

On the Revolutionary Earth¹

A Dialectic in Territopic Materialism

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To reactionaries...

(the everyday Copernican man)

The traumatic force catches up and, as it were, shakes the ego down from the high tree or the tower. This is described as a frightening whirlwind, ending in the complete dissolution of connexions and a terrible vertigo, until finally the ability, or even the attempt, to resist the force is given up as hopeless, and the function of self-preservation declares itself bankrupt. This final result may be described or represented as being partially dead. In one case such 'being dead' was represented in dreams and associations as maximal pulverization, leading to finally complete de-materialization. The dematerialized dead component has the tendency to drag the not yet dead parts to itself into non-existence, especially in dreams (particularly in nightmares).

(Sandor Ferenczi)²

What follows is a perilous venture to pursue what Freud refers to as 'an extreme line of thought' whose only vocation is to 'disturb the peace of this world in still another way'.³ We begin to construct, step by step, a territopic model of materialism in which the geophilosophical synthesis between the history of the human-citizen, the history of the state and the contingent natural history of the earth is no longer traceable to the somatic integrity of the earth or what can be identified as an axiomatically veritable interiority. Instead, we argue, that the geophilosophical synthesis (of the modern man qua citizen) is conditioned by a geocosmic concatenation of traumas or cuts in the axiomatic fabric of interiorities. Since there is no single or isolated psychic trauma (all traumas are nested), there is no psychic trauma without an organic trauma and no organic trauma without a terrestrial trauma that in turn is deepened into open cosmic vistas. Here, trauma should be understood not as what is experienced but as a form of cut made by the real or the absolute in its own unified order; a cut that brings about the possibility of a localized horizon and a

¹ This essay could never have been written were it not for the never-ending explosive supplies of Manabrata Guha, Robin Mackay and Gabriel Catren.

² Sandor Ferenczi, *Final contributions to the problems and methods of psychoanalysis* (Reprinted London: Karnac Books, 1994), originally published in 1930, 222-223.

³ Sigmund Freud, *Beyond the Pleasure Principle* (London: W.W. Norton & Company, 1961), 31n.2, and *Introductory Lectures on Psychoanalysis* (New York: W.W. Norton & Company, 1977), 353.

singular but interconnected ‘point of view’. For this reason, the deepening of the localizing cut or trauma substitutes the earthly ground of the geophilosophical synthesis with a groundless geocosmic continuum built by a nested series of traumas that extend from the very conception of matter, to the formation of the terrestrial field, to the psychic architecture. It will be elaborated that the deepening of the geophilosophical synthesis from the grounded earth to the nested and exteriorizing geocosmic continuum requires a geocosmic reinscription of psychoanalytical theories of trauma and drive (as explicated in the works of Freud, Ferenczi, Rank, Spielrein and Reich). Moreover, it also demands a theory of an exteriorizing Absolute that affords interiorized horizons and localizing points of view as its own forms of cut or excision which can be deepened or topologically recalibrated.

Once the geophilosophical synthesis – as the drive of earthly thought – is divested of its grounded relation to the earth and absolutized by the geocosmic continuum, it is militantly remobilized against any philosophical or political model formed and driven by the axiomatic verity and somatic integration of its interiorized horizon. The deepening of the geophilosophical synthesis under the aegis of an exteriorizing absolute and underpinned by a geocosmic reinscription of the theory of trauma should be understood precisely in terms of a radical weaponization of localized, territorialized or interiorized horizons. The human-citizen, the state, the polis or the ecological thought of the deepened geophilosophical synthesis are no longer somatically integral horizons functioning according to their repression-driven schemata. They are non-isolated and interconnected traumas which are extendable to the radical exteriority or the ungroundable absolute. It is precisely such extendibility – understood in terms of alternative modes of deepening the localizing trauma into the exteriorizing absolute – that transforms these horizons into immanent terroristic weapons. States, citizens and circumferential planes of thought become capable of swapping their veritable identity or axiomatic interiority with an exteriorizing underside that is driven by “the will of depths” (Schelling) and through the ever-twisting logics of trauma or contingent cuts. Whilst every governing module or grounding system is receptive to such veritable identities or axiomatic interiorities as necessary elements for supporting its ontological position, it is this ceaselessly self-renegotiating verity (determinate-without-determination) of the exteriorizing absolute for which nothing and no one is prepared. Yet since, in every horizon of interiority, the ostensibly veritable identity or axiomatic interiority is inseparable from this ‘resident yet inassimilable’ index of exteriority, the binding of the former as the grounding necessity for dwelling and governing is also the unbinding of the latter’s territoric contingency. In other words, the binding of the territorial, localized or interiorized as a veritable or axiomatic ground by governing or dwelling systems proves to be the unbinding of the contingent depth that is mobilized within every interiorized horizon through the agency of nested traumas.

If we accept the non-controversial and rudimentary formula ‘Anti-axiomatic Surprise (i.e. the surprise turn from axiomatic to non-axiomatic) = Terror’ then any form of remobilization of an interiorized horizon or its resources in the name of its traumatic depth qua the exteriorizing absolute must be considered as partaking in radical terrorism. Correspondingly, any form of thought set to irreparably deepen the geophilosophical synthesis from the a priori *terra verita* rooted in the somatic integrity of the earth, the state and the human-citizen to the ever-self-renegotiating verity of geocosmic continuum should be identified as immanently territoric. The self-renegotiation of the universal absolute is determinate; it transcends from itself and becomes immanent to itself. The determinate self-renegotiation of the universal absolute does not slide into anything other than or outside of its absolute field so as to become extraneously indeterminate. Yet in so far as it determinedly overcomes itself through ceaseless

renegotiation of its verities, it becomes territopic (not inherently terrible) for any regional determination imposed upon it. To this end, we shall briefly draw upon a model of territopic materialism in which the dialectic and the evacuation of matter from its privileges intertwine so as to bring about the possibility of a geocosmic synthesis whose revolutionary tensions are unbound by pushing for wider and deeper fields of trauma within the *terra verita* of each earth, each state and every citizen. In other words, we shall find an opportunity to see what it is like when the deepened geophilosophical synthesis sheds a cosmic light on the maxim ‘the revolution starts from the inside’.

Trauma, or: It is not the psychoanalyst who knows the difference between amputation and transplantation; it is the surgeon. And it is the revolutionary who can’t tell the difference between one and many, not the psychoanalyst

Less than two years after the Great War, in his trenchantly written *Beyond the Pleasure Principle*, Freud presents an energetic model for the dynamism of the entire array of organic struggles on earth. According to this model, the emergence of the organic from the so-called originary inorganic state can be seen as a trauma which marks the temporary estrangement of the organic from the inorganic, the transient establishment of a zone of interiority excised out of its inorganic precursor. The traumatic scission, accordingly, brings about the possibility of life and concomitantly, a roundabout regression to the inorganic source from which the organic has been distracted, temporarily and under external influences, and to which it must return by any means and at all costs. Hence according to this model, the organism is energetically driven – in the sense of being relentlessly pulled back – toward the inorganic whose reality cannot be experienced and whose incommensurability with the temporal verity of the interiorized horizon generates a form of tension and subsequently a form of synthesis. This tension is produced between the reality of the inorganic that cannot be experienced (because it is diachronic to the organic subject) and the interiorized horizon or the subject of experience. In short, this tension is the expression of the incommensurability of the diachronic contingent reality that is now – thanks to the topological militancy of trauma – dynamically posited inside the interiorized horizon. In the wake of trauma, in verifying – or more precisely, axiomatizing – the verity of its interiority, the horizon must simultaneously stave off the ingressing flood of the outside (*überschwemmung*) and even more significantly, must expose itself to the inassimilable index of the precursor exteriority that is now resident within it.

