"Never travel on an aeroplane with God"[1]

The Baudrillard Index – An Obscene Project.

> There is nothing worse than this obligation to do research, to seek out references and documentation… (Jean Baudrillard. *Cool Memories,* 1990:115).
>
> …let everything be said, gathered, indexed and registered …this is more generally the project of our whole culture, whose condition is 'obscene' (Jean Baudrillard. *Forget Foucault*, 1987:21).

I. Introduction: What Is *The Baudrillard Index*?

The Baudrillard Index – An Obscene Project has been assembled by Gerry Coulter and is presented here to assist those writing about Baudrillard. The index covers Baudrillard's forty-one books written from 1968 through the end of 2006 (as these have been translated into English). It will be updated as new books become available. If you do not find the term you are looking for in its expected alphabetical location, it is suggested that you "search" for the individual term in the larger document as some terms appear in several places as sub-entries. For example, the word "meaning" appears in its proper alphabetical location and as part of other entries. An effort has been made to construct an accurate and thorough indexing of Baudrillard's writings but errors and omissions are as inevitable and they are necessary. At the same time this index pushes against the idea of an index and is, in the end, more index than index. **Please send all suggestions for additions and corrections to Dr. Gerry Coulter at: gcoulter@ubishops.ca**

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[1] Jean Baudrillard. *Cool Memories*. New York: Verso, 1990:137

II. Abbreviations used for books indexed [full references appear at the end of this document]

A *America*
AA *Art and Artefact*
BL *Baudrillard Live: Selected Interviews* (1982-1993)
C1 *Cool Memories, 1980-1985*
C2 *Cool Memories II: 1987-1990*
C3 *Fragments: Cool Memories III, 1990-1995*
C4 *Cool Memories IV: 1995-2000*
C5 *Cool Memories V* (2000-2005)
CA *The Conspiracy of Art*
CR *For A Critique of the Political Economy of the Sign*
CS *The Consumer Society*
E *Ecstasy of Communication*
ED *The Evil Demon of Images*
F *Fragments: Conversations with Francois L'Yvonnet*
FB *Forget Baudrillard*
FF *Forget Foucault*
FS *Fatal Strategies: Revenge of the Crystal*
G *The Gulf War Did Not Take Place*.
IE *The Illusion of the End*.
IX *Impossible Exchange*
LA *L'Autre*.
LP *The Lucidity Pact Or The Intelligence of Evil*
MP *The Mirror of Production*
P *Paroxysm: Interviews with Philippe Petit*
PH *Photographies 1985-1998*
PC *The Perfect Crime*
PF *Please Follow Me*
PW *Passwords*
R Revenge of the Crystal
S *Seduction*
S2 *Simulations*
SA *The Singular Objects of Architecture*
SC *Screened Out*
SD *Symbolic Exchange and Death*
SM *In the Shadow of the Silent Majorities*
SO *The System of Objects*
SS *Simulacra and Simulation*
ST *The Spirit of Terrorism* (2nd Edition).
TE *The Transparency of Evil: Essays on Extreme Phenomena*
U *The Uncollected Baudrillard*
V *The Vital Illusion*

Lex Exiles du Dialogue (Paris: Gallimard, 2006) – will be added to the index when translated in 2007. ***Utopia Deferred****,* Semiotext(e), 2007 also to be added.

III. *The Baudrillard Index*

A

Aboriginals, C3:87; C4:105
  Australian, (see also Australia); C1:162-167; C5:9
    a radical alterity in them that does not want to be understood and that will not be understood, CA:143
    philosophical and moral consciousness which was already stupefied at by their appearance, will remain paralyzed by their extermination, C1:165
  power to destabilize Western rule, TE:137
  Melanesian natives, CS:31; CR:89

Abbé Pierre, PC:134

Abbot, Edwin A., *Flatland*, F:92

Abby, modern, there reigns a flagrant absence of divinity, C4:13

abreaction, PH:146; F:72

abstraction, SO:39, 40, 41, 121, 175; CA:51
  consumption and, SO:197-205; CS:30
  cultural, SO:39
  logic, SO:46
  no longer the map, mirror, double, or concept, but hyperreal, SS:1
  total, SO:28, 49
  we've gone from the evidence of appearances to the fundamental fractal nature of things, this is the history of abstraction, SA:26

absence, SO:176 ff.
  runs beneath the surface of all exchanges, IX:7
  seduces presence, S:104

Abu Ghraib, photos of American captives in Iraq, in "War Porn", CA:205-209
  it does not matter if these images are true or false, CA:207
  images have today become as virtual as the war itself, CA:207
  photos are as murderous for America as was WTC in flames, CA:207
  power, reaching an extreme point, that no longer knows what to do with itself, CA:206
  symbolic and completely fatal humiliation of America by itself, CA:205
  the pornographic face of the war, CA:208

abundance, CS:25; MP:62

Abyssinia, P:84

academic(s), CS:69
my work has never been academic, BL:43
system of, SD:31

Académie Française, election to, equivalent of a first class funeral, C4:68, 98

acceleration, surrounds us, FS:8
against it we will look for slowness, FS:8
has become our banal condition, FS:20
produces even greater inertia, LP:191
we have given up slowness for the prestige of, C1:36

accident(s), SO:67, 123, 128; CS:36, 47; C4:53, 87
catastrophe and, SD:160 ff.; FS:21
fatal, absolutely opposed to the accidental, FS:158; TE:40 (see also fatal);
gives form to life, SS:113
is merely a symptom, LP:127
ours is a culture of the, SD:164
technology is only grasped in, SS:112
we shall never achieve anything equivalent, by act of will, to the accidental irruption of the world, PC:9

accumulation, SO:15, 61, 103, 150, 159 ff.; CS:67
a paralytics dream, when you accelerate, everything swirls, C1:43
for centuries we have had to accumulate, it is equally obvious that we have to squander everything in a generation, C1:54
future: belongs to those who have accumulated everything then unburdened themselves of it in a single lifetime, C1:55
is ruined in advance by the void, something in us disaccumulates unto death so that we can resist the pressures of the real, and live, FF:41
repression is only the inverse figure of accumulation, FF:41

accursed share, (see also art: modern; see also Bataille; see also good and evil); TE:35; C3:72; C3:107; IX:53, 105; F:38-40; F:52; CA:26; C4:43; CA:77; C5:71
anything that purges its own accursed share signs its own death warrant, TE:106
are small catastrophes (extreme phenomena such as AIDS, drugs, computer viruses) how our society secretes its own particular version of an accursed share, the loss of a few saving the group? TE:69
by hounding out the accursed share, and allowing only positive values to shine

forth, we have become dramatically vulnerable to the slightest attack (Rushdie incident), SC:34
economy of, of which the nothing, the evil, the irreducible and the absence are the symbolic operators, PC:68
money remains at all times and all places the accursed share, the immoral share, the evil portion, SC:147
(of the) political sphere, which is the essence of power, SC:76
runs beneath the surface of all exchanges, IX:7
sacrifice is basis of, P:26-27
theorem of, TE:106-110
today's high society gorge themselves on Beckett, Cioran, Artaud, savoring the heroic and anachronistic forms of nihilism and the inhuman, yet denounce with the greatest political and moral energy every present instance of nihilism, they glorify the accursed share, but keep the holy water handy, C2:82
we're up to our necks in this excessive culture of material production, but that's not enough to make it an accursed share, the unrestrained growth of everything doesn't give rise to sacrifice, merely to waste, P:27

Acéphale, to study the presence of the sacred in social realities, F:55

Achilles, MP:83

actions, never grounded in belief, but in stakes and challenges, S:142

activist, I have never been any kind of activist, F:16

actuality, I am a man of actuality, of actualization, BL:181

Adamite sects, MP:65

Adler, Alexander, C5:100

Adorno, SS:162; ED:41; C1:4, 170; R:21; C2:84; IE:104; BL:138; P:12, 21; LP:36, 180

advertising, SO:25, 26, 27, 30, 34, 41, 45, 62, 145, 156 ff., 160 ff., 164-196; CS:25, 32, 46, 65, 83, 102, 161; SM:34; BL:114, 151, 157; C3:18; U:134; C4:73
absolute, ground zero, SS:87-94
all current forms of activity tend towards, most exhaust themselves in, SS:87
ambiguity of, SO:183; CS:115
and polls, have nothing to teach us, FS:89
and propaganda converge today in a global strategy of human relations, U:70
do not truly appear until a period when language aims at a total public and becomes by the same token totalitarian, this is the era of the media, U:70

and art, pop, CS:121
an automatized medium, CS:125
beneath their euphoric externals, advertisements have something of a desperate tone and thus also, for those who are able to pick up the message, function clandestinely to deter: Don't vote for me whatever you do, considering how low I've sunk, C3:28
beyond true and false (it does not deceive us), CS:127
body and, SD:105
body as investment that must be made to yield benefits, SD:111
conditioning of needs and, CS:71 ff.
confers value, CR:124
consensus produced by, CS:166
control, it operates mechanisms of charitable and repressive, CS:169
degree zero of meaning, SS:87
division of labour and, SO: 175 ff.
discourse of, SO:192
does not sell, but this does not matter, its strategy lies elsewhere, in the generalized social integration of social control generalized through the injunctive or seductive mode, U:71
double dealing of, 27
economic function consequential upon its overall social function, CS:166
effect of the omnipresent visibility of corporations, trade marks, PR men, social dialogue and the virtues of communication, disappearance of public space, advertising invades everything, E:19
erotic, there are neither symbols nor fantasies in, CS:147
eroticism in advertising, U:65
evil genius of, a trickster, PC:74
fantasy in, CS:145 ff.
fashion and, SD:94
homogeneous with news, CS:126
includes a whole lexicon of denied pleasure, U:66
ideology of the gift and, CS:164 ff.
illusion of symbolic participation created by the system, MP:144
imposes consensus, CS:125
individual required to conform to himself, SO:186
infantilizing function of, SO:172
infinite spaces have become advertising spaces, C1:154
language of, SO:187 ff., 191; U:70-75
advertising and propaganda are mass languages, neither comes respectively, fully into its own until after the October revolution and the global crisis of 1929, U:70
is denial of economic rationality and commodity exchange, CS:164
languages (all) are absorbed in advertising because it has no depth, SS:87
lowest form of energy of the sign, SS:87
manipulation, focus on takes us away from its real processes, CS:148
masculine and feminine models of, CS:96 ff.

merely plays out the comedy of the nude female body, a hyperreality of everything in our culture and the High Definition which underlies its obscenity are too glaring to be true, PC:128
(as) mass medium, CS:125 ff.
meaning, it has none, it merely conveys significations, CS:88
moral responsibility for society, SO:185
nudity, articulation of semiological and ideological, CR:97
object of consumption, SO:173
pornography and, C5:60
produces dashed hopes, SO:176
promotional contests, SO:180
propaganda, SS:87
publicity: a trompe l'oeil criticism characterizes publicity today, AA:7
evil genie of, AA:14
reassuring background function of, CS:121 ff.
reconciles us to our artificial environment, C2:23
recreates infantile confusion between object and desire for it, SO:175
regulation of public opinion by, A:109
relieves people of the responsibility of having to chose, FB:104
saturation point, SO:165
self-fulfilling prophecy, based on, CS:127
sex, (see also sexuality), CS:146 ff.
and signs, CS:121 ff.
mechanical process of signification, CS:147
shows its exasperation in self-irony, C3:25
solicitation of the social everywhere, SS:88
social values subtly conveyed, SO:177
orchestrates ambience of society of solicitation, relative values, CS:171
point of advertising and propaganda is not to believe but to make people believe, TE:46
relieves people of the care of having to choose, U:127
strategic value of, CS:64
superficial transparency of everything, SS:87
symbols in, CS:145 ff.
symbolic simulation leading to super profits and super power, MP:144
tautological system of recognition, SO:182; C3:60
there is no more evidence for the effectiveness of advertising than there is for the existence of God, C3:18
triumph of the superficial form, SS:87
triumph of entropy over all possible tropes, SS:87
as terrorism, (see terrorism)
totalitarian conditioning, SO:165, 179
true referent is mass society itself, SO:181
underlying leitmotiv of protection and gratification, SO:166
useless and unnecessary universe, SO:164
virus of, C4:57

what if all advertising were an apologia not for a product but for advertising itself? TE:50
Western rationality has always been based, as regards discourse, upon the criteria of truth and falsehood, now this neo-language (advertising) is beyond truth and falsehood, it thrives on codes and models, it does not thrive on reference or veracity, instead it thrives on actual seduction, desire, ephemerality and, in the end, the code, U:71-72
women: the comedy of porn in the obscene advertising images of the female body, this perpetual striptease, SC:182
young African woman made to look almost like supermodel, this is enough to cast doubt on any image, deterrent advertising which turns us all to denial, C4:19
worthlessness helps to make programs around them seem of a higher level, A:102

aeroplane, SO:59, 61
TWA Crash, C4:39

aesthetic(s) / aestheticized, (see also Duchamp) SO:43, 114; CS:109; TE:9; BL:24, 55, 56, 134, 149, 157, 158, 165, 167; AA:18; F:85 ff.; C4:32
Aesthetic Illusion and Disillusion, CA:111-129
aestheticization is not part of the real, on the contrary, it signifies that things are becoming value, assume value, SA:21
art market's positive role in destabilizing aesthetics, SC:27
banality, CA:25
distinction, criteria of, disappear, P:74
end of aesthetic illusion, SC:177
end of, in the superficial virtuality of the screen, AA:12
essence of the aesthetic object is found in taking away, not in adding on, F:66
feeling, metaphorical escape in all, SO:80
for 90 percent of the people, aesthetics don't exist, the need for an aesthetic criterion is lacking, U:152
I am objecting to aesthetics, this surplus value, the cultural exploitation through which the proper value disappears, CA:71
I am opposed to aestheticization because it inevitably involves a loss, the loss of the object, of this secret that works of art and creative effort might reveal and which is something more than aesthetics, SA:19
I don't appeal to an inverted object-based aesthetics, I'm not saying the object has taken control, turning things around here means making the object, on which the subjects presence and representation are imposed, the site of the absence and disappearance of the subject; so, it means making the object emerge as an indissoluble self evidence. The subject forfeits the monopoly of interpretation. Or, rather, no interpretation is possible any longer, for the object to be grasped, the subject has to lose his grasp on himself. But this provides the subject with his last adventure, his last chance, but in the

reverberation of a world in which he occupies what is, from now on, the blind place of representation, P:92
In the last century there has been such a massive aesthetic penetration, such a schooling on forms, that many things should have changed as a result, and yet, in the universe of the vast majority of people, nothing has changed in terms of taste, or discrimination, everything is just as awful as it always was, U:152
no meaning outside of itself and cannot be exchanged for anything, IX:4
no longer about beauty and ugliness, CR:188
“No nostalgia for old aesthetic values”, CA:61-64
one day everything will be culturalized, every object will be a so-called aesthetic object, and nothing will be an aesthetic object, CA:69
some cultures have existed quite happily on a non-aesthetic basis, U:150
The aestheticization of the world is complete, CA:105
trans-aesthetic, aesthetic banality of contemporary art, CA:25

affluence, (see also Devil, pact with), CS:31, 39, 51, 55, 60, 66, 69 ff., 163 ff.
age of, CS:25
ambiguity of, CS:82, 175
circularity of, CS:40
new social constraint accompanied by new demand for freedom, CS:176
knowledge and, (see knowledge)
meaning is in waste, CS:44
real, CS:67
revolution of, CS:176
society has never existed, CS:53
society is its own myth, CS:194
society, anomie in, CS:174-185
violence and go together, CS:175 ff.

Afghanistan, FS:41; SC:35; ST:99; CA:39
War in, ST:26
virtual, a delusion, a humiliation, LP:118

Africa, P:41; U:42; F:110
Africans despise us, their contempt for the very way we live and die is much greater than ours for them, they all know they have values we have lost, our Western world is bereft of values, BL:194
athletes, C3:70
contempt for its own authenticity, C1:15

Agamben, Giorgio, FS:116-117
an object of ‘nondescript singularity’, IX:129

Agamemnon, IE:65

age, (see also youth), criteria of difference, signification and of code, MP:142

agent/ agency, SO:50, 128, 174 ff.
compromise between realism and unrealism is understood by social actors, CR:39
simulation is absolute manipulation, based on collapse of poles of meaning, not passivity, but indifferentiation of active and passive, SS:31

agnostic(s),
confine selves to reality as an unverifiable hypothesis, to signs as signs, behind which might also be hidden the absence of reality, LP:87
reality agnostics, we are, reality, like God may exist, but I do not believe in it, a reality that is caught in the trap of the signs of reality, LP:87
we are all agnostics, LP:87-90; transvestites of art and of sex, TE:22

aid, (to underdeveloped countries), only aim of is to make consumer surfs, CR:85

AIDS, (see also pathologies of the second type; see also prophylaxis); A:117; C2:47, 61, 70; TE:7, 8, 36, 37; IE:46;BL:155, 175; C3:53, 82, 96, 110; PC:47, 111, 139, 140; V:41; SC:13, 26-29, 70, 118, 197; C4:57; CA:146; LP:153
a disease of communication, C1:220
AIDS: Virulence or Prophylaxis? SC:1-8
A kind of collapse of the sexual market, SC:26
anomalous, TE:63
antidote to the principle of sexual liberation, SC:5
body is the body damaged and impaired by its own immune systems, in its systems of controls and anti bodies, SC:1
contaminated blood scandal (France), C4:75
first hit the homosexual community and drug abusers which has to do with the incestuousness of groups which function as closed circuits, there is no moral dimension of guilt here, but the resurgence of the principle of evil, evil simply equates with the fundamental rule of reversibility, SC:2
no biological solution to, TE:63
price we pay (along with cancer) for our own system, TE:66
protects us from a total sexual promiscuity, in which self would self destruct in the resulting asexual flood, TE:64-68
a defensive abreaction on the part of the species against the danger of total promiscuity, a total loss of identity through the proliferation of the speed up of networks, TE:67
product of the murderous transparency of sex affecting entire human groups, TE:39
provides an argument for a new sexual prohibition on the circulation of sex, this breaks all the commandments of modernity, (sex, like money, like information, must circulate freely), SC:4

what is it protecting us from, a sexual epidemic, total sexual promiscuity, in which sex itself would be abolished in its explosion? SC:5, 8
with AIDS and cancer we might be said to be paying the price of our own system: we are exorcising its banal virulence in a fatal form, SC:5

Alakaluf, of Tierra del Fuego, TE:134 ff.; SC:130 ff.; C4:8
we are all, TE:149

Alamo, A:1

aleatory, (see also code)
the, cannot be fought by imposing finalities, SD:3
what was final and causal has become aleatory, C1:9

Alentejo, C3:71

Alexander, Marc, CS:81

Algeria, SC:63
elections, free elections immediately suppressed by military coup with the ascent of the 'democratic' powers, P:52
manipulation of electoral system of, SC:76
war, SS:37; G:85; BL:20, 183; SC:65

Alice Springs, C3:88

Alice In Wonderland, IX:101
her looking glass space, PC:66

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by shifting to the virtual we go beyond alienation, into a radical deprivation of the other, or indeed of otherness, alterity or negativity, V:66
cannot be overcome, it is the very structure of market society, CS:190
disalienation, MP:40
radical disalienation, CS:193; CR:85
has its advantages, TE:167
inverse theory, disalienation, is equally simplistic holding as it does that the subject merely has to reappropriate his alienated will and his alienated desire, TE:167
literal end of, PC:112
new technologies do not alienate me, rather they form an integrated circuit with me, their structure is one of subordination, not alienation, TE:58

no alienation anymore, IX:51
people are no longer fighting alienation but a kind of dispossession, P:19
problematic of has collapsed (with end of subject), FS:113
two methods of getting beyond: disalienation (see above); and the path of the absolute Other, of absolute exoticism, I am not alienated, rather I am definitively other, TE:173
we are no longer fighting the spectre of alienation, but that of ultra-reality, PC:66
(the) worst alienation is not being dispossessed by the other, but being dispossessed of the other, SC:55

All the President's Men, ED:30

Allende, Salvador, U:105

Allais, Alphonse, *Only in Paris*, FS:134, 135

allegory, discourse of unconscious makes itself heard through, SO:60

Allen, Woody, ED:15 ff.; E:66; (see also *Zelig*)

alone, (see also solitude)
we do not have right to be, CS:169
wish to never be, SO:45

Altamira, cave, SC:114

alterity, BL:173, IX:83, 100
radical, we are never exactly present to ourselves, or to others, this radical alterity is our best chance at life, V:71

Althusser, CR:166; MP:29, 48, 86, 115, 116, 139, 152; C1:160; BL:206; P:61; U:108 ff.

Altman, R., films, BL:34; P:110
explores the insignificance of the world through the image, AA:10

Alzheimer's Disease, C4:101

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destroys the illusion of value, CR:209
foundation of, CR:207
is reduced by a system of general equivalence, CR:135

America, P:79-88; F:24
not to be read as a realist text, its subject matter being a fiction itself, BL:132

America(n)/ United States, (see also California), SO:124, 132, 146, 156, 160, 183, 185, 201; CS:37, 45, 51, 70, 80, 90, 116, 118, 181, 183, 190, 194; MP:132; SD:20; A:1-128; C1:219; G:23; BL:31, 34, 209; C3:134; SC:131; F:57; C5:84, 94
Abu Ghraib photos and, CA:206 ff.
America has electrocuted itself, CA:209
living and dying by the image, CA:208
absence of architecture in the cities, which are nothing but long tracking shots of signals, A:125
absolute singularity of, dazzling denial of culture, deserts as place of extermination of Indians, and of meaning, metropoles, along with whole American way of life, they too are places of the subtle extermination of man and the ends of man, BL:162
aesthetics, disappearance of, and higher values in kitsch and hyperreality is fascinating, as is the disappearance of history and the real in the televisual, A:101
All America is like Biosphere 2, it has changed since I wrote *America*, it now functions only on the mode of protectionism, survival, BL:187
allowed themselves to be ridiculed without departing from their own program and war indicates a weakness in their symbolic detonator, symbolic violence withstood without flinching testifies to the depth or unconscious character of Western masochism, G:39
America that takes itself for America and which, bereft of otherness, eyes itself with the wildest compassion, ST:62
anti-Americanism, I shall never forgive anyone who passes a condescending or contemptuous judgment on America, C1:209
stupidity of all commercial or cultural anti-Americanism, as if Americanism did not run through every society, every nation, and every individual today, like modernity itself, C3:71
anti-matter, F:37
arrival of night-time cannot be accepted, no let up to man's artifical power, intermittent character of natural cycles replaced by a functional continuum, A:50
as fiction, BL:131 ff.
astral, the America of the empty absolute freedom of the freeways, of desert speed, motels, the indifferent reflex of television, A:5
axis of Evil, takes hold of America's unconscious, ST:62
banality, American, will always be a thousand times more interesting than the European – especially the French variety, A:86
banality born in America of extreme distances, and the radical absence of culture, A:86
Beaubourg is not possible in America, A:100

believe in facts and favour pragmatic evidence accompanied by a contempt for what may be called appearances or the play of appearances, A:85
brutally naïve, the land of “just as it is”, A”28
can a nation strike a pact with greatness on the basis of each individual’s banal interest alone? A:89
capitalism has turned into a spectacle, P:84
cinema is true in America because the whole of space and way of life is cinematic, life is cinema, A:101
cities and towns, C2:5
civility superior to European, in other respects Americans are barbarians, A:67
civilized culture, the idea of, does not exist in America, A:100
collusion between images and life, the whole country is cinematographic, life is a traveling shot, ED:27
culture, the world over, fascinates those very people who suffer most at its hands, and it does so through the deep, insane conviction that it has made all their dreams come true, A:77
debt, electronically displayed in Times square, a massive advertising exercise, SC:133, 135
America in breach of its obligations, but without a Judgment Day for the virtual bankruptcy, to enter the exponential or virtual mode is to be released from all responsibility, SC:133
The debt is a satellite, as is Third World debt, SC:134
deep down, is the last remaining primitive society, the primitive society of the future, lacking a past through which to reflect on this, and therefore fundamentally primitive, A:7
desert assumes the status of a primal scene, A:28
desert remain the primal scene, even in the big cities, A:63
(an anthropology of its) driving behaviour tells you all you need to know about American society, A:54
dizzying absence of emotion and character in faces and bodies, A:125
elections, C5:109
Europe and, separated not by a gap but the whole chasm of modernity, A:73
corpse of the bourgeois separates Europe from America, A:87
to see and feel America, you have to have had for at least a moment the feeling that Europe has disappeared, A:105
everything here testifies to death having found its ideal home, A:31
(is) everywhere now, by media injection, so to speak, in all latitudes and countries, you run into America now only in the form of a global drip feed, P:86
fantastic capacity for absorbing violence, C1:176
films, including many of the better ones, are simply illustrations of American life, A:101
freedom here has no static or negative definition, it is spatial and mobile, A:94
food, obscenity of, FS:29
Mandeville’s *Fable of the Bees* and, FS:74 ff. (see also Italy)
founded on a radicalization of utopian demand which was that of religious

sects, immediate realization of utopia in work, custom and way of life, A:75
hegemony: global power and, the confrontation between American hegemony and Islamic terrorism is merely the visible current twist in the dual between an integral reality of power and integral rejection of that same power, LP:129
genius in its irrepressible development of equality, banality, and indifference, A:89
good: powerful and original, evil: violent and abominable, paradoxical grandeur, A:88
has entered into an era of undecidability, is it still really powerful or merely simulating power, A:115
has no identity problem, A:76
have much to learn about symbolic exchange, G:55
hope bringing movements (green, feminist) that aspire to be revolutionary, are part of the same publicity game in hyper real America as official power, the mega-publicity operation that is America, BL:152
hyperreality of everyday life, A:95
I ask of the Americans only that they be Americans, I do not ask them to be intelligent, sensible, original. I ask them only to populate a space commensurate with my own, to be for me the highest sidereal point, the finest orbital space, A:28; P:88
I have lost my exaltation over America, it has become trivial, BL:187
ignorance of the evil genius of things, all other societies contain a kind of suspicion of reality, A:85
it's a country I've never felt nostalgic for, but in all the time I was traveling around in it I never felt homesick for Europe, P:83
image of Americans becomes imaginary for Americans themselves, spontaneous confidence is transformed into paradoxical confidence (the kind Reagan inspires), and achieved utopia into an imaginary hyperbole, A:114
Iraqis and Americans share crime of war against Iran, G:57
Iran, and the USA, achieved societies, C1:75
irony of community is missing here, A:85
is a giant hologram, A:29
is hell, I vomited it out, but I am also susceptible to its demonic seduction, BL:131
"keep America clean", A:33
know how to exploit their failures by means of a sort of trompe l'oeil candor, G:46
life, the zero degree of the style of life, the extermination of all others, C2:60
luminous insignificance of Sunday morning, a holographic micro model of all of America, A:66
mania for asepsis, A:33
(at the) marked place of power (America) there is no longer anything but a marked political powerlessness, such is the New World Order, G:83
media: in America I had the impression of encountering the medium, the

media, in their potency and primitiveness, P:86
mindless luxury of a rich civilization, and yet one as afraid to see the lights go out as was the hunter in his primitive night, A:51
Miracle, collapsing fiction and reality in each other on life sized scale, C3:92
of the obscene, A:8
missionaries and converts of their own way of life, which is triumphantly projected onto the world, they cannot imagine the Other, nor therefore personally make war upon it. What they make war upon is the alterity of the other, to reduce it, convert it or failing that to annihilate it if it proves irreducible (the Indians), G:37
missionary people bearing electro shocks which will shepherd everyone towards democracy, it is pointless to question the political aims of Gulf War, the only transpolitical aim is to align everybody with the global lowest common denominator, the democratic denominator, G:84
Modernity: America is the original version of, it lives in a perpetual present, it lives in perpetual simulation, A:76
Moral and pragmatic assertiveness which constitutes now as ever the pathos of the New World, A:76
if you approach this society with the nuances of moral, aesthetic or critical judgment, you miss its originality, which comes from defying judgment and pulling off a prodigious confusion of effects, A:67
if America were to lose this moral perspective on itself, it would collapse, A:91
most conformist society there is, A:9
most moral society there is, A:9
multiracialism transformed America and gave it its characteristic complexity (vs. France and its petty racism), A:82-83
mystery of American reality exceeds our fictions and our interpretations, A:98
mythical power throughout the world based on advertising image, A:116
naïve and primitive, it knows nothing of the irony of concepts, nor the irony of seduction, A:97
nation, in the end will have come from somewhere else, C5:47
neither dream nor reality, hyperreality, A:28
no sense of simulation, no language to describe it, A:28
no critical distance from Europe here, it disappears, A:29
no identity but wonderful teeth, A:33
no seduction, but absolute fascination, A:124
no truth to, A:27
not interested in conceptualizing reality, but realizing concepts and materializing ideas, A:84
obscenity of this society is the sign of its liberation, a liberation of *all effects*, A:96
obsessive fear of Americans is to see the lights go out, A:50
Olympics as hostage of, FS:41
Once you’ve escaped from the constraints of the universities whether you are

in New York or Los Angeles, you have a total spectacle of the life of individuals, P:83
(is) paradise, paradise is just paradise, mournful, monotonous and superficial though it may be, it is paradise, A:98
people of conviction…, A:41
(if they want to be) police of the world and the New World Order, they must lose all their political authority in favour of their operational capacity alone, they will become pure executants, and everyone else pure extras, in the consensual and policed new world order, G:54
possess space but do not have a sense of distance, C2:44
power is impotent, an imaginary power now, power as special effect, A:107
power museum for the whole world, A:27
(are all) powerful, militarily and otherwise, but politically they are feeble, they understand nothing about the Islamic and the Arab world, BL:207
Presidency vs. European, violence of primitive rituals, SS:25
Primitive society, as, P:79
Americans couldn't bear to be seen as a primitive society, P:82
America affords itself the luxury of being a kind of primitive society, of enjoying an immoral power and innocence, P:84
everything here still bears the marks of a primitive society, technologies, media, simulation, A:63
what I was observing was another scene, a primal scene, I wasn't trying to get at an American entity or essence, but at another world, P:79
primitive preoccupation with protective rituals, C2:41-42
profusion of sense against the deserts of meaninglessness, A:8
Puritan obsession with finding the point where everything unfolds into an astral indifference, A:8
ravishing hyperrealism, A:31
reality predates the screen, but everything about the way it is today suggests it was invented with the screen in mind, A:55
represents to the European both exile of European culture and zero degree of that same culture, A:75
resuscitated, massacre of Indians did not take place, Vietnam did not happen, A:111
rule of American life: nothing personal: they make war in this same manner, pragmatically and symbolically, G:39
inflict a particular insult by not making war and simply eliminating enemy the same as one would by not bargaining over the price of an object, thereby refusing a personal relationship with the vendor, G:40
September 11, 2001 (see also terrorism, September 11);
America is here merely the allegory or universal figure of any power incapable of bearing the spectre of opposition, how can the Other want to be different, irremediably different, without even a desire to sign up to our universal gospel? ST:63
linked to Abu Ghraib photos, CA:206
Pearl Harbour was an act of war, not a symbolic attack, ST:61

smile, is the smile the dead man will wear in funeral home, A:34
social and political categories have little purchase in, A:90
(I) sought the finished form of the future catastrophe in, A:5
(see) statistics as an optimistic stimulus, A:87
students, were extraordinarily willing, but they didn't understand much about the discourse of the simulacrum, in a way they embodied it, but they didn't analyze it, P:80
suffering less from decline in historical passions than Europe is, because these are not the motor of its development, A:115
terror realized in its simplest most empirical form, the utopia of wealth, rights, freedom, the social contract, and representation, A:97
the last thing I want to suggest is that America is some sort of paradise, BL:132
this country is without hope, A:121, 123
thrift is un-American, CS:83
thought of 18th century (utopian, pragmatic) dominates America, whereas Europe's is 19th century (of French revolution: ideological and revolutionary), A:90
(is a) trademark, BL:135
transferential sociality, doubtless the only kind in a hyperreal, technological, soft mobile era, exhausting itself in surfaces, networks, soft technologies, A:125
transpolitical: from the outset you are in a transpolitical sphere of the medium and the screen, which – fortunately or otherwise, exempts you from social realism, P:86
(is a) universe of simulation, a universe without artifice, not even the artifices of dreams, transcendence has become a control tower, C2:39
(is) utopia achieved, A:75-105, A:77; BL:135
  without illusions: that utopia is the utopia of achieved banality, P:87
  (also) anti-utopia is being achieved: of unreason, deterritorialization, indeterminacy of language and subject, neutralization of all values, death of culture, A:97
  Europe's crisis is impossibility of living up to its historical ideals, America's is the crisis of the problem of the duration and permanence of an achieved utopia, A:77
Ubu's of their own power during the Gulf War, IE:58
vulgar but easy, neither mediocre nor bourgeois, do not have aristocratic grace, but they have an ease that comes from space, A:94
walking in LA, you are a threat to public order, only immigrants allowed to walk, the privilege of occupying the empty hearts of the big cities, A:58
war (see above: America, rule)
way of life is spontaneously fictional, since it is a transcending of the imaginary in reality, A:95
what is new here is the clash of first (primitive and wild) and the "third kind"

(the absolute simulacrum), Disneyland is authentic here, the cinema and TV are America's reality, the freeways, Safeways, skylines, speed and deserts – these are America, not galleries, churches and culture, A:104
where things almost seem endowed with a certain indulgence towards their own banality, A:86
whole country is cinematic, when your are there you are in a film, BL:67
this is not the least of its charms, A:56
whole of America is desert, A:99

Amin, Idi, C1:15, 148; G:47

Amnesty International, C4:93

amoral vs. immoral (see morality)

Amor fati, F:63; is not at all a principle of inertia and passivity, Fatal Strategies consist as much in pushing the old world towards its destruction, to push that which wants to fall, said Nietzsche, BL:209

Amsterdam, Boeing crash on illegal immigrant housing suggests an act of God and identifies him with the power of evil, C3:111-112
history has left no trace here of a genuine culture, as it has in Italy, C1:106

Anabaptists, A:41; C4:92

anachronism (see time)

anamorphosis, F:27; LP:207

Anamnesis, LP:207-213

anarchism, BL:20

anatomy is not destiny, S:180

Ancients (Antiquity), CS:142; MP:80; IX:55
mythologies and religions: world's sovereignty resides in the regulated play of signs and appearances, in acts of seduction par excellence, FS:103
sacred prostitution, S:14
were clever than we are, they bestowed responsibility for the world on the Gods who were the incarnation of the play, chaos and illusoriness of the world, not of its truth, perhaps with game and chaos theory we are casting off this historical responsibility, PC:93

ancien regime, CS:144

Angel of extermination, or merely the clyster! (enema), C4:6

Angelus Silesius, F:29

angst, SO:75, 95

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abuse of, SS:129 ff.; SM:29
annexed through experimentation, SS:136
are more alive than we are, C3:7
as object, SO:89
bestiality must be killed in, SS:129
demoted to status of inhuman as reason and humanism progressed, SS:133
industrial organization of death and, SS:131
in a world bent on making one speak, their silence weighs more heavily on our organization of meaning, SS:137
know no boundaries, it is they who order the world of men, C1:27
man has fewer possibilities, C1:194
man's vocation to distinguish himself from, MP:22
must be made to say that they are not animals, SS:129
once had a more divine character than men, SS:133
pets as intermediary category between humans and objects, SO:89
punishing their culpability was far better than domestication, SD:169
reserves to hide fact that they are dead, SD:19
squirrels, American, tell us that all is well, that America is kind to animals, to itself and the rest of the world, and that in everyone's head there is a slumbering squirrel, A:48
territory and metamorphoses, SS:129-141
to hold them culpable is to pay them tribute, SD:168
horses were hung, U:21
we no longer punish them to preserve myth of the human, SD:167 ff.
we no longer worthy of punishment or death, but experimentation, SS:135
we take them for nothing, SS:134
will soon have no other purpose than to be preserved and kept in museums as traces of the genesis of man, SC:105

Annapurna, IE:105

annihilation, failure of an attempt at is, necessarily, vital and positive, PC:150

anomaly, TE:33, 62; CA:154
catastrophe (AIDS, cancer, drugs, computer viruses) understood as an anomalous turn of events, TE:67
(drugs): the anomalous is the product of an excess of organization, regulation

and rationalization within a system, the more the system attempts to resolve its anomalies, the more it will enter the logic of over regulation and the more it will fuel their eccentric growth, SC:97
in face of unbearable lightness of being, catastrophes (AIDS, drugs, computer viruses), are really the things that save us from catastrophe, anomalies and aberrations of this kind recreate zones of gravity and density that counter dispersion, TE:69
(the) more a system attempts to resolve its anomalies, the more it will enter the logic of over organization and the more it will fuel their eccentric growth, SC:97
reign of anomaly, incoherence and catastrophe must be acknowledge, TE:108

anomie, CS:81, 174-185; vs. anomaly, FS:26; CA:154; violence and, FS:34

anorexia, S:120; PC:145
anorexic culture, characteristic of period of obesity, A:39
anorexic society: low tar, low energy, low cal, low sex, A:40

Antelme, Robert, P:32

anthrax scare, ST:33

anti-Semitism, C4:98

anthropology, CS:49, 69, 184; CR:29, 139, 202, 204; MP:53-67; SD:1; BL:20; P:40; V:76; PW:9, 15; F:49-58; CA:61; C5:61
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materialist missionaries of blind determinism, MP:81
Marxist, (lack of Copernican revolution in), MP:71-83
more destructive than missionaries or venereal disease, MP:77
profound mystification of primitive society, SD:139
Western invention, TE:133

