

Neurosis and Assimilation Manifesto # 1

We can only ever speak in terms of concepts and objects, and both fundamentally lead to concepts (i.e - the concept *of* an object/s). All metaphysical speculations or subterranean material or non-material processes can only be reflected upon in this realm.

Knowledge and 'truth' do not exist as absolute terms but only disclose themselves through 'use' (the use of a linguistic discourse, practicality, correspondence to immediate events).

Process philosophy is first philosophy; all concepts can die out, all objects collapse in time, human consciousness is one form of a temporal assimilation defined by the contingency of certain relations and their journey.*

All concepts (experience) are irreducible to their instantiated objects.

All objects never give away their full being and are therefore irreducible to concepts. Existence lies in-

between these two irreducibles.

The relationship between the archaic production of free-floating concepts and the generic reflection of these concepts found in re-accessing objects is the relationship between what I term neurosis and assimilation.

Such a philosophy enjoys the fruits of affirming free-floating concepts (found in Bergson and Proust especially) but does not wish to affirm them as 'romantic'. Instead it wishes to create a taxonomy of how such free-floating concepts come to be; how they associate with each other, how they juxtapose with one another, how they coagulate etc. In this sense it is a Science of concepts as it wishes to delineate and classify, eventually leading to a logic (logical dialectic) of conceptual production and association (Hegel) but without teleology and without the desire to instantiate these concepts as corresponding to real objects 'in the world' 'out-there'.

The philosophy of neurosis and assimilation could have a realist position in the sense that it believes that assimilations exist outside or beyond human

consciousness but that such assimilation would only pertain to us if it had this mutual concept-object imprint within it; the only Nature we know is through the production of this mutual concept-object.

The same, however, can be said for concepts (solipsism); some thoughts and their unique milieu may have only been thought by one person and hence create a similar 'withdrawal' effect. The fear of the unknown is thus just as much conceptual and phenomenological than it is noumenal.

Comment on Practice - because - in proper German Idealist fashion - we affirm the foundation of consciousness as *conceptual* and therefore affirm the power of the concept to unbind itself from object, we observe morals and politics as the suppression of the power of

the concept into the 'use' realm between neurosis and assimilation. The cultivation of a species is the pejorative making 'use' out of myriad concepts. The outcome/experiment of my philosophy would be the disclosing of the multiplicity/complexity of concepts which outstretch 'use' (empirical observation being part of 'use') creating a 'magical' world where powers and intensities of concepts and their universes create a chaotic world of individual and cult sorcerers.

* Process does not evade the concept or object but shows itself there (process philosophy is not exclusively metaphysics) ; why do we use certain concepts and not others/why are some redundant and not others? Equally, if experience is conceptually mediated and uses the concept of object to assess reality then when I see processes in the world they too can be disclosed through concept and object.