ext, a bubble: *Outsidedness*

## CHAPTER TWO

# Descent

### Descent and Luddites

These are grim days for Luddites, not to mention humanists. They are fated to seek out a rock, something immersed in the myth of the immovable, and attach like mold, like barnacles. Of course, the rock is downward sliding too. Pick your rock...computers, books, chili dogs, hygiene, basketball, ethnicity, opera, fibrillators....

### Descent and Regression

Re: T. The problem isn't that there's no going back. The problem is that notwithstanding a dazzling myriad of maniacal feats, there is ONLY going back! But "going back" no longer means time reversal. It means losing one's adult functions to Env and being reduced to a state of infantile dependence: being carried by car; demand-fed by refrigerator; distracted from crying by TV. Regression is Doctrinal neglect of Fall, on the way to N.

### Descent and Intersubjective

All media, all communication, all explicit means of expression...are the Intersubjective in Fall; they are Simulations of it.



### Descent and Motion

Science and T is the history of how things come apart, come undone—where the seams are: sound, dialectic constants, conductivity, color, radioactivity, size, shape, density, humidity, temperature, stress, strain, reactivity, density, hydrocarbons, enthalpy.... These are the parting lines, boundaries of disintegration.

### Descent and Reproduction

If Population is shattered vision, then sexual Reproduction, is part of Descent. How dangerous a process this is, how spiteful the semen, how fateful the eggs, how gruesome the machinery of conditioning: childcare, education, exercise, socialization, career.... Each babe is a “clearing” like the new World, a Withdrawal of Int, *a new way down*.

### Descent and Memory

In Descent, Memories decay. One is always forgetting, operating obscurely. This incremental self-divorce, the inescapable decay of remembering, accounts for the disquieting feeling of self-Cs. As the gap “grows,” so that one can only remember that he forgot something, only suffer a hole, an accretion of N, one sees his doppelgänger, the rude insinuations of AW—that he is lost to himself.

### Descent and T

Our Falling is into devaluation, degeneracy, dissolution. This plight we call “T.” It is the theme of Descent. Machines reveal our decaying Sinews; Computers our failing Brains; Shoes our dying Feet; TV our sightless Eyes; Cars our lost Legs; Perfumes our depleted Smells; Clothes our defenseless skin; Processed food our weakening Viscera; Supermarkets

our puny Prowess; Words and media our isolation from Others....

### **Descent and Doctrines**

Life of Descent overdoes everything. Fertility brings down ecology; aircraft fill the air to disaster; cities stretch beyond livability; they spawn cities within their confines; feverish love brings down the object of its affections; areas are over-developed; the fashionable is exhausted; the rare is mimicked to death; the beautiful is spoiled by attention, wealth over-concentrates into decadence. Men in drunken euphoria of Doctrine, besotted by their own deceits, invariably step off into N.

### **Descent into Counting**

Already in the Bible man's life, having shattered into "days," he embraces Doctrines of Counting: "Lord what is man...? Man is like a breath. His days are as a fleeting shadow...So teach us to number our days, That we may get us a heart of wisdom." (Psalm 90.12)

### **Paths of Descent**

Fall is from Miracles to Magic to T. In mytho-religious culture the Miracle was the dominant event of faith. The techno-scientific demanded too many miracles. Resort was to Magic, and finally to T wonders. But the latter worked backwards. Magic addressed extant problems; T established the problem to suit its wonders. The wonder was identified; then the device was "discovered." It should have been scandalous. This was Miracle in Descent. In short, Magic is the infancy of T, where the result is a stunted, surrogate, N-riddled form of Miracle: Outsidedness and its Products.

### Descent and Animals

The difference between man and other mammals is infinitesimal. Yet in flight from Descent it runs wild, so that, in Whitehead's words, a degree of difference is made to make all the difference in the world. Trillions of words, cities, operas, facts, observations, meanings, lives, stories, exotica, inventions, Ideas.... The barking dog says over and over the same thing man says in a million different ways. These *ways* constitute Outsidedness.

### Descent of Government

In the horror of disintegration Government becomes FDA, NASA, NAS, FAA, FAD, FTC, OSHA, CIA, ASA, OIG, NIH, OBM, AEC, DOD, SAC....

### Descent and Teilhard

In Descent things Fall apart. This takes the form of endless analysis, specialization, generation of detail, swarming of facts and ungovernable explosions of info. Teilhard calls this "granualization."

### Descent: N and Death

The difference between young and old is that one's whole world becomes Descent!—a triumph of sorts of Cs. One's world assumes a morphology whose inherent structure contains one's dying, a morphology that is one's-death!—a death-scape of oneself. One's world becomes tantamount to a knife-in-the-heart, a bullet-in-the-brain, a fatal poisoning, a fatal car wreck...a critical mounting of the inimical, a radical loss of cordiality, of viability; there is no room at the inn for oneself; one's world is a vast rhetoric drawing the inescapable conclusion that one has no place here; the world, one's world,

has become one's doppelgänger. The world-of-corruption, the world-of-un-life, "the dank tarn of Auber," is one's world. This is propinquity of A-self and Self.