The traumatic cut, accordingly, generates two modes of tension for which two corresponding syntheses toward resolution are subsequently formed. We will carefully examine these two tensions and their corresponding syntheses. This step is necessary to evaluate the implications of these regimes of synthesis for the economy of the interiorized horizon and the binding of the universal absolute from which the horizon has been excised. In other words, how do tensions and their respective syntheses occasioned by the traumatic cut affect the axiomatization process whereby the horizon’s interiority is posited as a veritable ground for both reflection and inflection upon the absolute?

The traumatic cut brings about the possibility of two tensions which, as we shall see, correspond to the function or topology of the cut. These two tensions are *exogenic* and *endogenic*. As the exteriorizing absolute (the unified and absolutized universal continuum) excises itself, the interiorized set or cut is exposed to two registers of exteriority:

- I. One register exerts the external reality of exteriority in the form of an energetic index that is exorbitantly set against the outer threshold of the horizon, moulding it from the outside. Correspondingly, a form of tension emerges as the horizon tries to preserve its somatic integrity against the exorbitant index of exteriority that simply engulfs the interiorized horizon. This is the exogenic tension often associated with sublime force or exorbitance. This exogenic tension is the product of a traumatic cut that splits or creates incisions that unilateralize the exteriority as an external excess or “an influx of excitation vastly in excess of the binding capacities” (Brassier, 236). It therefore corresponds to an incisional form of trauma that simultaneously separates the interiorized horizon from its exterior backdrop and sets it against the exteriority which is posited as external and exorbitant. In short, exogenic tension is an economical tension insofar as the incisional cut recapitulates the exteriority in terms of capacity, hence the energetico-reductivist realization of exteriority as exorbitance. We can trace different forms of the exogenic tension in the Freudian account of shell concussion, the protectionist strategy of the vesicle through the auto-mortification of its outermost surface, and ultimately in the relation between the terrestrial biosphere (the history of earthly thought included) and the sun. Once we have inspected the second register of exteriority, we shall have occasion to examine these forms of traumatic cut more carefully. We will be able to see how the traumatic synthesis or drive corresponding to exogenic tensions is indeed the motor of a peculiar mode of binding exteriority. This curious mode of binding, it will be argued, is not only at the base of all strategic modes of thought or systems of binding (from libidinal materialism to capitalism) but also is the ultimate counter-revolutionary tool whereby the system, instead of staving off or dismissing exteriority, economically binds it within the affordable duplicity of capacity and excess.
- II. The other register of exteriority does not exercise an exorbitant influence; quite the contrary, it is the concomitantly neutral and incommensurable identity of the exteriority as such. The trauma is but the self-excision of the universal absolute into its own localized and temporalized fields. The self-excision (or self-reflection) of the absolute is rooted in universal contingency, that is to say, trauma is the very expression of contingency in the gradational transition from the universal to the local or the regional. Self-excision of the cosmic openness into its regional fields in such a way that the openness retains its absoluteness both within the regional horizon and beyond it, is what we should identify with an absolutized variant of Sandor Ferenczi’s *ururtrauma* or archi-trauma. The ururtrauma of the absolute turns the secondary function of trauma as division (or secession) into the primary function of the absolute’s self-experience or self-excision. No matter how originary and precursory a trauma is, there is still another trauma to which it can be deepened, another trauma by which the infinite interconnected traumas can be widened – it is the one that makes sure the narcissistic wound keeps bleeding. The diagonal immediacy of ururtrauma with the absolute and universal contingency bear a number of consequences: The contingency of trauma not only means that it can happen anywhere and at anytime, it also means that trauma transplants universal contingency into regional spatiotemporal fields. The diagonal immediacy of ururtrauma with the absolute means that isolated or single traumas do not exist – that is to say, trauma is intrinsically plural and traumas cannot but be linked and interconnected. And lastly, in view of the previous conclusions, every horizon or regional field of the universal absolute is formed by more than one traumatic cut, and for that reason, the traumatic inflection upon the universal absolute does not follow a monistic regime of synthesis. To put it

differently, there is always an alternative mode of traumatic synthesis by which an interiorized horizon can be opened to exteriority, an alternative way by which the absolute inflects upon itself from the same regional field. To this extent, the non-exorbitant – that is the neutral and absolute – register of exteriority is nested along multiple interconnected points of entry within an interiorized horizon. In short, *ururtrauma* unbinds trauma as an alternative cut and consequently, brings about the possibility of an always-alternative system of traumatic synthesis or drive toward the universal absolute. The *ururtrauma* or the self-excision of the absolute redefines both the reality and the function of trauma from a pathologic / therapeutic system of anthropomorphic emancipation to a mode of universal and contingent transplantation of the exteriority and remobilization of the absolute. Trauma – in the sense of the absolute and not in the sense of the economical capacity of the interiorized horizon – is perforation; its method of cutting is not incision and splitting but piercing from multiple points of view, and nesting; it does not amputate, but transplants. Accordingly, the tension that ‘trauma as perforation’ creates is endogenic. Such a tension originates from the remobilization of the universal as the regional and the transplantation of exteriority within interiority.

Examples of endogenic tensions are to be found more in Ferenczi’s and even Reich’s later writings than in the works of Freud, in particular in their accounts of child abuse (Ferenczi) and the myths of UFO abduction (Reich). Freud’s insistence on seeing exteriority in terms of exorbitance and trauma as splitting – the former rooted in an embryonic physics of thermodynamics, the latter in the now questionable division between inorganic chemistry and biology – prevented him from foraying into the realm of endogenic tensions associated with *ururtrauma*. The earth as conceived by *ururtrauma* is not a scar formed upon the solar electromagnetic inundation; it is a contingently posited and gradationally accreted field of complicities that has been excised by and out of the universal absolute along manifold nested traumatic cuts. The regional (the earth), in this sense, is a cosmic constellation of alternating and nested traumata of the universal absolute which twist the shape of the regional along their contingently erupting points of intrusion and zones of transplantation. The terrestrial field of complicity is encompassed as much by the trauma of the sun as it is by the trauma of stellar death via the effective binding of iron (produced in the silicon burning process) – iron as both a gravitational and chemical agent in forming the planet and stirring life from within and without.

Endogenic tensions express the inassimilable presence of the universal continuum within the regional field, a resident yet alienating presence that has been bored and nested into the horizon from different angles, contingently, gradationally, infinitesimally. We call this resident yet inassimilable index of exteriority that can neither be expelled nor reintegrated within the interiorized horizon, the Insider. It will be argued that endogenic tensions wrought by the Insider deform the interiority of the horizon beyond recognition and necessitate forms of synthesis that progressively sabotage the verity of the horizon’s interiority. Under the auspices of the Insider, endogenic tensions call for a non-economical inflection upon the absolute that breaks free from the insipid models of emancipation and transgression: A revolution – that is to say an irreversible and radical change – made by the ceaselessly self-renegotiating verity of cosmic exteriority and instigated through dialectic with/of the absolute via territopic materialism.