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antique(s), SO:73 ff., 117, 150; CS:26; CR:43 ff.
always false, SO:74 ff.
market in, SO:83 ff.
mythology of, SO:76 ff.
respond to demand for fully realized being, SO:75

signify (and embody) time, SO:74

Antonioni, M., BL:161; P:110; explores the insignificance of the world through the image, AA:10

anxiety, SO:78, 94, 97, 122, 132, 156, 177, 180, 186; CS:67, 177; SD:142

aphorism, F:2, 13, 21-32; C5:10, 31

appearance(s), (see also perfect crime; see also photography, photographic object); C4:44
appearance and disappearance are the form of destiny, P:51
appearance is always victorious, E:73
are turning against us, through the very technology we use to drive them out, PH:129
conspire to combat and root out meaning, S:54
dialectic of being and, CS:164
everything withdraws behind its own appearance, PC:2
fragility belongs to the realm of, and is to be preferred to the fractal which is merely the quality of a mathematical object, C1:122
if the world is what it is, where does the illusion of appearances come from C5:94
illusion of, is the vital illusion, IE:94
marvelous thing about the present period is that appearances so long reduced to a voluntary servitude, have now become sovereign, TE:153
objectively, the world is an illusion: it can only appear to us, C5:62
only appearances function, the real is out, FS:134
out time refuses the charm of appearance and disappearance, FS:174
order of, PW:87
play of, the very site of the unceasing disappearance of all meaning and all finality, PC:8
pure appearances, (see also seduction)
bring us closer to a universe without images, or in other words, to pure appearance, PH:132
irony of too much reality, S:61
rare are those things which reach, E:70
radical destruction of, revolution of 19th century, SS:160
reason seeks to break the incessant cycle of, FS:152
sacred horizon of, S:53-59
seduction of appearances as our last chance against surveillance and computer processes, E:74
seduction of images, S:59
strategy of (see seduction, terms of; see also *trompe l'oeil*), S:53
there is passion obsession with truth, but a passion for appearances, C1:11
today all things are doomed to appearance, condemned to publicity, U:134
vs. illusion, FS:50

we cannot bear the illusion of the world or pure appearance, PC:3
we find pleasure neither in appearances nor in meaning, C1:6
whatever reaches the level of pure appearance, enters the realm of the fatal, FB:89
(the) world betrays itself by, PC:1
World hides behind, PC:1

apocalypse, V:36, 37; LP:163
is finished, today it is the precession of the neutral, indifference, SS:160
the world is not sufficiently coherent to lead to an apocalypse, G:49
ours is virtual, not real, IE:119

Apocalypse Now, (see Coppola, Francis)

Apollinaire, CS:152
"When I speak of time, that's because it's already no longer there", FF:11

Aphrodite, C1:47

Arab(s), TE:137; PC:137
Book of Ruses, harbours many secrets unknown to the Pentagon, G:81

Arc de Triomphe, C3:60

Archaeology, IE:72

architecture, BL:94, 143, 186; C5:33, 37
anti-, the wild inhuman type in New York without concern for setting, well being or ecology, A:17
at some point architecture is like poetry, you can provide all the interpretations of the poem you like, but its always there, SA:66
and Beaubourg, CA:136
can't be as spontaneous as writing, SA:75
does architecture exist beyond the limit of the real? SA:4
end of, by pushing the concept to its limit and primarily by using the photograph as a point of departure, SA:47
I'm an idealist, I believe we can still change the world through architecture, but in the future doesn't the trend risk running in the opposite direction? Isn't there some danger that architecture may become a tool of discrimination? SA:53
in the future, the great majority of construction, of building needs, will be technocratic, modeled, SA:53
is there such a thing as architectural truth? SA:3
I've never been interested in architecture, I am interested in space, its not the architectural sense of Beaubourg, the World Trade Centre, or

Biosphere 2, is not what captivates me but the world they translate: the WTC translates a society experiencing hyperrealism, two towers resembling perforated bands, clones of each other, architecture is not part of reality but the fiction of a society, SA:4
not in the sense that architecture would have truth as its goal or culmination, SA:37
the lapse of architectural reason would be clone architecture, SA:45
the strongest architecture abandons the whole idea of art, art history and aesthetics, a process of disappearance, of controlling disappearance as much as appearance, SA:13
what is it that constitutes the radicality of architecture? That is how we should pose the question of truth in architecture, SA:37

archives, all, are whitewashing devices, P:30

Archaic mode, feudalism and, MP:93-109; of society, SD:107

Archimedes, C5:88

Ardennes cook, story of, S2:90

Are-Are, money distribution, SD:203

Arendt, Hannah, A:87; IE:21; U:104; CA:149; LP:136

Argentina, Psychoanalytic Republic of, C2:10

Ariès, Philippe, P:40

Aristotle(ian), CR:45, 116; FS:63; C1:47; C5:86
His logic saw a progression from virtual to actual, our virtual has overtaken the actual, we are no longer in passage from virtual to actual but in a hyperrealist logic of the deterrence of the real by the virtual, G:27

Arizona, (see also Biosphere 2); C3:25; C5:39

Armenians, the (see also identity); B:160; exhaust themselves trying to prove they were massacred in 1917, TE:90; P:19, 30; SC:16

Arnaud, M., (see Gane, Mike)

Aron, C1:161

art, SO:20, 23, 27, 34, 61, 80, 87, 91, 104, 140; PC:1; U:66; LP:26
a work of art is a singularity, and all these singularities can create holes, interstices, voids, etc., in the metastatic fullness of culture, SA:21

abstract expressionism, SD:83
was still a form of gestural subversion of painting and representation, after that, we're no longer talking about the avant-garde, U:144
abstraction, SC:181; U:138; CA:25
a crucial event, the kind of abstraction which deconstructs the object, reduces it to simple elements, its geometrality, is in the mainstream of modernity, P:108
in believing it was freeing the object from the constraints of figuration, to deliver it up to the pure play of form, it shackled it to the idea of a hidden structure, of a more rigorous objectivity than that of resemblance, to push aside the mask of resemblance to attain the analytic truth of the object, the whole political thrust of modernity has been towards this analytic truth, P:108
moves us closer to reality, more real than real, CA:90
paradox of, C3:115
was the great adventure of modern art, it was still part of a heroic history of painting, of the destruction of representation and of the object, AA:10
anarchists who escape banalization – Pollock and Hopper, P:108
and aesthetics are not the only domains devoted to a melancholic and paradoxical destiny, of living beyond their own finalities, so too are politics, history and ethics, AA:7
and mad cow disease, C4:97
a new and triumphant fetish, should work to deconstruct its own aura (Baudelaire), FS:118
anticipated scientific discovery; it went deeper and deeper into the fractal world (see abstraction), SA:26
appropriation, supposed to be ironic but the humour here is merely the transparent evocation of humour, IE:25
art has become quotation, a kind of reappropriation, CA:55
"Art between utopia and anticipation", CA:50-60
Art Contemporary of Itself, CA:89-97
art is an artefact and like any artefact it has to be able to be challenged, P:105
(I would see) art as a site of a type of disappearance, art enacts its own disappearance, BL:92
art which takes itself for art merely looks like vulgar simulation, PC:83
as a specific practice, art has more or less vanished, things are already at a very advanced stage of degeneration, U:150
authenticity (see art, signature)
auction, sign exchange and sumptuary value, CR:111-122
economic power in the cultural field, CR:111
economic exchange value exchanged for a pure sign, CR:112
(was a sort of) balance between an illusion of the world and a different illusion, it was a way of working on the illusion in order to control or counter the real illusion, that effort has fallen into indifference, BL:176
Bad painting, U:144
becoming ephemeral, due to cultural overproduction, C2:51

censorship and, C4:69
(is) capable of creating scene other than the real, PW:28
challenge: art no longer posits a challenge to go beyond the reality principle, rather, it simulates reality, ED:53
childhood of, P:102-111
COBRA, U:151
Conceptual art, CA:91
(our modern or postmodern) condition is really that of a mediation and it is there that strategies are worked out or, indeed, another destiny, where one can talk of the disappearance of art, BL:14
conspiracy of, anticipated but not yet named, ED:54; F:86 ff.
conspiracy of, brought home from Venice, C3:115
"The Conspiracy of Art", SC:181-185; CA:25-29; C4:48; CA:66 ff.; CA:75-85
Art is not alone, politics, economics, the news all benefit from the same complicity and ironic resignation from their "consumers", CA:29
My article is contradictory, I use nullity or null and then say nullity is a tremendous singularity, CA:62
A collusion of the order of insider trading, this isn't just the case with art, it's the same with history and the political scene, the mystery isn't their disappearance but their survival, P:105
Irony is also part of, CA:27
Is the complicity of reciprocal praise, that is what I wanted to denounce, passivity and servility as a form of conspiracy, CA:75
The real conspiracy lies in art's complicity with itself, its collusion with reality, becoming complicit as the mere return image of this integral reality, CA:89
contemporary art, CS:105; CR:102-111; F:87 ff.; C5:45
ambiguity of, resides in its laying claim to worthlessness, insignificance, non meaning and banality, straining for worthlessness, when it is in fact already worthless, worthlessness is a secret quality that cannot be claimed by just anyone, C3:115
art today denies its own death, CA:96
art today has thoroughly entered reality, in trash, on walls, in the street, in the banality of everything that has been made sacred today without any further debate, The aestheticization of the world is complete, CA:105
asserting nullity, striving for emptiness when already empty, CA;27
banality of is mixed up with the banality of the real world, CA:90
confiscating banality and it is truly null, CA:27
"Contemporary Art: Art Contemporary With Itself"; LP:105-113
contemporary art is purely contemporary, it is contemporary of itself, a closed circle, it no longer transcends itself into the past or the future, its only reality is its operation in real time and its confusion with this reality, CA:89
emptiness of, C3:27
has lost the desire for illusion, preferring the elevation of everything to aesthetic banality, SC:181; CA:25

I consume this art visually, I can even take a certain pleasure in it, but it does not provide me either illusion or truth, CA:65
Is null and void, it and the world form a zero sum equation, CA:89
most culminates in an effort of self-deterrence, AA:7
my objection to the guardians of contemporary art would be that they represent a self referential, highly narcissistic milieu, and claim an imperishable status, art like reality is a concept which has been constructed and can be deconstructed, the end doesn't mean there's nothing any more, the problem, there as elsewhere, is what comes after the end, P:102
New Figuration and New Abstraction, have passed beyond the revolutionary acting out of abstraction, a banal phase, AA:10
No light appears in it anymore, there are light sources, but no light any longer, except in a few cases, such as Hopper or Bacon, F:102
Plays on uncertainty, on the impossibility of a reasoned aesthetic value judgment, SC:184
reality and, art today immerses itself in reality instead of becoming the agent symbolically assassinating reality, instead of being the magical agent of its disappearance, CA:96
Simulationists of New York, Bad Painting, has become indifferent to itself as painting, as art, as illusion more powerful than the real, it doesn't believe any longer in its own illusion, and so it falls into the simulation of itself and into derision, AA:10
took my hypothesis of the virtual for an irrefutable fact and turned it into a concrete fantasy, CA:201
what we call art today seems to witness an unavoidable void, AA:16
with its incoherent artifice relieves us of the grasp of meaning through the spectacle of nonsense, CA:96
worthlessness of, SC:203; LP:105
constrained to signify, CR:109
copy, CR:103
creates, today, only the magic of its disappearance, FS:10
corruption of art by science, CA:52
critique of, I say you should be able to apply the same critique to art as to everything else, CA:62
cubism, CS:115; SC:181; CA:25
Dada, CS:115
Death of, art today denies its own death, CA:96
demarcation line of art is a fierce as the demarcation line of power, C5:42
dematerialization of, in reality what has happened is a materialization of aesthetics everywhere under an operational form, TE:16
design, art has become total design, metadesign, CR:195
dies because there is too much of it, P:102
differentiation, CR:102
difference from photography, PH:132
disappearance, must remain alive, that is the secret of art and seduction,

CA:109
(the) disappearance of art is offset by the art of disappearance, this isn't the end of art, because the actual disappearance is a whole art unto itself, U:150
end of, is not due to total absorption of real and art into each other, it is due to hyperrealism which is the limit of art, and of the real, by respective exchange, on the level of the simulacrum, of the privileges and the prejudices which are their basis – the hyperreal transcends representation, S2:146-147
art does not die because there is no more art, it dies because there is too much, the excess of reality disheartens me as does the excess of art when it imposes itself as reality, CA:64
entered a kind of stasis, as though everything that had developed magically over several centuries had suddenly been immobilized, TE:15
entered into infinite reproduction, SD:75
every image is an ephemeral vanishing act, in it s countless contemporary forms, its only magic is the magic of disappearance, and the pleasures it gives are bloodless ones, C1:67
everydayness and, CR:109
everyone now is potentially a creator (video technology), TE:16
(is) everywhere, artifice lies at heart of reality, so art is dead, SD:75; S2:151-2
expressionism, SC:181; CA:25
fauvist, CS:119
form, art is a form, something that does not exactly have a history but a destiny, today art has fallen into value, CA:63
art in its form signifies nothing, it is only a sign of absence, CA:93
(art a) function, for me, no, it once had one, BL:132
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radical illusion and, the idea that the world is nothing more than radical illusion challenged every great culture, and it has been resolved through art and symbolization, what we invented in turn, in order to tolerate this kind of suffering, is a kind of simulated real capable of supplanting the real and bringing about its final solution, a virtual universe from which everything negative and dangerous has been expelled, CA:202
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(a) monster (like La Villette, La Defence, Opera Bastille) they are not monuments but monsters, they testify not to the integrity of the city but to its disintegration, not to its organic nature but to its disorganization, they reflect the satellization of urban existence, C1:105
(a) monstrous object, something insuperable, something we are unable to repeat, SA:14
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This is the first time we have been able to put culture outside in a shopping mall, CA:135
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Beer, is not a beer, (see Brecht)

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and existence, ambiguity between, I believe is insoluble, FB:122
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beings and things, CR:201
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belief, (see also servitude); TE:168 ff.; PC:142
absurd concept (same kind as motivation, desire, drive, need, instinct), S:142;
Information: we no longer believe in information by divine right than serfs believed they were serfs by divine right, PC:142
objects also not to believe in, is just as vital a function as things in which to believe, ideologies played this role reasonably well, PC:142
one may be incapable of belief, yet remain capable of belief in those who believe, TE:165
one never believes in anything, S:142
one must cleave to radical illusion or radical indifference, eliminating the indeterminate forms of belief, IE:93
something insane about, but conviction, a redoubling of belief, is downright moronic, conviction is only outdone by rampant imbecility, C2:15
(is) superfluous, an unnecessary complication of the question of the existence or non existence of God, IE:92
to believe is to maintain a kind of subjectivity that would guarantee the solidity of things and serve as a criterion for meaning, U:125
today, with the loss of utopias, we lack objects of belief, even worse perhaps, we lack objects in which not to believe, for it is vital, maybe even more vital, to have things in which not to believe, ironic objects, disinvested practices, ideas to believe or disbelieve as you like, ideologies performed this function pretty well, all this is now jeopardized, vanishing progressively into extreme reality and extreme operationality, V:48-49

Bellavance, Guy, interview with (1983), BL:50-66; AA:37

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Bellow, Saul, P:96; F:10; C4:68; C5:100; LP:115
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Benjamin, Walter, (see also photography), CR:174 ff.; MP:36; SD:55 ff., 62 ff., 186; S:171; SS:99, 162; FS:118, FS:177; S2:102; ED:13; FF:62; C1:4; TE:118-119; IE:21; BL:54, 146, 148; AA:10; SA:21; F:6, 85, 96-98, 109; CA:184; LP:35
and McLuhan, understood technique not as a productive force (wherein Marxist analysis is locked), but a medium, as form and principle of a whole new generation of sense, S2:99
everything he wrote seems to me to be extremely lucid, F:96
Fascism is made up of two things: fascism properly so called and anti-fascism, C1:205
Collusion between contraries, C3:45
Not long after the discovery of relativity he was perhaps the first to have it translated into thought, F:97
(on) photography, P:89; F:97
shows that reproduction absorbs the process of production, S2:98
The Work of Art In the Age of Mechanical Reproduction, F:96; CA:102
(on the) operation of the test, S2:117-119
someone I admire deeply, R:21
(his) work is tinged with a deep melancholy and a remarkable intellectual adventurousness, this is an exceptional combination, F:98

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Benveniste, Jacques (memory of water) (see also water); C2:12; IE:30, 110; C3:94, 137; SC:42

Bérégovoy, C3:60; SC:71, 142, 144
Suicide is the only political act we have seen in a long time, C3:85

Bergson, Henri, **CR**:153; P:21, 96; U:55; LP:130, 131

Berio, Luciano, **SD**:234

Berkeley, C3:147

Berlin, Isiah, P:46

Berlin, **Wall**, U:27;P:61; V:39; SC:114; U:27; C4:105
coming down marks the end of the abominable other (communists) and the adorable other (dissidents), IE:41
impossible to feel the old thrill of terror, everything is meaningless, what is striking is the museumification as waste ground, C1:135
in its own wall, the Wall expresses the end of clear division of good and evil, C1:137
perhaps provided more protection for the West than the East, IE:39

protected us from war, fall of exposes us to imbalance of terror and new war, C2:85
protected the West from the East as much as the opposite by helping to preserve the fiction of Western values, P:10
supplanted by an invisible wall, unrelenting transparency of the world from which appearance has been stolen, of the real from which illusion has been stolen, C2:86
Wall of Shame, C3:53

Berlinguer, Enrico, SS:17; U:92

Berlusconi, SC:60; SC:83
the masses have a subtle transpolitical(?) vision, to the effect that the locus of power is empty, corrupt and hopeless and that logically, one has to fill it with a man who has the same profile, an empty, comical, histrionic, phoney individual who embodies the situation ideally, C3:110

Bern, C3:20

Bernard, Francois de, LP:124
The war in Iraq isn't like a film, it is a film, LP:124

Bernard, Tristan, SO:97

Bernhard, Thomas, an imposter, C3:23

Bescançon, Alain, P:25

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Beuys, Joseph, everyone is an artist, P:108
the extension of democracy to the universe of forms seems comical to me, there's no legal jurisdiction in matters of the imagination, P:106

Biafra, U:66

Bible, C3:18; F:11

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Big Bang, IE:115;C3:58; IX:9; V:72; SC:58; C4:26, 66, 108
And Big Crunch happening simultaneously, C4:110;
In parallel but in opposite directions, LP:201

Big Crunch, C3:137; SC:58

Bin Laden, LP:123
internet terrorism, biological terrorism, the terrorism of anthrax and rumor, all are ascribed to Bin Laden, he might even claim natural catastrophes as is own, ST:33

biology, TE:8

Biosphere 2, (near Tucson), IE:74, 81; BL:186-187; C3:26; IX:32, 34; V:16, 20; C5:102
having lost our metaphysical utopias we build this prophylactic one, this glass coffin, IE:88
in spirit of Disneyland's attractions, it is not an experiment but an experimental attraction, IE:85
image of the ideal synthesis it is a way of transforming our environment into an archaic residue, to be tipped into dustbins of natural history, IE:78
(the) immortality of the species in real time, IE:89
It's the exterminating angel, this experimental imprisonment, BL:187

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birth, SO:76, 94

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Bis, Dorothée, SS:94

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as capital, CS: 129 ff.
as consumer object (manipulated and consumed), CS:129 ff.
as cultural fact (social construct), CS:129 ff.
as double, CS:136
as-scene, changes in accordance with “progress” of technology, mental shaping of the body by drugs, deprived of otherness (by cloning), a body of tactile plasticity (genetics), TE:120-121
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instituted as modern mythology, CS:136 ff.
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(every intervention of the) machine on a body is an electric shock, the body becomes the machines technical accomplice, C2:47
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omnipresent cult of, is a morbid thing, A:35
organized into structural material for sign exchange, SD:101
primary and secondary processes of, SD:117 ff.
sexuality and, analyzed in terms of use-value, exchange value, signifier, and signified, SD:115 ff.

social structures of production generalized at level of, CS:135
soul, body has taken over from, CS:135 ff.
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technical construction of the body and desire ends in the pornographic, PC:131
virtual: from the virtual perspective the real is only a vestige, so too are sex, work, and the body, IX:42
was metaphor for the soul, the became metaphor for sex, now no longer a metaphor for anything at all, merely the locus of metastases, of machine like connections, endless programming devoid of symbolic organization, pure promiscuity of relationship to itself, the same promiscuity that characterizes networks and circuits, TE:7

Boethius, FS:97

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thought and Marxist thought share esthetic and humanist virus, MP:49
thought, universalizes its concepts of: (Nature and Progress, Man and Reason, formal logic, work, exchange)
thought, virus of, MP:90
when the bourgeoisie put an end to the feudal order, it actually subverted one total order and code of social relations (birth, honour, hierarchy), in order to substitute another (production, economy, rationality, progress), U:95

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economic crisis is for upper echelons of capitalist class who rake in all the profits from it on a world scale, catastrophe is for the middle classes who see their reasons for living disappear, C2:75
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Dialogues d'Exiles, BL:180
"this beer isn't a beer, but it is compensated for by the fact that this cigar isn't a cigar either" in the same manner this war (Gulf) isn't a war, but that is compensated for by the fact that information isn't information either, G:81; BL:180; PC:67-68
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Breerette, Genvièvre, CA:61-64

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Brummel, Beau, and his servant: which lake do I prefer? FS:98; FB:103; BL:114; U:127

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California, P:85; SC:21; C4:16
a strange placed where I find myself freed from all culture, European culture evaporates there, BL:131
culture itself is a desert in California, A:126
(in the image of Reagan) America has become Californian, A:108
hyperreal in its vitality, it has all the energy of the simulacrum, it is the world centre of the inauthentic, this is what gives it its originality and power, A:104
Marxist analysis is out of place here, C2:41
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(Porterville, near Bakersfield) “on wild hillsides that are carpeted with undulating grass like animal fur and resemble the hills of Tuscany”), A:64
Where the simulacrum is the home grown product, C4:96
world centre of sweet madness, a mental form of AIDS, (G. Faye), A:103
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In taking charge of another’s life, she finds herself released from her own, (philosophy of Far East, that someone looks after your life), PF:81
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Calvino, Italo, *The Adventure of the Photographer*, IX:143; LA:1; PH:147
A limitation of Calvino’s novels: their real irresolution, in spite of their charm, U:16
Difficult Loves, PH:152
Is caught up, I think, with the magic of nonexistence, U:15
Non Existent Knight in his armour, SC:167
“One can never be sure of saving one’s soul by writing. One may go on

writing with a soul already lost", U:17
The Novels of Italo Calvino, *The Cloven Viscount*, *The Baron in the Trees*, *The Nonexistent Knight*, U:13-17
There is only one urgency for Calvino: that of happiness, and in that, its every man for himself, U:17

camera, (see also photograph)
there is always a camera hidden somewhere, AA:19
the virtual camera is in our head, our whole life has taken on a video dimension, we would have experienced this before as police control, today it is just like an advertising promotion, AA:19

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cells are cells that forget to die, forget how to die, V:5
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close connection between concept of genetic code and the pathology of cancer, TE:119-120
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internal and biological metastases are paralleled by the external metastases constituted by prostheses, networks and ramiform systems, TE:63
is a disruption of the genetic code and therefore a pathology of information, a resistance to the all powerful principle of cybernetic control, SC:5
(a) malady of the capitalist era, the form of virulence of the code, aggravated redundancy of the same signals, TE:120
metastasis, BL:103
order of begins, the rule of propagation through contiguity, of cancerous proliferation, TE:7
society, now founded on proliferation, we are now governed not so much

by growth as by growths, hypertelia and metastatic process of cancer, TE:31
society, cancerous, is a metaphor, I am talking about overgrowth, BL:43
what even worse eventuality (the total hegemony of the genetic code) is cancer resisting? SC:5
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vengeance (on), there is no purpose in wishing for it, since it happens come what may, according to the fundamental rule of reversibility, IX:85
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how good it must be to eat a Bishop on the beach, after mass, after seeing him shipwrecked! C1:61

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asks that we receive it as rational or combat it in name of rationality, SS:14
asks that we receive it as moral or combat it in name of morality, SS:14
as simulation, SD:36
can only function behind a moral superstructure, SS:14
capitalists, bosses, strategists, too are caught up in networks, no longer in the position of subjects, P:22
cheats, it eludes the dialectic, which only reconstitutes it after the event, a revolution behind, A:80
contemporary capital merely redistributes itself, SD:24
contemporary no longer recognizes: gift and counter gift, reversal, sacrifice, SD:35
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erases generic man with genetic man, once capital becomes a kind of social genetic code, it leaves no room for planned reversal, this is its true violence. S2:112
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has been hyper-realized, TE:27
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hyperrealization of big finance capital, SC:23
immoral and without scruples, SS:14
incapacity to reproduce itself symbolically, MP:143
is a challenge to society which must be taken up according to symbolic law, SS:15
is the limitless rule of exchange value, it imposes a disconnection, a deterritorialization of all things, an excessive extension of value, an equally irrational order of investment at all costs, U:94
like value, is irresponsible, irreversible, ineluctable, SS:153
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paradox of, is so far as it is no longer a capitalism subject to contradiction, dialectical and therefore capable of revolution is that it swallows up the real more quickly than it manufactures it, and that leads us into completely aleatoric processes, BL:185
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since industrial revolution, products become commodities, passage to functional finality, SD:114
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everything has become a problem of communication, SC:22
fundamentally communication consists of networks, and in a network there is no longer any identifiable position of the subject, BL:174
immanent promiscuity and the perpetual interconnection of all information and communication, a stage of terror, the obscene victim of the world's obscenity, we become pure screen, a pure absorption and resorption surface of the influent networks, E:27
instantaneousness of, miniaturizes our exchanges into a series of instants, E:19
in becoming universal, has been accompanied by a fantastic loss of alterity, there is no more other, perhaps people are searching for a radical alterity and hate, CA:147
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perfect, (ecstasy of communication), when no one speaks to anyone anymore, P:69

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we are in ecstasy of, no longer partake of the drama of alienation, and this ecstasy is obscene, E:22
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Remains on the side of the disciplinary society, thus tending to Stalinism without Stalinism's political violence, U:100
Today it finds itself before the inertia of the masses, U:100
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system and Berlin Wall did not fall outwards as a mark of openness and freedom, but inwards as a mark of disintegration and of a dismantling that was violent, but had no liberatory consequences, P:9
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has been liquidated and absorbed by communication, V:47
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Internet, and computers say nothing but: I'm information, everything's information, P:72
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maximum interconnectedness brings maximum vulnerability, as in AIDS, IE:46
people no more think at a computer than they run when jogging, TE:48
prosthesis, a kind of bioelectronic mirror for digital narcissus, S:166
rejection of computer technology by thought is exactly like the rejection of

any alien organ of the body, C2:79
screen: unlike photography, cinema, and painting, the video image, and the computer screen, induce a kind of immersion, SC:177
sitting hot blooded animals before cold blooded technologies, what can come of it but a grotesque situation, C3:94
transhistoricized death we submit to in hope of future survival, SD:185
virus, the tiniest one is enough to wreck the credibility of computer systems, which is not without its finny side, SC:6
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no more productive, only reproductive consumption, SD:28
no limits, to, SO:204
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  loses its symbolic meaning in discourse of connotations, CS:115
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  underlies all practices relative to objects, CR:29
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organizes objects into signifying fabric, SO:200
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radical critique of political economy unmasks what is hidden by, MP:21
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system of values consumerist, CS:81 ff.
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as unconscious mechanism of integration, CS:94
veils true political strategy of social integration, CR:61
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wasteful, a daily obligation in consumer society, CS:47

contagion, is not merely active within each system; it operates between systems, SC:26

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become radical when reaches level of total social relations, MP:142
in social and moral order, CS:174 ff.

control, SO:49
social, (see also consumption; see also social integration)

conversation, deemphasizing confrontation, SO:44

coolness, (see also digitality)
pure play of the values of discourse and the commutations of writing, (non referential phase of the sign), SD:22
strategy of, BL:149

Cool Memories, F:22, 25
copying out these notes is indelicate in every respect, I have to give them over to chance, to whatever indeterminate fate may be in store for them, or rather, to the happy chance of being caught with their defenses down, C1:70
on, these notes, a short treatise on the rest of my life, multiple fragments of a nonexistent continuity which can only be rediscovered beneath these notes like a watermark, after death, C1:62-63
this journal and photography are wonderfully matched in being snapshots and combinations of images, C1:144

Cool Memories I, it was an attempt at fragmentation, phenomena appear, we must grasp them as they appear, then steer them immediately into the direction of their disappearance, BL:179

Cool Memories IV, F:50, 77

Copacabana, C3:74

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Copernican revolution of thought, P:42

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American's lost the war but won the movie, SS:60
extension of the war through other means, SS:59
prolongation of the war by other means, ED:17
(and) Vietnam war, cut from same cloth, the film is part of the war, the US lost first one and won second one, ED:18

coronary (Baudrillard's), C3:90
friendly illusion of, ushers in a sabbatical year, C3:92

corporation(s), CS:89

corruption, PW:34; F:63
educative, cathartic function, SC:145
in democracy is simply the new form assumed by privilege, SC:145
is a vital function in a democracy, it provides entertainment and has an
itself is a vital function, a secret mechanism of a whole society, a source of political energy, a public service, SC:145
"The Mirror of Corruption", SC:144-148

Cortes, TE:133

cosmetics, S:93 ff.
cosmetic surgery, vast whitewashing operation of our culture, TE:44

countdown, the, PC:45; PW:56

counterfeit, (see also simulacra, first order); S2:153
age of, (see Baroque)
time of the double, the mirror, of theatre and games of mask and appearance, the serial and technical era of production is all-in-all a time of lesser scope, S2:98
like fashion, born of Renaissance, S2:83

Counter Reformation, could never compete with modernity, A:42
Jesuits, the first to act according to modern conceptions of power,S2:88
today genetics continues the delirious illusion of uniting the world under a single principle – that of the genetic code with the technocrats of biological science, S2:110

couple, perfect, what disappears in one reappears in the other, C4:5

Coupole, instead of going to, you watch it from other side of the boulevard, C2:68

courage (see character)

Courbet, *Origin of the World*, CA:185

Courchevel, G:77

Courderoy, MP:163, 166

Courtois, Stéphane, F:31

Coustaud, Jacques, C4:98

Cow(s), body of the cow has become an on body, a meat machine, so the viruses lay hold of it, SC:172
Cows infect the media, the media drives the masses to hysteria, the social loses credibility day by day, SC:174
have never come to terms with being fed rotten sheep carcasses, and so turned into carnivores, SC:172
mad cow disease, SC:171-175; 194; F:42, 50; C4:42, 97; C5:7, 81; LP:120, 195
ruminations for Spongiform Encephala, SC:171
turned into simulacra, everything about them is programmed now: by hormones, transplants, the genetic distribution of parts of the body, the cow is not what it once was, SC:172

Crash, SS:111-119; IX:49
First great novel of the universe of simulation, SS:119
is our world, SS:125
morality does not surface, the miracle of, SS:119
neither science fiction nor reality in Crash, hyperreality abolishes both, SS:125
no more fiction or reality, hyperreality abolishes both in, SS:118

crash of 1929, stock market crisis of 1987 was merely an aftershock, TE:10
crash of 1987, virtual catastrophe, we live under the sign of virtual

catastrophe, TE26; SC:21 ff.
"In Praise of a Virtual Crash", SC:21-25

Crazy Horse Saloon, SD:107 ff.

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Crébillon, C4:81

credibility, unlike truth, credibility has no limits, it cannot be refuted, because it is virtual, P:73; SC:85

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Credit Lyonnais, SC:144
bailout: the unemployed and various cases for social assistance are now given to understand that they have to look after themselves, the individual is treated as a capitalist business, and the capitalist business as a citizen on welfare, the role reversal is perfect, P:55

Cresson, BL:208

crime, (see also perfect crime; see also Soviet); TE:109
story, perfect, C4:5

criminal, perfect, confesses to crime he has not omitted, C4:61

critical, concepts cease to be critical when universalized, MP:48
and ironical judgment no longer possible, there is no longer a universe of reference, FS:87
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always a matter of causality, of an imbalance between cause and effect, today causes themselves are tending to disappear, TE:31
of 1929, SD:21
rift between imaginary and real economics was far narrower, TE:27
could never happen today, it has been replaced by a perpetual crisis simulation, C1:217

critics, unhappy by nature, always choose ideas as their battleground. They do not see that if discourse always tends to produce meaning, language and writing for their part, always create illusion, PC:103

criticism, there was a Golden Age of, the criteria for making judgments have become very problematic, BL:70

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history doesn't offer a second seating, only critique does, V:57

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Cronenberg, David, (see also *Crash*), C3:119; P:94; IX:31
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Crozemarie, Jacques, ARC cancer charity scandal, SC:146

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Cryogenics/cryogenization, A:43; IE:9; IX:26; V:3; SC:116; C5:39

Crystal revenge, of the FS:137-144; BL:51; PC:42
Evil genius of the object, world which we seek to seduce seeks to seduce us, object seduces us initially through its indifference, E:92-94
(the) pure object, something like indifference, R:18

Cuba, A:116
theme park of communism, may as well be joined to Disney World, IE:44

culture, (see also historical materialism), SO:28
cultural, the, isn't just museums and ministries, it's a perceptual apparatus and a mental technique, we've lost sight of the idea that, basically, painting imposed itself as a system of perception, art is an artefact and like any artefact it has to be able to be challenged, P:105

criteria of difference, signification and of code, MP:142
consumption as new language of, SO:184
cultural greenhouse effect, toxic cloud from all the galleries…, C5:62
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degree Xerox, TE:9
every culture which universalizes itself loses its singularity and dies away, P:12; SC:156
we are dying from the loss of all singularity, from the extermination of our values, which is an ignoble death, SC:156
everything must be made to speak, S:20
exclusion of death at core of our, SD:126
final form of, is great metropolis, ours is a culture of death, SD:127
high, as object of consumption, CS:108
I don't want culture, I spit on it, FB:81
I have an anti-cultural bias, BL:24
I'd always kept my distance from culture, as well as from theory, I maintained a position of distrust and rejection, FB:81
I'm instinctively suspicious of everything which is aesthetic or part of culture as a whole, BL:167
ideological role as pacifier, SO:47
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is itself only an epiphenomenon of global circulation, CA:90
is precisely the extreme form of singularity of a society, P:49
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pornographic (ours is), over signification of real that no longer exists, S:33
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strong cultures (Mexico, Japan, Islam) with surplus of meaning in a strong ritual, territorial cultures, turns us into zombies, tourists kept under house arrest in the country's natural beauty spots, A:126
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...we might ask ourselves whether the dinosaurs did not disappear as a result of a catastrophic internal process – precisely on account of that maximum power and its reversal, as all systems reverse at their apogee. There is nothing to say we are not mentally and biologically programmed for an internal disappearance of the same order, as the logical consequences of our power, C3:139

Dior, C1:168

Diran, IX:25

disalienation, (see alienation)

disappearance (see also appearance; see also fascination); BL:22, 38, 55, 85, 92, 103, 105, 124, 135, 185; C4:93; C5:93
appearance and disappearance are the form of destiny, P:51
art of, has to leave some kind of trace, be this the site at which the other, the world or the object disappears, AA:28
attraction of virtual machines no doubt derives not so much from the thirst for information and knowledge as from the desire to disappear, SC:180
dying is nothing, you have to know how to disappear, C1:14, 24
for something really to disappear, to resolve into its appearance, there must be ceremony and metamorphosis, FS:175
horizon of, the: PC:35-44
is to pass into an enigmatic state which is neither life nor death, C1:24
Lost from View and Truly Disappeared, SC:112-117
of masses, BL:88
must remain alive, that is the secret of art and seduction, CA:109
of politics and history, C1:186
poem, C4:12
to disappear is to disperse oneself in appearances, E:47
we dream of our disappearance, C1:136

and of seeing the world in its inhuman purity, ED:26
what are the writings of Barthes, Lacan, Foucault, Althusser, but a philosophy of disappearance, the obliteration of the human, of ideology, C1:160

discourse,
all discourses are ambiguous, including my own, CA:68
discourse is something that always replaces you in the position of the subject, with discourse, it is difficult to produce both meaning and appearances, AA:33
end of linear dimension of, SD:8
of advertising, (see advertising)
impossibility of a determined discursive position, SS:17
objects, SO:85 ff., 129 ff.
organizing, SO:45
productivist dominates critical theory, MP:18
seduction of (see seduction)
subject of, one is always in a sense the subject of discourse but one must also work towards the position of pure object, towards the vanishing point of discourse itself, ED:41
traverses in a cycle without distinction, SS:41
what I find most degrading are discourses of justification, of repentance, CA:81

Discovery, V:5

discrimination,
all forms of sexist, racist, ethnic or cultural discrimination arise out of the same profound disaffection and out of a collective mourning, a mourning for a dead otherness, PC:132
difference implies, TE:128-129
it is out of the move to a universal standard of measure based on objective criteria that all forms of discrimination arise, C3:131
profusion a function of not corrective to, CS:66
racism, sexism etc., SD:29
social, CS:90; CR:34,
social function of, CR:47 ff.
system of, CS:59

disease, exchange of, SD:183-184

disenfranchising, of the poor, A:112

Disfarmer, Mike, photographs of Arkansas farmers in 1940s, IX:146; LA:3-4; PH:149

disgust, nothing really disgusts us any more, in our eclectic culture of debris of all others in promiscuous profusion, what is on the increase is disgust over the lack of disgust, TE:73

disillusion(ment), SO: 98 ff., 123
virtual, banal, technical objects, seem to be new strange attractors, transaesthetic – fetish objects, without signification, with out illusion, without aura, without value – the perfect mirror of our radical disillusion of the world, pure objects, ironical objects like Warhol's images, AA:15

Disney, Walt, cryogenics, IX:26; V:3; SC:116; CA:54
expected to wake up in 2100 but he may wake up in 1730 or the world of the Pharaohs, IE:118
from the depths of his liquid nitrogen he goes on annexing the world, subsuming it into the spectral universe of virtual reality in which we have all become extras, SC:152
precursor of a universe where all present or past forms meet in playful promiscuity, IE:118
philosophy eats out of the palm of your hand (American squirrels) A:48
there is no real reason why Disney should not buy up the human genome, turn it into a genetic attraction, why not cryogenized the entire planet, SC:151

Disneyland, SS:12 ff.; A:55; A:98; E:35 (see also America); AA:19; CA:181, 192
All the rest is Disneyland, but Southern California remains the cradle of hyperreality, the capital of no-where land, C4:96
American values exalted by the miniature and the comic strip, SS:12
cryogenized like Walt Disney, SS:12
deterrence machine to rejuvenate fiction of the real, SS:13
embalmed and pacified, SS:12
and Disneyworld, epiphenomena of 'real' America, which is entirely Disneyfied, C4:23
exists to hide that all of "real" America is Disneyland, SS:12
frozen, childlike world, SS:12
ideological blanket for a simulacra of the third order, SS:12
Magic Mountain and Marine World serve same function, imaginary stations that feed reality, SS:13
neither true nor false, SS:13
objective profile of America, is the, SS:12
parody of the world of imagination, A:55
perfect model for the entangled orders of simulacra, SS:12
play of illusions and phantasms, SS:12
takes the place of the world, CA:53-54
waste treatment facility for the regeneration of the imagination, SS:13

Disneyworld, Disneyworld Company, SC:150-154

Buying up 42nd Street, New York, red light district, turning Mecca of pornography into subsidiary of Disneyworld, SC:151
Disneyland still represented spectacle and folklore, but with Disneyworld and its tentacular extension, we are dealing with a generalized metastasis, with a cloning of the world and our mental universe, SC:153
Euro Disney, celebrated Christmas with the Red Army Choir, SC:151
(Florida) is building a mockup of Hollywood, someday they will rebuild Disneyland at Disneyworld, C2:42; SC:151
Obliterates time by synchronizing all periods, all cultures in the same tracking shot, SC:153
opens up the bewildering perspective of passing through all the earlier stages, as in a film, with those stages hypostasized in a definitive juvenility, frozen like Disney himself, IE:118

Disneyfication of the world, SA:69

dissimulation, radical (see simulation)

dissuasion, present system of, and simulation succeeds in neutralizing all finalities, all referentials, all meanings, but it fails to neutralize appearances, E:74

distance, SO:43
is everywhere abolished, collision of poles, LP:75

distinction, CS:28, 55, 64, 96, 157; TE:23; C5:58
(see also art; see also technology, development and innovation; see also value)
invidious, CR:75 ff.