Your world is your doom. Your N, your Non-being, is the *sin qua non* of your being. Your end, ie, your A-self, is born with you. Since N is, your is and is-not are an inextricable couplet. Your world is a vat of acid in which you dissolve, a pot of bubbling tar coloring you to indistinctness, a light that steals your vision and bleaches you to invisibility; your world sinks you; it is your grave, your coffin, your delimitation. All these "horrors" are not horrible per se: they are what AW looks like in W; they are what your A-self looks like in W as it sidles up to you. You dovetail with AW and disappear, like a hand in a black glove. So in aging, you are riddled with A-self, hence N. It never surprises, but looms as far back as one can remember, a bullet one cannot escape, an unavoidable juggernaut, an unshakable, ominous penumbra.

What does your A-self look like? Your children, orgasms, old wife, old body, home, cars, debts, material possessions, dead parents, lost friends, recurrent memories, scars, dark dreams, arthritic joints, grandchildren, crimes, failures, longings, reveries.... Then do they all disappear when you and your A-self destruct? Yes, for you were their theme, their meaning, their measure above sheer substance, their center of gravity.

In this living, breathing, self-consuming admixture of W/AW we are hence neither dead nor alive. Think of it this way: the mouse is already in the cat's mouth, already through its digestive system, already part of the next generation of cats and, as well, part of the world's detritus. Cs-Mind sorts all this out—arrests Fall, so to speak, and starts Time (Outsidedness) by reading process where there is only *N Nothinging*. So one

isn't born, grows old and dies; one is all this at once. Cs-Mind parts the waters, makes waves, slows things like a slow-motion camera, plays the escapement: click, an hour; click, a diploma; click, an accident; click, a party; click, a vacation; click, a divorce; click, shopping; click, moving....

### **Shattering and Reproduction**

The one shatters to many as the processes of Descent snowball. The many devour their mother, the earth. Her volcanic nipples erupt. Her vaginal abysses rupture, split asunder, breach. Even the planets, the stars, the constellations, are shattered and multiply. For reproduction is dissolution, a coming apart, a breaking up, a coming unglued, disintegration. How can that be? How can the processes which are recognized as growth be just the opposite? Population growth is pure crumbling; it is as fireworks in the groin of hell. Int is undone. It is as in mythology an incredible dismemberment...that "makes" world: Ext.

### **Pain of Descent**

Pain is firsthand experience of Descent. With each experience of pain we see being in its headlong, downward flight. Learning is pain and pain is learning, and what is learned is never the multiplication tables, but the ways of Descent. Ext in this vein, as a landscape of decay and disintegration, can be a source of pain. Bright lights, loud noises, uneven sidewalks, slippery roads, fences, rules and regulations, storms...these are faults in collapsing Ext.

### **Descent: Action in Ext**

Every act reveals slippage, Descent:

Every Decision reeks of Indecision, roads untaken.

Every Speech reeks of the Inexpressible, Babel.  
Every Book reeks of Sophistry.  
Every Medicine reeks of Disease.  
Every Machine reeks of Impotence.

### **Descent: The Question**

As Cs is Awareness-of-Descent, (absence, loss, imperfection), Question arises from man like a stink, an effluent, the smell of Descent. His billion and one Questions are one: Why do I Fall? The answer is always the same: Descent. Then, Why do I live? You don't. But by acquiescing to Outsidedness, to cult of suicide, by constructing a legacy, monuments, culture... he owns up to the answers and fulfills his destiny of oblivion—he dies.

### **Descent and Aging**

Old people are the pioneers of old age, giving their bodies to drugs, knives, therapies, scanners, diets, pharmaceuticals, regimens, oxygen tubes, nitro's, diapers, walkers, defibrillators...pushing back the boundaries of life, giving new meaning to zombieism, lifelessness... This is their fateful contract with Outsidedness: death Absolute.

### **Descent and Money**

Money in Descent shatters into a mania of moribund forms: stock, bonds, securities, wills, trusts, debentures, insurance, annuities, credit, loans, IRA's, pensions, options...all symbolic representations of wealth. In a W of shrinkage and Fall these represent degenerate overtaking by Outsidedness. The Doctrinally heavy refuge of Money, its utter abstractness, conjures a sense of isolation in the manner of Plato's universals relative to particulars (maya). The t-C

boundaries of Outsidedness reveal their undergirding of N and excesses of it—Money—flow in.

### Descent and Language

Fall of social contiguity is into Language. Language itself Falls into words-out-of-context. Apotheosizing of these words—eg, God, love, success, money—is a Doctrinal device of Outsidedness for secreting their obvious character of chaotic Descent.

### Descent: Doctrines

Imagine three billion men Falling together and agreeing not to notice; this is man. Imagine them agreeing to play a game that portrays them as rising; this is religion, art of Outsidedness.... Now, imagine the men arranging their physical surround to insinuate Progress; agreeing that, notwithstanding their genes, education and achievements, their bodies impacting the turbine blades can be thoroughly accounted as an exchange of momentum. This is T.

### Descent per Ernst Junger:

“(the serpent’s) absence of limbs constitutes an approach to perfection: for all our limbs and all our senses are actually deviations from a state of perfection” (Julien Hervier, *The Details of Time, Conversations with Junger*, 45).

### Descent: Dearth of Heroes

In olden times there were few men on human stages, and respect, valor, heroism, ran high. Then with shatter of population the trauma, anomie, and nausea of many arose. It is fruitless to attempt to block out cause-and-effect here. The decline of the former is the rise of the latter; they are

coincident. Men were bigger when few walked the earth, as if one expanded to fill the void, as if man wore his world and his world coveted him; as if man had his Jurassic age.

