



Tractatus—*Die Welt ist die Gesamtheit der Tatsachen, nicht der Dinge. Was der Fall ist, die Tatsache, ist das Bestehen von Sachverhalten. Der Sachverhalt ist eine Verbindung von Gegenständen. (Sachen, Dingen.) Das Bestehen und Nichtbestehen von Sachverhalten ist die Wirklichkeit.*

There are some things in German language that escapes English translation, as for instance the word 'Tatsache' in Wittgenstein's text. Yes, 'Tatsache' means 'facts' but also relates to actions—*der Tat*, action, from the verb *zu tun* (to do)—at a level which does not require an etymological query.

The world of facts relates to another level of fact: our *operating on it*. *Die Art und Weise, wie die Gegenstände im Sachverhalt zusammenhängen, ist die Struktur des Sachverhaltes. Die Form ist die Möglichkeit der Struktur.* Do we refrain from the world where it proceeds in silence? Can we limit the world?



Epidemics are aggregates that are generated at a rapid rate, but spreading rather than gathering. According to Dan Sperber representations can sometimes be *epidemiological*. Which suggests that there are sides to the human cultural repertoire—as a species—that might help to understand epidemics.

The idea that epidemics somehow is an inflection of human behaviour, is an ancient one. It occurs several places in the Pentateuch. Here the link between straying human ways and the plague was direct: one-to-one, in the sense that when these ways were stopped, the epidemic was checked.

One way of seeing this is *punishment*. Alternatively, what can be read from the passages in question is that the principle of the epidemic and the human ways were *the same*. Different in nature but identical in principle. Suggesting that nature *occasionally* will mimic human life ways: now-and-then.

Which suggests that the *human sideways* and *epidemiological disorder* are parts of a whole. Here epidemics are not earned, but produced as a complex process with based on self-similarity, reminding us of symbolic aggregates, but without their gathering impact. Causality working *sideways*.

Perhaps something can be learned by the way human society largely has responded to the pandemic: that is, the *additive principle* applied in the security responses to the *C19 pandemic*: i.e., adding new modular *pieces*—to a *string* of preceding measures—as restrictions grow more severe.

While the measures heap up in jams, the overall *response* can appear to fluctuate between *opposite responses*: during Easter, last year, people were barred from travelling to their cabins. This year, on account the escalating contamination in cities, there no such restriction are presently imposed.

So, the additive principle providing the *infrastructure* of ground-rules—or, the rules on the ground—moves alongside the *amplification of fluctuation* in the *response*. This is the hallmark of *bifurcation* (preceding the occasional overturns we understand as phase-shifts). Here our understanding is *weak*.

How can the *additive principle*—messages upon message, sign-post upon sign-post, barriers upon barriers, QR codes added to regular access codes—and *fluctuating response* be part of the *same whole* (that is, fluctuating to the point of featuring *contrary responses*)? What is on *the a) air; b) ground*?

These are processes in which all **X**-factors have been diligently barred from surfacing. And results in causality moving sideways. Which it does occasionally. Both in human culture and in nature. What are the alternative responses to sideways causality that succeed at intercepting the **X**-factor?

If to triangulate the **X**-factor we need *real*, *imaginary* and *symbolic* to work together, we are dealing with something close to Lacan's *sinthome*. The lovable trauma: whether the trauma is *the bare fact of being born*—as according to Lacan—or it is the present *task of living in the world as it is*.