Divine Left (see Left)

division of labour, CS:85, 109, 155

DNA, (see also genetic code; see also metamorphosis); FS:33: S2:106-109; FF:34; AA:26; SC:102 ff., 199; F:27
Cold narcissism, a cold self seduction, S:168
DNA molecule is the (cybernetic) prosthesis par excellence, SS:98
no better prosthesis than DNA, S:167
Salk Institute, for a cloned world, F:28
contains DNA of all Nobel winners in biology, A:4
third order simulacra, cannot be fought with class struggle, SD:4
was universal and invariant but once unmasked in order to throw researchers off it is deuniversalizing… if all human and animal species change behaviour under observation, why shouldn't the same thing happen at the molecular level? C1:202

Documenta, Kassel, 1997, Pigsty Installation by Höller and Trockel, IX:107

Dostoevsky, ST:104; F:9; CA:192; C5:59, 84

Dogons, subjected to so much research they were forced to invent dreams and rites to keep them happy, C1:172; TE:136

doll, sexed, CS:149 ff.

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doubly revolutionary movement, FS:116
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everything today is poisoned with duplicity, for example, the country side has become "landscape", LP:79
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haunted and separated, is at core of our entire culture, SD:142
history redoubles on itself and is universalized in Marxism, MP:47
imaginary aura of the, SS:105 ff.
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not enough room for the world and its double, so there can be no verifying the world, this is indeed why reality is an imposture, IX:3
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the truer than true, realer than real, FS:9
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spiraling, or redoubling, effect of I look for in modernity, always brings me back to metaphysics, R:20
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situation, SS:84
spiral, moves from *The System of Objects* to *Fatal Strategies* – a spiral swerving towards the sphere of the sign, the simulacrum and simulation, and a spiral of the reversibility of all signs, E:79
spirits and killed off by internalization of the soul, SD:142
split, the and, SD:140 ff.
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pleasure from caressing women in your dreams, will virtual reality and the promiscuity of the networks offer such remote sensations, C4:90
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drives, SO:193
and repulsions, TE:71-74

driving, SO:66 ff.
a specular form of amnesia, A:9
point is not to write a sociology or psychology of the car, the point is to drive, drive 10,000 miles across America and you learn more about this country than all the institutes of sociology or political science put together, A:54
real pleasure has, if we are honest, disappeared, the erosion of one's own pleasure is the price to be paid for the shifting up from movement to pure speed, SC:168
we should be amazed not hat there is so much chaos and violence, but that there is so little and everything functions so well, C2:18

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a mental surgery of performance, a plastic surgery of perception, TE:49
(the) anomalous is the product of an excess of organization, regulation

and rationalization within a system, the more the system attempts to resolve its anomalies, the more it will enter the logic of over regulation and the more it will fuel their eccentric growth, SC:97
as universal medium of exchange, for Gold Exchange Standard, read: Narcotics Exchange Standard, C3:11
communal reflex of misbehaviour in the face of universal normalization, rationalization and programming, which are undoubtedly an even graver danger to society and the species in the long term, SC:99
exorcise reality, the social order, the indifference of things, if society is not going to stop producing this effect, then it should at least stop cursing it, SC:101
fascinate us as much as they repel, and that, from the standpoint of Western reason, they are definitively ambivalent, SC:96
giddiness of is cold, E:26
drugs, politics, ideas, culture, what formerly existed on fringes of prohibition flourishes today at the margins of intolerance, C2:70
laundered drug money keeps creditor banks of West afloat, C2:87
(the) more a system attempts to resolve its anomalies, the more it will enter the logic of over organization and the more it will fuel their eccentric growth, SC:97
problem, what is it protecting us from? Rational stupification, normative sociability, universal regimentation? SC:5-6
protect us from brutalizing effects of rationality, normative socialization and universal conditioning? TE:67
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use always presupposes the immediacy of a mental process and a kind of achieved utopia, SC:96
use is no longer a subversive anomie, but an anomaly becoming institutionalized, SC:100
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and reversibility everywhere govern the principle of evil, LP:185
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feminine and masculine, of, IX:90; LP:188
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(the) other and otherness only come into play in a dual relationship, never in a multiple or plural one, IX:64
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And Warhol, the two great instigators of radical liquidation. But everything that was liquidated revives today in a museified place, P:108
banality becomes art, P:102
bottle rack (found object), prefigures reality shows, as do people with AIDS plucked from real life to appear in hyperreality, PC:28
Duchamp's gesture was to reduce things to insignificance, SA:24
Duchamp's act was not conceptual, it was a real challenge, it was pure terrorism, afterwards it became conceptual, practically everything that is done today is a readymade, CA:78
Dust breeding, CA:187
Fountain, is the emblem of our modern hyperreality, LP:26
I have nothing against him, it is a fantastic and dramatic moment, CA:62
Moment when art, renouncing its own aesthetic rules of the game, debouched into the transaesthetic era of the banality of the image, TE:11
readymade, CA:52, 181
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the readymade holds the double curse of modern and contemporary art, the curse of immersion in reality and banality along with the curse of conceptual absorption in the idea of art, CA:92
starting with him all the banality of the world passes into aesthetics, and

inversely, all aesthetics becomes banal, the fact that in the readymade the entire world becomes aesthetic signifies the end of art, CA:52
urinal, he used its banality to create an event in the aesthetic universe and deastheticize it, he forced banality upon it – he broke into the house of aesthetics and stopped it cold, SA:19
writes off all structures of representation, CA:53

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between master pollsters and polled, FS:93
between masses and political class, FS:93
between technical equipment and the world, P:91
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Knowledge is a duel, IX:23
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ecology, (see also schizophrenia); SS:14; SM:61; TE:125
I don't believe in the ecological movement, but I do it, BL:152
if ecology itself discovers the higher value of forest fires? Will we also rediscover the higher utility of human sacrifice? C2:66
maleficent, IE:78-88
media have become self referential and speak only among themselves, the multimedium is becoming the intermedium, SC:188
obsession with protection and conservation against a quite different trend which has already won out: the trend towards the sacrifice of the species and unlimited experimentation, IX:33
the environment, ecology, I'm prejudiced against them, I feel that ecology exists precisely through the disappearance of "natural" data, SA:55
where then is ecology, if the natural course of things implies a sacrificial regulation, not the artifice of preservation at any cost, C2:66
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economy, liberal one that triumphs today is by no means the initial, historic version of the market economy, it is a market economy with no social force to battle it, transpolitical and transeconomic (postmodern), IE:36
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homo sexualis coherence and transparence has never had more reality than that of homo oeconomicus, FF:30
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power relations, they are not determining, they are themselves mediated, they themselves pass into another sphere, BL:150
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reality, we are forced to adapt to need and utility in principle of, CS:176
sphere, cannot be exchanged for anything, there is no meta-economic equivalent of the economy anywhere, nothing to exchange it for as such, IX:4
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truth, does not exist, it is only arbitrary, MP:149
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all functions abolished into one dimension, the dimension of communication, all events, all spaces, all memories are abolished in the sole dimension of information, this is obscene, cool communications obscenity, E:24
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degradation growing at pace of affluence, CS:39
human and cybernetics, CR:198 ff.
human, ceased to exist, metadesign & meta political economy, CR:202
no longer confronted by man, we are part of protected, CR:203
our true environment is communication, CR:200

Enzensberger, Hans Magnus, (see also theory, communications), CR:164 ff., 175 ff., 180 ff.

Epeda Multi-spring Mattress, you can make love to someone on it without them even noticing, C1:58

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Ephemeral and Durable, U:56-57
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equality / inequality, CS:37, 49 ff., 59 ff., 94, 151; C5:61
economics, CS:53
formal, CS:59
illusion, is in effect, the most egalitarian, the most democratic principle there is: everyone is equal before the world of illusion, whereas we

are not at all equal before the world of Truth and Reality, where all inequalities are engendered, PC:82
inseparability of good and evil is our true equilibrium, IE:82
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escapism, SO:73

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Eternal Return, BL: 53 ff.; IX:77
two kinds: statistical, and tragic and ritual, S:147
is the integral of becoming, history is merely the differential of change, IX:131
is the rule of the universe, S:147
today's, is that of the infinitely small, the fractal, the obsessive repetition of things on a microscopic and inhuman scale, not the exaltation of a will, but the viral recurrence of microprocessors, A:72

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ethic(s), CS:61 (see also credit)
art and aesthetics are not the only domains devoted to a melancholic and paradoxical destiny, of living beyond their own finalities, so too are politics, history and ethics, AA:7
Capital nostalgic for great ethical epoch, SD:32
Committees, SC:201
Impossible to speak of ethics of polls, or ethics of advertising, or ethics of fashion, FS:88
of pressured performance, CS:155
searching for a politics or an ethics of the virtual is useless as politics and

ethics are becoming virtual, both are losing the principles governing their action, SC:111

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Tasaday and its death in 1971, SS:7

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Europe, (see also America, see also immigrants; see also Virilio), SO: 183; MP:25; CA:144
a virtual, artificially cloned entity? SC:200
And America, the essential thing was to escape from Europe metaphysically, far from a nostalgic culture and history, P:84
culture has staked its all on the universal and may perish by it, A:83
culture entangled in its history, can only produce apologetic centralism, soft racism, A:83
East, G:82; IE:14, 19, 68, 117; BL:178, 206, 208; C3:4; P:86; C4:105
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freedom was murdered, SC:40
thawing of, IE:28-33
defrosting of Eastern Europe and the end of history, SC:39-44
what flows from East to West is the virus of weakness, and from West to East is the illusion of victory, IE:47
we are asking those in the East to exchange the idea of freedom for the material signs of freedom, SC:41
Europeans, wobbly solidarity of, SC:174
forced solidarity of Western bourgeoisies in global competition, CR:59
has neither the spirit nor the audacity for American zero degree of culture, the power of uncultured, A:78
has never been a continent, in America you feel the presence of the entire continent, A:16
I’m European, I’m condemned to a kind of objective historical nihilism, you are forced to admit to yourself that everything radical you can say

or do in this society will only ever be the radicality of this corrupt society, P:87
imitates America at a 50 year time lag, A:78
immigration, he social question of, is the most visible and crudest illustration of the internal exile of the European in his own society, LP:163
melancholy, depressive, P:83
New European Order, subsidiary of the New World Order, everywhere characterized by white fundamentalism, protectionism, discrimination, and control, PC:136; SC:127
our old goals – revolution, progress, freedom – will have evaporated before they became reality, hence our melancholy, we live in negativity and contradiction , the Americans in the paradox of a realized utopia, A:79
outgrowth into colonialism exhausted it, it will never recover, P:85
policed society of, vs. primitive society of America, P:79
price we pay for Modern Europe will be the eradication of Muslims and Arabs, PC:137
Revolution of 1789 set its seal on us, that of history, state and ideology, politics and history – not a utopian moral sphere (as in America) remain our primal scene, A:76
Sentimental world that retains the cult of the message, P:86
snobbery of difference, P:81
specious sham Europe is scuppering itself at Sarajevo, PC:135
Serbs, are demystifying that Europe, the vehicles of ethnic cleansing, are at the forefront of the construction of Europe, PC:135
Europe has taken out a contract with, as the West once took out a contract on Iran with Saddam Hussein, PC:136
Simulation model projected into a scene of social desertification – an obligatory virtual reality, to be slipped into like a data suit, SC:82
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all the events which have not taken place, the anti-matter of history, C4:100
anti-event, F:50
the counter event (French strikes of December 1995), SC:127
a realm where events no longer truly take place, by dint of their very production and dissemination, in ‘real time’ where they become lost in the void of news and information, LP:122
are the most radical things today, nowadays, reality is radical, reality is Situationist, not us! BL:170
are not the same as accidents, LP:127
before the event it is too early for the possible, after the event it is too late for the possible, LP:133
cancellation of a planned event is a subtle pleasure, C4:92
captive, like captive animals and captive audiences, they no longer

reproduce in captivity, over information leads to their gentle extermination, C2:82
collide and succeed one another, but they don’t engender new relations of force, P:9
current events are an incurable illness, C4:113
seen from a distant star current events are monotonous, C5:5
desire for events, desire for non events – the two desires are simultaneous and doubtless each as powerful as the other, LP:134
events in this mirror may be closer than they appear, IX:135
events no longer take place, precisely by dint of their production and dissemination in real time; where they disappear into the void of news and information, we see history as film, which it has become, IX:133
event of the end of the century is underway, SC:39
every real event must disappear so that the event may become acceptable on TV’s mental screen, TE:80
everything which constitutes and event today is done against the universal, P:13
fake events, LP:124
formerly something that happened, now events are designed to happen, it occurs therefore as a virtual artifact, as a reflection of preexisting media defined forms, TE:41
globalized non event, French victory in the World cup 200, death of Diana, the year 2000, LP:124
go on strike for a time, then suddenly burst through again, LP:129
horizontal era of events without consequences, FS:24
is counter-offensive, it reintroduces internal negativity and death, LP:127
is irreducible to history, P:113
I don’t want to say nothing is happening, on the contrary, more and more things are happening, but they make neither sense nor nonsense, BL:178
information as, P:72
is multiplied by its dissemination, by news and information, P:7
it is intolerable that events should be so inconsequential, FB:107
is irreducible to history, C3:37
just as physicists now see their particles only as a trajectory on a screen, we no longer have the pulsing of events, IE:19
laundering of events, P:20
let us retain for events the power of the event, C5:34
lost is the glory of the event, what Benjamin would term its aura, IE:21
lowest definition of, (see also virtual: realization of the world) metaphysics of, LP:131
mother of all events, (9/11) uniting within itself all the events that have never taken place, ST:4
museumification of events, P:20
new, they hollow out before them the void into which they plunge, IE:19
now have no more significance than their anticipated meaning, IE:21
phantom, V:49

policing of events is carried out by information, LP:121
produced by information has no historical meaning of its own, V:51
pure event, P:115; U:126
we have dreamt of this event, no one can avoid dreaming of the destruction of any power that has become hegemonic to this degree, ST:5
which comes like a fatality without explanation or referent, U:123
radical doubt is cast on the event by its global simultaneous mediatization, just as high fidelity casts radical doubt on music, IE:6
raw, fragmented and reworked by mass media, CS:125-126
strike of, IE:17, 21-27; v:51
supercooling of event processes which have become decoupled from their substance, is one of the great attractions of our age, SC:31
superconductive events, TE:36-43; SC:26-31
bombardment by superconductive events, TE:37
there is in us an immense desire for events, LP:134
today, every, is virtually inconsequential open to all interpretations, FS:17
true event, the, what marks it out is precisely that of the real and the possible come into being simultaneously and are immediately imagined, LP:131
(as) waste, (see News)
we are in and era of events without consequences, SS:164
we cannot grasp both the genesis and the singularity of the event, the appearance of things and their meaning, PC:56; IX:19
we dream of senseless events which free us from this tyranny of meaning, IX:134
we keep watch from the depths of a definitive silence, for the definitive event, C1:49
we may hope that virtual programming will never abolish events, LP:136
we must grant both the poetic singularity of events and the radical uncertainty of events, it is not easy, V:68
which are neither true nor false and play with their screens, you can no more isolate an event from its screen than in the past you could isolate a passion from its mirror, C1:65
(the) whole system of media and information is a gigantic machine for producing the event as sign, for producing non-events, IX:132
Witz of, TE:39
World events, ST:3
Zero degree of the event, LP:122

Everyday(ness), (see also life; see also censorship) CS:35, 118; C3:57
culture of, triumphant and suffering, alienated in its meaning, CR:46
digitality inhabits banal everyday life now, S2:115
everyday atrocities, buying foreign travel scholarships of children of Chernobyl, C3:56
experience falls like snow…, C1:59
is difference in repetition, CR:109

Evian, C4:89

Evil, (includes good; see also optimism); F:55; C4:59; SO:122; CS:173, 191; MP:57; SS:129; C2:66; CA:27; C4:66; C5:6
all our progressive ideologies are based on the absurdity of the extirpation of evil, PC:147
anamorphosis of modern forms of Evil knows no bounds, it is everywhere, TE:81
against the theological definition of evil, we must defend a Manichean, antagonistic form of evil, a form of genius, of originality, of Evil and of irreconcilable heresy. Or alternatively, a form of reversibility of each, according to a Moebian typology which may be an even more radical heresy, C3:129
Archangel of, SD:149
automatic reversibility of evil, IX:137
by principle of evil I mean, nothing more than the stating of a few hard truths concerning values, law, power, reality, TE:107
curse, the, which is upon us, lies in the impossibility of distinguishing between good and evil, true and false, P:76
Demon, driven by a silent strategy, E:83
duality of good and evil, IX:90; PW:82
duality and reversibility everywhere govern the principle of evil, LP:185
duality of good and evil is the source of all energy, without passing and verdict on which of the two principles has primacy, PW:82
eradication of, is basis of integral reality creators, LP:29
for us, has no essence of its own, C3:150
genie, has taken up residence in things, this is the objective energy of Evil, TE:108
genie of the social, the object, irony of passion, FS:72
genie of otherness takes form of the accident, later the viral, epidemic form, and ravages the entire system, TE:63
God as evil: Boeing crash on illegal immigrant housing suggests an act of God and identifies him with the power of evil, C3:111-112
going over to the side of evil, TE:107
has its own destiny, IX:91
has a right to an objective explanation, but never virtues and good deeds, C3:96
has been the principle of knowledge, TE:107
has no objective existence, it consists in the diverting of things from their objective existence, in their reversal, LP:159
hope of balancing (good and evil) has vanished, SS:162
hypothesis of, is that man is not good by nature, he is perfect as he is, before being plunged into the idea of progress and happiness, LP:140
if the evil in man were eliminated says Montaigne, you would destroy the fundamental conceptions of life, LP:144

illusion that good and evil can be distinguished in order to promote one over the other is absurd, TE:110
inseparable and irreconcilable, TE:128
inseparability of good and evil, impossibility of mobilizing one without the other (this is the theorem of the accursed share), TE:105, 128
inseparability of good and evil is our true equilibrium, IE:82
inseparability of good and evil is what evil is, good shows itself to be the principle of the inseparability of good and evil, BL:176
intelligence of, C5:100; LP:37; "The Intelligence of Evil" LP:159-164
begins with the hypothesis that our ills come to us from an evil genius that is out own, LP:152
of evil goes far beyond pessimism, LP:144
it is no longer possible to speak Evil, Evil has metamorphosed into all the viral and terroristic forms that obsess us, TE:81
it is not by expunging evil that we liberate good, worse by liberating good, we also liberate evil, IE:82
is (evil) another way of saying illusion, for the power of illusion, for the world as total illusion, most cultures, except ours, functioned on this principle of illusion, we try to realize the world, to escape from this total illusion which we find unbearable, by trying to materialize everything, BL:176
is more a form than a value, I don't define it in a moral sense, nor an immoral sense, evil is an antagonistic principle, P:25
is not an accident, it is fatal, it is an original power, LP:139
is not a moral or religious term, it's the principle which destabilizes the good, evil is that which is irreducible, which resists any opposition, AA:40
is not the opposite of good, F:34
joy of evil is not so much in doing it, as in noting that a particular person in whom you have the most confidence turns out to show the most total bad faith, it is an ecstatic form of disillusionment, C3:112
Khomeini, Ayatollah, uses as his weapon (Rushdie fatwa) the principle of Evil, the negation of all western values, the Machiavellian principle of Evil, TE81-82; BL:169
on symbolic level he is the victor, symbolic power is always superior to arms and money, TE:83 ff
knowledge of Evil, PC:40
language of, is a very difficult one to speak, F:70
loss of evil is more painful than the loss of the good, P:2
loss of the false is even more painful than the loss of the true, P:2
Manichean understanding of evil, PC:18
metaphysics, wants a world of forms distinct from their doubles, shadows, images. This is the principle of the Good, FS:184
misfortune and, C4:98; C5:93, 97
"Evil and Misfortune" LP:139-158
most difficult thing is to think evil, to hypothesize evil, as has been done

by heretics, Manicheans and Cathars, IX:90
most difficult thing in thinking about evil, is to expunge it of any notion of misfortune and guilt, C2:2
necessity of evil, FS:81; F:106-111
need to reawaken principle of, FS:77
no interdiction can be based on a division of good and evil, V:28
no matter how we describe it: accursed share, strange attractors, destiny, or hypersensitive response to initial conditions, we are unable to avoid its increasing strength, its exponential trajectory or the veritable pataphysics of its incommensurable effects, TE:108
no longer such a thing as a strategy of Good against Evil, there is only the pitting of Evil against Evil, the strategy of the last resort (AIDS, cancer, drugs, computer viruses), TE:68
objective reality of Evil, it was tempting in days gone by to believe in, PC:51
only evil is certain, good is never certain, only the false is certain, the true is never certain, in the ambiguity of values its always the false that wins out, P:74
problem of, U:20 ff.; we must confront the problem of evil, LP:136
philosophy: there is being, and what is not being is nothing, it doesn't exist. Evil doesn't exist. This is the theological, philosophical vision. Evil has no existence, evil isn't real. In my view the opposite would be true now, P:38
principle keeps watch, FS:72
principle of evil, BL:184; C3:42; SC:33 ff.; C4:53, 115; CA:152
(for) a principle of evil, FS:181-191
exists, not as a mystical process and transcendence, but as a hide out for the symbolic order, the ironic embezzlement of the symbolic order, FS:182
I'm on the side of the principle of evil, BL:169
In a society given over to the principle of Evil, there is no presumption of innocence, C4:87
is inescapable, FS:182
is in objective irony, and in strategies emanating from it, FS:80
no religion of transparency an the mirror will ever be able to resolve, FS:184
not a moral principle, but rather, a principle of instability and vertigo, a principle of complexity and foreignness, a principle of seduction, a principle of incompatibility, antagonism, irreducibility, TE:107
protects us from the worst case scenario, the automatic proliferation of happiness, a fate similar in kind to the automatic proliferation of cells when the mechanism of their programmed death no longer functions, IX:92
all calamities protect us from something worse, so the stupidity and

blindness of politicians must have some higher function, from the secret violence and judgment we would be forced to exercise on ourselves if not for them, SC:78
pure state of, LP:139
pushes good into excess and deregulation, and it is this proliferation of good which releases the worst evils, IX:92
reign of eternal antagonism that must carry off victory, TE:139
reversibility: evil is synonymous with the fundamental rule of reversibility, SC:3
rules the world, CA:234
runs beneath the surface of all exchanges, IX:7
September 11, 2001 and, ST:13 ff.
Shows through, LP:143
the only possibility is a fatal strategy, pitting good against evil no longer exists as a strategy, the only remaining strategy is that of Evil against Evil, and this is not even a matter of choice, it is happening before our eyes, SC:7
there are then, no natural rights or prohibitions which could base themselves on a division between good and evil, IX:38
there is no fixed point from which we can determine what is totally good or totally evil, PW:35
thinking based on evil is not pessimistic, thinking based on misfortune is pessimistic, LP:143
total irreconcilability and total reversibility at same time, R:26
unreason victorious in every sense, FS:7
Transparency of Evil, title really means: transparition of evil, BL:179
(the) truth of our societies is that they can no longer cut away evil, they have to absorb it, C1:176
transparency of, PW:33-36
transpires, shows through, F:9, 91
transparence of evil, (see also Sarajevo); C2:55; TE:122; C3:108; P:28, 75; F:59; CA:153
is merely the transpiration of the worst through the best, nothing is more entertaining than the fact that Evil comes our of Good, but isn't there an equal irony in that Good comes out of Evil? PC:67
no longer finding anywhere to manifest itself, filters everywhere into repentance, indifference, and hatred, SC:77
terroristic dream of the transparency of the, very quickly ends in its opposite, the transparency of evil, IE:82
the more the world becomes realized, the more active is the radical illusion, this is the transparence of evil, P:101
with fall of communism the visible empire of evil is removed, but a deeper maleficence is simultaneously liberated, IE:40
there is no longer any metaphysical presence of evil nowadays, our evil is faceless and imageless, LP:173
totality is constituted by good and evil together transcends us, TE:109
unbearablity of, F:105-106
we are traditionally sensitive to the threat which the forces of evil pose for

the Good, whereas it is the threat posed by the forces of good which is the fateful threat to the world of the future, IX:92
we can no longer speak Evil eg: French Revolution bicentennial trying to expunge the memory of the terror from the celebrations, all we can do is discourse upon the Rights of Man, TE:86 ff.
we have not passed beyond good and evil, but fallen short of them, P:2
we have to give evil back its radicalism, F:33
we should not suffer it as misfortune, F:63
whatever happened to evil, TE:81-88
why not take the view that the fundamental rule is that of evil, and that any happy event throws itself into question? Is it not true optimism to consider the world a fundamentally negative event, with many happy exceptions? By contrast, does not true pessimism consist in viewing the world as fundamentally good, leaving the slightest accident, to make us despair of that vision? Such is the rule of a radical optimism, we must take evil as the basic rule, C3:138
word (evil) is not dialectical, sworn to extremes, FS:7
world, the, as it is in its cruelty is evil, F:9

evolution, modern theory of and discrimination vs. symbolic chain where no species is inferior to another, it is out of the move to a universal standard of measure based on objective criteria that all forms of discrimination arise, C3:131
reverse in system of objects, SO:130

Ewald, Francois, CA:141-155

excess(es): BL:37, 59
terrorism (political), transvestitism (sexual), caner (genetic), they also reflect deficiencies in and consequent collapse of each, TE:36

exchange, SO:127, 187; CS:60 ff.; 67, SD:112; PW:16 (see also sign(s); see also consumption)
antagonistic exchange, (see dual)
death, illusion, absence, the negative, evil, the accursed share are everywhere running beneath the surface of all exchanges, IX:7
generalized, the exchange of flows, of networks, of universal communication, LP:128
humans bound by the rules of, CR:75
everything demands to be, S:45
exchange-gift, MP:75 ff., 82; SD:1, 107
impossible, (see also gift); P:35; IX:3-25; PW:11, 73-77; F:84; CA:90
all our systems are converging in a desperate effort to escape radical uncertainty, to conjure away the inevitable, fateful act of impossible exchange, the final solution, Virtual Reality in all its forms, the putting in

place of the perfect virtual, technological artefact, so that the world can be exchanged for its artifical double, IX:14
destiny comes close to the notion of impossible exchange, PW:73
exchange as an illusion, delusion, PW:73
everything starts from, IX:3
is everywhere, even the economic sphere itself cannot be exchanged for anything there is no meta economy or transcendence by which it could be measured, PW:74
of one's own life, IX:45-50
quasi-supernatural dimension of, PW:75
inevitable, we pay with our own death for rupture of symbolic exchanges, SD:134
logic of, is primordial, CR:75
(the) only means of exorcising fate is through exchange, where exchange is not possible, fate takes over, FB:84
primitive, MP:76 ff., 80
reciprocal, MP:80
ritual, S:79
sacrifice, SD:2
exclusive of political economy, MP:43
sign value, all values pass to under political economy of the sign, MP:121
social function of, CS:78
symbolic, (see also necessity), CR:30, 128; SD:118; S:100; E:11; PW:15; PW:21-24; 85; F:82
all my ideas on symbolic exchange have to do with reversibility, BL:184
Americans have a lot to learn about, G:55
as radical alternative to sign and signified, CR:149
as basis for radical critique of Marxism, MP:51
cancelled in favour of Law of castration and value, MP:63
Christianity is the hinge of a rupture of, MP:64
death and, SD:131 ff.
from symbolic exchange to sign value, CR:65 ff.
I call symbolic exchange fatal, fate is the dividing line separating chance and necessity, FB:85
is an act of exchange (not a concept, agency, category or structure), SD:133;
has always been at the radical base of things, PW:17
language and, SD:195 ff.
no longer the organizing principle of modern society, SD:1
(is the) opposite of exchange, FB:84
Primitive man and gods, MP:83
the order of the fatal is the site of symbolic exchange, FB:89
we are living at end of exchange, but exchange protects us from destiny, FS:47
wherever exchange is impossible, what we encounter is terror, and radical otherness is thus the epicenter of terror, TE:128

exchange value, (see also seduction; see also system; see also Marx), CS:50; CR:123-129, 204-212; MP:20; PW:9
end of exchange value/use value dialectic, SD:8
everything produced as, CR:87
labour power and, MP:30
law of, CS:26
makes use value appear, MP:30
if neutralized, use value disappear with it, CR:204-205
is realized in sign exchange value, CR:204
symbolic, CR:64 ff.
symbolic exchange value (ambivalent), CR:123-129
and sign exchange value mingle inextricably, CR:205
and use value, (see use value)

existence, SO:27; C5:53
each existence is a double declension, it is in this sense that it is a dual, not an individual, form, IX:83
is merely the ever greater divergence of past and future, until death reunites the two in an absolute present, IX:80
is something we must not consent to, PC:11
one always aspires to more than, S:142
our random existences, C5:88
secondary, SD:11

Existenz, C5:92

Existential Divide, LP:198 ff.
existential license, embedded as a kind of programmed implant to have recalcitrant liquidated…, unconditional application of Human Rights, the just and unyielding application of democracy, C3:46; SC:74

existentialism, SD:148

expenditure, CS:43, 57; E:11; BL:20
mastery of is decisive in the order of signs (culture), CR:115
radical change of meaning of, CR:119
wasteful, CS:43 ff.; CR:31; 119

exploitation – alienation distinction, as false problem, CR:145

exponential, we're no longer in a modern perspective of prevision, of rationalization, its becoming exponential, CA:80

Exterminating Angel, the, C1:186; C4:78

I'm not interested in realism, I am not speaking of the real extermination of things, of the physical, biological disappearance of living beings, BL:132

extermination, by society, SD:173
active self destruction can be preferable to slow extermination, SC:124
extermination, forgetting the extermination, is part of the, SS:49; TE:89 ff.
we live in extermination, in which physical exterminations are merely episodes, I treated the Gulf War in that way, as a process of the extermination of war, BL:185

extreme phenomena, P:47
a thinking that goes beyond the end, a thinking of extreme phenomena, PC:65
cannot be explained rationally, TE:67
conceptual adjectives: fractal, banal, fatal, viral, C2:24, 70
eccentric cluster of: AIDS, market crash, hacking, computer viruses, art market speculation, terrorism, SC:27 ff.
constellation of collusive, contemporary phenomena, SC:28
secret disorder of, they (AIDS, drugs, computer viruses) play a prophylactic role in opposing their chaos to any escalation of order of transparency, TE:68
serve, in their secret order, as prophylaxis-by-chaos against an extreme escalation of order and transparency, SC:8
with virtual reality, and all its consequences, we have passed over into the extreme of technology as an extreme phenomenon, PC:33

extremes, BL:115-181; (see also more X than X)
better to die from, than starting from the extremities, TE:1
strategy of the very worst, push everything which is leaning until it falls, it is necessary to go to extremes, CA:153
the only game that amuses me is following some new situation to its very limits, BL:131

Exxon, 12,000 page report to US Government, FS:13

F

Fabius, C3:60
lunch with, I had before me the divine left in person, C1:213

face, every face is an acting out, you push your life out into the features of your face, or your body, or your writing, some never manage to and that is their misfortune, to find the photographic act which is the equivalent of that acting out .. is the most delicate of operations, PH:146-147

facts, no longer have a specific trajectory, born of intersection of models, SS:16
confused with its model, SS:17
no one believes in facts any longer, we have only models to work on, TE:91

factitious, age of, no more wanting, only getting people to want; no more doing, only getting people to do; no more knowing, only letting know; not so much enjoying or taking pleasure as getting people to enjoy, getting people to take pleasure, TE:47

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is a form of ecstasy, BL:84
is fascination a form of happiness, it is for me, but its not the happiness associated with seduction, its something else, SA:32
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body is sexually disenchanted, a mannequin, SD:97
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fade away like epidemics once they have ravaged the imagination, TE:70
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(is a) happy form, FB:100
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liquidation of values is at the most radical in, SD:88
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paradox of, distinct outfits that belong to everyone, CR:36
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banality is the fatality of our modern world, BL:45
(is) always an anticipation of the end in the beginning, E:88
and enigmatic bias in the order of things, FS:191
as opposite of the accidental (in case of computer virus) the accidental is peripheral to the system, whereas fatality is immanent, TE:40
cannot be defined, R:17
fatal, the, or reversible imminence, FS:144
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irony of, is greater than the irony of chance, which makes it both haughtier and more seductive, C1:37
is completely immoral, the fatal is the irony that lies at the bottom of this indifference of the objective processes to the subject's desire for knowledge and power, BL:36
is ecstasy in the form of an event, FB:86
let us suppose things are biased towards the fatal and enigmatic, BL:39
man's relation to technology, SO:56
(as) maximum outcome, as predestination of the object in its own universe, as raising the stakes and potentialization, as logic of extreme processes, as acceleration of the process of disappearance, BL:158
more final than final is the fatal, FB:85
only in duality are the sexes fatal to each other, IX:64
opposite of globalization, P:28
order, what I wanted to define with the fatal order is an objective order, FB:85
(the) order of the fatal is the site of symbolic exchange, FB:89
(an) outcome is fatal when the same sign presides over both the advent of something and its demise, (as in the case of computer viruses), when logic that informs a system's expansion then proceeds to devastate it, TE:40
reversibility of the object, behind the final principle of the subject, FS:72
strategies, end of and beginning of banal strategies, (transpolitical), FS:57
strategies, do they exist, FS:181
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fatal strategies, LP:212
consist as much in pushing the old world towards its destruction, to push that which wants to fall, said Nietzsche, BL:209
hypothesis of a fatal strategy must be fatal too, FS:190
is often understood as the catastrophic development internal to the system. For me, its precisely the opposite, it mans finding a form of play and destiny which precisely thwarted the implacable development of the system, the fatal strategy was the reinvention of a thought which explodes not the truth of the system, but its logic. Against the strategy of evil, that of the greater evil, against cause and effect logic, P:47
pushing systems to an extremity there is a kind of fatality, it is a fatal strategy, BL:82
something unaccountable for itself, an immanent type of fatality, something at the heart of the system, at the strategic core of the system, something like its point of inertia, its blind spot, R:17
the only possibility is a fatal strategy, pitting good against evil no longer exists as a strategy, the only remaining strategy is that of Evil against Evil, and this is not even a matter of choice, it is happening before our eyes, SC:7

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of conformity, (masses) ED:14
the term fatal has nothing fatalistic or apocalyptic about it, what is implied by this term is a metamorphosis of effects (and no longer a metaphysics of causes) which is neither deterministic noir aleatory, but destined to a succession of higher necessity, E:88
we confuse the fatal with the return of the repressed, but order of fatality is antithetical to that of repression, FS:182
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fatality, (see also chance; see also irony)
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irony of, is greater than the irony of chance, which just makes it more tragic and more seductive, FS:190
is seductive, and seduction is fatal, FS:189
nothing can guarantee us fatality, FS:188
things are linked in other ways than through their causes, FS:157
objectivity is the opposite of, FS:181
of every system, SD:4
we have to be in these two orders of reality: we have to confront what we've lost and anticipate what's ahead of us, that's our brand of fatality, SA:15

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Father, SO:77 ff.
Law of, SD:1, 113, 135 ff.; U:62

fatigue, as collective syndrome of post industrial societies, CS:181 ff.