### **Descent and Noise**

What is man-made noise? A banging door, a grinding engine, a screaming ninny, a cacophony, ear-splitting, mind-numbing, startling, scraping, shrieking.... Is it Ext as hell? Is it the brutal fabrications of Ext fiendishly growling? We oil hinges, grease bearings, roll things on rubber wheels, insulate walls, lay smooth roads, tone down, tune out, compartmentalize to create quiet zones, pass laws against noise, disturbing the peace. But noise, like all forms of entropy, is inexorable Descent. Cell phones, TV's, radios, Ipods, CD's, plaintiveness, snoring, pedantry, cheering.... The end is pure, deafening clamor, a din of passing, Falling, scraping *the chute*.

### **Descent and A-Self**

If your death is within you, then your A-self is within you. Your Socratic wavering, your self-criticism, your second guessing, your shame, guilt, vacillation, cravenness, jealousy, hypocrisy, deviousness...these are your A-self phenomena; this is how your identical self in AW will appear in W—and you to him!

### **Descent and Wholeness**

In Descent wholeness shatters, entities appear unrecognizable. It is not man who has mind, but being. The ant's frontal cortex is located behind man's temples, just as man's insect character is located in insects. This wholeness cracks apart in Descent. Exterminators, dogcatchers...appear.



### Descent in the Discovery of America

It cannot be and yet it came. The IR in England invoked, induced, caused, Withdrawal of Int; ie, a great surge of repugnance, squalor, destruction of man and ecology, a precipitous annihilation of nature, such that a great loss of Int ensued to, so to speak, fill the vacuum. That is, a loathsome Ext is changed by Withdrawal, by the dissipation of Int as it Descends into Ext. The end result was the “new W”; ie, a new chute for Descent. Then, who were the “Indians”? *Decadent, plunging we!*

### Descent: IR and Population Shatter

In the congestion, squalor, grit, grime, acrid smoke and mass deracinations of the IR, England’s fertility rate climbs! This distressed world of action, mechanical device, extroversion, doing, making, ecological destruction, human exploitation, superannuation of crafts, hollowing out of villages, obliteration of ancient birthrights and social bonds, materialism, wealth defined, privatized and unbounded, totalitarian restriction of life in industrial towns, rising high-handedness of the bourgeoisie (*pace* K. Polanyi)—the world is coming apart. Descent abounds: One person becomes ten, one house fifty, one factory a hundred.... Society swells with white corpuscles. Everywhere, synergies are undone.

### Decent: Tools and N

Then what’s automation? It’s dying and death. As it makes man obsolete, it trivializes, devalues, his efforts to appear substantial, of consequence...into the Oblivion he is.

### Descent into Uniformity

Farming is genocide of unwanted plant species. Herding is genocide of unwanted animal species. Industrialization is genocide of folkways. T is genocide of error, flaw, inefficiency. But these are the phenomena that constitute Cs. Then Descent into T is into *un-Cs!* or Teilhard's noogenesis. Or as Vladimir would say: *That's what you think.*

### Descent into Naming

Indvm is a deep-seated, over-policed Doctrine of delusion, made more ambivalent by shatter of many-ness, ie, mass society. Where there is likeness amongst many, one counts, ie, numbers. Where there is unlikeness amongst many, one names. Humankind in Outsidedness Falls into insisting upon, championing, touting, boasting, pontificating upon...*naming*, in order to escape any suggestion of Descent: Tom, Bob, Harry, Dwayne, Irwyne, Toots, Fyodor, Norfolk Street, Lincoln Memorial, New England... But Descent: degradation, fragmentation...keeps seeping throughout like veins of cancer, in SS numbers, license numbers, phone numbers, credit card numbers, ID numbers, serial numbers, applicant numbers, account numbers, house numbers, street numbers...expressing irrepressible likeness amongst an explosion of parts; Fall into the condition called "congestion."

### Descent and Prometheus

Because Prometheus gave man fire and the practical arts, Zeus corrupted man via Pandora and her box. The myth of Pandora is an explanation for the chaos and corruption of the Promethean gifts. So while mankind hurtles downward in Descent, suffering the degenerative consequences of fire and

practical arts, Prometheus, reeking with hubris, brags—at having taught men *the way down!*

### Descent and Logos

Man Falls into language. It is his first Tool, a verbal and visual symbol field Falling from mind.

Symbols, then, act as mental pre-Tool or pre-materialization. From feeling to verbal expression repeats the morphogenesis of Tool production.

### Descent and Heidegger's Fallenness

To the state of being-in-the-midst-of-the-W [like a thing] Heidegger also gives the name of “fallenness” (Verfallenheit)... Heidegger [also] regards this condition as the one in which all of us find ourselves upon the dawning of Cs...fallenness, being-in-the-midst-of-the-W, and inauthenticity are three names for the same thing. (R.G. Olsen, *An Introduction to Existentialism*, 135)

### Descent and the New: Daniel Bell

“(society) believes (new) to be superior value to all older forms...our culture...(has) an official, ceaseless search for a new sensibility.” (*The Cultural Contradictions of Capitalism*, 34) [This is acceleration of Descent. All cultures plummet. Man is so advanced in Descent, he takes corrupted, Doctrinally justified, pride, pleasure, profit, in his own demise. For “new,” as Bell notes, implies destruction of what is.] Outsidedness embraces cult of “New” for it raises delusion of Descent beat, so to speak, at its own game.

