



The sign engraved above is written in Hebrew, reads: no end (ein sof). It can be understood as never ending, perennial or infinite. But it can also be understood as a creation in progress without dots over the "i"s. In conformity with the doctrine of original retraction that conditions creation.

A delivery appears to build on the assumption of acquitting oneself of an obligation: when a delivery is made, we have also acquitted ourselves. Which means that what has been delivered is no longer in our care, and that we cannot be held responsible for it any more. Delivery sets a limit to obligation. But *then* there are consumer's rights. These are often handled by a 3<sup>rd</sup> party. So, the *transaction* is always somehow contained at a different level—with a memory of its own—when the time of acquittal passes *unto* the time of history. Connecting survival, trust and history.

In the Pentateuch, the Jewish people were delivered from slavery in Egypt. They were not acquitted of their previous enslavement at the same time. A number of passages testify to that. The acquittal from slavery, redemption and emancipation was long term. The delivery was about survival. While what followed was 'the triumph of history'. The idea of a political future came with the Temple. Three names (there are more) of G-d correspond exactly to this. So, in sum delivery: אה"ה (Ehyeh—I will be); acquittal: אדני (Adonai, the Lord); future: הוי"ה (Havayah).



Powder culture: rare earths, pills, batteries, inhalators, a variety of drugs that come in powder even if injected in liquid state. Our civilisation believes in chemistry before physics. Powder traffic.

It is difficult *not* to see this as a *doxa* deeply ingrained into our political culture. The triangle of *delivery*, *acquittal* and *promise*. At the state level and each one of us. Yet, the democratic idea that there should be one model of conduct—or countenance—that should apply at *both* the state- and citizen levels, is currently ailing. Which is why the transactional scope incorporating the semiotics of *running concerns* may be the right level of the lateral drift/landslide we are currently experiencing. While politics has become the arena of clowning, the earth is being destroyed.

Hence the scenario of looking into delivery, acquittal and promise in one. If by incorporating the *semiotics* of running concerns into *transactions* does this job, then it may have earned its keep. We have to be weary of some resident evils in semiotics, which is its gravitational pull toward language (which is not necessarily doing language any good). What digs into language can be the source of its demise. Not by

lying, but by subverting the notion of *truth*; dismissed by your everybody-knowitall as “illusion”. But if we can keep delivery, acquittal and promise *in one* (Laruelle), there is no reason to expand language to include agency and objectivity (which is the temptation of semiotics).

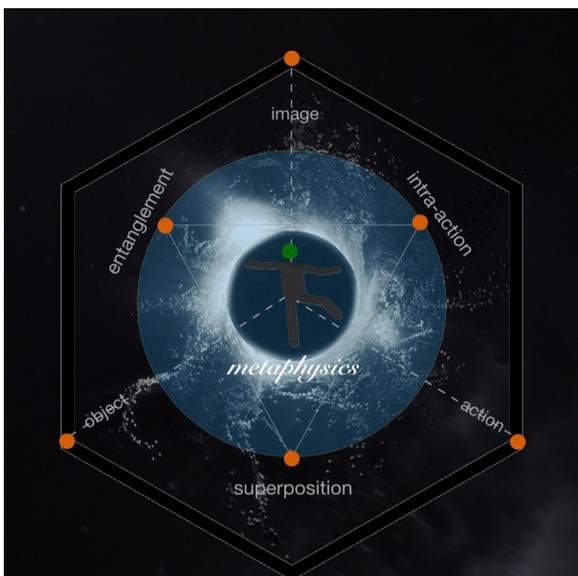
In fact, we are way beyond the temptation: the absorption of everything into discourse, has become a postwar historical burden: WorldWarII, Indochina, Algeria, Korea. The environmental footprint of war: on the one hand, its devastation of nature and habitats; on the other hand, its devastation of philosophy, culture and history. Which means that a growing part of reality is left to the unspeakable. An alternative approach is that the prerogative of language is to be *articulate* (rather than absorbing everything into its own nature): staying sharp rather than bent on conquest. There are other things to challenge a *semiotics of running concern*. If *not* linguistic what *are* signs?

Surely, we can define signs as the category of *weak signals* that we pick up—or, intercept—in the between-space of *action, image and object*. But if *not* linguistic, what is it *then*? Are we delving into magic? Or, perhaps we are interested in metaphysics? Well, if metaphysics projects to bring *clarity* on matters of causation (including ethics), magic will *play-act* causation for deeper/blurry purposes. If staged in the *learning theatre*, it is clear that one cannot do metaphysics and magic at the same time. Metaphysics and magic will both claim beauty, but with different scopes.

As such, there are no differences between the luminaries of metaphysics and the dry powders of magic: in fact, they have nothing in common whatsoever (not even difference). When looking into [ancient magical instructions](#) they are *more* concerned with procedures and their efficiency, *than* with the problematic nature of humans feeding off each other; and the underlying *drift* feeding off that impulse at *each* delivery (with the burden of history and rocketing ambitions as collaterals). From a metaphysical perspective, what we should be concerned with in magic, is what *causes* it.

What is proposed here is that it is caused by a certain way of *configuring* occasional cause: that is, a category of cause which is *not* regular, but depends on a certain kind of *alignment*. Which one is first in the order of causes? The triangle of action, image and object? Or, the triangle between entanglement, superposition and intra-action? Which one will realistically succeed in bringing human being into the equation? The position that I will venture here is that triangulation between action, language and object will only occur as they are completed in each their own way.

Sentences are completed in a different way than actions, images and objects. And actions are completed in a different way than images and objects. Images are completed differently from objects. Sentences have grammar. Actions make deliveries. Images venture border-crossings. Objects propose exchange. They are unequal in both criteria and timing which is why—in the unifying field of delivery—they will co-generate *weak signals*: information in the sense proposed by [Simondon](#), in the phase where triangulation is *about* to individuate.



A challenge: human being is and is not part of the ecosystem of planet Earth; the relation between subject and object is determined at the instrumental level: humans are connected from timespace afar

Language is in a unique position here; since it can complete sentences that do *not* substitute *nor* complete actions, images nor objects but *can* intercept weak signals. Which means that it does *not* belong to the same triangle. Rather, it is suggested here, that language dwells in the triangle between *superposition, entanglement and intra-action*. Which means that what we call human being, defines at the *rim* between *physics and culture*: in some sense, before society. Here are no strings to pull. The strings come with the constraints of the habitat and society. Magic—in this framework—constitutes an assault, based on practices of coercion: attempted incursions into the rim. With this result: it can tamper with causation, but it will *not* complete because it has nothing real on its agenda. Take this as an *allegory* for the ways nature and society has taken us.