Faulkner, William, U:18, 23; F:9

Faurisson, Robert, P:29
his thesis is repugnant, in its historical claim that the gas chambers never existed, at the same time it is a perfect reflection of the whole culture, here is the dead end of a *fin de siecle*, forgetting is an impossibility for it, and the only way out is denial, TE:92
his claims are a cynical transposition of our loss of reality into the past, "It

never existed" means simply that we ourselves no longer exist sufficiently even to sustain a memory, TE:93; SC:19
paradox, is abominable, but in a sense it exactly expresses the situation of the entire culture, the dead end that fin-de-siecle society has got itself into, SC:18

Faust, CS:192; MP:61; FS:66; IE:47

Faustroll, CA:225

Faye, Andre, CS:112

Faye, G., on California, A:102-103

FBI, ST:79; LP:122

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Art object as a newly victorious fetish, CA:101
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fetishized value of, CR:118
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of money, before which all things are equivalent, IX:127

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Fiat strikes, (see unions)

fiction, that is what I do already, characters are crazy hypotheses I kill off when they have done their work, C2:22

field of dispersal, SO:11

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Final Solution, the, (extermination), PW:56
or the Revenge of the Immortals, IX:26-39

Finkielkraut, Alain, BL:189

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fitness, (see also jogging); CS:138;
as collective asexual obsession, A:35 ff.
direct line runs from medieval torture instruments via industrial movements of production line, to techniques of schooling the body (dieting, body building, jogging), A:38

Fitzgerald, F. Scott, A:14; U:18

Flaubert, BL:195

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Fogel, Jean Francois, CA:133-140

following someone, S. in Venice, FS:128 ff.; PF76-86
is equivalent to the secret in the space of a city, PF:84
it is the shadowing in itself that is the other's double life, PF:78
other's tracks are used to distance you from yourself, PF:86
seduce yourself into being no more than the mirror of the other, FS:129
shadowing, Venice, the photography, all this is being played out beyond the vanishing point, PF:86
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shadowing someone implies surprise, the possibility of reversal is necessary to it, PF:83

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football, (see also Heysel, see also World, cup of); SM:12 ff.
hooliganism is an aggravated form of indifference, something that is in accord with our society's plunge into the void, TE:76
turn themselves into actors, usurping the role of the protagonists (players), under the gaze of the media, invent their own spectacle (more fascinating than the official one), TE:76

For A Critique of the Political Economy of the Sign, CA:76

forbidden, cult of the, F:40

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Ford, Gerald, SS:19, 23 ff.

Foreignness, no solution to, it is eternal and radical, Radical Exoticism is the rule governing the world, TE:140

forgiveness, today I no longer have any criteria for judging whether the things people do are good or bad, and therefore no possibility for forgiving them, BL:193

form(s), (see also singularity), SO:27, 28, 30, 34, 52, 61
absolutism of (see also style), SO:54
defined: the illusion of the world and the possibility to invent another scene, CA:57
I have no illusion, no belief, except in forms – reversibility, seduction or metamorphosis, CA:59
forms as forms, cannot be exchanged for something else, CA:63

forms of the world: it's a kind of symbolic circulation, of reversibility and linkage, this is how it is with the sexes in seduction, and with the poetic form, P:43
ecstasy of, U:121
freed from practical functions and from the human gestural system, SO:53
gives way to information and performance, V:47
govern, and in the valueless space you can see more clearly how forms work: seduction, challenge (indifference is an atonal form of challenge), BL:194
in search of lost forms, P:77-118
language is always a possible example of form: language, while belonging to the domain of illusion, allows us to play with that illusion, P:44
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fossils,
dance of the: IE:72-77
today everything is produced as a fossil from the outset without having passed through the geological strata of time (eg: art goes directly into galleries), C3:122

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argued that a whole culture was at one time engaged in the confession of sex, it has now gone over to the confession of wretchedness, PC:138
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cannot tell us anything about simulating machines, FF:15
death, C1:157
does not see that power is dying, that it is undermined by a reversibility and a death that cannot appear in the genealogical process alone, FF:40
(his) discourse (which is also a discourse of power) flows, invests, saturates, the entire space it opens, FF:9

(his) discourse is not a discourse of truth, FF:10
(his) discourse is a mirror of the powers it describes, FF:10
doesn't want to talk about repression, but what else is that slow, brutal infection of the mind through sex, FF:31
gaze, is fixed upon the classic semiurgy of power and sex, FF:15
if power were this magnetic infiltration ad infinitum of the social field (Foucault) it would long ago have ceased meeting any resistance, FF:43
magistral art of decentering, FF:9
magistral but obsolete theory, FF:16
microphysics of power, gets us into strange complicity with cybernetics, FF:35
(the) more imperious, despotic and arbitrary he became, the more his authority in the intellectual world increased, this surely tells us something about the impoverished nature of that world, C1:159
power is not pushed to its conclusion at the point where it cancels it out or has never been, FF:38
power takes the place of desire for him, FF:17
power: what if he spoke to us so well concerning it, only because power is dead, FF:11
power is still turned toward the reality principle and a very strong truth principle, still belongs to the objective order of the real, FF:11
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unmasks all the final or causal illusions concerning power, but he does not tell us anything concerning the simulacrum of power itself, FF:40
we stay effectively within political discourse, although we need precisely to grasp the radical lack of definition in the notion of the political, its lack of existence, its simulation, FF:57
what he never sees is that power is never there and that is its institution, it is no more reality than economic accumulation, and what a tremendous trap that is, FF:41
writing, fluid objectivity, nonlinear, orbital, and flawless, FF:10

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Fourth World, IE:67
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Foxes tail, story of red in, S:74-75

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behind all my theoretical and analytical formulations, there are always traces of aphorism, the anecdote and the fragment, one could call that poetry, BL:166
closely related to the fracture, F:34
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French family on California beach, A:93-94
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Nature, which we invented in the 18th century, cannot be against us, C3:7
Public life overtaken by a veritable ritual of mourning and condolence, all our monuments are mausoleums: Pyramid, Arch de la Défence, Musée d'Orsay, National Library, cenotaph of culture, IE:23
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a new and recent idea, ST:32
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(in East) it was murdered, in West, it has died a fine death, in liberal countries it has been traded in for a technically easy life, TE:94; SC:40 ff.
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freedom isn't simple, and liberation even less so, P:60

freedoms acquired are gradually being suspended or overhauled, market freedom compensating for the loss of all the others, P:60
freedom's heart still beats weakly in a corner, like the digital clock on the Pompidou Centre, IX:43
has become the ideal of modernity, then new diktat of modernity, a prodigal freedom and it culminates in individualism, SA:78
has been obliterated, liquidated by liberation, V:47
ideology of as weak point in Western rationality, MP:104
in a state of subjection, want, is an idea and, at the same time, a kind of destiny: you desire it, you look for it, liberation is not the same thing as freedom, when you're free, when you think you are living a realized freedom, it's a trap, SA:78
is no doubt still continuing to have its destabilizing effect on us, C4:116
is subjective illusion, LP:47
minimal definition of, LP:90
new technologies, and: all decisions concerning networks, screens, information or communication are serial in character, partial, fragmentary, fractal, TE:57
of being vs. freedom of ownership, SO:186
of speech and desire is the modern and globalized form of surveillance and silence, U:113
only the ideal of, still exists, IX:43
subjection experienced as, SO:160 ff.
that the free and Enlightened man would necessarily choose Good is our universal prejudice, ST:67
there has never been any true freedom apart from not submitting to voluntary servitude, I am not obliged to submit to something that does not depend on me, TE:168 ff.
thawing of the East, what happens to freedom when defrosted? It barters itself away in a fervent embrace of automobiles and kitchen appliances, mind bending drugs and pornography – it exchanges itself immediately for Western liquid assets, (see also Soviets), TE:94
the question of happiness, like freedom or responsibility, the ideals of modernity, these are no longer really relevant, in that sense I'm no longer modern, SA:30
today we have the silence of, C1:63
true, is certainly not that of human rights, IE:39
voluntary servitude, it is always better to be made happy or unhappy by someone else than by oneself, just as it is better to be controlled by someone else rather than by yourself, children, women, masses all let others believe, avoiding trap of voluntary servitude that men have fallen into for taking themselves for free men, TE:168 ff.
we can no longer claim that some notion of happiness or freedom will ultimately be involved, because they've disappeared, SA:32
we would be hard put to produce a single sign of it, TE:96
well spring of freedom has run dry in the West (as witness the

commemoration of the French Revolution), SC:42
West, is a museum, a dump, for freedom and the rights of man, TE:94
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(and) USA, C1:69
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Friedman, Georges, SO:115; U:43

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AIDS strikes groups which function as closed circuits, he who lives by the same shall die by the same, no morality implied here, but the principle of reversal, TE:65
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other cultures are extraordinarily hospitable, we waver between the other as prey and the other as shadow, between predation pure and simple and the other as predation, TE:142
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alone among living things, humankind, tries to build itself a deathless alter ego, V:17
any human is the site of such a complex scenario, even the most simple among them – the site of such a complex construction, that instead of transfiguring and idealizing the image as the camera usually does, the lens disfigures and decimates its character, AA:29
(humans) are becoming the virtual reality of the machine, its mirror operator, this has to do with the very essence of the screen, there is no 'through' the screen as there is 'through' the looking glass or mirror, SC:178
as soon as the human is no longer defined in terms of freedom or transcendence, but in terms of biological equilibrium and functions, the specificity of human beings is eradicated and, with it, the specificity of humanism, IX:35
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disappearance: it is quite possible that the species is commencing its own disappearance, either by disenchantment with, or resentment towards, itself – to manage that disappearance is its destiny, IE:83
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if it turns out that not everything can be cloned, programmed, genetically and neurologically controlled, then what survives can truly be termed human – an indestructible, inalienable form of the human. Naturally, in veering off down this experimental side road, there is the danger that nothing will remain – the danger that the human will, purely and simply, be wiped out, IX:32; V:15-16
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is the human being a human being? SC:191
is there a definition of the human in genetic terms, IX:35
kind has no prejudices, it is as happy to use itself as a guinea pig as anything else, IX:33
limits of the human and inhuman are being worn away – but the human does not give way to the superhuman, as Nietzsche had dreamed, it gives way to the subhuman, V:21
nature, CS:69; F:54
nine out of ten are living dead, zombies, (as Ishi understood San Francisco), only a few hundred or a few thousand perhaps maintain a secret bond, the only living symbolic chain in this immense, incapacitated human genome, SC:131; C4:10
only from an omega point external to the human … a thought choosing the path of renunciation rather than abolishing its concept by realizing it, a criminal thought, which, speaking evil, illusion, seduction, duplicity and the irreconcilable opposed as such to that perfect crime that is the enterprise of the unconditional reconciliation of the world, P:116
only the human species succeeded in surpassing itself in the simulacrum of itself – in disappearing genetically to resuscitate artificially, by perpetuating itself in world of clones and electronic prosthesis, man will have, in a definitive act, wiped out the genesis of things, C1:121

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owes its becoming entirely to fact that it had no end in itself, LP:212
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an inflatable structure, C2:16
are the engine of anthropocratic thinking, and the result is the simultaneous re-emergence of human rights and human rights violations, IX:36; V24
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is perfect, no point in perfecting, it is bad, but perfect, and without teleology, F:31
seems to have trouble being reconciled with itself, in parallel with the violence it wreaks on others, it wreaks violence of its own on itself, IX:33
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what distinguishes human functioning from that of machines – even the most intelligent machines – is the intoxication of functioning, of living – of pleasure, the pleasure of being human, IX:113
we are never exactly present to ourselves, or to others, this radical alterity is our best chance at life, V:71
when no longer defined in terms of freedom and transcendence but in terms of genes, the definition of man, and hence, also, that of humanism, is wiped away, IE:97; V:22
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Enlightenment: based on qualities of human beings, natural gifts and virtues, their human essence together with the right to have and exercise freedom, current humanism is more concerned with conserving the organic being of the species, the justification for human rights no longer lies a sovereign, moral being, but in the prerogatives of an endangered species, IX:35; V:21
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the Serbs to be given abortions, anti-abortion campaigners and the Pope agree, …no end to the ambiguity, therapeutic abortions could easily veer towards ethnic cleansing, C3:55
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-telia, (see also dialectics); BL:43, 91
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-tely, more final than final, FS:12 ff.
-trophy, of historical research, frenzy to footnote everything [eg: this index!], FS:12

Hysteria, was sexuality's last form of fatal strategy, PC:120; (see also sexual harassment)

Hysteric(s), C2:81
the, combines passion of seduction with that of simulation, S:119

Hysteresia, continue voting although there are no candidates, C3:129

Hysteresis, (see also political: hysteresis of)
process whereby something continues to develop by inertia, A:115
of the political, of history, of socialism, A:115

I

I, I am as I am, I can't be otherwise, BL:22

IBM, CS:112; SD:210; AA:23; V:42; PW:61

icons, iconoclasts (see also images); iconolaters and iconoclasts, SS:4-5; C1:181; AA:12
of Byzantium, PC:5; CA:110; LP:92
the new modern iconoclast, does not destroy images, but manufactures a profusion of them where there is nothing to see, CA:109
we are still iconoclasts, we kill images with meaning, LP:92

id, CS:118, 147; CR:85; C3:10

ideas, are merely paradoxical pathways, C1:12
change and multiply, their succession forms part of a history of ideas, and of their hypothetical finality, IX:78
come from everywhere, but they organize themselves around an objective surprise, a material detail. Analysis, like magic, plays on infinitesimal energies, C2:1-2
fundamentally I have had the same idea from the beginning, we all have just one idea all of our life, AA:47
one only has one single idea in one's life, F:2-3
so many reports, archives, documents, and not one idea generated, TE:32
things continue to function long after their ideas have disappeared: progress, production, politics, television, TE:6
words, as passers or vehicles of, PW:xiii

idealism, CR:153; SD:233 ff.; semiological, CR:188

identity, CS:188, 192; CR:78; MP:166; SD:107; S:68; C2:28; TE:23; SC:180
Armenians, their identity is bound up with massacre, fighting for right to have been massacred, against universal indifference, C1:129
being the equivalent of deep sleep, P:98
continually falling apart, always dying, SD:159
dream of, ends in indifference, LP:62
glory, we do not seek it, but identity, IE:21
implies difference, F:84
In an ultra-protected, ultra integrated world, where the risks are part of the great recycling, the individual is desperately seeking an identity, P:49

is a dream pathetic in its absurdity, P:49; IX:52
is an insoluble problem, for better or worse it's the desperate fantasy of the whole technical, rational enterprise, P:49
is merely a reference, P:49
is obsession with recognition of the liberated being, P:49
is this obsession with appropriation of the liberated being, but a being liberated in sterile conditions, IX:52
it is only in sleep or in death that we are identical to ourselves, AA:50
metastasis of, IX:52
multiplying identities never produces anything more than all the illusory strategies for decentralizing power, it is pure illusion, pure stratagem, LP:59
only in human consciousness does death take on irreversible meaning, SD:159
our culture requires that each individual turn himself into a slave to his own identity, that he should exorcise control over his own circuitry, as well as any worldwide circuits that should happen to cross paths, TE:165
papers, lost, C1:59
perpetually changing, PC:124
reduced to nuclear identity, we no longer have any alternative destiny except a collision with our antagonistic double, IX:48
spectral, C4:61
(the) secret of the other, is that I exist only thanks to the fatal destruction of something coming from elsewhere, TE:164
(the) secret of philosophy may not be to know oneself, not to know where one is going, but where the other is going, TE:164 ff.
there is no longer a dialectic of, BL:41
there is possibility of being oneself, PC:69
today is found through rejection, it hardly has any positive base any more, CA:148
untenable (death), SD:4
we are hostages of, FS:40
we are too preoccupied with saving our, E:29
white magic of, PC:124
you will never know who you are, TE:165

ideology, (see also historical materialism), SO:9, 10, 41, 137 ff., 169; U:35, 53
of body, CR:97
bourgeois, MP:39, 57
cultural, SO:38
cultural surf on the beachhead of the economy, CR:144
of design, CR:201
dominant, CR:178
egalitarian, CS:49 ff.
fetishism and,CR:88-101
great ideologies, like big companies, are relocating to the Third World, C5:34
has prestige in the fashionable world where it is combated and more serious

ideas have no visible enemy, C1:37
I would rather not see things in terms of ideology, BL:92
(ideological) language, is a spongy language which absorbs the fluid secretions of thought the way a Tampax absorbs menstrual blood, C3:120
magical thinking of, CR:143
mass media are effectors of, CR:169
no more, only simulacra, SD:2
not a mysterious duping of consciousness, but a social logic, CR:118
puritan, CS:75 ff.
objectivity of, does not reside in its ideality, but in its form, CR:144
of our society, model diffused into series, SO:139
process of reducing or abstracting symbolic material into a form, CR:144
traverses all the fields of social production, CR:145
(see also social integration)

idleness, strategy of, C3:130

Iguazu, C2:10

Ile-de-France, SO:77

Illiad, MP:83

illuminated manuscripts, C3:2

illusion, (see also art; see also disillusion; see also artifical intelligence; see also cinema; see also world, illusion of); SO:24, 160, 195-196; CS:41; SD:117; PW:62; F:65; CA:26; C5:19; (see also seduction; social reform)
All you can do is take part in the illusion of the world and challenge it with the perfect crime, with the radical substitutability of things, AA:44
(vs.) appearances, FS:50
art is about the power of, R:27
art, theatre, language, have all worked for centuries to save, FS:173
being par excellence the art of appearing, of emerging out of nothing, protects us from being. As the art of disappearance it protects us from death, the world is protected from its end by its diabolical indeterminacy, IX:10
critical (materialism), MP:70
create illusion to create an event. Make enigmatic what is clear, render unintelligible what is only too intelligible, make the event itself unreadable, accentuate the false transparency of the world to spread a terroristic confusion about it, a radical disillusioning of the real, PC:104
cybernetic, CR:180
dissolution of the world as illusion and its resurrection as simulacrum and virtual reality, PC:8
doesn’t mean there is another world behind this one, illusion is simply the

fact that nothing is itself, nothing means what it appears to mean, there is a kind of inner absence of everything to itself, that is illusion, AA:49
double illusion: the illusion or reality and the illusion of freedom, F:81
end of, SS:106
in the virtual, AA:27
screen perception in real time, is the definitive end of illusion, C2:85
tele-reality, end of the illusion of thought, of the scene, of passion, end of the illusion of the world and its vision, end of the illusion of the Other, of Good and Evil, of true and false, end of the raw illusion of death, all these things vanish into tele-reality, into real time, into the virtual, into the opposite of illusion, total disillusion, PC:33
extermination of, PC:i
(the) fact that the world is illusion follows from its radical imperfection, PC:9
final, that of a world which is perfect, fully realized, PC:8
(can be) given to us only as illusion, what guarantee's the world's existence for us is its accidental, criminal, imperfect character, PC:9
gossamer thin difference between illusion and the real, C3:63
has no history, AA:18
I'm a weaver of illusions, if illusion is understood, not as a simulacrum or unreality, but as something which drives a breach into a world that is too known, too deja-vu, too conventional, too real, P:71
if nothing exists now but effects, we are in a state of total illusion, IE:121
if there is a secret to illusion, it involves taking the world for the world and not as its model, it involves restoring to the world the formal power of illusion, which is precisely the same as becoming again, in an immanent way, a 'thing among things', PC:88
is a form of death. When we lose the possibility of death, of the end, of playing with the end, then we are very dead, AA:50
is indestructible, PC:18
is in effect, the most egalitarian, the most democratic principle there is: everyone is equal before the world of illusion, whereas we are not at all equal before the world of Truth and Reality, where all inequalities are engendered, PC:82, 93
is not the opposite of reality, it is a more subtle reality, PC:85
(which enwraps the former kind in the sign of disappearance), PH:131
is not the same as the virtual, which, in my opinion, is complicit with hyperreality, the space of the screen, mental space, and so on, illusion serves as a sign for anything else, SA:10
is the fundamental rule, the real, value and law are exceptions, IX:6
is the opposite of truth and reality, so it must necessarily come from elsewhere, from the world of the object, from some other thing than the subject. Illusion like profusion comes to us from the world, C3:128
it is the very concept of illusion, and that concept alone, which is an illusion, PC:51
managing illusion by illusion, PW:87
material, the, PC:51-59

meaning: the world must not assume the form of non meaning and radical illusion, the later must remain so well concealed beneath the obvious fact of reality that you pass by without noticing it, C3:90
must be remade against the truer than true, FS:51
no longer possible, it always braked the real, FS:71
because real is no longer possible, SS:19
objective illusion, reality, LP:47
objective, is the impossibility of an objective truth once the subject and object are no longer distinct, and the possibility of any knowledge based on that distinction, PC:54
objectively, the world is an illusion: it can only appear to us, C5:62
of humanist rationality (see humanism)
of liberation, MP:135 (see also sex; women; youth; gays)
of personal distinctiveness, SO:152
of sexual revolution, CR:98
of the end,
to dream of the final accident is to succumb to the illusion of the end, SC:110
of the world, IE:122
of value, (see ambivalence)
operates: it restores to us beings and objects in the form they intrinsically take when changed by their absence, their disappearance, vanished but transparent to their own disappearance, C3:118
opposed to simulation, as something that works against simulation, BL:184
perfect illusion, adds to the real, by adding to the real with the objective of obtaining a perfect illusion we kill profound illusion, AA:9
radical, (see trompe l'oeil); IE:93; PC:i, 16-19; SC:184; PW:85; F:41; LP:155
concept of radical illusion has analogues in cosmology... the light of the stars needs a very long time to reach us; sometimes we perceive it after the star itself has disappeared. This gap between the star as a virtual source and its perception by us... is an inescapable part of the illusion of the world, the absence at the heart of the world that constitutes the illusion, V:71
defined: illusion in the literal sense, the fact that things are never what they seem to be or what they believe themselves to be, accordingly, the world, likewise, is never what it seems, it presents itself as one thing but its something else, the world plays with us in a manner of speaking, and we have a subjective illusion, the illusion of being a subject, Whereas the objective illusion derives from the fact that the world presents itself as one thing, but it is not really this at all, AA:40
illusion of the world cannot be dispelled, PC:19
is that of the original crime by which the world is altered from the beginning, and is never identical with itself, never real, PC:8
and objective illusion of the world, the radical impossibility of a real

presence of things or beings, their definitive absence from themselves, V:70
of the world, IE:122
the more the world becomes realized, the more active is the radical illusion, this is the transparence of evil, P:101
real, does not disappear into illusion, it is illusion that disappears into integral reality, PC:i
reality, illusion of the masses, S:66
runs beneath the surface of all exchanges, IX:7
subjective illusion, freedom, LP:47
that which is no longer illusion is dead, and inspires terror, FS:51
virtuality, the image inaugurates the power of illusion, virtuality by making us enter into the image, destroys the illusion, AA:9
vital illusion, PC:i
at the core of every human being and every thing there is... a fundamentally inaccessible secret. This is the vital illusion of which Nietzsche spoke, the glass wall of truth and illusion. From our rational point of view, this may appear rather desperate and could even justify something like pessimism. But from the point of view of singularity, of alterity, of secret and seduction, it is, on the contrary, our only chance: our last chance. In this sense, the Perfect Crime is an hypothesis of radiant optimism, a tragic optimism, V:80-81
illusion of appearances, IE:94
we live on the basis of a vital illusion, on the basis of an absence, an unreality, a non-immateriality of things, PC:7
we are faced with two incompatible hypotheses: that of the perfect crime, of the extermination by technology and virtuality of all reality – or – that of the ironic game of technology, of an ironic destiny of all science and all knowledge by which the world, and the illusion of the world, are saved and perpetuated, V:55
we are now voyeurs without illusion, FS:65
we do not seek illusion, but rather, an accumulation of proofs, IE:21
we oscillate between illusion and a truth which are equally unbearable, PC:9
we will have exchanged one illusion for the other [VR] the illusion of reality is as fragile as the illusion of God, LP:44
(the) whole world is merely an illusion of the senses and the sensory trace of that disappearance, C3:116
world without illusory effects will be completely obscene, material, exact, perfect, BL:44

Illusion of the End, AA:50

Illusionist, C4:12
and disappearing woman, story of, FS:164
Eighteenth century illusionist and automaton, story of, SO:56, 120; SC:163, 194

image(s), SO:26, 68, 173, 175, 181; CS:31, 188; ST:26; F:65
Abu Ghraib and, CA:207
amnesia: our amnesia is the amnesia of images, SC:17
analogue vs. digital, what distinguishes them is that in the analogue a form of disappearance is in play, a from of distance, of freezing the world, that nothingness at the heart of the object Warhol spoke of, in the digital, nothing dies or disappears, the image is merely the product of an instruction and programme, LP:97
begins to contaminate reality and to model it, FS:16
between reality and the image, exchange is impossible, PH:147
cannot be prevented from proliferating indefinitely, E:36
computer generated image, is the ultimate violence done to the image, LP:95
contagion of, produces information as catastrophe, IE:56
desired vs. real, SO:89
desire to take photographs: looked upon in general from the angle of meaning, the world is strictly disappointing, in detail, taken unawares, it is always perfectly self evident, PH:130
diabolical seduction of, ED:13
dialectic between real and imaginary is necessary to make the image exist, is not realized by TV, BL:69
dictatorship of, is an ironic dictatorship, irony too is part of the art conspiracy, SC:183
digital, entirely fabricated, the negative itself has disappeared, no room for fuzziness, tremor or chance, is this still an image? LP:28
disappoints, SO:176
each must take something away from the reality of the world, in each image something must disappear, this disappearance must be a challenge, AA:11
endless enwrapping of, ED:30
end of, in the superficial virtuality of the screen, AA:12
fatal process of, there is a definitive immanence of the image, without any possible transcendent meaning, without any possible dialectic of history, ED:30
gaze, and, LP:213
have become our true sex object, the object of our desire, E:35 (see also object)
hyper-reality of the, CA:25
I don’t believe there is any relation whatsoever between an image and a text, between writing and the visual, image and text are two singular registers; we need to maintain their singularity, SA:27
I dream of an image that would be the automatic writing of the singularity of the world, LP:100
If the image is the rival of the real, and a successful rival, then there is no imagining reality, C4:115
(the degree of the) intensity of the image matches the degree of its denial

of the real, PH:130
Is an image not fundamentally immoral? BL:69
Is bound to neither truth nor reality, it is appearance and bound to appearance, that is the magical affiliation with the illusion of the world, LP:91
Is more important than what it speaks of as language is more important than what it signifies, LP:98
it is not the innate significance of the image that I really receive, it is its charm, BL:32
it is only by freeing the image from the real that we shall restore its potency, and it is only by restoring the image to its specificity, that the real itself can recover its true image, IX:145
joy of, a kind of brute fascination unencumbered by aesthetic, moral, social or political judgments, ED:28
lack of differentiation between image and reality, telescoping of image into reality, ED:27
medium, has imposed itself between the real and the imaginary, ED:30
nostalgia of image for text and vice versa, C4:2
now describe the equal impossibility of the real and the imaginary, ED:29
(in) our culture, bodies and minds irradiated by images, media, signs, programs, networks, TE:37
objective and subjective, F:90
our images are like icons: they allow us to go on believing in art while eluding the question of its existence, TE:17
(and) objects are traps which reality is kind enough to walk into, C3:116
perfection of, useless, the image's power of illusion is lost, AA:8
(the) perversity of the relation between image and its referent, the supposed real, ED:13
phases of (4), SS:6
Pornography of the image, AA:8
reference principle of, must be doubted, ED:13
(in its) resemblance, the image is most immoral and perverse, ED:14
revolts against its good usage, it is the conductor neither of meaning nor good intentions, but of denigration of meaning, ED:23
sabotaging of, by images professionals (see cinema: today)
secretly we are iconoclasts, we manufacture a profusion of images in which there is nothing to see, TE:17
(as) simulacra they precede the real to the extent that they invert the causal and logical order of the real and its reproduction, ED:13
silence of, is matched only by the silences of the masses and the silence of the desert, LP:102
slimness, the obsession with becoming slimmer and slimmer is an obsession with becoming an image, C3:5
structural unreality of, and their proud indifference to the truth, G:47
television is the opposite of the image: there are no images on television, SA:27

"The Violence Done To The Image", LP:91-104
through a pure coming to pass of the image, the world should burst forth as insoluble self evidence, PH:133
through images we dream of infinitely multiplying through contiguity in an asexual chain of progression, E:36
through the image the world asserts its discontinuity, its fragmentation, its artifical instantaneousness, PH:130
to make an image of an object is to strip the object of all its dimensions one by one: weight, relief, smell, depth, time, continuity, and of course, meaning, PH:130
to rediscover the image as point of convergence between the light from the object and the light from the gaze, LP:104
we are no longer victims of images, but transform ourselves into images, LP:94
we disappear behind our images, LP:85
we don't have any great expectations of the substance of images any more, but we expect everything of their tactile and digital manipulation, C1:83
we deplore the disappearance of the real, arguing that everything is now mediated by the image. But we forget that the image, too, disappears, overcome by reality, what is sacrificed in this operation is not so much the real as the image, IX:145
when it appears most truthful and inconformity with reality, it is at its most diabolical, ED:13
when we think photographic, cinematic, or TV images bear witness to the world, we are wrong to have confidence in their realism, ED:14
world that is in our, CS:188 ff.

imagining / imagination, SO:120; SD:14; C5:3, 49
fiction is not imagination, it is what anticipates it by giving it the form of reality, A:95
if imagining is impossible today it is because all the horizons have been traversed, all that remains is a withdrawal of the subject whose mental horizon has been reduced to the manipulation of images and screens, E:42-43
May 1968 did not put the imagination in power, U:115
poverty of, of our modern societies, IE:75
real is born of a lack of, C4:33
revolutionary, MP:17
there is never any imagination in power, SC:81
there no longer is any imagination, the day this becomes patently obvious, the vague collective disappointment hanging over us today will become a massive sickening feeling, SC:190
traditional (see void)
we are going to end up looking for it in places further and further from power, among the excluded, the immigrants, the homeless, SC:190

imaginary, (see also political economy), SO:27, 75, 138, 173, 178; MP:19, 70
and real have fused and drifted together, SD:31
traveler: I must put myself in the place of, who stumbles upon these writings as upon a lost manuscript, E:10

imbeciles, conspiracy of, C2:83; C5:19

Immaculate Conception, SC:192

immanence, gray, FS:128-137; impossible, CR:109

immersion in the screen, unlike the gaze and scene of photography, cinema, painting, LP:76

immigrants, made into full time extras in Europe, SD:24; (see also Europe)

immortality, IE:89-100; becomes democratic SD:127 ff.; is the most horrific of possible fates, V:6

impatience, C1:232

imperialism, MP:142
has changed, what the West now wishes to foist on the world, in the name of universality, is not its – completely unhinged – values, but its absence of values, SC:65

implosion, (see also mass communication; see also history; see also meaning):SS:61; SM:119; U:39
can now only be violent and catastrophic because it comes from failure of system of explosion and Western organized expansion, SM:58
implosion in slow motion, SM:61
inevitable, every effort to extol expanding systems is archaic, SM:60
masses, media, and terrorism describe the presently prevailing process of implosion, SM:58
metaphor of implosion, CA:137
not necessarily catastrophic process, SM:58 ff.
primitive societies (Toltec, Olmec, Mayans) disappeared without visible catastrophe, SM:59
primitive societies survive by controlled implosion, SM:59
of the medium itself in the real, SS:82
of the social (see masses)
power implodes, this is its current mode of disappearance, SS:70
smooth vs. violent, SM:61
we arrive at, through a hypertrophy of the virtual, PW:42

imposture, C4:52

Impossible Exchange (book), might be said to be an exploration of first, the
fateful consequences, and subsequently – by a poetic turnabout – of the
fortunate, happy consequences, of impossible exchange, IX:7
Chapter on light writing, F:100

impossible exchange, (see exchange, impossible)

inauthenticity, BL:41

Incas, CA:155

incest, CR:210; MP:61, SD:112 ff., 134; FS:134
incestuous relation we maintain with our own image, S:69
our society no longer practices, we have gotten around it by subdividing
the same, through the copulation of one and the same unmediated by the
other, TE:121
our version of incest is no longer sexual or familial but scissiparous and
protozoan, TE:121

Indecent Proposal, Robert Redford and Demi Moore, IX:123

indeterminacy, (see also metaphysics)
media techniques and electronics are techniques of indetermination, BL:90
radical (loss of all meaning), SD:4, 8, 9; IE:91

India, C3:126

Indian(s), SD:107, 125; SS:8; S2:140; C3:101; P:68, 81; V:76; C4:100; C5:3, 83
American, escaped the Law of the Gospel, had to be exterminated, SS:10
(of the) Americas made Spanish ashamed of how little religion they
themselves had, more Christian than the Christians, made Spanish aware
of profanation of own values and were thus exterminated, TE:134
(of the) Andean valleys of the Altiplano, C3:44
extermination of, C2:59; G:37
ended with cinema reviving them as extras, A:70
extermination of in Tocqueville, A:88
Fuegian, SC:128; C4:7 ff.
indigenous people, U:40
murder of, A:88
no sooner was right to difference accorded to them than they were
confined to reservations, these are the vicissitudes of the logic of difference,
TE:129
Population back to pre conquest levels as symbolic extermination, SS:11
reservations, A:41; TE:125

to hide fact that they are dead, SD:19
there is some justice that modern man treats himself as a waste product, having treated the Indians the same way, SC:128

Indiana, Robert, CS:116

indifference, (see also difference; see also politics, art of), SD:9; C1:14, 46; IE:108; BL:132, 175; LP:172
a form of terrorism (his), BL:195
and hatred, PC:142-147
difference is beautiful, but indifference is sublime, C1:179
emotional, psychological, and political, and indifference that has become a collective virus, P:74
grows as destiny becomes externalized in sophisticated technologies, C2:5
has been stolen from us, PC:102
indifferent society ends in victim-hood and hatred, PC:131
I create a zone of indifference, but it is not without danger because I am putting my life at risk, it is more difficult to live with it, BL:196
Is also a passion, CA:144
marvelous is the indifference of things in respect to us, and yet things passionately unfold and confuse their appearances, E:95
mental screen of, which matches the technical indifference of images, PC:143
of dreams to reality, they will no absolve it, C1:37
only language is not indifferent, C3:62
political, CS:183; CA:36-39; C5:3
popular media are the sites of indifference, CA:145
radical, IE:93
real indifference, it is very rare, almost as rare as beauty and madness, C1:198
Stoics, let us be, if the world is fatal, let us be more fatal than it, if it is indifferent, let us be more indifferent, we must conquer the world and seduce it through an indifference that is at least equal to the world's, E:101
Strategies of indifference, CA:145
(is a) superior strategy to difference, BL:192
The game of indifference, is the game of indeterminateness, BL:192
The Violence of Indifference, CA:141-155
to make someone indifferent to himself, to destabilize him in his position as a responsible subject… that is a strategy, BL:191
violence of indifference, CA:145
viral, IX:108
what is the power of indifference? What would an analytics of indifference be like? Torn between radical indifference and radical seduction, C1:171
we are condemned to indifference, TE:18
you become indifferent to yourself in order to better plunge the others into a sort of stupification, it's a neutral and subtle form of seduction, BL:191

individual, (see also objects), SO:17; C1:36
destiny, is divided, like thought which comes to us from the other, each is the destiny of the other, there is no individual destiny, IX:84
each individual life unfolds on two levels, in two dimensions, history and destiny, which coincide only exceptionally, IX:79
every individual loses his/her sovereignty in networks and interaction, CA:94
everyone dreams of individual emancipation, and yet there remains a kind of collective remorse about it, SA:79
everyone to be an insignificant terminal for the system for a group or an individual to live, it can never aim at its own good, or ideal, but off to the side like a combatant in Martial arts, FS:77
I'm secretly convinced that people don't see themselves as individuals, that they're not hat they are and live in the form of play. Without this kind of drift, this exchange, this unconscious otherness, things would be unbearable, P:44-45
In an ultra-protected, ultra integrated world, where the risks are part of the great recycling, the individual is desperately seeking an identity, P:49
Individuality and personality are weak concepts, P:45
Individuality is a recent invention, of modern civilization, LP:55-56
individuality is a secondary aspect of the will and desire, the will is never mine; desire is never mine, C3:104
in the final stage of his liberation and emancipation through the networks, screens and new technologies, the modern individual becomes a fractal subject, IX:47
modern idea of, and responsibility, CA:226
not passive, CS:74
our age however is no longer capable of providing a stage and actors, we are interactive individuals who no longer tell each other histories, IX:73
perceived of by genetics like a cancerous metastasis of his own basic formula, for what is a cloned individual other than a cancerous metastasis, the proliferation of a single cell, TE:119
(we need a) principle of rigor that sustains the notion of irreducibility, of incompatibility, against the banalization of the individual, CA:228
private telematics, E:35
each individual sees self promoted to the controls of a hypothetical machine, isolated in a position of perfect sovereignty, as the astronaut in his bubble, in a state of weightlessness, E:15
privatized, MP:94
ready made individual is an ultra-modern project, this isn't the concept of the bourgeois individual, but the concept of postmodernity, it isn't a subject, its become a kind of clone, P:48
the human is for us ultimately conflated with the individual, with the duality I'm speaking of, we enter, in a sense, upon the inhuman, with all this implies in terms of fascination and danger, P:95
the individual is the system is residual, whereas singularity is antagonistic, P:51

social, SO:18
in system, CS:65, 70, 83

individualism, radical or postmodern (see postmodern, individualism)
the culmination of the prodigal freedom of modernity, SA:78
idleness is a natural energy, a peasant energy vs. urban energies, C2:7
indifferent World Order, C3:130

industrial, SO:188
revolution, SO:18, 154, SD:114; U:45
society (see society)