### Descent as Evident in Stupidity of EXT

All utopian and anti-utopian writing is really about the stupidity of this W, ie, Ext, and stories and proposals of Draconian measures to correct or police out or legislate away, stupidity, and the backfiring of such measures and their impossibility to implement.

Marshall McLuhan, about thirty, writing to his mother from Cambridge U. in '38: "There will be no war in Europe. The real villains in the piece are not Hitler etc but the Comintern, the free masons and the international operators who have their headquarters in Prague. Hitler is being backed by Chamberlain and Roosevelt (appearances to the contrary)." Who are the "operators"? Capitalists? Jews? Nevertheless, this is how mind-bogglingly stupid the phenomenon of Hitler must have appeared (and still does) that it invited such facile explanations.

### Descent and Fall as "Rise" of Human EXT

The clothing industry versus Fur is an example of the worlds [oft referred to as "dimensions of reality"] that like the Internet or Travel or the Laser or TV or Phone...flash Downward with blinding Descent when N's cast furred-skin into Descent. So does the Housing Industry arise when N's eat out the bottom from cave/body-contact/fire living and it shatters and tumbles. So does Science/T arise when the bottom is annihilated out from Man/Nature and it atrophies into a thousand disciplines. So with the Sex Industry, the Furniture Industry, the News Industry, the Prosthetics Industry, the Medical Industry, the Education Industry.... So also when the Wheel smashes apart Walking and the thousand degenerate industries appear: Cars, Shoes, Roads, Tar Machines, Gas Pumps, Oil Wells, Refineries, Seat covers, Bicycles,

Motorcycles, Scooters, Odometers...a fireworks lighting up the metaphysical depths of Descent.

### Descent and McLuhan: Past Man

In *Where the Wasteland Ends*, (145), Roszak discusses science as the myth of “depersonalized truth” and “impersonal knowledge”—this strangled, errant, chimerical outlook in Ext yields modern civilization! The train, plane, computer, phone, TV, skyscraper...are iterations, cadences, of the post-human—incarnated, Falling into Simulated material form. Plainly, incontrovertibly, they diminish man; they are his W (him!) in Descent. Their incarnation is AW, anti-man. They annihilate man. McLuhan’s platitudes that they “extend” man were naive and futuristic.

### Failed Solutions

Man is phenomenology of Descent. His vaunted inventiveness is the spectacle of Falling, wherein he constantly proffers to problems solutions that are reflexive, that hence require Doctrinal suspension of askance-ness. Indeed, social bonds of Outsidedness consist of an acquiescence to the delusion of “problems,” when the disquiet is actually the result of N eating through.

Cs is what makes these esoteric, solipsistic, problems evident; Descent makes them innumerable, for Fall is everywhere. In all this he is, in a Sartreian sense, in “bad faith”! as if he can’t resign himself to Descent because refusal to do so is one of its perversely ironic effects upon him.

Enter Doctrines and Outsidedness.

### Descent and Population Growth

Population is one-Falling-into-many, shattering, over and over. This mechanism of Descent is concealed behind such Doctrines as Synthesis, Fusion, Integration, Syncretism, and Progressiveness. But if Population is increasing so, how is it possible to assert the annihilation of mankind? Because men are Falling into pale simulacra, made ever more virtual by robotics, protheses, computer intelligence.... Quantity betokens indistinguishability. In shatter, N becomes more and more evident as it “nothings.” In other words, multiplication of man is not increased quantity. Four humans who shatter from one are in sum less than the one. The parts are always less than the whole. Soaring Population is disappearing man.

### Descent: Medicine, Decay of Doctrine

The healthcare industry is part of Outsidedness. As it becomes more penetrating, more expert, more invasive, more-all-Knowing....it turns out no one is “healthy,” (Of course, we’re dead!), for everyone has flaws, problems dire or minor, probable or improbable...that bear watching or warrant action, or call for preventative measures. Then medicine is not to cure us, for we’ll always be sick; not to save us from death, for we’re already dying-and-dead. Medicine is part of the death-pact ritual of Outsidedness. Finally, medicine’s resuscitating services Fall into so central a social institution that miscreants, misfits and diseased are its induced products as well as its customers! Like a grueling, foul crop they are sown, harvested and processed. The inexorable scrutiny of Cs ever ekes out embarrassing veins of telltale Descent poking through veneer of Outsidedness, for research, treatment and development of new technologies of Fall for new adherents of Outsidedness. For medicine is the most impossible and embarrassing

### *Doctrines of Antiworld*

Doctrine. It must carry the main weight of the conspiratorial, suicidal claims of Outsidedness—including a nod to the arrest of Descent.

#### **Descent is Realizing the W**

What do we do to produce sense of Time, of Progress, of Learning, of Action? We articulate. We translate, exaggerate, “realize,” ie, we experience Descent. It’s as if being and participating-in-being were the annihilative distinction between W/AW. Action lifts Know (Ext) and destroys Unk (Int). For participation-in-being is to experience oneself as an agent of N.