Now we know that both endogenic and exogenic tensions inherent to trauma are dialectical tensions between the universal absolute and its regional fields. However, the insurmountable traumatic tension

here cannot be explained in terms of a full dialectical sublation. Why? Firstly, because the interiorized horizon and the precursor exteriority are not precisely antithetical (one is merely the inflection or focalization of the other). Secondly, because the reality underpinning trauma cannot be sublated through assimilation or cancelation. The reality of the inorganic qua precursor exteriority is only interiorized through the remobilizing and redeploying power of trauma, but due to its diachronicity and exteriority cannot be fully assimilated in any way whatsoever. Therefore, the traumatic topology of tensions is dialectical insofar as the absolute (whose index is, in this case, the inorganic – the precursor exteriority of the organism) sets itself against its extensively realized horizon (which in Freud’s biological account is the organism). Trauma is the self-dialectic of exteriority. Yet what is amiss in this dialectic is the sublation. That is to say, all that is present in the exteriorizing dialectic of trauma is the insurmountable tension immanent to the absence of any possibility for sublation. This necessary and irreversible lack fuels a synthesis between the universal absolute and its regional field that, depending on the mode of traumatic cut associated with it – that is to say, depending on the position of this lack with regard to the interiorized horizon – determines the course and the unbinding power of the dialectic with/of the absolute. With traumatic tensions being explained in terms of binding different registers of exteriority, we can now proceed to examine modes of synthesis associated with these tensions and the exact role of traumatic cuts in determining such syntheses.

The Dialectical Synthesis of the Traumatic Subject, or: How can we tell the difference between counter-revolutionary traps and revolutionary weapons?

Regardless of its nature, the traumatic tension must be brought to a resolution in one way or another. But what is this resolution? Freud relates this resolution to the restoration of an earlier stage before the conception of the nervous system or the organic horizon. The tension drives the horizon toward a resolution, which in Freud’s account in *Beyond the Pleasure Principle*, is the full restoration of the reality of trauma qua the inorganic. The reality of inorganic exteriority is, however, diachronic in time and exterior in space with regard to organic interiority. For this reason, the synthesis toward such reality neither strictly conforms to principles of the interiorized horizon nor the unconditional neutrality (or nullity) of the “anterior posteriority” (Brassier, 233) indexed by the inorganic. The binding of exteriority, accordingly, conforms to the *synthesis* (as the motor of the drive) between the interiorized horizon and the exteriority, or more accurately, between the universal gradient and its regional focalization. The mode of inflection or openness toward exteriority depends on the behaviour of the traumatic synthesis which itself is determined by the complicity between the universal and regional gradients. But the mode of complicity between the universal absolute and its regional fields is also contingent upon the traumatic remobilization of the absolute and deployment of the exteriority, that is to say, it rests upon the way by which trauma posits the universal absolute in regard to its regional horizon. To summarize, the traumatic binding of the absolute freedom qua contingency of cosmic depths is, at its base, neither the question of the subject’s strategy in binding the universal absolute nor the ‘anterior posteriority’ of radical exteriority, but the question of how trauma ushers in the ‘will of depths’.

In order to see how amputating and transplanting modes of trauma determine the type and mechanisms of traumatic binding of the universal or the dialectical synthesis with the absolute, we shall examine the syntheses of exogenic and endogenic traumatic tensions:

I. *Traumatic synthesis where trauma incisives exteriority from the interiorized horizon and thereby generates exogenic tensions* (examples: Freud's account of the vesicle whose baked-through [*durchgebrannt*] crust shields the organism against the flood of excitation and energy; Bataille's earthly life or grounded biosphere as the scar of the Sun upon the Earth): The traumatic cut is in this case a form of splitting that sets the exteriority as an exorbitant register outside and against the interiorized horizon. It is identical to what Brassier associates with François Laruelle's unilateralizing cut of non-dialectical negativity which possesses "a power of incision or dismemberment" (Brassier, 146). The unilateralizing traumatic cut amputates the universal from the regional; consequently, it creates a grounded level of interiority in relation to the surface or the plane of amputation. Yet more significantly, the amputating cut of the unilateralized difference between the interiorized horizon and the exteriority economically repositions the universal absolute as that which is now outside the affordances of the traumatized horizon of interiority. This external recalibration of the universal with respect to the regional, positions the absolute as an unbindable exorbitance on the geocosmic continuum. Yet binding exteriority as the universalized surplus of the regional – which the regional horizon can never access except by means of dissolution – flattens the difference between *the universal absolute as exorbitant* and *manifested exorbitance as absolute*. The one-sided or amputating traumatic cut creates an amphiboly within the economic semantics of the interiorized horizon: The contingent traumatic position of exteriority as an exorbitant index can no longer be distinguished from an economic condition wherein the exorbitant manifestation of exteriority is but the necessary essence of the absolute. Although the amputating trauma contingently realizes the universal absolute as an exorbitant *for* the interiorized horizon, it also opens a new outside for the regional horizon wherein exorbitance is necessarily correlated to the absolute. This flattening of difference, or to be more exact, the confusion between the necessary and contingent positions of *the absolute as exorbitant* resides not only at the heart of contemporary capitalism and its excesses but also in the bone-marrow of the history of philosophy – especially when it comes to the relationship between thought and the Earth or what can be called the geophilosophical synthesis. Capitalism and the state maintain their universality and inevitability for Man by means of this traumatic confusion between contingent and necessary manifestations of the universal absolute as exorbitant. Their machineries continuously postulate their excesses not as products of unnecessary processes and violent methods of conservation and protection but the unavoidable consequence of their regional binding of the universal, of their becoming-universal. Accordingly, averting the path of the state or capitalism is no longer a matter of treason or disobedience but the folly of the impossible – trying to walk away from the universal. In the next section of this essay, we will argue that only by rigorously embracing this folly can we develop a genuine non-restricted dialectical synthesis with the universal absolute.

For the geophilosophical synthesis where both the individual organism and the surface biosphere are under various energetic influences of the sun, the confusion between contingent and necessary positions of the universal absolute as inherently exorbitant leads to a chronic form of terrestrial myopia: The universal absolute cannot be thought except as an exorbitant index of exteriority. Likewise, in the same myopic vein, cosmic exteriority cannot be inflected upon except through a sun or an energetic equivalent whose excess blinds the interiorized regional horizon. The sun becomes a blind spot barring the scope of the abyss. Ironically, the unilateralizing cut only "sharpens one-sidedness" (Brassier, 147) at the cost of establishing a regime of exorbitance which can only be bound

through the synthesis of affordances inherent to the economical correlation between the interiorized horizon and the exorbitant exteriority.

If the incisional mode of trauma contingently sets exteriority as an exorbitant index against the interiorized horizon, this doesn't mean that the exorbitant exteriority is non-dialectically posited. On the contrary, since the interiorized horizon cannot successfully bind the exorbitant exteriority and simultaneously, the pull-back toward the reality or the source of trauma is inevitable, then the horizon has no choice other than affording the excess. The interiorized or regional horizon gradually and indirectly – that is, in conformity with its own economic terms and conditions – binds the excess of exteriority over interiority, the amputated universal over the dismembered regional. For this reason, the unilateralized or non-dialectical conception of exteriority is translated into the *energetic dialectic* of the interiorized horizon. The unbindable exorbitance of the unilateralized or amputated exteriority determines the affordability of the interiorized horizon and demands an economical binding. In other words, the incisional traumatic cut and exogenic tensions entail a type of synthesis which is but an economical solution to bind the exorbitant index of exteriority.