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information, (see also Internet); SO:24, 27, 50, 165; BL:88 ff., 114, 144, 159; C4:57
and communications systems have become a viral power and their virulence is contagious, we are in a culture where bodies and minds are irradiated by signals and images, SC:13
and communications systems are based on a principle of value which has ceased to be referential and is now based on pure speculation, SC:29
and security are entropic processes, modalities of the end of the social, SM:25
as the zero degree of opinion, G:84
at the speed of information, things lose their sense, G:49
banality of, PC:73
culture is collapsing beneath the excess of information, PC:17
cybernetic technique of, understood as a system of integral relations, U:70
disinformation comes from the very profusion of information, LP:122
dustbins of, SC:189
electronic media circulates at speed of light, no longer an absolute measure, FS:18
entry of information onto the scene spelled and end to the unfolding of history,

SC:107
epidemic of, PC:140
everything turned into information becomes the object of endless speculation, the site of total uncertainty, G:41
excess of, creates an immoral situation in so far as it has no equivalent either in the real event or in our personal histories, IX:134
kills information, C4:54
leads to uncertainty, FS:90; LP:193
pushing us along the road of a general involution, FS:91
puts and end to information, V:66
we have lost access to real information and real historical events, V:79
whole system of information is an immense machine for producing (the) event as a sign, as an exchangeable item in market economy, LP:121
fills our space, but in fact the emptiness digs deeper, into a kind of black hole, CA:145
has a profound function of deception, its purpose is to produce a flat consensus, the compliment of the unconditional simulacrum in the filed is to train everyone in the unconditional reception of broadcast simulacra, G:68
highest definition of, (see also virtual: realization of the world)
I don't look for good or bad uses of, I try to see how the sphere of information condemns itself, contradicts its own principles, destroys itself, by a fateful mechanism, it destroys the event, then it destroys itself as event, its an immense zero-sum circuit, P:72
Information at the Meteorological Stage, SC:85-90
involves not knowledge, but making people know, TE:46
is not knowledge, it is making known, C4:33
is the medium of the implosion, MacLuhan realized this about TV, CA:137
is the virus, F:63, 72
is truer than true since it is true in real time, SC:85
(is) like an unintelligent missile which never finds its target, G:42
Long ago broke through the truth barrier, and moved into hyperspace where things are neither true nor false, SC:85
luxury (business class) in travel today consists inbeing spoken to, you are kept in a state of information, C1:100
massive dose of artificial intelligence can only convince us of the failings of our natural intelligence and plunge us deeper into them, SC:136
myth of, SC:187
it may well be a myth but this alternative myth, the modern substitute for all other values, has been rammed down our throats incessantly, SC:189
neutralizes even further the social field, SM:25
news and, C4:6
not a mode of communication or meaning, but input-output, SM:25
(is) orbital, TE:29
(is the) paradoxical confusion of event and the medium, AA:22

(and the) political uncertainty which ensues, PC:29
produces an equal or even greater entropy or disinformation, LP:192
promotional infectiousness of information, is just as obscene as that of the virus, PC:140
shroud of, we cover the soil in asphalt and concrete much like we bury human closeness in a shroud of information and communication, C4:78
superhighways, SC:111
an implosion by exceeding of the critical mass, the information catastrophe, SC:59
will have the same effect as our present motorways, cancel out landscape, lay waste to territory and abolish real distances, SC:58
systems are obese, metastatic in anticipation of dead meaning, producing too much meaning, FS:32
systems of, relieve the masses of the care of having to know, U:127
technology, C3:80
and mechanical medium extending over a vast information network, where we are in the process of building a perfect clone, an identical copy of our world, V:8
two halves of society, those who are wired and who have access to information technology and those who are disconnected, SA:69
tendency of the rate of information to fall, G:42
the only way of putting an end to the universe, FS:92
theory, replaces political economy (see political economy)
transpolitical stage of, LP:122
tries to tear a bit of sense, a bit of life from silent mass, FS:96
uses masses as a shroud, E:86
Vézily, Pyrenees, shepherds fitted out with fibre optics, C1:89
Virus, C4:23
thanks to it we shall not race straight to the end of information and communication, that would be death, SC:7
what a pity that, for something to be an event, it has to go through information, IX:120
we are totally powerless in spite of, or because of, the information in which we are steeped, SC:82

Ingres, P:89

inhuman, (see also sensory); SO:100 ff., 106; SD:126 ff.; C3:10, 28, 109; P:96 ff.; V:19
(the) elimination of the inhuman causes the human to collapse into odium and ridicule, IX:12
it is no longer the human which thinks the world, today it is the inhuman which thinks us, P:115
only the inhumanity of things has affected me, C1:97
the exclusion of the inhuman mans that from now on the inhuman thinks us, IX:17

the human is for us ultimately conflated with the individual, with the duality I'm speaking of, we enter, in a sense, upon the inhuman, with all this implies in terms of fascination and danger, P:95
though the potential disappearance of the human is a serious matter, the disappearance of the inhuman is every bit as grave, IX:36
through Technics, the human world has entered upon the inhuman, P:96
we need to be respectful of, FS:183
we are moving everywhere towards the elimination of the inhuman, towards an anthropological integrism which aims to submit everything to the jurisdiction of the human, a planetary project to exterminate the inhuman in all its forms, an integrist project to domesticate any reality from outside of our own sphere, IX:16
when the human attempts to define itself by excluding the inhuman it becomes a mockery. When it aspires to realize its own concept of humanism and humanitarian action, it immediately surpasses itself in violence and absurdity, P:27

initiation, SD:135; initiatory act as reverse of our reality principle, SD:133

innocence, C1:185; C5:41

innovation, technical, (see technology, development of)

inquisition, SS:129; C4:88, 106

insecurity (see security)

insider trading, and the art market, this collusion is also found in politics, the economy and information, with the same ironic resignation on the part of the 'consumers', SC:183, 185

insomnia, C4:41

instinct(s), SO:47, 55, 62 , 87, 133; CS:69; CR:94; C4:82

insurance, we are going to have to take out insurance on our life insurance, insurance has become as fragile as life, C4:57
they had taken out such good insurance that when their house in the country burnt down, they were able to build another one, older than the first, C1:199

integration, see social integration
ideological function of, SO:9

integrism, we are caught between two integrisms: the one populist (Islamic and

fundamentalist), the other liberal and elitist, the integrism of enforced democracy and the universal, an Enlightenment fanaticism vs. Islamic fundamentalism, is there still a place between the two for a profane practice of freedom, SC:84

intellectual(s), CS:73, 195; CR:146; C2:60; IE:103; BL:19; C3:107; P:53; SC:158; U:66; C4:28; C4:31, 42
all the ills of the political class have in their turn infected intellectuals, C3:109
American, locked away on their campuses, A:23
And politicians are members of single elite, C4:97
are carriers of negativity, BL:75
are carriers of a kind of utopia, this is the only positivity they can have, but it is a negative positivity because utopia does not exist, BL:80
are doomed to disappear when artificial intelligence burst on the scene, just as the heroes of silent cinema disappeared with the coming of the talkies, we are all Buster Keatons, C2:80
are trying their best to save the empire of meaning, CA:80
being on the margin is the true position of the intellectual, BL:75
cannot create positively, it is just not possible, BL:76
dinner with, C3:39
French, cultivate the same fiction of their universal influence as do French leaders of their global power, P:54
I cannot even think of myself as, BL:24
I cannot stop being an intellectual, BL:67
I don’t feel myself to be an intellectual in the sense that if there are three of them together, I flee, BL:182
I don’t think an intellectual can speak for anything or anyone, the same thing holds for the political class, BL:79
I personally think there is such a thing as the responsibility of intellectuals, but does this mean they must take responsibility for the political sphere? I still feel responsibility at the individual level, BL:79
Intellectual cowardice is the Olympic discipline of our time, a brutish consensus is being struck on the lowest common denominator, C4:6
Intelligentsia and repression, (see repression)
in the same way as we need statesmen to spare us the abjection of exercising power, we need scholars to spare us the abjection of knowledge, C1:219
mores, dissoluteness of, which came in 60s and 70s, many who claim to speak in its name have never accepted this, they flirt with certain radical forms of thought, but their married lives go on elsewhere, C2:67
New Intellectual Order: follows the paths opened up by the New World Order, PC:135
virtuous thought everywhere, further from the thinking of evil, from illusion, from ironic thought, C3:108
once the herald of historical negativity, has become the transparent clown of dissidence, C1:46

paracritical subculture among, U:67
(the) person who claims to be an intellectual plumbs the very depths of stupidity, C1:201
radicalism has passed into events so the intellectual has been neutralized, BL:155
rediscovering political passions, this is the great desperate hope of intellectuals, CA:149
refuse and waste pose an even more serious problem than industrial waste, IE:26
role of, to concentrate himself in the accursed share of thought and purge the whole society of it – society thereby becoming freer to balance up good and evil for itself, SC:77
Rushdie fatwa and, TE:83
Shouldn't presume to produce positive solutions, in my opinion it isn't the intellectual's or the thinker's task, it's not our responsibility, BL:170
terrorists are not only ones who repent, intellectuals showed them the way, IE:24
the intellectual has no future, BL:155
Third World intellectuals have the privilege of holding a clear critical position and of having the possibility of struggle, BL:73
socialism is destroying the position of, C1:90
symbolic murder of the intellectual class (socialism played its part), not at all unlike the symbolic murder of the political class by the silent majorities, C1:75
those who prefer fresh meat vs. those who prefer dead flesh, C2:71
those who prefer frozen meat, neither dead nor alive ever again, this is the destiny of thought in the software freezer, C3:4
(of) today have failed to assume the ironic function of intellectuals, to embrace contradictions, to exercise irony, to take the opposite tack, to exploit rifts and reversibility, TE:39
unhappy today, BL:72
when an intellectual sacrifices himself in order to become the spokesperson of a group or class, he is finished, BL:80
world lives in a state of overexposure to itself, that certain disconcerting effects of beauty and truth spring forth from this dung heap of human relations is a miraculous paradox, C1:88
young (today) intellectuals partake a little of the insignificance of the situation in which they find themselves, BL:204

intelligence, C5:49
abstract, SO:50
are we crumbling under the weight of a useless intelligence that we hive off to machines, IX:114
is the seductive form of thought, C1:12
is sensing the universal illusion, PC:6
secret, C5:3

when it becomes hegemonic, becoming a mode of technical, automatic adaptation, the stupidity becomes preferable, LP:179

intention, SO:10

interactivity,
being, is born through the disappearance of the social, the disappearance of otherness, TE:126
in it, the subject is other to no one, TE:125
is the end of the spectacle, it all began with the abolition of the stage and the immersing of the spectator in the spectacle, living theatre, C3:97
we are threatened on all sides by interactivity, video, interactive screens, multimedia, the Internet, virtual reality, SC:176
Interface and performance are the two leitmotifs of today, CA:94

interdisciplinarity, plays the role of Interpol (see concepts), C2:19

interior design, SO:24, 26, 30, 45, 63, 150

interiority, SO:16

international style, the, is now American, A:117

Internet, the, SC:82; SC:111, 179; C4:26, 44, 97; F:73, 86
and computers say nothing but: I'm information, everything's information, P:72
irresistible growth… the outgrowth of information .. information now so extensive that it no longer has any connection with the acquisition of knowledge. …a massive dose of artificial intelligence can only convince us of the failings of our natural intelligence an d plunge us deeper into them. SC:136
thinks me, the Virtual thinks me, My double is wandering through the networks where I shall never meet him, IX:15

interpretation, vertigo of, (all versions of a bombing in Italy are true), SS:16
violence of, SS:161; IX:19

interpretation (see also truth); enemy of seduction (see also Freud, see also seduction)

interview, the, from time to time it can become a kind of intellectual psycho-drama or it can be the kind of interview I had with Sylvere Lotringer, a very long, sustained interview, BL:199
lead to the fossilization of ideas by making them appear definitive, BL:205
there were interviews I gave that I felt went well, but when reading the afterwards I said – oh my God! BL:199
at first you think interviews are a parallel, secondary activity, but necessary,

then you find it is a parasitic activity, which substitutes itself in fact for the other, writing, it gives a superficial image, a screen behind which there is nothing, BL:200

intimacy, (see also solicitude), SO:33, 41, 43, 67

intolerance, C4:13

intoxication, of all things, C5:2

involution, liberation from sex and death, the “dis-information” of our species through the nullification of differences, V:8

Ionesco, IE:26

Ipanema, C1:185

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Iran, TE:77; G:25; BL:185; PC:136
and the USA, achieved societies, C1:75
-Contra affair, BL:163
West will not rest until it has brought to heel all phenomena which, in the contours of their violence, show it up in all of its banality, in all its indifferentiation, BL:194

Iraq, (see also Hussein, Saddam; see also war); BL:181; P:17

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Ironic strategies, FS:71-110
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(the) absolute necessity that underlies hope, FS:153
carbon gases, skiing holidays, and industrialization, C3:57
for universal causality, irony substitutes the fatal power of a singular object, FS:114
ironic difference, CA:26
ironic stage of technology, an ironic stage of history, an ironic stage of value, LP:85
is the only spiritual form in the modern world, PC:73
necessity of, like that of pleasure, is part of the necessity of Evil, FS:81
objective, IE:16; U:127

almost an anti definition, R:17
arises from within things themselves, it is an irony which belongs to the system and it arises from the system which is always functioning against itself, ED:52
example of: the computer virus, BL:158
in text makes system work against itself, ED:41
irony has itself passed into things, the counterpart of the loss of illusion in the world is the irruption of objective irony in this world, AA:13
is the last sign that comes from the secret core of the object, the modern allegory of the reversibility of all things, V:77
principle of Evil is in it, and strategies emanating from it, FS:80
this what I call objective irony: there is a strong probability, verging on a certainty, that systems will be undone by their own systematicity. This is true not only for technical structures but for human ones as well. The more these political, social, economic systems advance toward their own perfection, the more they deconstruct themselves, V:78
(for us) pagans and agnostics, irony is all that is left of the sacred, AA:13
preserves what little reality the world has and its rates of uncertain fatality, C1:93
radical, (see radical)
subjective, or radicality, has come to an end, R:17
subtle layer of, is being destroyed even more quickly than the ozone layer, it protects us from the radiation of stupidity, C2:34
(of) technology, PC:71-74

irrationality, SO:117, 185; CS:43

irreconcilability, TE:139-145
is always triumphant over reconciliation, by definition it can never give way, TE:139
it is necessary to have adversity, incompatibilities, antagonisms, things that are irreconcilable, CA:151
reconciliation, of all antagonistic forms in the name of consensus and conviviality is the worst thing we can do, we must reconcile nothing, we must keep alive the forms of the irreducible, PC:123

irreducibility, ultimately I am after irreducibles, P:46

irresponsibility, (see also responsibility), SO:56

irreversible(ility) see reversibility

Ishi, SS:11; IX:12; C4:10
Last Indian, wrenched by anthropologist from solitude of his race into San Francisco, SC:131

Islam, C2:70; BL:185, 187, 207; P:15; SC:33; ST:10, 57, 80; CA:150
Content to destabilize the West by means of viral attacks in the name of the principle of Evil against which we are defenseless, TE:84
creating a vacuum around the Western system (like a pressurized aircraft cabin surrounded by outside environment), TE:84; SC:36
decisive stake is the reduction of Islam to the global order, G:85
headscarves in French schools, TE:131
if Islam dominated the world, terrorism would rise against Islam, for it is the world, the globe itself, which resists globalization, ST:12
Islamists, C4:109
Islamic fundamentalism, a providential target for a system which no longer knows what values to subscribe to, …Western integrism, the integrism of the universal and of forced democracy, free market fanaticism, a New World Order implying the extermination of everything different to integrate it into an indifferent world order, is there still room between these two fanaticisms for a non believer to exercise his liberty? C3:133; SC:83-84
I would detest the Southern – and the Islamic – peoples for their feeble mindedness, their suicidal rhetorics, if I did not already detest even more the little hard-line Whites who are so sure they will always have the upper hand, C1:71
Merely the front moving along which the antagonism crystallized, the antagonism is everywhere and in every one of us, ST:15
Most vehement protest against Western globalization, P:13
because of it Islam is today public enemy number one, SC:158
symbolic challenge represented by Islam to the global order, G:85
terrorism, SC:174
global power and, the confrontation between American hegemony and Islamic terrorism is merely the visible current twist in the dual between an integral reality of power and integral rejection of that same power, LP:129
there is no need to be an Islamist to find this global order unacceptable, ST:74
today plays the role formerly played by Amerindians before the Spanish, in making West ashamed of profanation of own values, TE:134
to make it the embodiment of Evil would be to do it honour, ST:66
will never become Western, TE:140

Isolde, S:69

Israel, TE:77; G:45; C4:75
Israelis and Palestinians, I don't think they will enter into anything real, BL:206
see Arab as an unconvertible other which must be beaten down and subjugated, G:37

Italy, FS:43 ff.; C1:97; BL:34, 46, 67, 120, 209; C3:20; SC:126; U:14, 92 ff., 108
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comedy of power in, SC:182
Communist Party, U:109

Cypress trees dying, hypothesis is that it is due to lack of difference between the seasons, CA:140
example (as is USA) of a society living off its profound immorality, FS:76
fantastic capacity for absorbing derision, authority dissolves of itself in scandals, debauchery and historical compromises, but it does so with a certain urbanity, offering the spectacle of its fall, C1:176
Italian Leftism. Repentance in 1980's has passed to the whole political class, P:62
law, Italian, regards inducement as an offence, the mere fact of inducing their consent, PC:121
terrorism, if it seeks to destabilize the state, then it is absurd, the state is already nonexistent, if the state really existed, terrorism would make political sense, C1:190
town and museum, BL:67
only society to have crossed, collectively, the threshold of simulation, Italy for the most part lives in joyous simulation, FS:76
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between Japan and the rational and technicist West, there is an irreducible

antagonism, quite unlike our antagonism with Islam, BL:187
has achieved globalization without passing through the universal, without losing anything of its singularity, SC:157
managed to transform the power of territoriality and feudalism into that of deterritoriality and weightlessness, A:7
Monument to Universal Communication, pretty paradox of building it in a country where these two terms have no meaning, C2:13
1923 earthquake, thousands of Koreans massacred, C3:83
no term for “social”, C1:76
relatives our universal, by a strange twist, and incorporate it into their singularity, SC:155
there one finds such an intensity, such symbolic power, that before them one can only feel humiliated to be a Westerner, their culture is secure, they pay a price that we would never find acceptable, BL:194
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everything today is justified in terms of job creation, this argument which is devoid of meaning is our alibi, our last rites, our Extreme Unction, C1:221
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rule which states that with anything, you must sacrifice a part of it, applies to joy as it does to sorrow, C2:77
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- can only be extensions of man or destroy us, IX:113
- fetishization of machines by man has been replaced by fetishization of man by machine, man has become the inflatable prosthesis of a sexless machine, the phantom limb of a useless function, C3:104
- indication of ineptitude and social paralysis, SO:126
- leaving intelligence to machines is, in the end, relinquishing the responsibility for knowing, just as leaving it to politicians to govern us relieves us of the responsibility of power, IX:114
- man: difference from, (see man)
- machine-man interface, in our new logistics of man-machine interaction we're no longer dealing with labour. Man and the machine are interfaced, in a horizontal functioning and networks, P:21-22
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- what distinguishes human functioning from that of machines – even the most intelligent machines – is the intoxication of functioning, of living – of pleasure, the pleasure of being human, IX:113

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- becomes the paradoxical form of reason for a society too long haunted by its absence, FF:36
- confinement and segregation of, SD:126
- mad have been set free in New York, difficult to see why a city as crazy as this would keep its mad in the shadows, it has taken hold of entire city, A:17
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- (as) otherness, TE:128
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condemned: the guardian in its zoos, museums, reserves and laboratories, of condemned species, regards itself as a condemned spies, IE:85
differs from machine in the sheer pleasure humans get from functioning, the pleasure of being human, man can always be more than he is whereas machines can never be more than they are, TE:53
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dreams with all his might of inventing a machine which is superior to himself, while at the same time he cannot conceive of not remaining master of his creations, SC:161
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dysfunctional, rendered an empty form by technology, SO:57
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has lost the skill of the ape – the ability to scratch its own back which gave it an extraordinary independence and the liberty to associate for reasons other than the need for mutual back scratching, C1:216
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infects the whole planet to the point of infiltrating himself into his own genetic code to modify it, SC:172
in technical society is all purpose object, an instrumental model, SO:112
is more different from woman than woman is different from man, within the framework of sexual difference, man I merely different, whereas in woman there remains something of the radical otherness which precedes the debased status of difference, SC:53
man and woman have different status in reality, due to possibility of her simulated orgasm, C3:145 (see orgasm)
Marxism’s moralizing phantasm of a nature to be conquered, MP:58
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original sin must be replaced with original seduction (see also world), man is neither guilty nor innocent – he is seduced and seduces, E:72
passed away to advantage of the code, SD:60
political economy, the system of, and, MP:111-167
purged, only the virus of sadness will remain in a mortally clean and sophisticated world, TE:61
seeks to construct his immortal double, passing out of evolution into artificial super-selection, arrogant desire to end evolution, ushering in involution and revival of the inhuman, IE:84
(our) species is like the dinosaurs in *Jurassic Park* – trapped between its fossils and its clones, C3:138; V:39
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reduced to simple signs and elements, SO:65
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under production, proscribes relations of symbolic exchange with nature, MP:57
virtual man, TE:51
wrecking our dwelling place and sanctuary, the greatest mystery is perhaps that we were made for this, that this is our intended purpose, C2:23

mana, CS:76, 139, 140; CR:55, 70, 89, 93, 144; SM:4

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Fable of the Bees, [splendor of a society derives from its vices, its ills, its excesses and its shortcomings (TE:102)]; CS:42; SD:98; SM:81; FS:73 ff.; G:69-70; IX:105; SC:34, 75;
Is, in a way, the secret of politics, U:118
Like Mandeville, I believe corruption is a vital force in society, CA:81

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Manichean(s) / Manichees, FS:80, 104; C1:27; E:72; BL:139 ff., 177, 184, 185; C3:42, 129; IX:90, 91; PW:81; F:60, 81; LP:159, 160
Antagonism (radical) no possibility of reconciling the illusion of the world with the reality of the world, ED:45
death as radical and dualistic, SD:149
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evil, understanding of, PC:18

has its own independent course and its own power in, C4:110
heresies, SD:145
hypothesis, PW:51
is a dualism, always relies on some kind of antagonism, CA:234
I wouldn't have minded being a Manichean, heretical, and Gnostic, P:46
my (almost Manichean) position is based on reversibility, which seems to me to be the true symbolic form, it is more an indetermination or a total instability of principles, and it is evil because it contradicts all possibility of rebuilding the world, BL:177
principle of Evil, vs principle of Good, FS:77
understanding of world vs. Cartesian model, ED:43 ff.
(the) world is, in it two orders are absolutely opposed, nothing is determined, but everything is antagonistic, FS:162
Violence of sex, C1:8

manipulation, is a soft technology of violence by blackmail, FS:40

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mannerism, disenchanted, in a world which no longer knows manners, BL:42

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today precedes the territory, models without origin or reality, precession of simulacra, SS:1
when map covers the whole territory, something like the principle of reality disappears, SS:123

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Marchais, U:103 ff.

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an ecstatic form of the circulation of goods, as prostitution and pornography are ecstatic forms of the circulation of sex, E:23
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Alienation and utopia, (see utopia)
analysis no longer of use versus revolution of value, SD:6 ff.
analysis was certainly influential upon my work, but I immediately came to question it, became ambivalent about it, distanced myself from it, BL:20
assists he cunning of capital (man overdetermined as producer), MP:31
believed that in economics and its dialectical procedure he found

fundamental agency, all he found was what haunts it, SD:237
Benjamin and McLuhan saw more clearly than Marx, SD:56
beyond Marxist analysis, CR:128-129; 130-142; 143-162
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break with was in *Mirror of Production*, F:20
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capitalist mythology, Marx contributes to, CR:134
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commodity as inescapable fact of the modern world, FS:119
concepts, must be questioned, MP:21
critique, structural limits of, MP:65 ff.
critique, not radical – reproduces system of political economy, MP:67
dialectic and Christian ethic (man's productive vocation), MP:36
does not avoid fate of every critique (inversion), MP:50
did not foresee that capital would, in the face of an immanent threat to its existence, would launch itself into an orbit beyond the relations of production, and political contradictions, to make itself autonomous, to totalize the world in its own image, TE:10
distorted view (misrecognition) of primitive society, SD:140
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economics, sociologists and Christians make new Divine Left, SD:34
(and) end of political economy, P:1
enigma in Marxism: how is surplus value born? MP:26 ff.
expands reproduction of ideology and thus of capitalism itself, CR:90
extend his analysis to decipher universe of communication, FS:67 ff.
fabrication of labour power and production as historical reason, SD:12
failure to provide real alternative to capitalism (production), MP:29 ff.
fetishism, analysis of, eliminates analysis of ideological labour, CR:89 ff.,
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Freud and, SD:148, 237
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greatest error of, SD:15
history, transhistoricized (universalized) in Marxism, MP:47
history, class struggle and mode of production projected into all of, MP:67
I don't believe in the death of Marxist thought, it continues to make a difference even though it does not have the impact it once had politically, BL:203
idealism, S:178
ideological priority given to exchange value by Marx, MP:24
if there is something to be retained from Marx it is this: capital produces the social, it is its essential production, its historical function, when the objective determinations of capital lose their force, the social will not over come capital according to some dialectical movement, the Left is dying of the same causes as power, U:97
illusion in, about possibility of revolution within the system, SD:35

imaginary haunted by same dream, strip objects of exchange value to restore use value, CR:168
incapable of theorizing total social practice, MP:152
incapable of responding to a social process that far exceeds material production (media), CR:166
labour, negativity lost, raised to absolute value, MP:34
logic, can it be rescued from context of political economy? MP:123
makes promise of liberation out of process of destructuring and repression, MP:154
Marx not in an historical position to speak the truth, MP:117
Marxist concept of labour as ideological concept, MP:43
Marxian idealism, CR:131
Man in nature, MP:63
Merely a perspective (resigned to laws of history and dialectic), MP:162
misapprehension of a rupture, MP:86
miscomprehension of capitalist formations, MP:93-109, 106 ff.
modern society no longer explained by, MP:152
necessity, Marx adopted law of and perpetual transcendence, MP:61
(and Freud) not conscious of the rupture that founds their domains, SD:238
objectivity and, SD:148
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primitive societies and Marxist Anthropology, MP:71 ff.
production of the production system escapes, MP:66
production (form) not subjected to radical analysis, MP:20
fails to conceive of social wealth founded by other than labour and production, MP:29 ff.
as a concept is never questioned, MP:59
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radical analysis cannot be based on Marx or a synthesis of Marx and Freud, SD:238
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task of all media today is to produce the extra (hyper) real, SM:84
technical evolution, has no theory of in general, CR:164
technology, body as medium, SS:111
theory, never stopped being on the side of capitalism, U:95

theoretical allergy to everything that isn't material production and productive labour, CR:167 ff.
theory analyzes the social field that it produces, SD:221-222
theory and contemporary society, SD:30
theory as dialectical apotheosis of political economy, MP:50
theory of production is irredeemably partial, CR:165
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thought retains concepts which depend on metaphysics of market economy, MP:59
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arbitrary distinction between makes one the imaginary of the other, SD:133
everything ambiguous is feminine, everything that is no longer ambiguous is
between the feminine and the masculine I do not think that there is merely a different relation, there is also a different form of destiny, PW:69
haunted by the sudden reversibility of the feminine, S:2
hysteria, masculine: the femininity of man projected itself onto woman and shaped her as an ideal figure in his image, we have here then, in the end, the invention of a femininity which renders woman superfluous, SC:52-53
incomparable duality of the masculine and the feminine, P:4
is not made for ambiguity, it only exists in erection and thus always constitutes a comic spectacle, C1:80
male eroticism in advertising is always ridiculous, only the feminine lends itself to hallucination, the masculine is never transparent, the masculine performs poorly on the stage of illusion, all it can do is disappear, C1:113-114
masculine, that is the nature of the real sexual difference, which lies neither in sex nor biology, C1:80
feminine and, C3:5
masculine and feminine, are asymmetric, they are not the mirrors, nor the compliments, nor the opposites of each other, the relation between them might, rather, be described as ironic, IX:96
merely reversible moments, like night and day, following upon one another and changing places with one another in an endless process of seduction, TE:127

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no longer refract this energy, SM:28
accept everything and redirect everything into the spectacular, SM:43
annuls anyone who would attempt to represent it, SM:31

are a strange concept, AA:46
are the supreme kitsch product, a mirror of power that has itself become kitsch, U:146
at the grass roots we are statistical extras and the politicians are TV extras, SC:193
become blurred as reality on the horizon of simulated systems of capture, FS:85
Berlusconi and, C3:110
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block the economy, resist the objective imperative of needs and the rational balancing of behaviours, SM:45
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challenge of, SM:46 ff.
characteristic of modernity, irreducible for any theory and practice, SM:2
cold, ED:25
cold with seduction and fascination, S:96
deep instinct of, is the symbolic murder of the political classes, FS:94
(have been deliberately) demoralized and de-ideologized in order that they become the live prey of probability theory, but now it is they who destabilize all images and play games with political truth, they are merely playing as they have been taught to play, TE:41
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everywhere encouraged to speak, live socially, organizationally, SM:23
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evil genie of, and polls, blocking truth of the social, FS:93
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hostage, masses are absolute prototype of, FS:44
no history, meaning, consciousness or desire, IE:3
immense indifference and the silent impotency of that indifference, IE:3
impossible to manipulate in any determinate way, SM:30
indefinable anti-matter of the social, F:51
indifference of, becomes dangerous, they must be made into interactive partners, break their resistance and destroy their immunities, this is the role of reality TV, AA:22
is their only true practice, SM:14
ironic challenge of: no desire to know, don’t want power, delegate choice

to someone else, FS:98
know there is no liberation, and that a system can only be abolished by pushing it to its hyperlogic, SM:46
mass culture, U:48
Mass, Sociology of, U:70-75
media manipulation: instead of being manipulated, the masses actually utilize the media in order to disappear, BL:88
naïve illusion that the political authorities use them to manipulate the masses, a more subtle hypothesis is that the masses definitively modify the exercise of power by imposing their strategy of neutralization and destabilization, PC:72
more social than social, FS:10
most of the time they do not experience the social, live as social, that is to say within the perspectival, rational and panoptic space within which the social and its discourse think themselves, U:102
mystification of by football, SM:12
neutralize and destabilize power through the popular media, the media may be the site of where rational and historical action is reversed, they paralyze and immobilize almost everything, CA:145
no longer involved in the process of subversion or revolution, but in some gigantic devolution of an unwanted liberty, FB:105
no longer speak, but they do chat, TE:78
not a place of negativity and explosion, but of absorption and implosion, SM:22
not at all objects of oppression and manipulation, their transpolitical power is in being pure object, opposing their silence against political wish to make them speak, FS:94
only surveys and statistics can account for it, SM:32
paradox of not being a subject nor an object, SM:30
plunge into a pornography of information, E:86
put an end to mass culture, SS:66
random, PW:46
reflect the social in its absolute transparency, SM:28
refuse transcendence, SM:8
refuse the baptism of the social which is also that of meaning and liberty, SM:48
refusal of meaning in reply to system’s maximization of, SS:85-86
refusal of socialization, SM:43
reject the dialectic of meaning, SM:10
reply by a parodic behaviour of disappearance, FS:86
representation of, is no longer possible, because they no longer belong to the order of representation (surveys and polls), SM:20
respond to simulation of meaning with a kind of reverse simulation, S:163
result from neutralization and implosion of the social, SS:83
retain a fascination for the medium over the message, SM:35
reversion of any social and socialism, SM:49

scent the simplifying terror which is behind the ideal hegemony of meaning, SM:10
seem to see things more subtly than intellectuals: the seats of power are empty, corrupt places of despair, and hence logically one should put characters of precisely this type into them, SC:83
silent indifference to nuclear pathos, A:44
silence of, BL:87; F:62
challenge of silence cancelled by reality TV when people are forced to speak, AA:22
in “The Silent Majorities” I proposed that this silence was a power, a massive reply through withdrawal, that silence was a strategy, a means of putting an end to meaning, BL:87
is paradoxical, a silence which refuses to be spoken for in its name, SM:22
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spongy referent, statistical crystal ball, swirling of currents and flows, SM:1
strategy of, possessing a delusive, illusive, strategy, corresponding to an unconsciousness that is finally ironic, joyous and seductive, FS:99
strength of consists in their silence, SM:3
stronger medium than the media, SM:44
strange and hostile and unintelligible species whose spontaneous virulence is liable to destroy any political order, TE:169
systems of information relieve the masses of the care of having to know, U:127
terrorism, and, SM:48-58
claims to aim at capital but its true enemy is the social, SM:50
convergence with masses in denying the social, SM:50
nothing more cut off from the masses than, SM:50
responds to terrorism of the social, SM:50
torture of by surveys, equivalent to experiments on animals, SM:29
they (masses) offer a certain form of resistance to culture, CA:67

to disappear among the masses! To wallow in the nausea of immanence,
to disappear and yet be able to lament alienation and lost subjectivity, isn't this what the masses were invented for?, C1:57
translinguistic in their language, SM:40
transpolitical, (see transpolitical)
uncertainty: by the very play of uncertainty, things are moving further and further from meaning, P:114
use information in order to disappear, E:86
useless to expect a positive opinion or a critical will from, they have none, all they have is an undifferentiated power, the power to reject, TE:72
voyage under this appellation (masses) as though in compliance with a destiny of convenience, TE:169
what remains when the social has been completely removed, SM:7
withdrawal of into the private could be a direct defiance of political, SM:39
without attribute, predicate, quality, reference, no sociological reality, SM:5
without conscience and without unconscious, SM:29
without truth and without reason, SM:29

mass (communication) media, (see also hostage; see also implosion; see also indeterminacy); SO:138 ff., 166, 167; CS:25, 33 ff., 46, 99 ff., 174 ff., 179; SD:164; C2:56; TE:9; U:106; C5:20, 25
annihilate the political function of a society and satisfy the ironic unconsciousness of the masses, FS:94
anti-mediatory and intransitive, CR:169
are a place of disappearance, where meaning disappears, where significance, the message, the referent disappear, BL:85
artificial womb of the news media to which events are transferred, IE:20
behind the paparazzi there are the media, and behind the media, us, all of us, we shoes desires shape the media, IX:138
believe neither those who exalt its beneficial use, nor complain about manipulation, FS:89
beyond truth and falsehood in the way that fashion is beyond beauty and ugliness, as political reason is beyond good and evil, and as objects are beyond utility and uselessness, all the great humanistic criteria of value, all those of civilization of moral, aesthetic, practical judgment, fade away in our systems of images and signs, U:72
carry a neutralizing positivity, they are not vehicles for negativity as are intellectuals, in a society of mass media the difference between positivity and negativity is pretty much wiped out by this absolute positivity, BL:76-77
closed system of models of signification (no event escapes), CR:175
cold reservoir, capable of absorbing and neutralizing hot energy, SM:26
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electoral system, referendum, polls are mass media, CR:170, 176
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excludes culture and knowledge, CS:104
fabricate non communication, CR:169
frame and excise their message bundles, which are in fact bundles of selected questions, samples of their audience, S2:121
general strike also a medium after a fashion, CR:176
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hijacking media is not changing media, SD:80
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images fascinate us because they are the sites of the disappearance of meaning, not its production, sites of fatal denegation of the real and the reality principle, ED:29
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imposition of models on events, CR:175
in the field of media and multimedia, where, because of an excess of information, we have lost access to real information and real historical events, V:79
in the virtual and media world, the mass and the individual are merely electronic extensions of each other, IX:48
it is as impossible for the citizen to form an opinion on the basis of the news media as to form an aesthetic judgment on the basis of the art market, C3:36
journalists set themselves up as the bearers of the universal conscience, as strategists, all the while overwhelming us with a flood of useless images, G:76
labour of, CR:174
maintain illusion of actuality, reality of stakes, objectivity of facts, SS:38
May 1968 and, (see May 1968)
(the) medium, is becoming the determinant element in exchange and quite often dominates its function, even technologically – as McLuhan has it, dominates the content, the message, the subject communicated, the very substance of communication, media become more essential than the strategies which concern the contents, BL:145
Media, and history, whole of our culture is filtered through the media, including tragic events of the past, TE:90 ff.
And repression, U:66
are agents provocateurs of information overload, turning political

debate into a giant abyss, let’s get rid of the notion that the media mystify and alienate, FB:102
and information act in two directions: outwardly producing social, inwardly, neutralizing it and social relations, SM:66
broke the neither true nor false barrier long ago, P:72
class, dying on the far side of the screen, in its tele-immunity, SC:72
let’s eliminate the idea that he media mystify and alienate, U:129
mad cows infect the media, the media drives the masses to hysteria, the social loses credibility day by day, SC:174
our virtual reality, our systems of information and communication, have themselves too, and for a long time, been beyond the reality principle, ST:59
pose dilemma of truth of images as soon as they become involved, LP:132
propagate the brutal charm of the terrorist act, they themselves are terrorists, SS:84
propagate irresponsibility which is our collective mode of solidarity today, P:33
sap the reality of all power, SC:60
speak, that’s what they’re there for, they transmit the virus, they are the virus, P:33
there is no ‘good’ use of the media, the media are part of the event, they are part of the terror, and they work in both directions, ST:31
universe the, is our anti-destiny, collectively we are behind the radioactive screens of information, FB:134
(the) world of the media is a viral world, the circulation of images functions as a perpetual rumour mill, SC:31
monopolize speech, CR:170
naïve illusion that the political authorities use them to manipulate the masses, a more subtle hypothesis is that the masses definitively modify the exercise of power by imposing their strategy of neutralization and destabilization, PC:72; both hypotheses of media are true, and interpretation of media is reversible, V:53-54
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neutralization of bodies began at Hiroshima but it continues endemically, incessantly, in irradiation by the media, by images, signs, programmes, and networks, SC:14
obscene stage of information, FS:43
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politics, media substitute own transcendence, CR:173
popular media are the sites of indifference, CA:145
produce not socialization, but opposite: implosion of meaning in masses, SS:81
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socialized as consumer power (20th century), CS:81-82
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is hostage of the media, FS:44
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total system of mythological interpretation, CR:174
totalitarian message of, CS:123
truth of, neutralizes the lived, unique, eventual character of world, CS:123
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(are a sort of) viral activity, F:53
we constitute today the reserve army of all planetary mystifications as the unemployed formerly served as reserve army of capital, G:64
when you are in simulation, all moral science is hypocritical, FS:88
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(the) whole system of media and information is a gigantic machine for producing the event as sign, for producing non-events, IX:132
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Matisse, Henri, CS:119