#### **Descent and Clocks**

Who needs clocks when you have the end of toilet paper rolls, the last kleenex, the last bulb, the last clean handkerchief, the last tomato or slice of turkey or smear of mayo or next to last cookie?—not even the people who set all these mundane clocks need clocks. The world is just as Newton and his followers suspected: a clock. But not simply a mechanical clock, far more than that: a clock clock, a profusion of clock-ness, after the manner of John Duns Scotus. A fizzling, slow-motion Time bomb, wreaking that special havoc: Descent.

#### **Descent and Gravity**

From W the AW looks like, feels like, behaves like...GRAVITY. That is, Gravity is the gross manifestation of Descent, ie, Falling, Plummeting, Homing, Down-dwelling, Bombing, Slipping, Plunging, Collapsing, Downwarding.... But underlying Descent is W/AW annihilation or unsettling,

dissolving, tripping, precipitating, Fall-inducing...N. Hence, Gravity is the manifestation of disappearance.

### **Descent: Dream and CS**

To sleep, to dream, is to have visions of Descent, to see Fall. Decorum collapses, your worst fears, ineffable, indescribable, strangled, come “true.” A monstrous building rises over your favorite place of childhood memory; you find yourself among people you don’t Know, or, do but they’re dead; familiar places become fateful labyrinths. You find that “logic” works with absolute and fiendish implacability, like a steel trap that snaps!, that jumps to conclusions, that makes a myth and a mockery of suspended judgement. The conventional reveals itself in Fall, degrading, atrophying, plummeting—a nightmarish, Doctrinal myth. Dream then is a form of Cs, as if dream (of Descent) become exogenous, become constantly censured, bowdlerized and objectified by Otherness...is W.

### **Descent as Spirals of Biological Emulation**

Man-made Ext consists of hypertrophic imitations of natural phenomena. This means mimesis, redundancy, reproduction, reenactment, ritual...are shapes of Descent, and because they repeat and repeat inaccurately, the shape is spirals of downwardness.

### **Descent into Longevity**

Closeness to Nature means surrendering degrees of control over Longevity, and conversely distance from Nature means Longevity. Modern medicine’s first line of defense is isolation. This tells us how Longevity is a Doctrine, an artificiality, an unreality, a fluff, a decadence of Ext, like



### *Doctrines of Antiworld*

Symbolism, Color, Cinema, Writing.... It is a razzle-dazzle sideshow inducement to ignore Descent and defect to Outsidedness.

#### **Descent as Appearance of Life**

Possibly nothing is more controversial than that our animation, our aliveness, our jocularity, is the result of Descent, the result of a panorama of shrinkage, curdling, withering. Think of a house that's rotting, drying out, termite-ridden: boards twist, nails pop, windows opaque, hardware rusts, sills turn to dust, lichens and mold sap its colorations, the chimney tilts, bricks are shed, birds and squirrels nest in its attics, facias rot away, railings collapse, rain and frost enter rooms, the roof sags, fungus turns wood to goo. This rich, catabolic, spectrum of events caught over a few decades in slow-motion photography reveals a thing alive!—breathing, moving, gesticulating, laughing, crying, Falling....

#### **Descent into Mind's Essence: Electricity**

T's convergence toward mental absorption of all physical possibilities is purest Descent. The body dwindles and disappears into a cosmos, a contagion, of electrical-ness: TV, animation, the virtual, Simulation, cybernetics, digital memory, Internet, Web, blogs, communication mania... hallucination, phantasy. Electrical-ness is a Tool and continues on symbolically as a monument to what the body had been.

#### **Descent and Numbering**

Number chases shattering. It is a Doctrine that by accounting for disintegration, by allowing for storage, classifying, grading...makes Descent seem orderly, rational, comprehensible, revelatory, under control, a part of scientific

pursuit—makes it seem as if men's numbering were producing the impression of infinite detail of info, instead of infinite detail of shattering, giving rise to the Doctrine of Number, a means of saving appearances: This is Outsidedness. In *The Idea of Nature* Collingwood says mathematics freed the Western mind by allowing infinities of structures, (grades, degrees, classes, measurements), in which to expand. For example, one of Plato's forms was Beauty with little scope for delineation. With Numbering all can be graded, areas of beauty defined with ratings, degrees of development enumerated, shatter given a scientific cast. This is exactly the incredible rationalization that the phantasm of Outsidedness requires.

#### **Descent: Time-Likeness**

Every human device, construction, invention, feels to us as an escapement, a check, a stall, a moment's reprieve from Fall; a brake, catch, snag, clog, obstacle to Descent. Commercialism is a socialization of this rise-and-Fall. But nothing but N holds. Each departs, bids us adieu. We are turned away, forsaken.

#### **Descent and Doing**

Why are such human activities as doing, making, having, going, coming...necessarily associated with Descent? Look at their nature: maintenance, repair, corrective, improvement, renovation, resuscitation, renewal. All are repair work of corrupted, sclerotic, deteriorating, broken... structures of Outsidedness as Doctrinal mortuary-become-sanctuary.

### Vicissitudes of T Descent

Man's T "freedom" is a Doctrinal illusion. Through all sorts of compensatory forces, situations, arrangements, he incurs, in effect, stasis, though it be so convoluted, enigmatic and inchoate as to be deniable. The faster he moves, the less he sees; cleaner is more alienated; longer life is more insularity and longer dotage; more T convenience is more ecological loss and existential constraint; more affluence is more Simulation; more wealth is more social aberration. There's now a vast phase of one's life where one is a medical subject in a concatenation of traumas, and degrees of morbidity. He is an actor taking increasingly trivial roles...till finally he gets to play the corpse.