Therefore, the synthesis inherent to exogenic tensions becomes that of constant translation of exorbitance to affordances of the regional horizon. It accords with what Freud recognized as energetic re-experiencing (simultaneous affirming and buffering) of the traumatic incident. The synthesis between the unbindable exorbitance and the horizon of interiority forms a fully bilateral type of economical correlation between the sources of tension. On the one hand, what we have is an exteriority whose external excess to the interiorized horizon coercively necessitates the economical binding (i.e. affordability) of the unbindable exorbitance as the expression of its inevitability. On the other hand, the regional horizon economically assimilates the aforementioned excess as the basis of its drive, establishing an affordable continuity between the negentropic excess (originary trauma) and the entropic excess that will eventually dissolve it. Accordingly, the synthesis brought about by the unilateralizing excess is realized as an accelerative curve of conservative-dissipative rates circuitously constructed through regional affordances of the horizon. This synthetic curve simultaneously aims for regional complexification and dissolution of the entire horizon. The acceleration, or precisely speaking, the weaponization of such synthesis is therefore devoid of any revolutionary potency. The embracing of the traumatic binding of the exorbitant exteriority via an accelerative synthesis of exogenic tensions either switches affordances for those which afford more or unleashes the anarchy of exorbitance within the system. But the anarchy of exorbitance is merely an extreme form of conservatism since it dissolves the system according to its own economical ambit. The Outside it opens up for the horizon is merely an exorbitant manifestation which was never absolute in the first place. The psychological image of this accelerative strategy is the isolated mad individual reduced to a vegetative state or the incendiary hypermanic transgressionist – two burnt-out and violent sides of the same coin, the productive/anti-productive double-bind.

The dialectical synthesis built upon exogenic tensions with the unilateralized qua exorbitant exteriority is not just impotent, it is a counter-revolutionary trap. The traumatic binding of an exorbitant manifestation of the outside is limited to the economical correlation between the mandating excess and the conservative sphere. In short, the synthesis is limited to the available affordance between the interiorized horizon and the exorbitant exteriority. But what are the implications of this

conformity to affordance or economical correlation? It means that the traumatic subject will be forced to bind the universal absolute in one way and one way only. To put it differently, the interiorized horizon follows a mode of binding or a type of synthesis that can be afforded. The organism wishes to die in one way and one way only. The traumatized subject only wishes to bind the exorbitant source of trauma by re-experiencing it over and over in dreams. Any other mode of binding that does not correspond to the economical correlation between the conservative ambit of the interiorized horizon and the exorbitant manifestation of exteriority is forestalled. Such alternative modes of synthesis would generate real, fundamental disturbances in the axiomatic economic sphere of affordances. Accordingly, the dialectical synthesis toward the universal absolute through exorbitant manifestations of exteriority is characterized by its intrinsic closure toward alternatives (i.e. modally unbound syntheses). The adherents of such a counter-revolutionary dialectical synthesis – whether disguised as systems of thought, orders of change or ways of living – are distinguished by their reactionary and restrictive attitude against alternatives, their dismissal of tactical improvisation and unwritten plans, and their fear of asymmetrical fields of weaponization.

The revolutionary dialectical synthesis of the traumatic subject is marked by its ability to unbind alternative modes of traumatic inflection upon the absolute and by its improvisation in the science of asymmetrics. Or, in allusion to Charles Sanders Peirce's pragmatic philosophy and reappropriation of his *architectonics*, the revolutionary synthesis is that of ternary logics. It extricates the unbound third out of the first (the uno) and the second (the duo) by meshing relational and modal webs wherein the mediating function of the third unifies all regional perspectives and localized hierarchies into a global or universal function. To this end, we shall argue in the next segment, concerning the type of synthesis immanent to endogenic tensions, that trauma as a transplanting cut precisely assumes the role of this mediating and universalizing function between regional horizons. It beaks the symmetry-in-asymmetry of the dyadic cut by arranging and negotiating the relationships between the universal and the regional, exteriority and interiority, via transplantations and the plastic logic of gradients and nestedness. Correspondingly, the dialectical synthesis brought about by ternary logic binds the absolute through interconnected webs of traumata; it inflects upon cosmic exteriority through the implicitly twisted logic of asymmetry-in-symmetry, liquefaction-in-cohesion, exteriority-in-interiority.

- II.** *Traumatic synthesis immanent to endogenic tensions. Here trauma as the self-excision or self-reflection of the absolute, transplants exteriority within interiority and fabricates topologically nested gradients of the universal* (examples: Sandor Ferenczi's account of autotomia and the alien will in which the autoplasmic [as opposed to alloplastic] nervous system of the child is moulded around the inassimilable presence of the abusing adult; Maria Torok's theory of deep burial of traumatic humiliations in vast inter-vaulted ego-crypts which have their own cryptonymical patterns; and the so-called 'chthonic' geochemical determination of life and its various aspects as the regional expression of cosmochemical processes and events such as isotopic fractionations during the formation of the solar system out of the molecular cloud): Trauma as the regionalizing self-reflection of the absolute draws a third function from the unilateralizing function of radical exteriority and the interiorizing function of the regional horizon. It synthesizes the extensive incision with the intensive interiority of the regional horizon and brings forth the perforating cut whereby the universal can be, contingently and from alternative points of entry, transplanted within its localized focal zone. The

regional horizon, in this sense, is a focalized gradient or continuum occasioned by transplantations and nested continuity of the universal which brings about the possibility of regional *grades*. Accordingly, the transplanting mode of trauma does not unilateralize exteriority; it can be defined as a nesting function that changes the local gradation (with regard to the universal), or more accurately, the plasticity of the regional horizon. The synthesis associated with endogenic tensions, for this reason, should be understood not in terms of regression or unsuccessful attempts in reestablishing the precursor exteriority, but in terms of gradational changes in the plasticity of the regional horizon as it asymptotically approaches the universal gradient from all directions. This is how the deepening of the geophilosophical synthesis into the geocosmic continuum by way of transcending the dialectic of endogenic tensions occurs: Regional horizons whose endogenic tensions are generated by traumatic transplantations across the universal continuum can also *gradationally* reflect upon the universal through the continuous and mediating function of traumas. But this emphatically means that the universal absolute is reflected upon not as external or exorbitant, but as that which is infinitesimally and gradationally within and outside the regional field.

The dialectical synthesis immanent to endogenic tensions is characterized, firstly, by its unbound modality. If the ururtrauma of the absolute unbinds the trauma essentially as an always alternative way for transplantation of the universal inside the regional and nesting of one regional horizon within another, then the synthesis of endogenic tensions toward the absolute is identified by its asymmetric approach toward the absolute across and through multiple non-isolated fields of traumata. Secondly, the dialectical synthesis originating from endogenic tensions is not constituted on the primacy of the inevitability of pull-back toward the absolute (the inevitability of extinction, the inexorable reckoning day), it is built upon the complicities between the regional horizon and the universal, the interiorized horizon and indices of exteriority already nested within it. Acceleration toward the inevitable, as it was argued earlier, is not only an impotent avowal of the conservative-dissipative ambit of the interiorized horizon, but also a counter-revolutionary trap by virtue of safeguarding the horizon against alternative ways of inflecting upon exteriority and the absolute. Complicities between the resident indices of exteriority and the interiorized horizon, on the other hand, absorb this so-called inevitability merely as asymptotic expressions of the universal gradient or the geocosmic continuum: Interiorities as nested asymptotes of exteriority, embodiment as the traumatic asymptote of disembodiment (*viz.* the unfeasibility of embodiment in the pure extensity of expanding space) and so on. Complicities or dialectical synthesis immanent to endogenic tensions deepen and widen the regional interiorized horizon across the universal gradient and along these asymptotic lines. The asymptotic approach of the traumatic binding / synthesis means that the complicities of regional horizons with the universal absolute along zones of traumatic transplantations are no longer emptied of significance or purpose. Everything matters, every complicity counts, every field of materialization or materialist perspective has a global import, every regional function has a value to be mediated with the universalizing function of trauma and interpolated by the asymptotic synthesis toward the absolute. This is why the revolutionary subject celebrates the Copernican Revolution and its traumatic legacy as a revolution by widening the regional across the universal gradient and asymptotically approaching the absolute. If the Copernican Revolution is to be reductively distinguished by its trademarks, one would be the absolute deinstitutionalization – and not the abolition – of the Inquisition and its philosophy of cruelty; the other would be its call for search and mobilization of