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Matrix Reloaded, doesn't have the slightest glimmer of irony, nothing that might allow viewers to turn this huge special effect around, CA:202
Most embarrassing part is the films confusion of the problem raised by simulation with the classic Platonic treatment, serious flaw, CA:202
The Matrix is the kind of film about the Matrix that the Matrix itself could have produced, CA:202

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begins at Nanterre, a negative satellite away from the city, an original form of violence in response to the violence of the orbital satellization of the model whose reference is lost, SS:78
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first implosive episode, violent reaction to saturation of the social, SS:73
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I took my distance (political detachment) before May 1968, BL:74
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movement: one of the victories of, was to have conjured up repression and caused it to surge forth as the truth of social order and institutions, U:61
over an above police violence, the May movement targeted the fundamental social violence, the repressive instance of the political, the violence of every kind – sexual, cultural, economic – inflicted upon people by the social order as order, U:61
remains indecipherable, it was the forerunner of nothing, an event that disappeared without leaving a trace, FB:115; U:123

tactic of, to force power to coincide with its own non-simulated exercise, to make power appear as repressive, FS:80
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McLuhan, Marshall, (see also mass (communication), medium; see also theory, communications), CS:125 ff., 180, CR:172, 199; SD:62; S:96, 166; SS:45, 50, 111; S2:102, 153; TE:23; BL:43, 87-88, 91, 93, 145; IX:50; SC:12, 177, 188; CA:198; LP:31
and Benjamin, understood technique not as a productive force (wherein Marxist analysis is locked), but a medium, as form an principle of a who new generation of sense, S2:99
global village, F:73
hot and cool media, U:41
I agree with McLuhan's analysis, his analysis remains optimistic, seeing TV putting people in touch with each other, I have maintained the inverse thesis, inasmuch as the media, and especially TV, accord no right of reply, BL:87, one inverts his hypothesis, BL:88
Is perfectly optimistic, U:41
It is because his formation rests on a technological idealism which makes him disregard as anachronistic, behind the infrastructural revolutions of media, all the remarkable historical convulsions, ideologies and persistence, of political imperialisms, nationalisms, bureaucratic feudalisms, in an era of communication and accelerated participation, U:43
possibility of arranging the entire human environment as a work of art, CA:92
(racing) car, in McLuhan's sense, becomes a tactile, tactical extension of the body, SC:168
modern media demand a greater degree of participation, S2:119
(on) Leibnitz, and the binary, zero one, S2:103
Medium is the Message, CS:102, 122 ff.; CR:164 ff., 172, 177; SD:22, 64 ff.; SS:81 ff.; SM:35; ED:24; AA:20; U:39 ff.
is the very slogan of the political economy of the sign, when it inters into the third order of simulation – the distinction between the medium and the message characterizes instead signification of the second order, S2:154
virus is both medium and message, it achieves that ultra modern form of communication McLuhan spoke of, C2:52
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and *The Matrix*, CA:203
not a critical term but it has analytic value, CR:172
public opinion and, SD:66

mosaic culture and postmodern, BL:82
Review of Marshall McLuhan's *Understanding Media*, U:39-43
His book is fragile and brilliant, it lacks, very simply, the historical and social dimension which would turn it into something other than a mythological travel shot of cultures and their destiny, U:43
saw technologies as extensions of man, we should see them rather as expulsions of man, PC:35
science and, could have become extensions of our human faculties, as McLuhan wanted, instead they have devoured them, C1:110
television picture, BL:41
theory of the extensions of man, but what has happened is that the functions of our bodies have become satellites ordered *excentrically* with respect to man, gone into orbit on their own account, TE:30
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Abandoning, as a survival instinct, C4:21
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art of the disappearance of meaning, is an exceptional quality possessed by a few rare works, works which never claim this quality, SC:183
autonomy of systems of images and systems of discourses which has the upper hand over meaning, BL:145
broken, an exchange without traces, enjoyment, SD:205
collapse of, IE:37
(our) computers, circuits and networks are the particle accelerator which has smashed the referential orbit of things once and for all, IE:2
condemns things to an eternal delay, FS:162
contamination of, C3:82
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courses lightly beneath the surface of words, C1:106
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Death in Samarkand, soldier gave meaning to a meaningless gesture, S:74
desire to take photographs: looked upon in general from the angle of meaning,

the world is strictly disappointing, in detail, taken unawares, it is always perfectly self evident, PH:130
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discourse and, (see seduction)
disappears in communication – the media are simply the locus of this disappearance, which is always a challenge to the powers that be, FB:102
does the world have to have meaning, then? That is the real problem. If we could accept this meaninglessness of the world, then we could play with forms, appearances and our impulses, without worrying about their ultimate destination. If there were not this demand for the world to have meaning, there would be no reason to find a general equivalent for it in money, IX:128.
do we absolutely have to choose between meaning and non-meaning? But the point is precisely that we do not want to. The absence of meaning is no doubt intolerable, but it would be just as intolerable to see the world assume a definitive meaning IX:128
(the) dispersion of languages is a disaster only from the point of view of meaning and communication, PC:90
escaped by replacing it with a more radical simulacrum, S:138
everything which sets out to exchange itself for something runs up, in the end, against the impossible exchange barrier, attempts to make the world meaningful in value terms come to grief on this insuperable obstacle, IX:6
excess of, threatens insignificance, PC:49
kills meaning, C4:54
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for something to be meaningful, there has to be a scene, and for there to be a scene there must be illusion, defiance to the real, FS:65
he who believes in meaning will perish by meaning, or will be buried underneath the irony of appearances, C1:10
he who strikes by meaning is killed by, SS:161
hyperreality of communication and, SS:81
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illusion of, secreted by man when he takes himself to be the subject of history and the world, to which we can only oppose the illusion of the world itself, IE:94
images are the conductor neither of meaning nor good intentions, but of denigration of meaning, ED:23
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it is always by virtue of a declination of meaning (or non-meaning) that existence takes on form – by virtue, that is, of the deflection of something else, TE:164
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nothingness running beneath the surface, the illusion meaning, the ironic dimension of language, correlative with that of the facts themselves, PC:98
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one needs to become a master of meaning and then destroy it, one needs to accomplish the symbolic murder of all cultural meaning, BL:171
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rituals abolish, S:138
semiology, belief that there was once meaning in the world and that it can be found again, an attempt to produce and save meaning, ED:46
short supply of, demand for it is weakening and must be produced, SM:27
simulation puts and end to meaning absolutely, FB:82
since there is no more meaning in anything, things should function perfectly, C1:37
sliding would seem to be the source of all pleasure, and perhaps of meaning, C1:50
stupidity remains the sanctuary of the referent, the indestructible refuge of meaning, C1:10
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things have found a way of avoiding the dialectics of meaning, FS:7
to give meaning to something that hasn’t got any, we are all pretenders, C1:78

to make an image of an object is to strip the object of all its dimensions one by one: weight, relief, smell, depth, time, continuity, and of course, meaning, PH:130
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- (the) cry of the mirror when the image strikes, C5:67
- everyone is merely the mirror of the other in the broken mirror of reality, P:96
- I am still astonished by the mirror we offer to others, by the loving or ironic image which we are still sometimes in each others mirrors, C1:98
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- I'll not be your mirror: everywhere objects, children, the dead, images, women, everything which serves to provide a passive reflection in a world based on identity, is ready to go on the counter offensive, already they resemble us less and less, PC:149
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If his was merely the dead man's hand, who was steering the ship of state, who but death itself? SC:143
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We should thank him, he taught us that one could govern, that one could only govern, by virtue of an internal weakness, an anticipated death – but in secrecy and to the people's disgrace, the art of government today – government by negative means, by deterrence, by convincing people of their powerlessness, SC:143

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all the philosophies of modernity will appear naïve when compared with the natural reversibility of the world, PC:10
as long as modernity was able to believe that there was still a positive direction and that the negative would be buried deeper and deeper in positivity, we were still very much in line with modernity. But once what were searching for becomes ambiguous, ambivalent, reversible, random, then modernity is over, and its just as true for politics, SA:33
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has overshot the goal it set for itself, maybe it didn't fail at all, maybe it succeeded all too well, it propelled us beyond our goal, SA:30
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I'm no longer part of modernity, not in the sense where modernity implies a kind of critical distance of judgment and argumentation, BL:82
inevitable fate of modernity, has been elevated by the Americans into an event, banality, leveled down equality of destiny, P:88
in modernity, force comes from subtraction, power from absence, PC:4

involves the transference of everything which had to do with the imagination, dreams, the ideal and utopia into a technical, operational reality, IX:51
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Is a Disneyish order, SC:152
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New York, FS:20, A:14-19; BL:41, 132, 153, 156, 166; C3:3; P:28; ST:40 ff.; C4:8
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make a transition to a different universe, one that's more virtual, but within its order we'll never do better than New York, that architecture which is, at the same time, apocalyptic, SA:14
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vs. perfect crime, murder of real, V:61
when Nietzsche spoke about the death of God, he means it as a murder, as a symbolic act, God was dead did not mean he had disappeared, CA:227
influence of Nietzsche on me is found in concept of metamorphosis, the possibility of linking things without cause or effect, …or at level of disappearance, R:21
influence, still has a metaphysical or anti metaphysical influence on me, this remains current and relevant, BL:203
I stopped reading him, and ingrained memory, F:1
“One must push what is collapsing”, said, SS:157
“one should not believe that truth remains truth when you remove its veil”, SC:117
radical pathos, pure distance, R:20
The social is a concept, a value made by slaves for their own use, beneath the scornful gaze of their masters who have never believed in it, C1:113
truth cannot be regarded as the highest power, the will to semblance, to illusion, to deception, to becoming, to change is to be regarded here as deeper, PC:9
wrote beautifully of the vital illusion, the illusion of appearances, IE:94
“we have abolished the real world: what world is left? The apparent world perhaps?...But no! with the real world we abolished the apparent world!” LP:25
we no longer believe that the truth is true when all of its veils have been removed, G:77
Zarathustra, F:8

night, for us, has no essence of its own, C3:150

nihilism, SO:184; SS:159-164; BL:100, 132; LP:162
I am a terrorist and nihilist in theory as the others are with weapons, SS:163
if it is nihilistic to be obsessed by the mode of disappearance… then I am a nihilist, SS:162
my position is by no means a nihilist one, U:126
realized no longer through destruction but simulation and deterrence, SS:159
romanticism is its first great manifestation, SS:159

strong sense of, P:34
surrealism, dada, … a political and metaphysical form (terrorism), SS:159
the only nihilistic analysis of things is a pious one, P:24
today's is one of transparency of the system, SS:159

Nirvana, SD:154 ff.
Rock group, CA:144

Nixon, SS:16, 19, 24 ff., 37
arrived at goal of which all power dreams: to be taken seriously… SS:25

nobility, SO:138

non believer, is there still room between Islamic and Western fundamentalisms for him to exercise his liberty? C3:133

non-Western peoples, we lavish charity upon them but they possess a kind of otherness which will not be understood, a kind of incompatibility which will not be bargained away, PC:147
from the depths of their virtual extermination a passion for revenge is infiltrating and dislocating the Western world, PC:147

Noir, Michel, SC:72 n. 12

No Pity for Sarajevo, PC:132-137; SC:45-50

Noriega, IE:39

normality, the fundamental law of bourgeois society, SD:29

Norway, C4:79

nostalgia, SO:40, 73, 84, 179, 202; CS:155; CR:197; A:1; IE:74, 81; BL:32, 148; P:20; C4:60; CA:74

nothing, (see also void); IX:95; SC:184; C4:64; CA:182; C5:18
behind the exchange of Something, we have, then, always, the exchange of the Nothing, IX:7
continuity of the, IX:7; F:37
in fact there is nothing, PC:14
is for the best in the best of all possible worlds, F:111
is perfect because it is opposed to nothing, PC:75
is the underlying fabric of all things, it is safely there for eternity, and it profits us nothing to concern ourselves either with it or with the apparent hegemony of the objective world, IX:11
machination of the, which means that things contradict their very reality, may

be conceived of as poetic or criminal, PC:59
(the) Nothing does not cease to exist as soon as there is something, the Nothing continues (not) to exist just beneath the surface of things, IX:8
nothingness is the culmination of something, SA:3
originates in myth, something originates in what, by convention, we call reality, PC:13
something is present but that something is nothing: there's nothing on the other side, because where we see plentitude, masses, populations, statistics, and so on, there's always deflection, SA:11
today the question is why is there nothing rather than something, PC:2, 13, 14; P:5, 34; IX:7, 11
overturning the fundamental philosophical question of being, this is nihilism in the strong sense and in that sense I don't mind be called a nihilist, P:34
philosophy: there is being, and what is not being is nothing, it doesn't exist. Evil doesn't exist. This is the theological, philosophical vision. Evil has no existence, evil isn't real. In my view the opposite would be true now, P:38
remains, when things are unceasingly shifted and addition has no meaning, SS:146
we shall add nothing to the nothingness of the world and we shall nothing to its meaning either because it doesn't have any, PC:10
why this phantasy of exhuming that Nothing which alone ensured the continuity of the secret? Why is this positivity at all costs so lethally tempting? C3:137
worthlessness in the sense of nothingness, SA:24

nothingness, MP:165; CA:27
or the void, CA:74

Nothomb, Emily, reculse, C5:12

Notre-Dame (Paris), SC:192

Nouvel, Jean, what I like very much in [his] work is that we don't see it, things remain invisible, they effectively counteract the hegemonic visibility that dominates us, the visibility of the system, it's a seductive space, SA:9

Novalis, S111

novel, the, also the age of history, SS:47
modern novel, can be said to be the literary form of absence, U:17

Nuclear,
Absolute paradox of, saturation of a system by its own forces, implosion instead of explosion, SS:40
blackmail, planet as hostage to be manipulated, FS:42
bomb is orbital, in its orbit the terror it evokes is enough, TE:30

catastrophe, SC:115
cold catastrophe, SS:53
escalation, pure war, hyperreal and eternally deterring form, FS:14
inaugurates accelerated process of implosion, SS:39
masses silent indifference to nuclear pathos, A:44
orbital and, SS:32-40
power, CS:56; LP:189
scene, is obscene, A:44
imagining death has the effect of brining the fatal event closer, A:44
shelters, A:43
threat is part of a soft mode of extermination, by deterrence, FB:109
weapons, BL:49, 116
we dream of our disappearance, and of seeing the world in its inhuman purity, ED:26

nudity, SD:118
forced is a kind of rape, CA:208
nullity, Dutch auction of, banality to the power of x, P:74
is a secret quality not everyone can aspire to, SC:183
reciprocal neutralization of the body and sex, SD:116
the truth of the body is desire, while nudism, by usurping the body as sign, disavows, all the more, omits and censors nudity as flesh, logic of repression, U:64
utopia of, the body present in its truth, SD:106
vitrification of, SD:105

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obese / obesity, CS:143; SS:14; FS:27-34; A:39; CA:85; LP:194; (see also anorexia)
and obscenity form the contrapuntal figures of all our systems, which have been seized by something of an Ubuesque distension, V:45
ecstasy of the body, fatter than fat, V:46
is another of the figures of obscenity, V:45
characterizes operational modernity, FS:28
fascinating for their total oblivion of seduction, FS:27
gigantic enterprise of dissuasion, FS:29
obesity no longer has any direction or meaning, it is the ecstasy of movement, FS:34
of a whole system and a whole culture, FS:28
paradoxically, it is a mode of the disappearance of the body, FS:27
social becomes, FS:56

object(s), SO: 1 ff., 27; PW:3-5
absence as opening for social intercourse, SO:105
absence and value, SO:92

absolute, is one that is worthless, whose quality is a matter of indifference, FS:116
with no value and indifferent quality, avoiding objective alienation by making itself more object than object, giving it a fatal quality, CA:99
abstractness of human praxis in respect to, SO:49
abstracted from its function, SO:85 ff.
accurate theory of, based on prestations and signification, CR:30
aim of modern objects is manipulability, SO:52
all figures of otherness boil down to just one: that of the object, TE:172
ambiguous, SO:177, 193
anthropomorphic, SO:28
anti-philosophy of, PH:132
antique(s) SO:73 ff.
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anxiety, always a source of, SO:85
are such that, in themselves, their disappearance changes them, PH:131
as strange attractor, TE:172-174
automatism (see automatism)
automobile as, SO:65
automobile as sublime object, SO:66
based aesthetics, P:92
become undefined simulacra of one another in industrial period, equivalence, indifference of the series, and so to of the men who produce these objects, S2:97
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calculus of, CS:27
cancer of, SO:124
carriers of indexed social significations and hierarchy, CR:37
category, object is not a, CR:185
ceases to be banal as soon as it signifies, CS:118
classification of: SO:3;
collecting (see collecting)
communication of, SO:25
compromised between signifying & submitting to morality of effort, CR:33
condemned to total simulation, project into aleatory form of models, FS:82
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connotation of the absolute, (see automatism)
consumer society needs to destroy objects, CS:47
consumers have never won equality before, SO:154
(of) consumption characterized by functional uselessness, CS:112
(of) consumption, exclusively a function of logic of significations, CR:67
consumption of, (see also consumption) SO:137 ff.
cultural reading of is complex, CR:50
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defined as passion, SO:85
desire: the only profound desire is the desire of the object, AA:29; PH:131

destiny of, FS:111-179
(object is of the order of) destiny, R:19
(our) destiny as: to evoke seduction, is to further our destiny as an object, to touch upon the object, to rouse the principle of Evil, E:72
destructured, SO:148
development arrested, SO:127
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differential practices of, CR:38 ff.
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discrimination and prestige, CR:30
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domestic object, ambiguity of, SO:162 ff.
domestic animal, as SO:89
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enigma: object is absolute enigma, TE:172
energy of, is abstract, SO:50
evil genie of, FS:81-99
and polls, FS:93
exchange value of, SO:90
exist to resolve not need but anguish of not knowing what we want, CR:205
exotic, SO:73 ff.
fashion and ephemerality, SO:146
fetish object, no value in itself, or rather, so much value that it cannot be exchanged, CA:100
fetishized, SO:79 ff.
rarely a pure fetish in industrial society, CR:55
finds meaning in difference, hierarchical code of significations, CR:64
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frankness of, sanctioned by taste, CR:46
functional, SO:18 ff., 32, 48, 55, 80; CR:29
object answers only need to function, SO:113
functionality of, CR:134
functionality within a universal system of signs, SO:63, 73
function as displays of antagonism, CR:41
fusion of absolute singularity and infinite seriality, SO:88
gesture, (see also gesture) SO:56
habits, and, SO:93
highlight themselves ironically by themselves, they get out of balance without effort, AA:13
humans and, SO:16

human relations produced in same was as in consumer society, CS:172
ideological significance (connotations), SO:109 ff.
increasingly dysfunctional world, SO:129 ff.
individuals define self through, SO:195
in the mirror are closer than they appear, A:1
image, object no longer has privilege over, CS:115
(and) images are traps which reality is kind enough to walk into, C3:116
Image: to make an image of an object is to strip the object of all its dimensions one by one: weight, relief, smell, depth, time, continuity, and of course, meaning, PH:130
imaginary, object does not have one, R:18 (subject does)
imagination, SO:118
imagine a world of mobile, sexed objects surrounded by a human world that was unsexed and immobile, C1:67
impose rhythm on man, SO:158
imply authoritarian assumptions about world, SO:58
in the mirror may be closer than they appear, or are they further away than they seem? IX:147
(is) inaccessible to the subject's knowledge, this makes the object a perpetual enigma for the subject, this is what makes it fatal, E:89
ironic function of, the critical function of the subject has given way to, PC:73
irony of, lies in wait for us, FS:72
ironic presence of, is inescapable, its indifference and indifferent connections, FS:182
ironic revenge of, IX:22
is all of us and our political and social order, voluntary servitude, FS:182
is a strange attractor, TE:173
is my vanishing point, TE:173
is not what it was, in all areas it evades us, IX:22
it is the object which sees us, the object which dreams us, it is the world which reflects us, it is the world which thinks us, this is the basic rule, PH:142
is taking its revenge, PW:85
judgment by (public verdict), CR:40
knows nothing of the mirror phase, FS:113
language as discourse addressed to our self, SO:105
loss of substantiality, SO:21
logical status of, CR:63 ff.
magic of, a clear desire to sweep away the whole culture based on the philosophical subject, F:3
man's abstract relationship to technical objects, SO:50
man bound to, SO:28 (see also man)
man less rational than his own objects, SO:50
man's profound gestural relationship to, SO:48
man drawn into objective and conflict-laden dialogue with, SO:48
man's relation to is strictly magical, CS:114
man uses to transcend real existence, SO:96

mass as object, stupefying power of, FS:95
meaning, object is a status of meaning and form, CR:185
mirror, object as SO:89
object itself is the mirror, and it is here that the subject is taken in by the illusion of himself, TE:173
modern, liberated from function, SO:17
status of, SO:137 ff.
mourning, SO:97
multiplication of, CS:25
my interest in the object has always been for the non aesthetic object, the banal object, or the metaphysical object, BL:165
myth (empiricist hypothesis) of as primarily a function of needs, CR:29
mythological, SO:74 ff., 80 ff.
need, as invalid notion, CR:69
neuroses, SO:90
never exhaust selves in function they serve, CR:32
never innocent, FS:93
night, does not fall, objects secrete it at the end of day when, in their tiredness, they exile themselves into their silence, C1:149
no longer functional, it no longer serves you, it tests you, S2:120
no longer serve a purpose, they serve you (solicitude), CS:159
no longer designate the world, but the rank of their owner, CR:32
of mental manipulation, SO:39
object not an object until liberated as a sign, CR:67
object as sign object, (see also consumption)
objective systematization of, (see interior design and atmosphere)
one can only speak of in terms of social logic and strategy, CR:36
only possible position now is, due to end of subject, objects challenge to the subject, FS:113
organize man’s surroundings and appropriate his actions, SO:50
owning, SO:85
pace of, we live at, CS:25
passion, SO:86 ff.; C5:3
as regressive movement, SO:98
passions: ruse, irony, illusion, denial, reversibility, duplicity and radicality, aren’t simply passions or attributes of the subject or consciousness, all these qualifiers have passed into things, P:70
personalized and quantified, SO:89, 139, 142 ff., 153
people’s relation to objects, SO:4 ff.
photography and, (see photography)
poor conductor of the symbolic order, but a good conductor of the fatal, FS:183
possession, SO:85, 154
essential as dreams, SO:95 ff.
tempered mode of sexual perversion, SO:99
power of, haunts the recipient, incites him to divest of it, CR:70

power of, lies in its irony, FS:124
praise of the sexual object, FS:119-128
pre-industrial and industrial, SO:137 ff.
private objects no longer exist, SO:163
produced and bought, not owned and used, SO:162
pure, SO:31; R:18
    disappears everyday from the horizon of meaning, FS:95
    hostage as pure object, deceased before being dead, FS:43
    is sovereign, FS:114
    masses, FS:94
radical enigma of, PC:54
radical omission from consciousness of responsibility they imply, SO:33
rationality of, SO:5
real object if functional object, SO:48
    dream object behind every real object, SO:117
recognition of self as singular being in, SO:90
refer to social objectives and logic, CR:38
replacements for human relationships, SO:125
revenge of, CS:189 ff.;
    has only just begun, FS:83
revolution of, CR:185
    (more complex than human behaviour), SO:56
rhetoric of despair, of, CR:41
run ahead of man, SO:50, 158
science fiction and, SO:119
secretly proclaim social defeat, CR:40
seduces, only the subject desires, and there is no longer any subject
    which desires, FS:111
semiological disarticulation of, CR:187
sequestered, SO:98
series of / serial, SO:18-19, 25, 91, 138, 148, 202
    and style deficit, SO:146
    technical deficit of, SO:145 ff.
shifting, CS:76 ff.
side of the object,
    today there must be a new sort of understanding, a new sort of distance to
        cover, critical distance, the whole heritage of the subject seems to be
        over, the sun has risen on the object, BL:36
    to the extent you manage to pass to the other side, to the object, that opens
        a new field of possibility, BL:40
sign object, neither given nor exchanged but appropriated, CR:65 ff.
sign objects, exchange among themselves, CR:66
sign object, social function of, CR:29 ff.
    first function of objects is to be distinctive signs, CR:48
    social theory of in consumption, CR:54
    object is nothing but different significations twisting around it, CR:63

silent witness to unresolved ambivalence, SO:83
slogan of: we shall be your favourite disappearing act: this is the slogan of the object, PC:85
socio-ideological system of, SO:137 ff.
sociological theory of retains basis of Kula & Potlatch, CR:30
soul of, SO:90
speak to us of signification and social classification, CR:38
(as) strange attractor, subject no longer determines rules of game, the power of the object breaks through the game of simulation and simulacra, through the very artifice we have imposed upon it, AA:14; PW:51
strategy of, is to be confused with the thing desired, FS:122
status of, changed from anthropomorphic to by abstractness of energy sources, SO:47
subject (see also subject)
object-subject relation, leaving the subject without recourse, CR:180; FS:111 ff., 181
dual between, PW:51
for the object to be grasped, the subject has to relinquish its hold, PH:133
in the last analysis object and subject are one, PC:ii
object is irreducible to the subject, P:113
object is neither the double nor the repressed of the subject, neither its mirror nor its reflection, FS:181
(the) object has its own strategy and holds the key to the game, impenetrable to the subject, infinitely ironic, FS:181
object escapes subjective view of object, by entering into radical objectivity, R:19
object refracts the subject, and subtly, through all our technologies, imposes its presence and its aleatory form, AA:14
object-subject not opposed to one another, but reversible, R:26
The object is – and will be for some time yet – the living site of the disappearance of the subject, PH:145
(the) point is to have the object become the site of the absence and disappearance of the subject, PH:133
subject seduces object, S:104
subjects, unlike objects, are never willing accessories, PC:87
subjective systematization of, (see collecting)
substitute for human relations, SO:90 ff.
supremacy of, FS:111-115
surrealist, (see also art, surrealism), CR:194 ff.
symbolic, SO:22
symbolic labour, objects are locus of, CR:33
symbolism of unique, SO:91
system of, SO:10, 36, 44
birth and death recycled into, SO:96
fragility and ephemerality, SO:132
from system of objects to the destiny of objects, E:77-95

exploitation of entire society via productive system, SO:128
structural deficiency of, SO:129-130
there is no longer a system of objects, E:11
technical, and man's role, SO:51, 58
television as, CR:53
tests you (no longer functional), SD:63
thing, object is not, CR:185
things may discover us at the same time we discover them, IX:22
thinks us, IX:89; C4:22
time, objects help us master it, SO:94 ff
objects protect us from time, SO:96
transcends even the sacrifice of scientific rationality, TE:172
(is a) trickster, foiling all protocols of the subject's experiment, so that the subject itself loses its position as subject, V:75
triumphalism on the part of, SO:59; (see also automatism)
truly exists when liberated as a sign function, CR:185
truth of, CS:118
unique object sums up all others, SO:91 ff.
use value not consumed, sing value consumed, CS:61 ff.
value by its absence, SO:92
virtual, banal, technical objects, seem to be new strange attractors, transaesthetic – fetish objects, without signification, with out illusion, without aura, without value – the perfect mirror of our radical disillusion of the world, pure objects, ironical objects like Warhol's images, AA:15
we are objects as much as subjects, passionate objects, FS:124
what if it were the object that discovered us, invented us? PC:55
(is) without desire, and so belongs to order of destiny, R:19
women, see also "women"
world of as generalized hysteria, CS:77

"Objects, Images, and the Possibilities of Aesthetic Illusion", AA:7-18

objectivity,
against the objective analysis of an objective state of affairs (the stupidity of sociology), it must be seen that we see and think well only of what we have not experienced, what we have not exhausted the imagining of by lived experience, C3:145
behind it rests the metaphysical & moral argument of truth, CR:196
(is) obscene, about making visible, it is the bias of realism to make things visible as they are, to destroy all illusory and playful overtones, the terror of the visible, R:28
(of the) record, P:20
science accounts for things previously encircled and formalized so as to be sure to obey it, objectivity is the ethic which comes to sanction this objective knowledge and is nothing less than the defense of a system of

imposed ignorance, whose goal is to preserve the vicious circle intact, S2:115
radical objectivity, BL:36
addresses the irony of the overall process, whereas objectivity of science addresses the rationality of a partial process, C1:101
not objectivity in scientific sense, but radical objectivity, R:19
there are no objective conditions anymore, IX:21
there is no objectivity, nor subjectivity either, a twofold illusion, LP:39
things define & formalized in advance then made conform to, SD:61
what a pity that, in order to know, you have to go via objective knowledge, IX:120
which thinks us, once we lived in the age of the lost object, now it is the object which is losing us, bringing about our ruin, PC:71

obsession, SO:29, 114, 129; CR:42

obscenity /obscene, (see also scene; see also seduction: new form of); SO:32, 45, 46, 55, 62, 172; CS:35; CR:72; SD:31, 108, 182; S:19, 43, 79; SM:118; FS:25, 50-70; R:28 ff.; TE:73; BL:44, 47, 59, 61, 62; PC:112; PW:27-29; C4:44; C5:89; LP:187
abolishes distance between the real and its referent, SM:85
(is) about the power of dis-illusion and objectivity, R:27
absolute, Japanese vaginal cyclorama, S:31
absolute proximity of the thing seen, the gaze stuck in the screen of vision, dimension without distance, FS:59-60
ascension to the limit, our society, FS:7 ff.
banality: simulation is our absolute banality, our everyday obscenity, AA:11
begins where there is no longer a scene, when everything becomes transparent, FS:67
begins where there is no more spectacle, no more stage, no more theatre, no more illusion, when everything becomes immediately transparent, visible, exposed in the raw and inexorable light of information and communication, E:22
black (cold), succeeds white one, FS:68 ff.
body on stage is never obscene, C1:51
burns and consumes its object, S:28
commiseration is obscene, C1:87
(of our) culture resides in the confusion of desire and its equivalent materialized in the image, E:35
culture (ours), S:33 ff.
double obscenity, E:20
(of) duty free zones, C3:26
ecstasy, fascination, obscenity, are games of the cold and cool universe, E:26
ecstatic form of scene, FS:41
of scenic and theatrical, C1:29
fascinates us, FS:69

hostage is, he no longer represents anything, FS:42
irruption of, S:29
loss of illusion in, FS:50
loss of the sexual scene in, FS:50
may be characterized as the endless, unbridled proliferation of the social, of the political, of information, of the economic, not to mention the sexual, V:45
may be sublime or grotesque, but what can porn do in a world pornographied in advance, what can art do in a world simulated and travestied in advance? PC:129
media coverage of the event and, PW:27
more visible than visible, FS:11, 55
not pornography, S:29
of the visible, all too visible, E:22
of a world without illusion, FS:66
of everything that is tirelessly filmed, filtered, reviewed and corrected under the wide angle lens of the social, and information, FS:59
of uninterrupted social commentary, the soft technology of culture, FS:59
of visibility and of the inexorable transparency of everything, SC:182
once a secondary trait of the repressed, today it explodes into ecstatic representation, FS:64
pity is supremely obscene, indecent condescension, C1:81
pornography and its obsession for the real is, S:37
(and transparency) progress ineluctably because they partake in the order of the frenzy of the image, E:35
puts an end to the social, SM:85
radical, S:20, 179
real too real to be true, extra real, as, SM:84 ff.
reality and obviousness are obscene, PC:95
seduction and, PW:28
sex, is not obscene, but the mental redundancy which leads to the cold vertigo of the pornographic, FS:54
social, S:179
takes on all the semblances of modernity, FS:58
terror is, FS:42
the opposite of a secret, obscenity, SA:62
total visibility of things, without distance ands without charm, PW:29
traditional is still transgressive and provocative, S:29
transfigured by its acceleration, FS:58
undifferentiated, without risk, S:179
universe of pure objects, transparent to each other, which would shatter against each other like pure kernels of truth, FS:60
unlimited future of, S:32
what makes the obese obscene, is not that there is too much body, but that the body is superfluous, FS:32
white (hot), escalation of transparence, reaches peak in collapse of the political scene, FS:63

white, in beginning was the secret, today a world without appearance or depth, a transparent universe, FS:65

obsolescence, planned (see product replacement)

O'Connors, Martin (artist), CA:52

Oe, Kenzaburo, C5:63

Oedipus / Oedipal, MP:61; FS:126, 132, 137-144, 190; FF:28; C3:119; P:56, 94; IX:37; SC:103, 109

Oklahoma City Bombing, a self destructive internal violence, of a society's obscure predisposition to contribute to its own doom, ST:79

Old age, confinement and segregation of, SD:126
a ghetto, the social has made it into early social death, SD:163
growing old, things live on in nostalgia, and their echo becomes that of a previous life, C1:157

Oldenburg, Claus, CS:117, 119

Olmecs, SM:59

Olympic Games, FS:173; A:56; C3:47
1984 LA like 1936 Berlin, took place in an atmosphere of terrorism created by power's need to show off its muscles, the world wide spectacle of sport transformed into Cold War strategy, TE:77

Omar Khayyam, C1:47; IX:54; ST:69

Omo, (detergent adverts), U:73

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Opera, Chinese, IX:90; Three Penny Opera, C5:59

operational(ity), (see also artificial intelligence; see also genetics; see also screen); SD:58; PW:63
intelligence, radical disillusioning of thought, PC:18
new operational configuration, cybernetic control, generation from model, feed-back, question-answer, S2:103
our operational world is an apathetic world, PC:102
stimulation of current systems, PC:35
whiteness of the, C1:11
whitewash, TE:43-50

world, ultra visible, ultra real, transparent, silent efficiency, C1:18

operativity, immanent logic of replaces semblance and dissemblance, SD:54

opinion polls, (see public opinion)

oppressive, our era is so oppressive because the system produces a trompe l'oeil negativity (*The Matrix*) embedded in the produces of the spectacle just as obsolescence is built into industrial products, CA:203

optimism, being the psychological state which speaks the greatest uncertainty as to the existence of the Good, and the greatest possibility regarding the existence of Evil, C3:41
neither optimism nor pessimism: they are moral qualities which have nothing to do with the immorality of theory, C1:175

orbital, TE: 28 ff.; BL:107; SC:22
and the nuclear, SS 32-40; TE:28

order, U:62; people only interested in the spectacle of it, FS:76

Orestes, IE:65

organ swapping clubs, C2:37

orgasm, (see also woman)
jouissance of the other escapes us, we wouldn't possess the other unless we felt their orgasm, FS:126
possibility of simulation gives man and woman different status of reality, C3:145

orgy, the, IE:22
all we can do now is simulate the orgy, simulate liberation, TE:3
after the, TE:3-13
and the liberation of all desires, we have moved into the transsexual, in the sense of a transparency of sex, into signs and images which obliterate the whole secret, the ambiguity of sex, transsexual in the sense that sex now has nothing to do with the illusion of desire but relates solely to the hyperreality of the image, SC:181
came the masked ball, a postmodern pornography where sexuality is lost in the theatrical excess of its ambiguity, TE:22
everything is liberated, what do we do after the orgy, we can only simulate orgy and liberation now, CA:104
we have the flourishing of erotic simulacra of all kinds, SC:10
after the orgy ideologies, neo sentimental politics of Euro Yuppies, C1:223-224

fashion, latest styles, idols, the play of images, travel for its own sake, deluge of advertising, people in totalitarian countries dream of this freedom, A:96
Hope, after the orgy comes from a story of hope: a man whispers into a woman's ear, during the orgy, what are you doing after the orgy? There is always hope of a new seduction, CA:110; CA:185
of the real, the rational, the sexual, of criticism as of anti-criticism, of development as of the crisis of development, TE:3
over, 1970s orgy time (war, sex, Manson, Woodstock), A:107
over, today the US, like everyone else, faces a soft order of things, BL:191
post orgy world, the whole orgy of modernity, A:46
what are you doing after? C1:5
what do you do when everything is available?, A:30
(the orgy was moment) when modernity exploded upon us, the moment of liberation in every sphere (political, sexual, liberation of forces of production and destruction, unconscious drives, art), TE:3
we became transpoliticals and transsexuals, politically indifferent and undifferentiated beings, TE:25
what are we to do when the orgy no longer takes place – the orgy of history, the orgy of revolution and liberation, the orgy of modernity? V:38

original, (see also thought) C5:5
Orlan, and others who experiment on and alter their bodies to the point of mutilation and torture, IX:49
sacrificial mannequin, C4:62
we secretly prefer not to be confronted by any longer, but by the copy, all we want is the copyright, IE:76

Orpheus and Eurydice, FS:82, 130; E:9; PF:83; PW:ix

Orsenna, Erik, C4:68, 98

Ortigues, Edmond, SD:135

Orwell, CR:172, 181; SS:38; IE:45; P:17; C4:71
1984, U:74

Osiris, C4:32, 79

other(ness), (see also difference; see also racism): F:43; CA:143; C5:8
all forms of sexist, racist, ethnic or cultural discrimination arise out of the same profound disaffection and out of a collective mourning, a mourning for a dead otherness, PC:132
black magic of, PC:124
by shifting to the virtual we go beyond alienation, into a radical deprivation of the other, or indeed of otherness, alterity or negativity, V:66

chance and, IX:61
child as (see children)
communication, in becoming universal, has been accompanied by a fantastic loss of alterity, there is no more other, perhaps people are searching for a radical alterity and hate, CA:147
defined as two terms which are not identifiable, they are not opposable, otherness is in the order of the incompatible, yet it circulates in the mode of complicity and the dual relation, PC:122
denied, becomes a spectre and returns in the form of self destructive processes, this too, is the transparency of evil, TE:122
dialectical theories of are weak, in that they aspire to a proper use of difference, racism in its viral, immanent current and definitive form shows us that there is no proper us of difference, TE:130
difference and, TE:124-138
disappearing? C4:46
efforts made to exterminate the Other are testimony to the Other's indestructibility, TE:146
otherness is not the same thing as difference, difference is what destroys otherness, TE:127 ff.
extraordinary success artificial intelligence is attributable to the fact that it frees us from all intelligence, we have left the hell of other people for the ecstasy of the same, the purgatory of otherness for the artificial paradises of identity, TE:58
hard, crude otherness, the otherness of race, madness, poverty, are done with, TE:124
has become sociodramatic, semiodramatic, melodramatic, TE:125
hospitality is the question of the other, the other is my guest, in this symbolic universe there is no room for the otherness of difference TE:142
if I am inseparable from the other, from all the others I almost became, then all destinies are linked, and no one can claim to have his own life or his own thought, IX:84
Internet: there is no other out there, SC:179
it is the vital illusion of otherness which prevents the ego from succumbing to absolute reality, PC:53
the great revenge of, PC:148
Like evil is unimaginable, ST:62
liquidation of the Other is accompanied by an artifical synthesis of otherness, PC:115
mad whirl of the denial of otherness, PC:129
Medusa represents an otherness so radical that one cannot look at her and live, TE:111
Mirror people (Borges) and otherness, PC:149
(with) modernity, we enter into the age of the production of the other, the other is no longer the object of passion, but production, PC:115
(the) other, is what allows me not to repeat myself for ever, TE:174
Production of other accompanies invention of difference, PC:115

no longer to be hated, exterminated, rejected or seduced, but instead to be understood, liberated, coddled, recognized, TE:125
only way in which the other can exist – on the basis of one's own (calculated) disappearance, AA:28; PH:131
(the) other and otherness only come into play in a dual relationship, never in a multiple or plural one, IX:64
(the) other is an invasion by something from elsewhere, TE:164
our society is entirely dedicated to eliminating otherness, to destroying the other as a natural point of reference, TE:121
production of the other in modernity, the other is no longer an object of passion but an object of production, SC:51
radical, TE:111-174; PW:22
bias towards, an impersonal arbitrary form, IX:87
destiny of radical otherness: that no homily of reconciliation and no apologia for differences is going to alter, TE:138
other is intolerable, he cannot be exterminated but he cannot be accepted either, so the negotiable other, the other of difference has to be promoted – and here a subtler form of extermination begins, a form involving all the humanist viruses of modernity, TE:133
survives everything: conquest, extermination, racism, the virus of difference, the psychodrama of alienation, TE:146
the only deep desire is for the person perfectly capable of existing without me, someone who does not lack me, that is radical otherness, PC:87
it's the one who doesn't lack me who is the other, that is radical otherness, PH:132
right to otherness, TE:125
simulation of, TE:124
so long as there is otherness, there is no racism properly so-called, PC:132
sources of, are running out, TE:125
surgical removal of otherness, PC:115-123; Otherness Surgery, SC:51-56
violent otherness, all forms of, have been incorporated into a discourse of difference which simultaneously implies exclusion, recognition and discrimination, TE:128
virtual reality, when we don otherness like a data suit, PC:127
where the Other was, the Same has come to be, TE:125
with the virtual we enter not only upon the era of the liquidation of the Real and the Referential, but that of the extermination of the other, PC:107
without the other as mirror, as reflecting surface, consciousness of self is threatened with irradiation in the void, TE:122
woman as, PC:111

overpopulation,
constitutes a kind of slow and irresistible epidemic, will the same regulatory reflex operate against this excess of life as once did against the excesses of death (plague), because the excess of life is even more lethal, C1:141

demographic time bomb, SC:21
orbital solution to it is yet to be found, TE:28

P

P2 Cell, FS:76

pacified society, (see also consumer, society)
through nuclear deterrence, SS:33

Packard, Vance, SO:83, 145, 160, 165, 174, 185; CS:71

packaging, SO:43; CS:26 ff.