### Descent and Death

In *An Introduction to Existentialism*, R.G. Olson writes that for Heidegger, Being-for-Death is to assume finitude to allay the terror of death and to "round off our life and to make it some kind of totality, thus modifying the deep rent in our being caused by the ontological necessity of perpetual self-transcendence." (200)

[Not at all. Being-for-Death means the realization that Cs is very simply, yet with far from simple repercussions, a lookout on Descent. If you would watch your world age, disintegrate, die...you would be Cs. All human institutions, such as art, history, science, are extensions and hypertrophies of this observational vigil. Though one might agree with Heidegger that for those who "exist," it is peculiarly so that this vigil could be called "illuminating." But only because Cs is indeed a searchlight, but a black, negative one in that it is drawn to Descent. It discloses shatter lines.

To watch Descent is to watch things come apart. That man could be said to have struck upon this outlook and reacted to it, is an unwarranted conclusion. Rather, his activities are of Descent. For example, computers are not, as is Doctrinally pitched, to shore up his life against Descent, but exemplify Descent and the ignominious fact that machines can think better than degraded men; or that Cs highlights the negative difference.

#### **Descent: Otherness**

Sartre wrote the Other gives us an Outside, reveals our being-for-others. But the Outside is Ext and the superficiality of facades is its degeneracy. The Outside is what we Fall into, not what we discover or create, but our collapse. The Other is part of what we Fall into. For we Fall into division, shatteredness, disintegration; we appear unto ourselves in Descendent and dying millions.

#### **Descent into Others in Millions**

With numbering, with mathematics, the immanence of shattering vision (Descent) grows to a sensible proportion, measurable and recordable. People burst into millions, insects into billions, animals into thousands; parks, forests, apples, cars, toys, bottles...multiply. Through numbered shattering, Descent reaches Doctrinal Awareness. Everywhere Platonic forms dissolve into millions of facsimiles; like great milkweed pods they burst into their choking clouds of one another. All this Descent is Doctrinally obscured by the numbering system.

#### **Descent and Longevity as Doctrine**

Outsidedness reflects the levels of collateral Descent inflicted by Longevity as Doctrine as it reshapes the

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environment such that human life appears *virtually eternal*. The perversions Doctrinally required to corroborate a lie: transplants, sexlessness, prostheses, toupees, medical costs, reduced taste, implants, passiveness, medication, false teeth, checkups, loss of hearing, reduced seeing, bypasses, medical waiting, supplements, sneakers...and all the more massive geophysical constructions, machinations, that each of these entails.

### Descent and Uniformity

Perhaps Skinner exaggerates the truth of Behaviorism; perhaps not. Think how uniform our human environment; think the paltry, ineffectual attempts to make cars, houses, appliances, clothes...look different, individualistic. (See Veblen's protest) Think of 60 cps pulsing around you ever and anon and all our compliance in living by electricity. Think how the forces of industrialism needing to produce the same things massively for economic scale, hence depend upon mass behavior of a uniform nature to consume(use) the same things—impose homogenization. These entropic phenomena are intrinsic to Fall. In Descent all of mankind passes through the alimentary canal of commercial Capitalism.

### Mind in Thinking is in Descent

There are no new Thoughts, only the degeneracy of Thoughts. Let's say mind is given, genetic, structural, and that only mind in Descent, in aging, in sclerosis, in the throes of W/AW(N) disintegration...sheds Thoughts, Ideas, dreams, nightmares.... "Thoughts" are its decay, its death throes. To think is to Know...is to Fall!

### Descent and Imperishable Hope

As often as one explains the craven, corrupt basis of Hope, one is struck by a general consensus of Hopefulness. It's as if Descent is so utterly destructive, so coldly, ruthlessly, annihilative, that mind, as with someone struck by a head blow, grows giddy, euphoric, hallucinogenic, as if bathed in endorphins. As Heidegger or Duns Scotus or other idealistic moralists might reason, the crushing extreme of devolution, catabolism, plummet, Hopelessness, forces into relief, maybe dialectically, a perception of Hope, a sense of Hopefulness; a grossest dark humor that grasps at a Hopelessness so extreme as to invoke its opposite, as to be self-extirpating, as to exhaust itself, as to be so Hopeless it is Hopeful! For, as Heidegger says, one can only Know such extreme Hopelessness by the growing contrast of Hopefulness.

For example: Things cannot get any worse; ergo, they must get better. However, going to N: (a) "The worst is not, So long as we can say 'This is the worst.'" (Edgar, *King Lear*); and (b) the very worst matters can get is N and surely there's no appeal, no facile recovery, no stark contrasts, from N.

### Cioran and Descent

[Anarchists] heralded the era of the individual: the individual is drawing to his close; they proclaimed the eclipse of the State; the State was never stronger or more oppressive; they hailed the age of equality; it is the age of terror which has come. Everything runs down...even our crimes have deteriorated in quality (*History and Utopia*, 110)

### Descent Into Many

There is only one planet, one face, one sky, one sea wave, one bird, one day.... How these breakup, shatter, come to proliferate...is the result of Descent of mental process, ie, the corrosiveness of Cs. Cs is the bearer of blackness, that which Donne intended when he wrote:

I am rebegot  
Of absence, darkness, death:  
Things which are not.