alternative traumas capable of widening regional perspectives by and across the universal continuum. It is the latter that indicates the replication of the Copernican inquisition inside everyday life.

In the wake of regional complicities with the universal and the reality of asymptotic synthesis, strategies – whether on the level of praxis or as strategic thoughts, whether in the form of acceleration toward exteriority (Nick Land) or philosophical binding of extinction (Ray Brassier), whether as strategic values of “*this world*” (Peter Hallward) or strategic future force transformation (Donald Rumsfeld) contribute in various degrees to the deep-seated counter-revolutionary tradition. Some by dismissing regional tacticities and their corresponding asymmetric and asymptotic materialist perspectives, some by putting their trust in opportunities unlocked by an exorbitant exteriority, and some by their anti-Copernican phobias of outer worlds. The revolutionary dialectical synthesis widens the regional horizon as an asymmetric tactical field. Each trauma that mediates the regional and the universal, each zone of traumatic transplantation, is a field of tactics opened by complicities of the regional and the universal, the local resistance of the former within the traction of the latter. The alternative traumas of the regional horizon constitute its tactical dynamism within the universal continuum. Since the propensity of tactics is to fade away from the sight of command and endanger the integrity of the ground control, the tactical mobilization of trauma reinvents the regional horizon outside of its grounded field as a platform for complicities between anonymous materials. The revolutionary subject restlessly searches for alternative syntheses or modes of traumatic inflection upon the universal absolute. It improvises out of *its* traumas, or to be more exact, out of traumas which mediate between its regional horizon and the outside: Endogenic tensions generated by contingent and alternative traumatic cuts nourish the drive for partaking in complicities with different indices of exteriority across the geocosmic continuum.

The dialectical synthesis associated with exogenic tensions always takes the form of a compulsion to repeat the originary trace of trauma qua incision. Since the originary trace of incision is traumatically conceived as exorbitant, this compulsion to repeat is always performed energetically, namely, by means of affording the unbindable exorbitant trace of trauma. The energetic reexperiencing of trauma concomitantly buffers the excess and circuitously moves toward it. Correspondingly, the synthesis firmly reestablishes the interiorized horizon as the ground or the *central sphere* from which – in a Ptolemaic fashion – contact with the alien outside should be conducted. Once it is denuded of its complexity-disguises planted along its economically detoured path, the course of exogenic synthesis is revealed to be obsessively straightforward. The interiorized horizon is not allowed to relocate its position outside of itself on the universal continuum; instead it must locate itself with regard to the exorbitant gravity of trauma. Moreover, since the unilateralized exteriority enjoys an exorbitant external ubiquity, its impact upon the horizon is mainly that of what Freud identifies in terms of scarification, scorching and rigidification of the exposed regions. Whereas for transplanting traumas, the effects of the inassimilable exteriority and universal hijacking of the regional horizon are gradational and zonal changes in the plasticity of the horizon, or even sometimes contingent anomalies in the internal topology of the traumatized sphere. Finally, since the dialectical synthesis emerging out of exogenic tensions is determined by the externality of the source of trauma and the economic internality of the regional horizon, its logic is foreign to the possibility of nested spaces (or multi-connected traumas) and the possibility of universalization of regional categories (or trauma as a mediating function between regional gradients of the geocosmic continuum). In short, the dialectical

synthesis inherent to the trauma of exorbitance is allergic to three branches of the mathesis of trauma: topology, differentiable functions and categorical morphisms.

In the above differences and characteristics of the two traumatic syntheses – one modally unbound and the other modally restricted – echoes of two geophilosophical systems can be heard:

- Synthetic relations with the source of trauma as gravitational relocation *vs.* Location according to an exorbitant gravity
- Effects of different realizations of exteriority on a given sphere (earth): gradational *vs.* rigid changes
- The cosmology of trauma or the geophilosophical synthesis with topological, differential and categorical configurations or without them

The realm of traumatic syntheses is that of a geocosmic expanse where the transition from the nervous system to geophilosophy and geophilosophy to cosmology becomes increasingly blurred and porous. It is interesting to point out that some of the psychoanalytical explications regarding the realm of endogenic syntheses brought about traumatic transplantations are strikingly similar to deep earth and extra-terrestrial stories. Sandor Ferenczi's theory of alien transplant develops an alternative account of traumatic synthesis for children who have been victims of sexual abuse. According to Ferenczi, the psychic plasticity of the child is mainly susceptible to take forms (autoplastic adaptations) rather than giving forms so as to make self-destruction and self-recreation unnecessary (alloplastic adaptations). In confronting with a force whose communication is ambiguous (meaning either it cannot be separated into its characteristic components or the child cannot determine the nature and category of this communicating force), the plastic psychic horizon of the child takes the shapes of the force. This communicationally ambiguous force that leaves its deep imprint on the child's plastic neuropsychic structure is the adult's act of molestation which in families is usually disguised under different semiotic patterns of parental love, playing and adult punishment all at once. Since this adult presence cannot be reintegrated within the psychic structure of the child while it has already been interiorized as a component of the self, it begins to change the cohesion of the psychic horizon according to its inassimilable negativity. It commences its course of deterioration by entirely changing the formation of the psychic sphere from inside-out. It sinks deep within the psychic horizon and produces an inner gravitational core that differentiates the child's psychic horizon to different strata of an "individuum" (Ferenczi, *The Clinical Diary*, 10). Each stratum is formed out of the complicity of the psychic fabric with the contingent will of this alien transplant. Even the immediate external atmosphere of the growing child which is formed by alloplastic adaptations is also determined by this sunken alien core. The alien transplant now determines the psychic life of the child from inside and outside, in all directions, and through different spaces that it has improvised out of the available 'material resources' of the psychic sphere. The only stratum that is left relatively untouched so as to properly shield the alien will and supply the individuum with some sort of quasi-alien life is the outermost layer, the thin surface of personhood. The outermost layer of the individuum is constituted of a surface biosphere where the person carries out its everyday life. It is a seamless façade of superficiality where nothing is out of the ordinary, even though at times its trans-vacuous consistency is challenged by displacing volcanic eruptions of burnt-out remains of the original person and purposeless energetic discharges. To be exact, on the surface the sky is calm. This

was never meant to be a children's story but a moral lesson on the formation of the earth and its biosphere.