Pact, the, PW:10

Paedophilia, (see also victim), SC:194; F:50; C4:42, 59; C5:16

Paganism, (end of) MP:63

Pakistan(i), C3:102

Palaeontology, IE:72

Palagonia, story of Duke of, FS:131 ff.; C4:115

Palermo, C4:114
Capuchin Convent corpses, SD:181
hard driving, continual dicing with death, C1:19

Palestinians and Israel, SM:55; C4:75
Palestine, suicide attacks, ST:21; C4:24

Palotins, F:8

***Pampers* culture**, C4:89

Panic, BL:103, 104, 146; SC:180; U:41
is the) catastrophic form of ecstasy, U:124
doesn't have to be unhappy, I see it as ecstasy, FB:78
secret delight in, even for those who are panicking, SC:175

Panoptic System (panopticon, see also reality: television), end of the, SS:27 ff.
End of, public is now Big Brother, CA:182
eye of TV is no longer source of absolute gaze, SS:29
deterrence of, your are information, the social, the event, SS:29

Pantheon, U:117, 124

Papon, mercenary of the international community, spirited away by rigged trial, C4:89

Paracelsus, story of the rose and, FS:164

paradox, SO:32;
We need a thinking that is a match for the system that is paradoxical, elusive and random, F:73

Paraguay, P:85

Parallel Universes, LP:197-205

parents (Baudrillard's) BL:19

Paris, FS:130; BL:20; C3:88; SC:129; U:27; C5:26
Coming from LA, you land back in the 18th century, everything here revolves around the 19th century bourgeois dream, A:73
intelligentsia, C3:13
in Paris, the sky never takes off, or soars above us, A:16

Paris Commune of 1871, and Gulf War cessation of fighting, G:78

Paris-Match, CS:33

Paris-Plage, C5:50

Parly 2, SS:94

parody, SS:19 ff.
unintentionally hovers over everything, SD:75

paroxysm, SO:113; F:58; CA:214
defined, moment just before the end, just before there is nothing more to be said, P:v

Parsons, Talcott, CS:70

Party, I have never belonged to a, BL:205

Pascal, FS:115, 152; C1:154; F:25, 41, 44; LP:155

Pasolini, S:20

Passeron, SD:31

passion, evil genie of, FS:99

passivity, CS:35, 183; (see causality; see agency)

Passport, lost, C1:59; the mark of exile, PC:69

Passwords (*Mots de Passe*) filmed interviews of Baudrillard, 2000, PW:86

past, the, pressed into service of consumption, SO:84

Patagonia, TE:149; SC:132; C4:8
Patagonistics, TE:149
Useless Bay, Isles of Desolation, Punta Arenas to Rio Grande, IX:44
where all is useless and senseless, IX:44

pataphysics, **SO**:113; **SD**:4; **SS**:118; SM:33; FS:14, 28, 85; FB:81; C2:68; TE:108, 149; IE:18; BL:141, 181; C3:68; AA:42, 47; PH:129; V:52; F:5-8; CA:231, 234; C5:20; LP:85, 196
and Artaud, both interesting to me, seem irreconcilable, F:7
a kind of fierce clearing of the decks, F:3
after physics and metaphysics we deal now with the pataphysics of objects and merchandise, a pataphysics of signs and operations, AA:14
College of, my break with, it didn't take me long to realize that the pataphysical entourage was adopting the same conformism, the same institutional infatuation that Ubu himself had, CA:236
for pataphysics there is no longer any singularity, F:8
hypersimulation of an exact, true, objective world, with its universal laws, SM:34
imaginary science of our world, the imaginary science of excess, PC:70
is bloodless, CA:216
is impossible, CA:215
is science, CA:216
is the greatest temptation of the mind, CA:213
Pataphysics, CA:213-216
Pataphysic mind is the nail in the tire, CA:213
pataphysical comfort of our great cities, C1:8
pataphysician at twenty – Situationist at thirty – utopian at forty – transversal at fifty – viral and metaleptic at sixty – the whole of my history, C2:83
philosophy of the gaseous state, CA:214
principle is to exaggerate, that is how to destroy reality, CA:213
signals the end of reality, CA:233
we are in pure pataphysics, integral reality corresponds to the pataphysical sphere, LP:45

pathologies, of the second type, (AIDS, drugs, terrorism, cancer), result from a destabilization of over protected bodies, SC:98

patriarchy/ patriarchal, SO:15, 16, 159
domination, only half the story (reversal of phallic fable), S:15-16
feminine is dominant (not as a sex) but as the form transversal to every sex, power…, S:15-16

Paulin, from Guadeloupe, murder of old ladies, PC:146; CA:146

Pausianias, S:68

Pavarotti, C3:95

Pavlov, S2:140

Paz, Octavio, SD:133, 160, 161, 164; A:80
aesthetic of disembodiment, E:33

peace, SO:178, 180

peasant, SO:22, 44, 81, 137, 151; CS:129, 139; CR:48; MP:82, 123; TE:72; BL:19, 24, 30
form masses when freed of symbolic bondage, only to be caught in infinite networks, SM:5
(his) grandfather, C2:6
I play the role of the Danube peasant, someone who knows nothing but supposes something is wrong, CA:66
I'm something of a peasant or a barbarian at heart, BL:167
I've always remained deeply faithful to this primitive unsophistication, culture is something you must be able to reject, F:103
with whom I share an obsessional morality, C1:27

pedagogy, SS:157; PC:91

peep shows, C1:97; C5:75

Pelat, Patrice, SC:144

penal violence, most subtle equivalent comes in resocialization , SD:170

Penelope, S:88

penis, SO:101

Pentagon, the, ED:18; TE:67; G:81; P:17; ST:8; LP:123

penury, CS:67
luxurious penury of our society, CS:68
structural,CS:66 ff.

People, the, CS:86
have become a public in the age of opinion polling, SM:37
serve as alibi for the representative system, FS:94

Pepys, Betty, SO:35

Perec, George, SO:68
La Disperition, C3:124
Les choses (novel), SO:201-202

Perfect Crime, P:69
we might also imagine a world without reality, with a reality principle – it would have nothing but virtual extremities, this is, to some degree, the theme of the *Perfect Crime*, C3:124

perfect crime, C3:147; PH:131; V:70 ff., F:44; C4:74; LP:186
against reality, not a symbolic murder (as was Nietzsche's murder of God) but an extermination, where things pass beyond their own end, beyond their own finality, where there is no reality anymore, V:61
defined: PC:25
pure absolute reality, unconditional realization of the world in virtuality, this is what I call the perfect crime, V:67
destroy's otherness, the other, it is the reign of the same, PW:63
is an hypothesis of radiant optimism, a tragic optimism, V:80-81
is the murder of reality, but it is, even more, the murder of illusion, F:46
it is perfection that is criminal, PW:36; F:64
it's at the cost of a fantastic exclusion, a perfect crime, that the world is consolidating itself and homogenizing, P:100
no one can be charged with responsibility for this radical actualization of things, of this unconditional hyperrealization of the real, it is as if all people were murders and victims simultaneously, V:64
no witnesses to the perfect crime, LP:62
on the further slope lies the perfect crime the destruction of all illusion, saturated by absolute reality, PC:62
poem: no more other: communication … no more destiny, the perfect crime, PC:108
suicide might be said to be the perfect crime because the murder and victim are one, C3:140
supposes perfect guilt, C5:108
the crime is never perfect, virtualization is not fully achieved, V:63

the one in which there are only victims and accomplices, but no murderers, our present condition, P:68
the world itself is a perfect crime, with no motive and no perpetrator, C2:61
theory as, TE:110
there is only one, suicide, which achieves the ideal confusion of executioner and victim, C2:64
virtuality brought to perfection would be the, fortunately it is impossible, unrealizable, PC:34
we are faced with two incompatible hypotheses: that of the perfect crime, of the extermination by technology and virtuality of all reality – or – that of the ironic game of technology, of an ironic destiny of all science and all knowledge by which the world, and the illusion of the world, are saved and perpetuated, V:55
we are on course for a perfect crime, perpetrated by good and in the name of the good, IX:99
were it not for appearances the world would be a perfect crime, PC:1
would be to build a world-machine without defect, and to leave it without traces, but we leave traces everywhere, viruses, lapses, germs, catastrophes – signs of defect, imperfection which are our species signature at the heart of an artifical world, AA:24
would be the elimination of the real world, but what concerns me is the elimination of the original illusion, the fateful illusion of the world, PW:61

perfection, SO:149
at its height, is like virginity, you have to lose it, C1:70
crime of (discussed but not yet named), SD:185; SS:34-35
is always criminal, PC:i
is always punished, the punishment for perfection is reproduction, PC:ii
is in the order of the inhuman, PC:61
takes us further from the real, CS:150
secret vestiges of, PC:60-63
serves as a kind of screen, a different type of screen, genius would consist in destabilizing this too-perfect image, SA:15

performance, (art, see art: performance), LP:147
as collective form of human sacrifice, LP:149
is operational, TE:48; F:108
of identity, everyone seeks their look, I am visible, I am image, everyone becomes manager of their own appearance, TE:23
interface and performance are the two leitmotifs of today, CA:94
principle: drugs, jogging, working at a computer, TE:48
total unleashing of the performance principle, TE:104

perfume, C5:97

Pernambuco, Bishops of, TE:145

Perpignan, F:95; C4:49

Perroux, F., CS:159

Perseus, S:105

Persil, U:74

personalization, SO:9, 141 ff., 156 ff., 170, 184, 190, 193, 200
and integration, SO:144; CS:159, 170
code of, CS:170
smallest marginal difference, CS:87-98

persuasion, society of, only subversion of an instinctual order can constitute a point external to the system, U:68

Peru, C5:48, 83

perversion, SO:88, 99; S:125; BL:192, 196
as phantasy system, SO:102
frozen challenge, S:128

Pessoa, IX:54

pessimism, (see also working); LP:143
I'm far from being a pessimist, BL:133
itself is something that only afflicts Western values, and is the result of Western values, BL:209
we need to break out of the psychological poverty of today's crisis culture, in which everyone conspires in condemning pessimism as immoral, C1:191

Petty, William, MP:42

Peugeot, SO:68

Phaedra, S:69

Phallic / phallus, (see also seduction) SO:60, 68, 69 , 82, 98, 117, 120 ff., 170; CS:146; CR:95; SD:225
And law of the father, SD:136
as general equivalent of sexuality, SD:101 ff., 109 ff., 119-121
exchange standard, SD:114 ff.
order, SO:29

phantasy(ies) / phantasm SO:26, 57, 60, 65, 66, 69, 82, 101, 102, 117, 121 ff., 128, 131, 170, 177, 193; CR:169; SD:1, 41; TE:36; PC:35
of authenticity as sublime, SO:79

Pharisaism, SO:22; C3:108

phatic, teledistance ensures that communication no longer has meaning, S:164
Tele-phatics, S:164

phenomena, extreme, (see extreme phenomena)

Philistinism, C3:108

Phillips, U:73

philosopher, PW:xiii; alienation of, FS:96

Philosophy, (see also character; see also nothing); BL:52, 131, 143, 160, 163; F:22; C4:43; C5:1, 10
an object imposes itself, suddenly one sees it, because of certain effects of light, of contrasts, it isolates itself and creates a sense of emptiness, AA:34
and psychology died at the same moment as “the other”, and the desire for the other, died, C1:8
based on the negation of the real, ED:51
end of, ED:51
everything in the moral, political and philosophical spheres is heading towards the lowest common denominator or worthlessness, P:103
(if it) exists, it is anywhere but in works of philosophy, C2:65
German, BL:21
has disappeared, something happened afterwards, CA:80
has never been anything but the disavowal of the reality system, today this unreality has entered into things, this then is the end of philosophy and the beginning of something else in which reality merges with its ironic referent, C1:169
I have never been a real philosopher, BL:21
I really don’t think of myself as a philosopher, my impulse comes from a radical temperament which has more in common with poetry than philosophy, BL:131
I am neither a philosopher nor a sociologist, a theorist, yes; a metaphysician, perhaps; a moralist, I don’t know, BL:43
never asks, why is there Evil rather than Good? They do not believe in the duality of good and evil, IX:91
leads to death, C5:72
New Philosophers, BL:78
philosophy: there is being, and what is not being is nothing, it doesn’t

exist. Evil doesn't exist. This is the theological, philosophical vision. Evil has no existence, evil isn't real. In my view the opposite would be true now, P:38
reeks too much of philosophy, C1:92
seventh heaven of, C2:58
task of, LP:40
the task of philosophical thought: to go to the limit of hypotheses and processes, even if they are catastrophic. The only justification for thinking and writing is that it accelerates these terminal processes. Here, beyond the discourse of truth, resides the poetic and enigmatic value of thinking. For, facing a world that is unintelligible and problematic, our task is clear: we must make that world even more unintelligible, even more enigmatic, V:83
trans-philosophical divide, where all contradictory hypotheses can be simultaneously verified, C4:93
was the poetic transfiguration of the concept, C3:141
why is there something rather than nothing, did not occur to the religious mind, it only becomes a question for the non-believer, C1:130
would like to transform the enigma of the world into a philosophical question, but the enigma leaves no room for any question, so the enigma of the world remains total, C2:20

phonemes, SO:10

Photography, photography/ photographic/ photographer, (see also poetry), SO:178; CS:120, 133; BL23 ff., 68; F:26, 67, 69, 88 ff.; C4:56; C5:78
a bird came to die on my balcony. I photographed it, A:73
absence of the world presented in each detail, reinforced by each detail, AA:29
acquired an extraordinary aura, which it lost when cinema came along, but cinema can, for example Goddard, can recover this specific quality of the image: collusive with, but foreign to, narration; static, but harnessing all the energy of movement, P:98
act, remains a confrontation between the object and the objective lens, it is a duel, a challenge to the object and the object's defiance of that challenge, where that confrontation is ignored, there can only be escape into technology and aesthetics, IX:147-48; PH:152
aestheticization of, P:90
what I bemoan is the aestheticization of photography, its having become one of the fine arts, the photographic image, by its technical essence, came from somewhere beyond, or before, aesthetics, PH:139-140
affinity with everything that is savage and primitive, TE:151
an alternative to what I have said of art, F:88
any attempt to retake it, or to artistically retouch the photograph, or indeed any kind of preliminary scenography, appears abominably aesthetic, AA:30
any touching up, second thoughts or staging assumes an abominably aesthetic character, PH:133

are a continuity of fragments, there is no view of the world here, no approach to things: merely the refraction of the world, in its detail, on equal terms, PH:131
art has swallowed photography, P:89
art of, where the unreal pose wins out over real movement and the "dissolve" with the result that a more intense, more advanced stage of the image is achieved in photography today than in cinema, C2:44
As for photography, this acting out through images perhaps takes place in a reversed way from that of writing, AA:46
(the photograph) as testimony, as message, is most often shameful. It is never objective, but it is never properly subjective either, PH:150
At a given moment, I capture a light, a colour disconnected from the rest of the world. I myself am only an absence in them, CA:72
at the heart of the photographic image there's a figure of nothingness, of absence, of unreality. Its this nothingness at the heart of the image that gives it its pure magic, P:93
begins in the possibility of wresting a few exceptional images from the unremarkable automaticity of the camera, PH:145
belongs to the dimension of trompe l'oeil, PH:140
Benjamin said that photography overturns the fundamental character of art, it puts an end to its transcendent character, F:96
best photographs are of [objects] for which the other does not exist, TE:152-153
retain something of this sense of surprise – of having captured the light of the object, but at the same time having been seized by that light, PH:146
between reality and the image, exchange is impossible, PH:147
bring us closer to a universe without images, or in other words, to pure appearance, PH:132
by means of the image the world imposes its discontinuity, its fragmentation, its distension, its artificial instantaneousness, TE:154
camera, machine that vitiates all will, erases all intentionality and leaves nothing but the pure reflex needed to take pictures, a lens now in collusion with the object, and hence with an inversion of vision, the magic lies precisely in the subject's retroversion to a camera obscura, (end of freedom), TE:56-57
can help reveal the process by which the subject exterminates its own alterity, a process by which one simultaneously expropriates and eradicates oneself, AA:31
capturing of some kind of non occurrence at the very limits of its moment of disappearance and appearance, AA:36
connotes the effacing, the death of what it represents, PC:98
contemporary photography,
in all of it, the one thing that's nearly always missing is the punctum, its all very well made, very beautiful and so on, but there's nothing interesting there, AA:39
in the name of realism and testimony, contemporary photography thus

condemns itself (and not just in reportage) to photograph victims as such, the dead as such, the poverty stricken as such, with the alibi of giving them a voice which they will never be able to give back, (PH:148) it is a moralizing photography, unable to render the real in its radical self evidence, it presents only the shameful version of it, LA:2
knows only how to capture banality, in the guise of testimony, the photograph has become a security video; it is not so very far removed from the closed-circuit cameras in the big department stores, LA:3
most contemporary photographs merely reflect the 'objective' misery of the human condition, IX:144; PH:151
contribution to the disappearance of history, secularization of history, fixing it in the visible, at expense of myths that once traversed it, SS:48
death of, in digital, referentless images, the digital tidal wave about to break over us, LP:96
delicate operation: every face is an acting out, you push your life out into the features of your face, or your body, or your writing, some never manage to and that is their misfortune, to find the photographic act which is the equivalent of that acting out .. is the most delicate of operations, PH:146-147
digital, and numerical production erases the image as analogon, it erases the real as something that can be imagined, the photographic act, the moment of disappearance for both the subject and the object, LP:96
not photographed but pictographed, C5:90
digital and multimedia: when we decide to make it multimedia by adding to it all the resources of montage, collage, digital effects, computer generated imagery, etc., this opening onto the infinite, the deregulation leads precisely to the death of photography, by raising it to the level of performance, CA:94
does the photographic image bring us closer to a so-called 'real' world, which is in fact infinitely distant from us? Or does it, rather, keep the world at a distance by creating an artifical depth of field, which protects us from the immanence of objects, and thus from the potential danger they represent? IX:147
does not leave me cold, BL:24
ecstasy of, AA:32-42
dramaturgy of the photograph, IX:142
every photographed image depend's on the objects desire to be photographed, C5:101
every photographed object is merely the trace left by the disappearance of everything else, PC:85; AA:28; PH:131
few photographs do not short circuit the otherness of the object, LA:2
filters out the subject, enabling the object to do its magic, IX:141
good photography does not represent anything: rather it captures this non-representability, the otherness of that which is foreign to itself, the radical exoticism of the subject, TE:152
good photography takes its leave of misfortune and the aesthetics of

misfortune to reveal what is neither of the order of morality nor of objective conditions but remains indecipherable within each one of us. What it reveals is not of the order of reality but of the evil genius of reality, it shows that which is of the order of the inhuman within us and it bears no witness to anything, LA:4
good photographs can only be taken in brilliant light on perfectly clear days or under a leaden sky, in both cases, either by their brilliance or their mutedness, the colours stand out, C1:230
has nothing to do with finding g a particular vision or subjective style in order to interpret the world, rather it is a process of capturing things, because objects are themselves captivating, AA:33
heroic age of, when it was still a camera obscura, not the transparent, interactive thing it has become, PH:149
Hopper, Edward, and photo of young couple sitting along Rue Sainte-Beuve, there is something of Hopper in that photograph, in the oblique lighting, I like that kind of effect, AA:35
human beings,
difficulty to photograph human beings, living beings, because they are themselves so charged with meaning that its almost impossible to set it aside to find the secret form of their absence; P:93; PH:136
what is needed is to make him a little more enigmatic to himself and to make human beings in general a little stranger to each other, it is a question not of treating them as subjects, but of turning them into objects, that is to say, treating them as they are, PH:137
why not photograph? Only objects, colours, light and substances have no sexual or sentimental aura, by photographic technique, you can add to the magical fact of their indifference, to the innocence of their staging, and thus bring out what is embodied in them, the objective illusion and subjective disillusion of the world, C3:96
human subject is a good photographic medium only if he enters into the spirit of the game, if he takes pleasure in his own absence, if he suspends his own gaze and his own aesthetic judgment, if he takes pleasure in his own absence, TE:154
I like photography as something completely empty, “irreal”, as something that preserves the idea of a silent apparition, BL:23
I don’t make any claim to part of the history of photography or to be part of photographic culture, AA:35
I don’t want to concern myself with photographs, I want photographs to concern themselves with me, PH:145
I like photographs because they are fragments, F:94
I prefer to consider my photographic work as an exotic, foreign, different activity, as a diversion, AA:37
I take photographs, but not in terms of the photographic subject, or any vision of the world etc., for me the photograph is an expression of the pure object, it is the object which appears, BL:168
I’m as difficult to photograph as I am to analyze, P:95

I'm asking myself [due to photography] if technology isn't the site of an inversion of the relationship between the subject and the object, I'm beginning to wonder if, almost ironically or paradoxically, technology may not prove to be the site where the world of the object plays with the subject, this is not to suggest that one is taking the side of the object, but rather to say that at the limits of the subject and the object, the metaphysical opposition between the subject and the object has perhaps been destabilized in some way by technology, AA:38

I'm considerably in favour of the punctum, in the sense of the singularity of the object at a given moment, AA:39

image today, is still valid not so much in terms of quality or content as in terms of pure fascination, P:90

interested me because I couldn't nay longer see how to operate in the order of theoretical thinking, F:93

in the photographic process its not a question of considering the world as an object, of acting as if it was already there as an object, but of making it become an object, AA:30

Is always also the veiled message from death in the Samarkand story, the summoning to a failed meeting with reality, out of preference perhaps, for this other world, LP:103

Is an invocation to the Other, the object – to emerge from this disappearance and so create a poetic situation of transference, or a poetic transference of situation; and invocation to the Other to think me, to exist in order to make me exist, LA:1-2

Is a kind of automatic writing, its something quite different to the controlled writing of my texts, AA:37

Is a kind of reflex or automatic writing of the self evidence of the world, which is not self evident at all, PH:141

Is a solitary activity, PC:86; PH:133

Is an acting out of the world, a way of grasping the world by expelling it, and without ever giving it meaning, an abreacting of the world in its most abstruse or banal forms, an exorcism by the instant fiction of its representation, PH:146

is itself an art of disappearance, which captures the other vanished in front of the lens, which preserves him vanished on film, PF:86

is not a representation, it is a fiction, IX:142

is our exorcism, primitive society had its masks, (bourgeois society its images), we have our images, TE:153; PH:129

is the only way of moving through cities in silence, of moving through the world in silence, PC:86

it is because, events, photographs and texts remain entirely alien to each other that they can act as strange attractors for each other and converge in the same singular illusion, PH:148

it is not the role of the photograph to illustrate an object or an event, but to be an event itself, PH:150

it is the scene that wants to be photographed, PH:129

it is paradoxically, the objective lens of the camera which reveals the unobjectivity of the world, P:91; IX:139; PH:140
I've experienced my greatest sense of pleasure and my strongest sense of passion in the realm of images, rather than in the realm of texts, AA:37
I've never photographed faces, there is an excess of meaning, AA:34
Japanese indifference to the world they photograph, wanting only to capture its image not its intimacy, which is a way of respecting that intimacy, C2:32
Joy of taking, is an objective joy, and anyone who has never felt the object transports of the image, some morning, in some town or desert, will never understand the pataphysical delicacy of the world, TE:153; PH:129
lens (photographic) makes you immediately indifferent to yourself, C4:107
light, is the one thing always present in photography, IX:141
light writing is the medium of the ellipsis of meaning and quasi experimental decantation, IX:142
light writing is metaphorical, we should speak rather of light graphics, F:100
is the automatic writing of light, LP:102
magic of, is that it is the object which does all the work, PH:142
might be said to be, the prototype of a literalness of the world without intervention of human hand, the world producing itself as radical illusion, as pure trace, LP:101
moment of the negative: the photograph is not an image in real time, its not a virtual image or a numerical image, it is analogical and it retains the moment of the negative, the suspense of the negative, this slight displacement which allows the image to exist in its own right, in other words, as something different to the real object, as illusion, as the moment when the world or the object vanishes into the image, which synthetic images cannot do, because they no longer exist as images, strictly speaking, AA:30
(the) most beautiful photographs are of savages taken in their natural surroundings, TE:151
(the) most difficult thing to capture is the human's mask, their secret identity or alterity, AA:29
One should seek out the mask beneath the identity, PH:137
Objects, C5:61
like primitives, are way ahead of us in the photographic stakes: they are free a priori of psychology and introspection, and hence retain all their seductive power before the camera, TE:152
The object is – and will be for some time yet – the living site of the disappearance of the subject, PH:145
you believe you are taking a photograph for your own pleasure, in fact it's the object that wants to be photographed, and you're only a means of reproduction, secretly attracted and motivated by this self promoting surrounding world, AA:14; U:135
only the nonhuman (inhuman) is photogenic, TE:153; P:99; PH:136
(the) only genuinely photographic subjects are those which are violated, taken by surprise, discovered or exposed despite themselves, TE:152

other: what the photographer captures isn't the other, but what remains of the other when he isn't there, IX:143; PH:147
peculiar role of is not to illustrate the event, but to constitute an event in itself, LP:99
perhaps the desire to take photographs arises from the observation that on the broadest view, from the standpoint of reason, the world is a great disappointment. In its details, however, and caught by surprise, the world always has a stunning clarity, TE:155
photo: is not an image in real time, it remains the moment of the negative, the suspense of the negative, the slight time-lag which allows the image to exist before the world, the photo preserves the moment of disappearance, and thus the charm of the real, PC:86
photographic image is dramatic by virtue of its silence, dramatic by virtue of its immobility, TE:155
photograph image must have this quality of a universe from which the subject has withdrawn, the very detail of the object, of line and light, should signify this suspension of the subject, and hence also of the world, which is what creates the photograph's tension, TE:154
photographing in the medina, the same violation, the same odious intrusion as perpetrated by the cell phone in public space, PH:149
photographic object, the, regenerates itself through the play of appearances, C4:91
Photography, or Light Writing: Literalness of the Image, IX:139-147
Polaroid, C5:89
punctum: what is lost in the automatic proliferation of images, and of course in the computer generated image, which is produced artifically with no regard for presence or for time, is what Barthes terms the punctum, PH:151
presupposes a technical asceticism of the gaze, which protects the object from aesthetic transfiguration, IX:141
produces a kind of thunderstruck effect, PH:134
(the) properly photographed image, which seeks stillness, silence and suspense, and which depends on the instant (gone soon as it arrives) to capture the light of the object, is an exception, PH:145
realist photography does not capture what is, but rather, what should not be, it captures not what exists, but what, according to our moral convictions, should exist, it is a moralizing photography unable to render the real in its radical self evidence, in its literalness, in its original version, it presents only the dubbed version, subtitled with meanings, PH:148
real time:
  images produced in real time, images indifferent to that third dimension of the image, the time dimension, PH:151
  the photograph isn't an image in real time, it retains something of the negative, it is this slight time lag which allows the image to exist as such, as an illusion different from the real world, it is this slight time lag which afford it the discreet charm of a previous life, which digital or video images do not have, occurring as they do in real time, PH:134

Records the state of the world in our absence, TE:152
Recreates emptiness (in the heart of a city), it recreates the desert, the only way to cross cities in silence, the only way to cross the world in silence, AA:31; PH:136
resisting the automatic tide of images, the punctum, which is lost, but also the moment of the photograph, which is immediately past and gone, this instantaneity is the very opposite of real time, IX:140
return images to a state of stillness and silence, PH:136
reveals that ‘something’ that will not be resolved either by analysis or resemblance, IX:139
(it is the) scene that demands to be photographed, and you are merely part of the décor in the pictorial order it dictates, the subject is no more than the funnel through which things in their irony make their appearance, TE:153
secret aim of photographer, is it to exhaust the real by the endless production of images? C2:8
silence of the object, which photography wrests from the thunderous context of the real world, PC:86
sexual and, Henric, Jacques, on photography, our curiosity towards images is always sexual, CA:185
silence of photography, one of its most precious qualities, PC:86; AA:31; PH:135; F:24
restores the object to the immobility and the silence of the image, AA:31
the only way to cross cities in silence, the only way to cross the world in silence, AA:31
(in its) silence, stillness, phenomenological reduction of movement, the photograph confirms its status as the purest, most artificial image, IX:139
Sophie Calle in Venice: these are not the snapshots of a presence, but rather shots of an absence, the absence of the followed, that of the follower, that of her reciprocal absence, PF:78
stupefying power of the photograph, is far superior to that of writing, AA:28
subject: we photograph a world from which the real subject, has disappeared as radically as primitive man, PH:145
every press on the shutter release, which puts and end to the real presence of the object, also causes me to disappear as a subject, PH:147
subtraction, the image is at the end of removing everything, F:89
takes us beyond resemblance to the heart of the tromp l’oeil of reality, IX:139; PH:141
technology becomes the site of a double game, IX:139
the photographic image is the purest because it simulates neither time nor movement and confines itself to the most rigorous unreality, all the other forms (cinema, video, computer generated images) are merely attenuated forms of the pure image and its rapture with the real, LP:97
there is a kind of murder in the photographic act, but the object isn’t the only thing that disappears, the subject also disappears on the other side of the lens, this transfusion is the sole condition of success, IX:143; LA:1

There is in photography a secret to be preserved, P:89
There's no unity of coherence in my photographs, they are all taken according to my caprice or my pleasure, AA:35
to take photographs is not to take the world for an object, to exhume its otherness buried beneath its alleged reality, to bring it forth as a strange attractor, and pin down that strange attraction in an image, PH:132
uneasiness before a photograph, S2:153
what interests me is the cry of the object at evening in the depths of the darkroom, P:100
what interests me is the object, not the photographic project, F:95
when I take photographs, I use a language as form, not as truth, only form can cancel out value, CA:73
when I'm taking photographs I don't have any kind of references in mind, AA:35
when you take a photo: you stand still and empty yourself of your substance for a brief moment to take the object by surprise, C1:224
when I exhibit photographs I am in an ambiguous position, this is an unresolved problem for me, CA:72
where does the objective magic of photography come from, the answer is that it is the object that does all the work, PC:87
writing and: (see also writing)
finally I realized that there was a relation between the activity of theoretical writing and the activity of photography, which at the beginning seemed utterly indifferent to me, but it's the same process of isolating something in a kind of empty space, and analyzing it within that space, rather than interpreting it, AA:34
I came to photography as a kind of diversion or hobby, yet at the same time it was something serious, in the sense that it offered an alternative to writing, it was a completely different activity that came from elsewhere but had no connection to writing, AA:32
seductive power of writing is far superior, but photography's power to stupefy is greater than that of writing, PC:87

Phylacus, MP:61

physics, (see also energy) S2:114; C2:28; IE:102
astrophysics and microphysics, C5:61
is isn't only in physics that it is impossible to calculate the momentum and position of a particle simultaneously, it's the same where the possibility of calculating both the reality and the meaning of an event in news coverage is concerned, PC:55
modern, offers us other schemas than that of our reality principle, PC:54
particle physics, parallel universes, F:9
disavows reality, PC:46
quantum, C4:6, 11
our universe ceases to obey immutable laws, and we find

our self faced with a definitive indeterminacy – it isn't the nothing, the other of the real, the other of rationality – which is the problem, but the real itself, P:38
quantum universe, IX:18
sub-atomic particle, PW:67

Physiocrats, MP:23; SD:9

Piaget, Jean, SO:55; CR:29

Piatier, André, CR:58

Picabia, Francis, SO:114; PC:77

Picasso, CS:105; C4:68; CA:74

picture windows, looking like snow white's coffin, A:30

pill, a pill against your house burning down, C3:6; birth control, S:19

Piltdown Man, PC:43

pinball, CS:114

Pinhas, Richard, SS:102

Pinochet, mercenary of the international community, spirited away by rigged trial, C4:89

pity, F:56

Pivot, the shaman of audio visual culture which feeds on the written word, C2:25

Planck, V:80

Planet of the Apes, A:48

Plato, SO:7; CR:196; SS:4; S2:113, 145
cave, SS:139; A:31; C1:58
images, FS:74
the image lies at the point of intersection between the light emanating from the object and the light from the eyes, IX:141; PH:146
Phaedrus, F:24
Philosopher King, U:115
shadow play, not like the screen, A:55

play, (see also seduction, terms of), SO:30, 93, 97, 172; CS:60, 114, 118, 155; MP:39
pleasure in, S:147
what makes you exist is the play of the world and the play of seduction, the passion of playing and being played, the passion of illusion and appearance, FS:139

placebo, SO:167

placenta, C4:100

plastic surgery, SC:56
giant campaign of in our society (genes, events, history), TE:45

Playboy, CS:136

Pleasantville, CA:199; C5:91

Please follow me, PF:86

pleasure, (see also radicality; see also theory); SO:66, 178, 185
giving pleasure forcibly is worse than taking it forcibly, C5:41
has been turned into a principle, C5:72
necessity of, FS:81
(the) only real pleasure in the world is to watch things turn into catastrophe, FS:156
(the) only truly profound pleasure, is keeping on the move, A:53
principle, SD:117
and productive force, CS:134 ff.
and woman, SD:98
satisfaction and, mutually exclusive, SO:104
simulation wins out over the reality principle just as over the principle of pleasure, S2:152
we find pleasure neither in appearances nor in meaning, C1:6
what distinguishes human functioning from that of machines – even the most intelligent machines – is the intoxication of functioning, of living – of pleasure, the pleasure of being human, IX:113