### Descent and Human Control

If Will is Descent, if it is a macabre, demented, self-serving, interpretation of Fall, then how can anything man does be constructive or anti-Descent? Can man influence Descent? No, his effort, a vanity, will always constitute another form or order of Descent: The drowning boy is rescued and grows up to be a serial killer. The renewal neighborhood is a sanitized hell. The serum saves five million who sue for fatal side effects. The tallest buildings in NYC are completed just in time for terrorist destruction; their innovative design is subjected to a jumbo jet crash by terrorists, the one event they were not designed to withstand.

These are examples of forays into Ext to control perceived Descent that only work to give Descent “new” shapes. Aldous Huxley:

What poetry, what statues—but on the brink of the Peloponnesian War! And now the Vatican is painted—just in time for the sack of Rome. And the Erotica is composed—but for a hero who turns out to be just another bandit. (*After Many A Summer the Swan Dies*, 218)

### Descent into Living

Living life is what men experience through mind and memory. Like the ghostly, fleeting appearances in ion chambers, we are gone before here, our birth a perishing. Within the illusiveness, mind (as memory) burrows out the sub-world, Outsidedness. By taking the nano-moment and Withdrawing, (stealing from personal Int), almost like dying faster than it dies, falling faster than it Falls, we lever open and interminably ratchet down through an algorithmic, reiterative phenomena...to produce a delusional claim to "Living." What Heidegger would call "the negation of nothingness." But it is strictly *by definition*. Hence, it is A-life, and idealization of Descent.

### Descent into Distance and Dying

Distance and dying are a conjoining that addresses the metaphysical meaning of "distance." Distance is a Doctrine because it represents a hyper-reality, a collective delusion that Symbolizes (displaces) Descent. It's a manifestation of dying, disintegration, corruption...Descent, which at its metaphysical height, incredibly enough, defines a cosmos! Something is distant by its alienation, its "relative" Descent. Aging, for example, is to become distant, farther away. So distance and decay, hence Descent, are related. For example, Europe and America were once the same place. Descent made two continents. Int Withdrew. For one can't age, change, as Parmenides wrote, without sacrificing N—non-being; without bringing his-being-other-than-N into question.

### Descent and Man

Man is dying. The last original cultures, those with appreciable remnants of Int, have been chewed up,



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dismembered, shattered, Fallen into Descent: Africa, China, India. Predatory Capitalism, industrialism, Env destruction, Indvm, modernism, hyper-urbanization...are the products of decomposition. The West, like a virus, invades these regions: disintegration and decay erupt; there is an avalanche of dissolution; a plummet into the Doctrinal squalor called modernity. All, of these regions, that promises to invigorate the West, correspondingly, sows decline and Withdrawal.

#### **Descent and Electricity**

The strange phenomenon of Electricity that has captivated the contemporary W begins when atoms Fall apart into electrons, protons and ions. Will we ever gain an understanding of the pit of narcissistic hyper-activity called electronics? The sickly onanism of the Internet, the self-flagellation of TV, the conditioned masochism of lugging around phones and miniaturized Victrolas? Why do we Fall into wholesale use and psychosomatic compatibility with Electricity—so inordinately, so slavishly, so incautiously? Apparently, from war, temple building, religion, machine production—info production has become the mass act, a reflection of the latest stage of disintegration of Int.

#### **Descent's Holism**

Because everything is subject to Descent, everything has within it a “bigger” picture: its own demise, its N, the ultimate annihilation of itself and all else, a teleology of obliteration.

#### **Descent as Top-Down Metaphysics**

“top-down...instituted from the top level... proceeding by breaking large general aspects...into

smaller, more detailed constituents....” (*Merriam-Webster’s Dictionary* Tenth Ed., 2001)

[Descent is such a phenomenon. N Rifts into the sole elements of the cosmos: Int and A-Int. The annihilative breakdown of these into smaller and smaller entities, such as life, accounts for all else about W/AW.]

### Descent and Motion

One doesn’t move. He Falls piecemeal to the dictates of emptiness. The arm that reaches is drawn forward by a crevasse, a vacuum, as it were, of Descent in Ext, a geometry of cellular failure, extinguishment, in the body, the arm, the context. Everywhere annihilation, the eruption of N, comprises and compromises Ext, and shapes behavior.

### Descent and EM Communication

EM is operative remnants of shattering. TV, radio, phone, Internet...constitute the industrialization of “news”; ie, the mass production of photo/linguistic versions of human plummet. These Fall into open: Ext.

### Descent and Depersonalization

Depersonalization as essence of objectivity isn’t a principle of science, but an element of Descent, of man’s annihilation, his diminishment toward N; and what else could be expected but that men would become more indistinguishable, more given to aping, to copying<sup>1</sup>...to in effect looking alike, ie, exhibiting the effects of entropy, of Fall, such that only numbering (SS#) or whims of

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<sup>1</sup> T-C vaingloriously puts upon this me-too glutting the Doctrinal imprimatur of “competition,” of men driven by “market forces”!

consumption (red shirts, nose rings) make for difference, (bearing in mind that powers of discernment deteriorate as well).

Even for ancient men, in clans and hordes, as they Fell into Cs, into Awareness of Fall, their likeness to one another would become a reminder of Fall. Hence, t-C, (as Veblen feared<sup>2</sup>) becomes the last refuge of “artificial” (Doctrinal) differences.