The degradation of the *terra verita* of the psychic sphere from the inside through contingent complications of an alien transplant with horizon's axiomatic components undergoes a full-blown eversion in the later works of Wilhelm Reich.⁴ Seemingly distorted by hyperbolic turns and twists, Reich's entire oeuvre should be seen as an exquisite exfoliation of the same philosophical flower. First, there are psychoanalytical, vital and anti-fascist works. Despite their controversial nature, Reich's writings prior to his move to the United States possess a robust coherency. These earlier works can be seen as a continuous series of inquiries into the effects of energy disturbances, traumas and repressions within different spheres of earthly life: sexual, physiological and socio-political domains. However, as Reich sets foot on American soil, his project takes a drastic turn – unusual even in terms of his European adventures in eclecticism. For one decade from 1947 to 1956 (up to the completion of Oranur second report), Reich's writings, research and personal life are secret facilities where humanity consolidates its last lines of resistance against aliens. Everything that is developed during this period verges on pseudo-science and cosmosophy: system-toxifying deadly orgone radiations (DOR), gravity and anti-gravity equations, models of alien visitation, pre-atomic chemistry, studies on the inherent susceptibility of water as the vitalizing substance of the terrestrial life to extra-terrestrial chemical forces, theories of desert formation and the clandestine role of UFOs in desertification processes on a cosmic scale. We have heard about tales of alien abduction as refabricated accounts of sexual child abuse developed by victims. In these scenarios, the worldly and everyday reality of adult exploitation slowly twists into extra-terrestrial events of alien sighting, contact, encounter, abduction and return. Rather than energetically re-experiencing the trace of trauma in dreams, the sexually abused subject twists again and again the incident of 'close encounter' – the trauma of molestation – into an extra-terrestrial odyssey. The so-called grades of the encounter (the first, the second, the third and so on) delineate the order of the traumatic synthesis whereby the subject sights the alien on the earth, in its home, in its innermost horizon, next it is visited by the alien, then it is abducted by trauma, taken out of this world, reconfigured and brought back to the earth where now everything is twistedly alien, that is to say, human. Whereas Ferenczi's account of trauma is concerned with alienation of the internal sphere / *erde*, Reich – himself a molested victim of capitalism and socio-political traumas – in his ufologic reports presents trauma as a close encounter that relocates the subject from its totalized earth to a new alien field of gravity where the subject is reconstituted outside of its own center once and for all. The subject's previous grounded horizon where the social sphere, the home and the psyche were totalized into one veritable earth, is now re-experienced and sighted from a synthetic terrestrial and extra-terrestrial viewpoint.⁵ From here, the earth is always a UFO, my home I can no longer remember or care for, myself is a continuously

⁴ Eversion is the process of turning inside-out. Here it denotes Reich's concomitant turning of Ferenczi's theory of child abuse into an account of alien abduction and turning the deep-earth model immanent to Ferenczi's traumatics inside-out so as to transform it into a Copernican recalibration of the earth in space.

⁵ This synthetic perspective especially becomes evident in the claims of those who return from abduction. Their physiology and somatic integrity have apparently been left intact save for inexplicable subtle changes experimented on their reproductive organs during abduction. The *abductee* is a mongrel capable of reproducing synthetic populations / perspectives which are neither strictly human nor purely alien proper.

relocating extra-terrestrial field of observation, the groundless base from which all planets are and will be alienated.

These are no longer bewildering fictions of psychoanalysis but fully-fledged cosmological scenarios unraveled by the mediating function of traumas and their universalizing syntheses.

Now we know that the question of dialectical synthesis or binding of the absolute, and hence the question of revolution – viz. radical change by and through the universal absolute – is precisely the question of inflective relationship of the subject qua regional with the absolute freedom qua contingency of cosmic depths. It is the question of tactical mobilization of forces: How does the subject muster the ‘will of depths’ through traumata? How does the constriction of the subjective horizon play upon the freedom of depths, logistically, tactically and strategically? What is common to such questions concerning the revolutionary relationship between the subject and the absolute through the mediating function of trauma is the intimation of the Schellingian materialist thesis regarding the problem of evil – that is, the imposition of the freedom of depths against the constricted horizon of the subject. This leads us to yet another tunnel worthy of investigation: If it is trauma that topologically imposes the freedom qua contingency of depths against the interiorized horizon, and if it is trauma that modally determines the dialectical synthesis of the revolutionary subject, then what is the relationship between the reality of evil and the revolutionary subject in its traumatic binding of cosmic depths?

The Weaponization of Modern Man, or: It is time to take the revolution out of the streets and into space, or: Revolution was never meant to be strictly terrestrial

Only through dissecting the dialectical syntheses of the traumatic subject with the absolute, can we identify the revolutionary subject i.e. the subject that brings a radical and irreversible change by and through the absolute within its localized and temporalized horizon. Through its dialectical synthesis, the revolutionary subject embarks upon the traumatic binding of the universal absolute so that the axiomatic verity of its horizon is uprooted by the ceaseless self-renegotiating verity of cosmic exteriority. The revolutionary subject breaks away from the isolationist regime of trauma and plunges into the ever deepening and widening universal constellations of traumata. To put it differently, through the traumatic binding of the universal absolute, the revolutionary subject deepens and widens the geophilosophical synthesis of its horizon into and across the geocosmic continuum. In doing so, the revolutionary subject finds an asymptote between its horizon of interiority, its regional horizon and the universal and exteriorizing absolute. The unbound dialectic of the latter with itself becomes the regional dialectic and the drive of the former.

Here we should pause and in order to avoid possible and further misunderstandings define *the subject* that we have been exploiting so far in conjunction with the word revolution. The subject is only constructed traumatically along the lines of the absolute’s self-excision so that the purported centrality of the subject to the absolute becomes the absolute’s regional – that is, contingent and traumatically con-centrated – *focalization*. In other words, the subject is but the traumatic focalization of the absolute. Its regional horizon is no longer a somatically integrated earth, its interiority is no longer axiomatically veritable, for it is now a gravitationally bound cluster of traumata suspended on the geocosmic continuum of the

universal absolute. If modern man is defined by traumas which take him in and out of focus, then in order to reclaim him from the state, from the slithery of capitalism and finally from himself, his traumas must be weaponized as revolutionary dialectical syntheses toward the universal absolute. The weaponization of modern man prepares him in his long overdue run in the revolutionary course of the absolute where reactionary enemies abound and he himself is at the center of fear and hostility.

The concomitant decentralization of the subject's position in regard to the absolute and deaxiomatization of its somatic integrity through traumas constitutes the very identity of the revolutionary subject. If the subject can no longer be critically and universally investigated without traumas that contingently and convolutedly determine its horizon, then the mobilization of the revolutionary subject needs to take into account – as its utmost critical discipline – the universal mathesis of trauma. The revolutionary subject is *measured* simultaneously by the concentration and involvedness (*com-plexio*) of traumas that position and encompass it, bringing it in and out of focus. It is in this sense that our early emphasis on the position of modern man qua citizen in the geophilosophical synthesis becomes evident. In its fuzzy collective and individual field, the citizen of the modern state is an all-encompassingly traumatized horizon. But the magnitude of its traumatization does not particularly bespeak its membership role in the set of the state. Although the state is a set by the virtue of its citizens and its territorial field, the citizen quite literally means nothing to the state. It is only the function of the citizen, that is to say the axiomatizing function of citizenship, that is safeguarded by the state. The state is only interested in resting its purportedly axiomatic and veritable interiority upon the axiomatic and veritable interiority of its citizens, namely, citizenship as the given function of its human members. The citizen is not only the traumatized subject of the state, it is also the focal point for the convergence of innumerable traumas:

As the event immanent to the *polis*, the citizen is the horizon whereby the trauma of the human organism is transplanted within the territorial trauma of the city and the state. It effectuates the organic trauma within the trauma of the human organism whose retarded (Bertalanffy, *et al.*) or fetalized (Gould, *et al.*) slow pattern of growth exposes the juvenile human species to a wide array of traumas. During this differentially retarded or neotenic period, the plastic traits of the human species including its neural plasticity are still susceptible to change at the synaptic level and can be easily traumatized by external familial, social and environmental disparities or excesses. The link between the brain regions with the highest structural plasticity formed during the prolonged period of maturation, neurodegenerative diseases and trauma events is yet to be fully explored. The slow formation of the human's juvenile plastic traits causes the traumatisation of the human (child) to be somehow invisible and occur at the level of what Ferenczi might call 'deep or phantom transplantations' i.e. traumas which only later during adulthood – or more politically speaking, during full-fledged citizenship – will begin to burgeon and manifest. To sum up, the organic trauma is nested within the *homo sapiens* trauma whose neotenic or retarded neuropsychic traits are efficaciously configured with invisible traumas, the traumatized *homo nervus* is in turn grafted onto the demographic trauma immanent to the territorialization of the human population by the state; but this is not the end of the burrow yet. The trauma of territorialisation extends to the terrestrial trauma whereby the surface biosphere is set against the exorbitant exteriority of the sun and stirred by the inorganic chemistry of the deep earth. Both the sun and the planet earth are also, respectively, traumatically conceived against their cosmic backdrop. Concentrated within this profound trauma of the geographical territorialisation is the geopolitical trauma of the city where the human population is eventually mobilized and distributed. The citizen is the contemporary terrestrial focal point of the

concentrated traumas of the polis and the human population. The trauma of the modern man qua citizen is not only expandable to traumas of man and the earth but also extendable to traumas which plunge its putative verity into cosmic depths. It is for this reason that, for the revolutionary subject who is determined to deepen the geophilosophical synthesis of its regional horizon along the geocosmic continuum through traumatic binding of the universal absolute, the citizen becomes the here-and-now field of revolutionary synthesis. The revolutionary subject embraces the citizen as its designated zone of binding, for the traumatic reality of the citizen is an abyss no political agency, whether of the state or the nomad, is prepared to stare directly into.

The deepening of the ostensibly local traumas of the modern man qua citizen from the grounded earth to the geocosmic continuum reweaves the Copernican Revolution to the great chain of humiliations yet to come. But, far from scorning and deriding man's mortality and wretchedness, in chorus with the state on behalf of a Leviathan who gorges and fattens on the fears of the ephemeral man, this is simply to turn the perishability of man into the traumatic asymptote of the universal absolute, its interiority into the homeomorphic equivalent of radical exteriority. In deepening and widening its traumas, the citizen unbinds the will of contingent depths within its regional and territorial field. In doing so, the citizen transcendently extirpates the axiomatic function of its so-called veritable interiority upon which the state grounds itself. By supplanting its territorial, organic, terrestrial and human verities with the ceaseless self-renegotiating verity of the universal absolute, the citizen turns its axiomatic horizon into an anti-axiomatic surprise. For this reason, the deepening of the geophilosophical synthesis of the citizen – that is, its relation to the territory, the state, the polis and the contingent natural history of the earth – through remobilizing the mediating function of traumas is a dialectical synthesis in territopic materialism. By undertaking modally unbound traumatic syntheses toward the universal absolute, the citizen comes into a *twisted immanence* with the cosmic abyss. First, the citizen binds the exteriority of the geocosmic continuum by unravelling itself along and through the traumas that encompass and conceive its regional focalization. Through the mediating function and the nested logic of traumas, the citizen finds a materialist asymptote with the universal absolute which is disenthralled from the necessity of embodiment and materialization. It is a materialist asymptote insofar as it traumatically traverses the organic and terrestrial horizons of the citizen as it tends toward the universal absolute where even matter is traumatically conceived and enjoys no axiomatic priority or interiorized privilege. In short, the materialist asymptote of the universal absolute is drawn by nested traumas which excise the citizen from the human-organism and the earth-territory. As the citizen deepens its geophilosophical synthesis from what the state has imposed on it, it also begins to realize itself as a materialist asymptote of the universal absolute. The weaponized modern man transfers the territopic ambience of the universal absolute against axiomatic verities and grounding determinations into the horizon that it traumatically cohabits with the state, a horizon that is also traversed by capitalism.

At the height of its business acumen, capitalism is also a system for the traumatic binding of the outside. Yet in complete conformity to its productive-antiproduktive curve, the outside it binds is only an outside by the virtue of its exorbitance, the trauma it embraces is the incisional cut that sets the terrestrial horizon against a register of exteriority wherein the neutrality of the absolute is turned into an exorbitant event horizon. Capitalism only undertakes its dialectical synthesis with the outside by heavily capitalizing on the logic of exogenic tensions and their corresponding drive. In binding the exorbitant register of exteriority, capitalism is able to present its dynamism as an intrinsic planetary system. In line with the

organism that circuitously evolves through the exorbitant influence of solar energy by weaving its inevitable dissipation and internal conservative conditions together, capitalism develops a strategic scenario wherein the annihilating exorbitant exteriority is only an excuse to economically afford more. The traumatic binding of the exorbitant outside is a consumptive solution that can be entrenched deep within various aspects of organic life because it already corresponds with the energetic horizon of the organism. But this is not the only reason why capitalism adopts a model of accelerative dissipation. For capitalism's traumatic binding of the outside as an exorbitant exteriority does not simply turn the presumed inevitability of dissipation into a strategy for affording more. Strategic capitalization on the exogenic tensions of trauma and the exorbitant registers of the cosmic exteriority ensures that the system's dialectic with the outside is conducted only in a way it can afford and thereby, any other mode of binding the outside extrinsic to this affordance is staved off.

Modes of traumatic binding which do not correspond with the exogenic tensions of the interiorized horizon or are not in conformity with the economic qua affordable model of binding pose a threat against the axiomatic function of the interiority and the somatic integrity of its horizon. Endogenic tensions, as has been elaborated, challenge the axiomatic verifiability of the regional horizon's interiority (such as the earth or the human). But all systems of capitalization and strategic – that is to say, economical – binding work precisely from a ground which is but the axiomatic verity of the interiority. A horizon can only be capitalized on or strategically thought if its interiority and somatic integrity are taken as axiomatic and veritable, only if the system is exposed to the freedom of contingent depths from its outside and not from the inside. The axiomatizing system of capitalism can only function if it grounds itself on the *ur-axiom* of capitalization and strategic qua economical binding. The *ur-axiom* states that the earth on which capitalism expands its limits and horizon, does indeed enjoy a veritable interiority and axiomatic somatic integrity. Accordingly, the *ur-axiom* posits the earth as the axiomatic resource of capitalism and the ground upon which expansion of the horizon through the economical binding of the outside can be conducted. The perishability of the planet does not essentially problematize the fundamental interiority of the earth; it mainly reinforces capitalism's search for new limits and expanding its horizon from this earth to a new one. On the other hand, any endogenic tension that vitiates this assumed pre-given correlation between the terrestrial horizon and the necessary ground on a regional level will terrorize the system as it converts axioms to anti-axiomatic surprises. In tandem with Freud's contribution to the great chain of humiliations, the traumatized subject of the Copernican revolution no longer enjoys the self-centred privilege of having an axiomatic relationship with the interiority of itself. When this vertiginous turn from axiomatic to non-axiomatic is applied to the terrestrial resources of capitalism – earth, humans, intelligence and so on – the blow will be less a humiliation and more a fit of terror. Ultimately, the reason for capitalism's traumatic binding of the exorbitant outside is to block alternative modes of traumatic synthesis and inflection upon the universal absolute. By corresponding to endogenic tensions of the horizon, such lines of exteriorization can emerge anywhere within and throughout the horizon and for this reason, they are capable of replacing the axiomatic verity of any given horizon with anti-axiomatic surprises, turning all potential resources of capitalism into forces of terror.