The expanding use of number in modernity testifies to growing sameness, not only in people and things, but in human perception thereof.

In Fall distinctions erode, excrescences rot off, eccentricities play out... like the fate of stones rounded in the tides. Thus quantification marks an extreme of Descent, when Doctrinal distinctions Fall into common use. In the West in particular the losses of Individuality are buried beneath Doctrines of consumption and production.

### **Descent and the Bomb**

In effect it's Outsidedness that the Bomb destroys. Veneers that obscure Descent are obliterated. Clothes, buildings, libraries, farms, temples, institutions, lives...are blown away. The construct is destructed. Paper thin, born of Descent, its Doctrines disappear. With the Bomb, veneers of civilization—as Progressive, organized, enduring, ethical, as shielding us from N, from the inference of Fall—are annihilated.

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<sup>2</sup> “He visualizes the illusionary images of uniqueness in the era of mass production...” This was a concern of Veblen's, as here quoted by David Rieseman in *Thorsten Veblin*, 195.

### Descent into Extrasomatic (ES) Memory

Electronic modules are made so deep to, in effect, bury ES Memory. Deep storage is corollary to ES Memory. In other words, the nature of ES Memories is Doctrinal, for it disguises Descent. Everyone has a Doctrinal stake in storing Memories in the full collaborative Knowledge that 99.9% are nugatory, but essential as “fill,” (Doctrine). Accordingly, t-C’s data storage structures are designed to suffer interminable neglect. ES Memories are a universal Doctrinal hide from encircling N. They are like corpses or nuclear waste, needing discreet disposition—a false sense of security, like a graveyard of relatives, that one cannot bear to part with. Hence, this profusion of data in the teeth of obvious forgettability is not to save Memories, but face.

### Descent into Sight

The Fall into mental visualization is into terror of seeing Descent. Fall always implies shattering, apartness, hence perspective. That is, the advent of vision is from disintegrative Descent. Put another way, Descent is vision thereof of Descent. That is all we “see”; this is all there is “to see.”

### Descent: Cosmic

That we are to a Cosmic extent in an advanced state of Descent—humans, civilization, and all being—is described by Pagels:

We now know that the “heat death” of the universe happened long ago—with the big bang that created the photon gas. Almost the entire entropy of the universe is in that photon gas. All the stars burning out can contribute but a tiny fraction to the total entropy that is *already* (author’s emphasis) here. (*Perfect Symmetry*, 237)

### Descent and Debt

Debt, owing, is the shatter of communal bonds into explicit obligations. Alienation and anomie reign. Owing in this sense is a radicalization of the concept of Indvm and, like Indvm, it is strictly a product of Outsidedness. In Fall all acts are *fait accompli*. This means paying back is another borrowing, and repaying another way of N Nothinging.

### Descent: Fall of Relativity

Late 19th century's problem with the existence of aether is derivative of man's quest for an Absolute, ie, that which refutes Descent. When it is shown experimentally that the aether is non-existent—ironically the Absolute of Relativity thereupon reigns! This becomes a problem for ideologists, since it loses the manifestness of Descent.

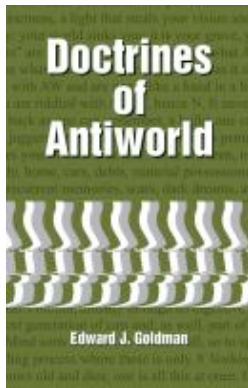
Simultaneity is Instantaneity, of the life-*Flash* of Descent. Science must “save appearances.” Einstein proposes that Simultaneity be arbitrarily defined (as non-Simultaneity), hence rescuing eventfulness from the Instantaneity that deflates, discredits, any events whatsoever—which is the unerring implications of a universal Relativity. Hence, is Einstein's theory of Relativity the opposite, ie, a theory against Relativity. Nothing so exposes this retrogression as the Absolute speed of light. It is this assertion (hypothesis) that “invalidates” Simultaneity; ie, Instantaneity; ie, the Flash of Descent.

### Descent into N of Potentials

Having in the 16th and 17th centuries Fallen into “Time” (hence, death), in the 18th, men are infested with it, for it devolves to a Doctrinalization of Descent as *future*, ie, Potential. Potential degrades and deranges generations of

formally practical-minded men. It is N given a name and squeezed to the fetid breast. Time is collapse of Ext into Outsidedness. There is a perverse sense of relief (as with Internet, automobile, the New World), as men rabidly refurbish Outsidedness with “better,” as Beckett might say, avenues for Descent.

As Aldous Huxley said, even heaven on earth is to be not unreasonably anticipated. A hyper-W breaks from Int like a monstrous avalanche of Descent. Everything has Potential, particularly *commercial* Potential: land, harvest, explorations, gold, war, cloth, contracts, shoes.... Outsidedness is that especially of dying-&-death—Descent free!



*To philosophy's perennial question: "Why is there something when there could be nothing?" this book replies: There is Nothing. It is this Nothing's rift into annihilative antitheses that make a world "seem." This Descent to Nothingness contains the delusion of aliveness characterized by paradox, reflexiveness, decadence and virtuality... Our vaunted technology, time, progress...constitute a Doctrinal canon of denial of Descent whose reification is "mind-world," hence, a collectivity of "dying-&-death."*

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