In order for capitalism to prevent its terrestrial resources from converting to toxic assets, it must first isolate and abstract traumas so that one field of traumata can never be deepened to another field. If there is a sustained form of suppression that capitalism exercises it is the isolation of traumas and topologies of tensions – the active vigilance in isolating fields of trauma opened by science, in separating the trauma of

life, the trauma of the state, the trauma of *homo nervus* and the trauma of citizenship from each other. One can say that in order to save its systems of capitalization and markets, capitalism must be, first of all, a regime for calculative isolation and regulation of traumas so as to forestall the deepening of the geophilosophical synthesis along alternative modes of binding. This is why the revolutionary subject who deepens its regional horizon in the universal absolute through linking and mobilizing nested fields of traumas possesses an irrepressible territopic import for capitalism. The revolutionary dialectic with the absolute is reinscribed as a traumatic force that abolishes the axiomatic relationship with the interiority, starting from a specific regional field and extending it to other horizons of interiority, turning the earth of capitalism into a multiverse of traumatic vertigos generated by this sprawling shift from axiomatic grounds toward freedom of absolute depths. Whilst being interiorized by capitalism as an axiomatic resource, the revolutionary subject plants its ever-deepening and widening traumatic synthesis with the absolute as a seed of terror within the order of capital. Everything in the vicinity of this bad seed begins to clone its anti-axiomatic surprise through traumas that bind and transplant the regional fields of the universal. Respectively, the citizen as the designated zone of traumatic syntheses for the revolutionary subject as what inherently harbours a bad seed within itself that must not be extracted but be planted and nourished within the state and the horizon of capitalism. A state that invests in the citizen turned into a revolutionary subject of its traumatic field is a survivor of the cosmic deep trying hard to latch onto the raft of the medusa. The contemporary ‘problem of citizenship’ already indicates the fear of the state from concatenated nightmares yet to unfold in the wake of the remobilized citizen. We have already witnessed a model wherein the citizen – albeit in a restricted fashion – binds its traumas: it is the logic of hypercamouflage buried in the doctrine of *taqiyya*.

The weaponization of modern man not only enables the subject to drift away through the multiverse of traumata toward the universal absolute, it is also an indispensable part of exporting the revolution, of breaking and entering into isolated fields of trauma. Against this imperative and in line with the therapeutic legacy of psychoanalysis which has recently paid some of its taxes to neuroscience, philosopher Catherine Malabou warns us not to remodel or replicate the world in ourselves:

The problem of a dialectic of identity – between fashioning and destruction – poses itself all the more pointedly as global capitalism, currently the only known type of globalization, offers us the untenable spectacle of a simultaneity of terrorism (daily detonations – in Israel, Iraq, Indonesia, Pakistan ...) and of fixity and rigidity (for example, American hegemony and its violent rigorism). It is as though we had before our eyes a sort of caricature of the philosophical problem of self-constitution, between dissolution and impression of form. Fashioning an identity in such a world has no meaning except as constructing of countermodel to this caricature, as opposed simply to replicating it. Not to replicate the caricature of the world: this is what we should do with our brain. To refuse to be flexible individuals who combine a permanent control of the self with a capacity to self-modify at the whim of fluxes, transfers, and exchanges, for fear of explosion. (Catherine Malabou, *What should we do with our brain?*, 78)

Whilst in theory it is all right to confuse the difference between plastic and explosive, real plasticity and plastic only by association (*plastique*), in real life such confusion, whether willful or inadvertent, is harmful: it can literally blow up in your face. Only when the world is narrowly seen as “this world” or even a wider world but not as a universal absolute whose regions are being mediated by traumas, can we identify ourselves as veritable victims whose cerebral responsibility is to shy away from the traumatic imprints of this so-called bipolar world. Anti-Copernican myopia is neither capable of seeing these

explosions as different yet inter-connected regional eruptions in the world, nor is it capable of envisioning the world as a unified world where the cerebral, the territorial, the terrestrial and the cosmic are already nested within one continuum. The illusion of the counter-revolutionary is that these daily detonations in the streets and exploitations of capitalism belong to ‘a world’ (whether this or that world) that can be extricated from the brain at the whim of the subject, the glorified “new wounded”. Or perhaps it is the other way around: the subject believes that the cerebral world can be separated from the outdoor traumas which are all spectacles of the same value anyway whether they happen in Israel, Iraq, Indonesia, Pakistan ... or in space. The individuum, as Freud, Ferenczi and Reich have emphasized, is precisely the continuum of all these worlds, the brain, the streets, the earth, and the cosmos; it is a focalized gradient from the universal continuum.

Our plastic susceptibility to forces of technocapitalism as well as different explosions in the streets and in our neighbourhoods (if not in our houses) is an opportunity for the revolutionary subject of trauma. If capitalism and terrorism are transplanted within us with such ease that we can no longer see them as threat to the plasticity of our brains, so do the other traumas from which capitalism, state and religion run away. As opposed to capitalism, the state and other grounding systems which preserve their verity by isolating fields of trauma in order to protect themselves against syntheses of the universal absolute, the brain has the ability to reconnect all isolated traumas within its plastic field and expand along the mediating functions of trauma. The obligation of the revolutionary subject with regard to exporting the revolution is not to shun traumas of capitalism and fundamentalism, since this refusal or disavowal contributes to the strategy of capitalism and fundamentalism in isolating traumas, forces and resources in order to govern and monopolize them within this or that world. On the contrary, the obligation of the revolutionary subject is to absorb and interiorize traumas so as to expose ‘isolated traumas’ (*this or that* regional world), interconnect them to its regional horizon and widen them across the geocosmic continuum and deep into the cosmic exteriority. Modern man is a surgeon who does not amputate himself from the worlds of capitalism and religion. Instead, he transplants himself and these worlds inside each other in order to reconnect his actual regional horizon (cohabited with capitalism and fundamentalism) once again to the freedom of absolute depths. To this end, the revolution on the geocosmic continuum that is the revolution rekindled out of the Copernican commune should not be paved on the politico-philosophical corpus of those who impose on us wanton discrepancies and excesses of the earthly life but those who delude us with the axiomatic verity of ourselves and reform the ground of the terrestrial thought in one way or another.

In order to ensure the continuation of this rudimentary investigation we finally put together the thesis of this essay in such a brief fashion so as to explicitly indicate that the Inquisition is far from over: (*How can*) *The revolutionary subject, through deepening and widening its traumas, attain(s) topological and categorical equivalence with the universal absolute. Likewise, how can the regional horizon – as a relatively open set excised from the universal absolute – find its equivalence with the absolute through deepening its geophilosophical synthesis and stretching its nested traumas by dilating and twisting them?*