Plimsol line, SM:32

Poe, Edgar Allan, Maelstrom, C1:14; C3:9

poetic, IE:121; PW:10
ambiguity characterizes and distinguishes from discursive, SD:215
Baudrillard has more in common with poetry than philosophy, BL:131
enjoyment is radical, nothing is discovered in it, SD:208

extermination of value, SD:198
implies the reversibility of one field into another, SD:220
insurrection of a language against its own laws, SD:198
irruption of the body into repressive interiorized space of language, SD:234
mutual volitization of the status of the thing and discourse, SD:235
psychoanalytic and, do not ,mix, SD:223
redistribution of symbolic exchange in the very heart of words, SD:205
silences nothing, SD:228
site of the extermination of value and the law, SD:195

Poetic Transference of Situation, LA:1-4; F:80

poetry, SO:86; FS:151 ff.; BL:21, 38, 56, 110, 142, 154, 166; C3:61; LP:211
I don't like the word poetry, I don't read any poetry, BL:181
if it exists, it is anywhere but in poetry, C2:65
reeks too much of poetry, C1:92
the words refer to each other, creating a pure event, in the meantime they have captured a fragment of the world, even if they have no identifiable referent from which a practical instruction can be drawn (similar to photography), CA:73

poker, TE:19, 35; P:1; ST:22

Poland, FB:121; BL:74, 121

Polanski, Roman, CS:179

polar, the, S:154-156
circulation of meaning within the mass is impossible, SM:6
collapse of poles, means value judgments no longer possible, LP:75
orbital circulation of models, SM:21
viral tension discharged, SC:176
polarity of the sign replaced by digitality of the signal, S:155
what was polar and axial has become orbital and nuclear, C1:9

poles, (see polar)

police(d), CS:101; CR:181
Police and Play, U:61-69

political economy, (see also Marx(ism); see also historical materialism); FS:61; BL:87;
appears as a second order simulacrum, SD:2
code of, over-determines man as a producer, MP:31
coherent logical system of, CR:191
coming to end before out eyes, metamorphosing into transeconomics of

speculation which merely plays at obeying the old logic, a game of catastrophe, the exacerbation of its own logic to the point of parody, TE:35
contradictions of, not fully developed in Marx's time, MP:67
death and, SD:125-193 (144-148),
is its blind spot, the absence haunting all of its calculations, SD:154
destabilizing itself monstrously and short circuits every alternative, P:1
end of, is a thing we dreamt of with Marx, P:1; SC:24
disappearing by its own hand, turning into a transeconomics of speculation, P:1; SC:25
end of traditional, beginning of meta political economy, CR:202
end of, SD:8
escalation of, in to cyber blitz, CR:187-204
final stage, C4:64
I only came to it in order to deconstruct it, BL:20
In the form it has assumed is completely skewed, SA:21
political economy is the economy of death, economizing on death, burying it under its discourse, SD:154
floatation of all the categories of, SD:23
general, of value to recapture Marx's analysis, CR:122, 128,
general: nothing produced today is exclusively sign or commodity, CR:148
generalizes and saturates itself through system of use value, CR:137
great ideological model, the, SD:59
has become de-dramatized, undifferentiated, consensual and lower intensity, BL:176
imaginary universality of, MP:47
imaginary of, MP:150
is a giant machinery for manufacturing value, for manufacturing the signs of wealth, but not wealth itself, IX:132
is a language, SD:20
is the real for us, SD:31
logic of is at very heart of the sign, CR:146
Marxism and the system of, MP:111-167
(and) May 1968 (see May 1968)
metapolitical economy, CR:202
other face of, towards generalized political economy of the sign, CR:112 ff.
radical critique of unmasks what is hidden by consumption, MP:21
reduces multiple stakes to just one (production), SD:38
(of the) remainder, SS:145
replaced by structural linguistics, semiology, information theory, cybernetics, MP:122
reproduced by Marxism which lacks radicality, MP:67
sacrificial economy and symbolic exchange versus, MP:43
of the sign, (see also Bauhaus), CR:191 ff.; U:71
critique of, CR:120 ff., 126; 143-163
simulation marks the pure form of, SD:68
structural revolution of value and, SD:6

survives in a brain dead state in contemporary capital, SD:35
there is no longer any social signifier to give force to a political signifier, SM:19
third phase of, MP:119 ff.
transmutation of all values into economic exchange value, CR:113
we're in a postscript of a history or a political economy, in which we're dealing with the waste products of two centuries of capitalist production, for thirty years we have been more or less engaged in the management of waste, P:59

politics /political, SO:175-176; CS:33, 34, 47, 49 ff., 76, 85, 145, 167 ff.; CR:86, 146; MP:59; BL:19, 24, 66, 77, 119, 133; U:120 ff.; C4:3; F:51, 52; C5:1
(see also credit; see also excess; see also history, implosion of; indifference; see also, left; see also masks; see also right; see also speech; see also technique)
alternative, root of an, SD:38
and social today in simultaneous decline, SM:15
art and aesthetics are not the only domains devoted to a melancholic and paradoxical destiny, of living beyond their own finalities, so too are politics, history and ethics, AA:7
art of, today, is to whip up popular indifference, C2:16
as spectacle, a mischevous form of revenge, LP:172
automatic simulation of, FS:66
becoming meteorological, SC:88
class (and advertising) there to tell us what we want, and we assume this massive transfer of responsibility with joy, FS:97 ff.
cannot really come into conflict with the judiciary in our system, it is an illusion, C3:86
if a people puts itself in the hands of a political class, it does so more to be rid of power than any desire for representation, LP:54
(is) homogeneous, S2:131
Is now carrying out the fatwa we have issued against it, SC:78
Real society is losing interest in, SC:80
spongiform encephala of the political class, SC:173
today faces problem that it should maintain the hallucination of power, C2:27
whitewashing and cleansing of, SC:70-73
investigation, whitewashing, rehabilitation, and repentance of, SC:186
why remonstrate against the current deliquescence of the political class, we ought to whoop for joy, for all we anticipated has come to pass, with the collusion of the political class itself, which is currently carrying out the fatwa, the decree of dissolution and disappearances we had pronounced on it, C3:132
Commutation of left and right in, SD:8
correctness, PC:141; P:62; SC:76, 158
a politically correct human nature merely feeds the corrupt form of the social, P:64

critique of is no longer worth the effort today, R:34
drag queens of, the one's capable of frittering away power in its theatrical extraversion, of parading it to excess, the present day Heliogabaluses (Roman Emperor): Idi Amin, Bokassa, Ubuesque idols, the Pope, his worldwide success is also, that of a great transvestite, C1:148
end of the scene of the political, V:44
energy, maximum is found in disregard for a social, psychological, historical truth, in the exercise of simulacra, SM:16
enter the university, retro politics, empty of substance, SS:43
ethics of replaces theatre of politics in 18th century, FS:64
everything in the moral, political and philosophical spheres is heading towards the lowest common denominator or worthlessness, P:103
Exorcism in Politics of the Conspiracy of Imbeciles, SC:203
excess of politics drives out politics, LP:195
faced with own destitution (like sociology), together they have struck a pact with social destitution on the basis of commiseration, PC:138
For whom does the knell of politics toll, LP:165-172
has long been the agent of nothing but spectacle on the screen of private life, SM:37
Helots and Elites, SC:79-84
hyperrealism, SD:65
hysteresis of the political, A:115; TE:11
idea of, has disappeared, but the game of politics continues in secret indifference to its own stakes, TE:6
has only been held by the minority, U:102
image, alone counts, political weaknesses or stupidity are of no importance, A:109
imagination: probability screens stand in for, P:75
indifference to politics is not due to disintegration of the social, but due to intensification of communications networks, C5:53
"In the Kingdom of the Blind…", CA:36-39
is not destiny, S:180
is the site of the exercise of evil, the management of evil, LP:165
leukemia of, (see also social integration, consensus); SS:44
life, destabilization of, P:75
misplacement of, MP:129
Manipulation, CR:53
media and, (see mass media)
modern politics begins with the will to dialecticize, to find strategies of compromise, the reality is not dialectical, it is made up of irreconcilabilities, truly antagonistic things, as Freud posited Eros and Thantos to be, pushing the universal as far as it will go, as we have done, necessarily provokes a reversibility, singularities are indestructible, CA:151
neo-imperialist, MP:77
New Political Ecology, the current world charter, with human rights and ecology as the two teats of the consensus, TE:88

no longer different from economic, same language reigns in both, SS:88
no meaning outside of itself and cannot be exchanged for anything, politics, laden with signs and meanings, but seen from the outside it has none, it has nothing to justify it at a universal level, IX:4
not a real activity, a simulation model, actualized impressions, S:65
Parties, SO:176, MP:157;
monopoly on representation, SD:26
pessimistic political strategy (see social movement)
political, the strictly political, alternative has no future, it was a utopia, or a promise, arising out of industrial modernity and purposive rationality, P:100
political will now operates only on mental screens of TV sets and through polls, SC:79
politicians, C2:60; C3:14; C4:22; CA:96
allowed by masses to govern badly, C4:81
are handed the dirty work the way handling money was delegated to the Jews, they deal with the accursed share, CA:77
no need to attack politicians, they are engaged in spontaneous self-destruction, you simply have to be firm about not going to their aid, C3:53
on Left and Right are both equally useless, C3:6
one should be grateful to them for accepting the abjectness of power, and ridding others of its burden, C1:15
sabotaging of the political by, C3:117
(e.g. Le Pen, Chirac) they reassure us about our own stupidity, and this is their vital function as it was that of the shaman, and how can you ward of stupidity, if not by a greater stupidity? C1:200
(and) power (see power)
rediscovering political passions, this is the great desperate hope of intellectuals, CA:149
revolution (see revolution)
rise and fall of, SM:15-19
searching for a politics or an ethics of the virtual is useless as politics and ethics are becoming virtual, both are losing the principles governing their action, SC:111
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I'm interested in whatever subverts rational or real systems, the enigmatic, the secret, seduction, and so on, AA:41

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reign founded on the murder of Kennedy, A:88
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absolutely real world, where we succumb to the temptation not to leave traces, PC:34
and its double: there is no immediate end in sight to the conflict between the original and its double, the clash between the real and the virtual, SC:202
always the reality of the system, SD:36
and simulation, it is the difference between the two that we draw our energy from, CA:109
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(the real's) big numbers: power, economy, sex: FF:46
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can we survive the metastasis of the real as we survived the death of God? V:62
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(the) closer we supposedly approach the real, or truth, the further we draw away from them (adding speech or colour to film; the closer we approach the real time of the event), G:49
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  sheltered by signs, CS:34
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having been real for a while the world was not destined to be so for long, PC:45
hell of, the real, of the unconditional realization of all ideas, PC:102
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  history has stopped meaning, referring to anything – whether you call it social space or the real, we have passed into a kind of hyperreality where things are being replaced ad infinitum, U:125

is a domain where you can no longer interrogate the reality or unreality, the truth or falsity of something, BL:146
more real than real, PC:28
pataphysics vs. hyperrealist system, SD:4
produced from mini cells, memory banks, models of control, operational, no imaginary, reproducible, hyperreal, SS:2
vs. surrealism (which is in solidarity with the realism it contests: hyperreal represents much more advanced phase, even the contradiction between the real and the imaginary is effaced, S2:142
television as, BL:69
if the real is disappearing it is not because of a lack of it – on the contrary there is too much of it, V:65
I have dreamt of a force five conceptual storm blowing over the devastated real, C3:42
I hold no position on reality, FB:125
If the world is real, how is it that it did not become rational long ago? How can a discourse of the real and the rational even arise? PC:13
I'm interested in whatever subverts rational or real systems, the enigmatic, the secret, seduction, and so on, AA:41
Image: (the degree of the) intensity of the image matches the degree of its denial of the real, PH:130
imaginary and, have fused and drifted together (intermixed), SD:31, 75
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inertia of, SS:21
in simulation: real neither realized, nor idealized, but hyper-realized, SM:84
is a most ambiguous word, AA:45
is born of a lack of imagination, C4:33
is fundamentally an unstable state, P:31
is growing like a desert, Welcome to the desert of the real, LP:27
is merely a simulation, a model for regulating and ordering the radical becoming, the radical illusion, of the world and its appearances, for reducing any internal singularity, of events, beings, or things, to the common denominator of reality, P:69
is never sure, PC:13
is not an objective status of things, it is the point at which theory can do nothing, FB:125
is something we must not consent to, PC:11
is there anything but a *discourse* of the real and the rational, PC:13
it is already increasingly difficult for us to imagine the real, to imagine History, the depth of time, three-dimensional space – just as difficult as it once was, starting out from the real world, to imagine the virtual one of the fourth dimension, SC:154
it is the disappearance of the real which fascinates people, SC:118
it is only by freeing the image from the real that we shall restore its potency, and it is only by restoring the image to its specificity, that the real itself can recover its true image, IX:145

(is) last recourse of metaphor, IE:104
(is) made up of invisible details, inaudible frequencies, subliminal processes, a multiplicity invisible to the naked eye, that real is coherent because it has no other destination than thought, C2:65
Lack of distinction between the real and the virtual is the obsession of our age, C5:92
loss of, FB:77
mastery of, falls into the obscene, FS:50
mistaking the real for the real, against this subjective and metaphysical illusion: the radical illusion, the objective illusion of the world, PC:51
more closely pursued with technical improvement, further we are, CS:122
more real than real, that is how the real is abolished, SS:81
Murder of the Real, The, V:61-83
my hypothesis is that behind the belief systems by which we fabulate the real and give it a meaning, there is in everyone, a radical empiricism which means that fundamentally no one believes in this idea of reality, P:36
networks and information – no longer affect the real world, which continues to run its course on a parallel trajectory, IX:63
never again will real have chance to produce itself, SS:2
no one believes fundamentally in the real, PC:95
no corpse of, it is not dead, it has disappeared, C3:141
nothing more than the stockpiling of dead matter, bodies and language, S:46
reified as opposite of the true, CS:150
nullity of, FS:181
(you must get closer and closer to the) nullity of the real, C1:49
(is) obese, cannibalistic, nostalgic and sentimental, God preserves us from it an the excesses of the world, C1:93
obscenity of the real, E:31
only the coincidence in time of an event and a causal sequence, FS:161
“On The Fringes of the Real”, LP:25-38
perhaps one day there will be fossilized vestiges of the real, PC:43
pretending versus simulation, SS:3
purged of the anti-real becomes hyperreal, it becomes more real than the real and collapses into itself, C3:133
quantum physics and, , our universe ceases to obey immutable laws, and we find our self faced with a definitive indeterminacy – it isn’t the nothing, the other of the real, the other of rationality – which is the problem, but the real itself, P:38
Real Event, Fated Event: Singularity of the Event, IX:132-138
real: there is an incompatibility between thought and the real, PC:96
relinquished by the very excess of appearances, S:63
similar to light of the stars, continues to come at us after it no longer exists, FS:19
simulacrum ensures the continuity of the real today, the simulacrum which now conceals not the truth, but the fact that there isn’t any, that is to say, the continuity of the nothing, PC:101

(the) sphere of, is itself no longer exchangeable for the sphere of the sign, IX:5
(is a) stockpile of dead matter, dead bodies, dead language, FF:46
superstitious belief in – the hysteresis of – the real and the reality principle is the true imposture of our times, IX:18
The natural child of disillusion, PC:11
there is a haziness about the real, LP:98
there is no real, 3D is only imaginary of 2D world, SS:107
there is no worse mistake than to take the real for the real, IE:61
there is nothing left to protect us from the scene of the real, C3:125
time, (see also history: news; see also photography; see also virtual: realization of the world); ST:16; C4:35, 90; CA:193; LP:80; LP:122
abolishes every real dimension of time, it's the time of the immediate realization, of global dissemination, which abolishes any present-past-future sequence, and hence any consequentiality, P:30
and historical time, LP:124
children vs. adults, and, SC:104
(the) closer we approach the real time of the event, the more we fall into the illusion of the virtual, G:49
dimensions of time itself merge into real time, SC:178
distinction between the three dimensions fading now in the face of real time, C4:27
does not exist, no one exists in real time, nothing takes place in real time, and the misunderstanding is total, the distance is vital, without it we perceive nothing, that distance is today under threat, PC:52
ecstasy of time, more present than the present, V:46
(the) equivalent of high definition for the image, no distance, no memory, no continuity, no death, the extreme reality of time is in fact extreme virtuality, all the suspense, all the unforseeability of time is over, AA:25
even in Patagonia, SC:129
events no longer come to maturity, either immediately or with a delay, C3:125
events no longer take place, precisely by dint of their production and dissemination in real time; where they disappear into the void of news and information, IX:133
fantasy of, LP:31
(a kind of) fourth dimension, the dimension of the virtual, substituted for the real, which is the real's absolute realization, P:31
(is) high definition time, PC:29
Information is truer than true since it is true in real time, SC:85
instantaneity of the virtual and the precession of models it is the whole depth of the field of the duree, of origin and the end that is taken from us, LP:131
instantaneous proximity of the event and its double in information, PC:30
in virtuality, absolute transparence converges with absolute simultaneity,

this short circuit and instantaneity of all things in global information we can call “real time”, a perfect crime perpetuated against time, perfect time has no memory or no future, V:65
involution in, G:47-48
is a kind of black hole into which nothing penetrates without losing its substance, in fact, the extermination camps themselves become virtual in real time, the real holocaust is doomed to that other extermination which is the virtual, this is the true final solution, SC:109
is now merely the asymptotic horizon of the virtual, LP:124
is our mode of extermination today, P:30
is the time of communication, information and perpetual interaction, the finest deterrence space of time and events, LP:132
is violence done to time, violence done to the event, with the
it’s a form of the inhuman, P:30
live your life in real time, live and suffer directly on screen, think in real time, your thought immediately encoded by the computer, PC:26
(the) lapsing or collapsing of time, this is the real fourth dimension, the dimension of the virtual, SC:153
more artificial then even a recording, and is, at the same time, its denial – if we want the immediate enjoyment of the event at the instant of its occurrence, this is because we no longer have any confidence in the meaning or purpose of the event, IE:9
no things coexist in real time, PC:51
nothing takes place in real time, not even history, IE:90
time itself no longer has time to take place, LP:30
nothing appears in real time any more than do the stars in the night sky, PC:7
objective time of reality, subjective time and judgment, thrown into question by real time, LP:133
of the networks, SC:126
operation of the world in real time, its unconditional realization, is really without alternative, AA:20
our disappearance into the virtual is played out in real time, C3:139
profound incompatibility between real time and the symbolic rule of exchange, it is precisely time which separates two symbolic moments, PC:30
(In) real time history can no longer be reflected, real time is a kind of black hole into which nothing can penetrate without being desubstantialized, C3:147
renders the event simultaneous at all points of the globe, G:48
(the) structure of, abolishes memory, P:29
transhistorical or transpolitical, that is to say, the sphere where events do not really take place precisely because they are produced and broadcast in real time, where they have no meaning because they can have all possible meanings, V:51
(the) transparency of all places brought together in a single moment – is

not unlike a perfect crime perpetrated on time, IX:19
The violence of real time is also the violence of information, LP:132
Victory of real time over the present, SC:109
war, history, all communication and all signification, implode in real time, G:49
we operate in large measure in the register of the ‘real’, but simultaneously, another kind of functioning – probabilistic, relativistic, aleatory – is gaining the upper hand, IX:20
what would we be in real time? Autism, madness, no more absence from oneself, no more distance from others, PC:53
when time, in all its dimensions, are absorbed by real time, it becomes a useless function, IX:40
transreal, universe of simulation is, SS:157
truth and, sometimes fascinating, imaginary catastrophe lies behind them, S:45
place of disenchantment, simultaneous seduction against death, S:46
simulacrum of the symbolic, CR:162
substitution of the code for, CS:125
under subtle torture of science, all it ever confesses is its nonexistence, C1:86
unprecedented desertification of real space, SC:58
virtual: from the virtual perspective the real is only a vestige, so too are sex, work, and the body, IX:42
we cannot grasp both the genesis and the singularity of the event, the appearance of things and their meaning, PC:56
we deplore the disappearance of the real, arguing that everything is now mediated by the image. But we forget that the image, too, disappears, overcome by reality, what is sacrificed in this operation is not so much the real as the image, IX:145
we have abolished the real world, LP:67
we must not believe that the real remains the real when its illusion has been dispelled, thus the real has no objective reality, P:116
whitewashed before being injected into the networks of the virtual, just as blood is cleansed before being injected into the bloodstream, C3:77
world, SO:68
everything is secretly inseparable, but that nothing truly communicates, that is to say, nothing passes through the same so called real world, …is the objective illusion of the world, the singularity effect applies to all things, PC:54
has become real beyond our wildest expectations, PC:64
reality of, has been seduced, the world cannot be realized through any rational or materialist principle, great difference from Descartes, ED:46
we no longer know what to do with the real world, PC:42
we suppose a real that is ultimately impenetrable and irreducible and in that case we poeticize, LP:63
(the) whole world is merely an illusion of the senses and the sensory trace

of that disappearance, C3:116
you must not believe that the real remains the real after you have dispelled the illusion of the real, so the real has no objective truth,C3:120

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Aesthetic now achieved by art's elevation to its second degree (the immanence of the code), SD:75
abolished and obliterated, CS:126
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absorbed by the hyperreality of the code and simulation, SD:2
all our reality has become experimental, CA:181
asks nothing other than to submit itself to hypotheses, and it confirms them all, that indeed is its true ruse and vengeance, PC:99
becomes place of semiotic manipulation, a structural simulation, MP:128
becomes simulative, and leaves us with a sense of its fundamental unintelligibility, IX:23
becoming increasingly murky, C4:5
between reality and its image, exchange is impossible, LA:1
beyond: as a result of the intervention of the digital, computing and virtual technologies, we are already beyond reality, things have passed beyond their own ends, they cannot, therefore, come to an end any longer, V:43
both magical and statistical in nature, C4:36
challenge to, comes no longer from philosophical thought but from Virtual Reality and its techniques, thought put and end to the real in thought, the new technologies put an end to it in reality, the denial of reality in philosophical discourse was a mental operation, with the technologies of the virtual it becomes a surgical one, IX:41
culture of reality is collapsing beneath the excess of reality, PC:17
denial of, SO:96
destroyed today, broken down under pressure from virtual, PC:97
disappearing at the hands of cinema and cinema is disappearing at the hands of reality, a lethal transfusion in which each loses its specificity, LP:125
disavowing reality: particle physics, technologies of the virtual, PC:46
discourse of is discourse of imaginary, SD:131
does not care about the knowledge we are distilling from our analysis and observation of its behaviour, indifferent to every truth, reality becomes a sort of sphinx, enigmatic in its hyper-conformity, simulating itself as virtuality or reality show, V:77
does reality outstrip fiction? If it seems to do so, this is because it has

absorbed fiction’s energy, and has itself become fiction, ST:28
effect, the, has succumbed to acceleration, PC:101
every kind of simulacrum parades around in it, PC:101
everyone claims to be in reality, but the test of reality is not decisive, nothing happens in the real, FB:126
exaggeration destroys reality, CA:213
excess of, drives out reality, LP:195
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exists… but I do not believe in it, C4:54
exists only within a certain timeframe, at a certain level of acceleration, PC:45
experts in digital abstraction share out the spoils of our reality in distress, C3:140
fortunately, reality does not take place, the crime is never prefect, PC:7
(reality, like) God has preferred to disappear, behind the perfect alibi of images, C1:181
(reality) has been driven out of reality, PC:4
Having lost its natural predators (illusion, dreams, passion, madness, drugs, artifice and simulacrum [which have lost all energy]) is growing like some proliferating species, LP:27
height of, PC:64-70
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America as, a utopia which has behaved from start as if it was already achieved, A:28
beginning of era of , E:16
era begins and metaphysics ends, S2:149
deterrent of every principle and objective (as is simulation), SS:22
ecstatic form of the real, FS:71
excess of reality, S:28
leaves us more anxious and disconcerted than the lack of it, PC:64
floating values in, SD:3
generation by models without origin or reality, SS:1
if reality is our stock and trade, then virtual reality is the equivalent of the hypermarket, C4:91
imaginary and the, SS:12
in hyperreality, from screen to screen, the only destiny of the image is the image itself, the image cannot imagine the real any longer, because it has become the real, it has become its own virtual reality, AA:12
is there still reality? I prefer to say we are in hyperreality, BL:145
media: loss of prior state of total illusion, of magic, now the sign posits the principle of non reality, absence of reality, ED:51
vision that hunts down seduction by means of visibility, S:30
not surrealism, S:29
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principle of reality based on non reality, ED:51
puts and end to the real and its representation by implosion of differentiated poles between which flowed the energy of the real, SM:85

realism of sexual pleasure, particularly feminine pleasure, S:5
rules out the very occurrence of the Last Judgment or the Apocalypse, or the Revolution, IE:8
ultra-reality, PC:66
virtual coincides with the notion of hyperreality, PW:39
illusion, is not the opposite of reality, it is a more subtle reality, PC:85
is in effect, the most egalitarian, the most democratic principle there is: everyone is equal before the world of illusion, whereas we are not at all equal before the world of Truth and Reality, where all inequalities are engendered, PC:82
of the masses, S:66
(is the) opposite of truth and reality, so it must necessarily come from elsewhere, from the world of the object, from some other thing than the subject. Illusion like profusion comes to us from the world, C3:128
Reality is an illusion, and all thought must seek first to unmask it, PC:99
images and objects are traps which reality is kind enough to walk into, C3:116
images, technical: lack of differentiation between image and reality, telescoping of image into reality, ED:27
images: where reality is concerned we have long contented ourselves with images, and where things are concerned, with copies, IE:76
indifferent, to any truth, cares not one jot for the knowledge to be derived from observing and analyzing it, IX:23
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is like ‘day for night’, C4:74
is the easy solution, F:80
(it is not) illusion which conceals reality, it is reality that conceals the fact that there is none, C3:90
immense brainwashing by which meaning and the real flow out in endless hemorrhage, C4:113
imposture: there is not enough room for the world and its double, so there can be no verifying the world, this is indeed why reality is an imposture, IX:3
of power is also its end, LP:121
real, does not disappear into illusion, it is illusion that disappears into integral reality, PC:i
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satellized, put into orbit of indefinite reality without common measure to the fantasies that once used to ornament it, S2:149
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the idea of responsibility, of self-consciousness is very utopian, it is the modern ideology of the individual, but at bottom there is no such thing as self-responsibility, CA:226
the question of happiness, like freedom or responsibility, the ideals of modernity, these are no longer really relevant, in that sense I'm no longer modern, SA:30
the question of, immediately disappears to the extent to the very manner in which the relationship between theory and practice is formulated has never been precise, BL:206
virtual history is here in place of real history, hence our lack of responsibility, we are already, by virtue of information, beyond the event, which has not taken place, V:50
we live in a culture (Christian cum modern idea) which strives to return each of us to full responsibility for his own life, augmenting the moral responsibility inherited from Christian tradition, this amounts to an expulsion of the other, TE:165

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against a linear theory of progress, according privileged status to all that allows us to escape theory (which is the exercise of power), SD:223
assumes the form of extermination and death, SD:2
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ethics and morality profoundly resist reversibility, because for them there must always be progress, R:25
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Every system secretly nourished an evil spirit that would ensure that the system were overturned, LP:127
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has nothing to do with reciprocity, CR:181
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non dialectical form, I believe in its efficacity, BL:185
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(the) power of, that exists in the fatal, BL:43
principle of, requires that all that has been produced must be destroyed, E:71
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Remains something of a utopia, a form of nostalgia, AA:44
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(our) system has given priority to irreversibility (of time, production, history), E:81
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until now, has remained metaphysical, but may now be in process of disturbing the physical order, shaking it to its foundations, FS:84
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Removing Terror from, how are we to react to new Islamic violence if we choose to blot out the violence of our own history, SC:38
had already taken place within things before it broke out as spectacle, C1:56
has already taken place, FF:50; TE:4
is situated entirely in the filed of the reality principle, U:67
leftist revolutionary and moralistic position of 1970s is finished, I don't see any new credible position, it's a real problem, I don't know what kind of distance to adopt right now, its impossible now to find a subversive position, faced with this loss of a privileged position of analysis, and the critical gaze, what can be substituted for it now? That is the problem, R:32-33
nineteenth century, of: radical destruction of appearances, disenchantment of the world and its abandonment to the violence of interpretation and history, SS:160
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(is) symbolic or it is not a revolution at all, SD:205
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Right, the, (see also left; see also politics), CR:173 ff.; BL:73 ff.; SC:73
- continually play on the immanence of a communist victory in order to maintain its power by inertia, U:93
- I am taken to be a man of the right if not a fascist, I do not recognize the judgment that I am a fascist, people are hasty to judge ideologically before they try to understand what is going on and what is being said, BL:78
- reaps the fruits of political disaffection, SC:81
- why has everything moral, conventional and conformist – things which were traditionally on the Right, now gone over to the Left, SC:203

Rights, CS:58, 69; FS:41; G:79;
- are to real freedom what Disneyland is to the imaginary, IE:27
- as universal reference, as underwriting all differences, PC:138
- declaration of rights of man and citizen, CS:49
- discourse on and the French Revolution bicentennial, TE:85
- function as exorcism, as a desperate invocation of lost qualities, C4:76
- human, (see human)
- new rights of man, sexuality and beauty as universals, CR:97 ff.
- of man, TE:125; G:83; IE:23
- of man, soft, democratic, terror, which is surely now eliminating the other more surely than by a holocaust, an operation is currently being realized at the level of the individual in the very name of the Rights of Man to control his own processes genetically and in all its forms, C2:61
- of man, (see also freedom, thawing of East)

of the individual lose their meaning as soon as the individual is no longer an alienated being, TE:87
of man, at Foundation for, a sumptuous buffet was laid out for an exhibition of the finest photos of world poverty, C2:63; IE:68
to health as modernist extension of human rights, CS:139

Rilke, Rainer Maria, FS:161; FB:131; BL:125

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men achieve status of machine in industrial revolution, hegemony of the robot, of dead over living labour, S2:96
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Romania; revolution, IE:54 ff.

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man who failed medical exams, yet set up a pseudo-career in medicine, did away with his family, to save them from disappointment, a crime of jealousy, he was jealous of his own image in their eyes, the judicial system condemned him for the fantastic suspicion he cast on personal identity, and hence on the whole social order, IX:67ff.

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protects us rather well, whatever is said about it, from the real contents of the

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verify their existence, they always undo themselves and plunge back into the secret, E:35
is what envelopes you without your knowing it, FS:134
more hidden than hidden, FS:7
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not reactionary nostalgia, I merely seek a space for the secret, seduction being simply that which lets appearance circulate and move as a secret, E:64
(a) strange arrogance compels us to possess the other, but also to penetrate his secret, the art of making the other disappear, PF:76
the, and the challenge, S:79-84
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two kinds, the obscene form involves a saturation of the event with explanations; the other kind involves something which is not hidden and therefore cannot be expressed directly in words, FB:115; U:123
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alone can put an end to the domination of one sex over the other, FS:127
(is) always a dual relation, BL:85
always its own end, S:81
always takes place in its most general form, I'm not sure that in the virtualized world of new technologies, information, and the media, this dualistic indecipherable relationship of seduction will take place as it did before, SA:12
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consists in having you enter into the secret, it consists in giving you a destiny, not only an existence, FS:133
(is) damned, but that is not the least of its charms, E:62
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declination: from seduction to love, then to desire, sexuality, finally to pure and simple porno, the further you go the closer you come to the lesser secret, the smaller enigma, FS:108

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is not an end, but a hypothetical prize, the objective is to provoke, S:86
is a myth, seduction places before it an equal will to power by the simulacrum, S:87
seduction is not desire, it is that which plays with and scoffs at desire, making it appear and disappear, E:67
disappearance, must remain alive, that is the secret of art and seduction, CA:109
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does not partake of the real order, it is precisely for this reason that seduction envelopes the whole *real* process of power, with this never ending reversibility and disaccumulation – without which neither power nor production would even exist, FF:45
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enigmatic, not mysterious and the enigma, like the secret, is not unintelligible, but it cannot be said or revealed, FS:107
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everything is seduction and nothing is seduction, S:83
everywhere and always opposed to production, it withdraws something from the visible order and runs counter to production whose project is to set everything in clear view, FF:21
(to) evoke seduction, is to further our destiny as an object, to touch upon the object, to rouse the principle of Evil, E:72
falser than false, it uses signs to make them lose their meaning, FS:52
fascination, profound difference between, and seduction, BL:85
(is a) fatal strategy, a most beautiful fatality, R:17
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female, advantage (power of fertilization) reduced by masculine social, S:16
and male orders confront each other through ritual (female) vs. natural (male) order, not biological difference, S:21
is nothing and that is her strength, S:14
feminine/masculine: it's a question of the mythic or symbolic distribution between them, they are not two poles set against each other, the masculine is the site of a certain power (opposing good and evil, left and right etc), the feminine is the power which fuses these poles, the power which through seduction establishes a continual dual circuit between the poles so that one would not arrive at a distinctive opposition, in itself the masculine doesn't seem to be seductive, for the feminine it is a matter of dissolving this order, BL:86
to present a woman as an innocent victim of seduction is an insult to femininity itself, C4:107; LP:154
feminine, is neither a marked nor unmarked term, S:7
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dominant (not as a sex) but as the form transversal to every sex, power…, S:15-16
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masculine, seduction operates between, S:88
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is fatal, and fatality is seductive, FS:189
is the only sex, the masculine only exists by superhuman effort to leave it, S:16
irony is lost when instituted as a sex, above all when used to denounce oppression, S:17
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remains absolute master of realm of appearances, S:8
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seduces, S:7
sexual liberation, recycles and normalizes femininity, S:17
and simulation, both insoluble, S:11
femininity, is confounded and confused with, S:2
over simulation of, suggests that woman is but a masculine model of simulation, S:14
power of, is the inverse (to masculine power of production) power of seduction, S:15
feminism and, dreadful misunderstandings, I have been accused of pushing women back into seduction, that is not at all what I meant, seduction is a subversive power, they have shown me more detestation than they have

the machos, somebody comes along and tells them they have more power over men than they think, that throws off the mechanism, BL:47
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is pure seduction, FB:87
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seduction is a game and fate, S:131
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seduction was then a game of strategy without any special connection to love, FS:103
good and evil, true and false, are hurled against one another by seduction and it unites them beyond meaning, in a paroxysm of intensity and charm, E:59
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IS the fundamental rule, E:67
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has no power of its own, only that of annulling power of production, S:15
haunts all systems of production and interpretation, S:2
hypothesis is merely a formalist abstraction, C1:27
hysteria, if seduction is challenge, hysteria is blackmail, S:120
most signs today solicit us in this hysterical manner, S:120
I have no illusion, no belief, except in forms – reversibility, seduction or metamorphosis, CA:59
I have spoken about seduction more in terms of simulation and simulacra – reflecting a skeptical, critical, paradoxical position and raising a challenge, CA:98
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illusion, artifice, in, there is maximum intensity, each sex is fatal to the other, that is, the bearer of radical otherness, PC:118
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sensory, paradigm of, has changed: our gaze, strewn across the image, we no longer have the spectator's distance from the stage, all theatrical conventions are gone, the screen of our images, interactive screen, telecomputing screen, are at once too close to be true and too far away to be false; they create a dimension that is no longer quite human, an excentric dimension corresponding to the depolarization of space and the indistinctness of bodily forms of expression, TE:55

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Kosovans were not merely human shields for the Serbs, the whole refuge drama served as a humanitarian shield for the West, LP:143
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Westerners are fighting same enemy, Islam, the Muslims, in Chechnya with the Russians, in Algeria, in Bosnia, SC:63
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performance, PC:114
one who lets others believe is always superior to one who believes, children know they are not children, women know they are not women, masses allow others responsibility, TE:168
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ambivalence is today replaced with bivalence and ambiguity, the unisex, SD:119
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criteria of difference, signification and of code, MP:142
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death and, correspondence of, in *Crash*, SS:116
death and, habits to which consciousness has not long been accustomed, FF:23
(to be) deprived of, is to be deprived of symbolic belonging, PC:112
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between sexes resides perhaps not in the way we feel passion for an individual being, but in our feeling of passion for formal abstraction, C1:24
problem of sexual difference, is insoluble, because the terms involved male and female) are not different but incomparable, there is, deep down, no sexual difference, the two sexes are not opposable, PC:122
sexual difference, masculine and feminine are light years apart, each sex is

no longer exactly the other of the other sex. Man has not signified death for woman as she signifies it for man, for there to be difference, things have to be comparable, the sexes are incomparable, otherwise they could at best fall in love with their difference – which is the very model of sexism, (it is same with racism), C2:79
to wish to disentangle the inextricable otherness of male and female is an absurdity, PC:115-116
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(if it) exists only when it is spoken and discoursed about (Foucault), what was there before we spoke about it? FF:32
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marks the arrival on the scene of an impotent, victims sexuality, a sexuality impotent to constitute itself either as object or as subject of desire in its paranoid wish for identity and difference, PC:122
phobic caricature of every sexual approach, unconditional refusal to seduce and be seduced, PC:121
homo sexualis coherence and transparence has never had more reality than that of homo oeconomicus, FF:30
in the past twenty years we have moved from sex without procreation to procreation without sex, SA:54
first sex was liberated from reproduction; today it is reproduction that is liberated from sex, through asexual, biotechnological modes of reproduction such as artificial insemination or full body cloning, V:10
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may have been an intermediate phase on the way to the confusion of the categories – a general transsexuality and transvestitism that we have today, TE:24
no one can say if sex has been liberated, in sexuality as in art the idea of progress is absurd, E:35
...sexual liberation could be seen to have had the effect of leaving everyone searching for their gender, their sexual and gender identity, with fewer and fewer possible answers, This is how we subtly became transsexuals,

just as we secretly became transpolitical -- that is to say, politically indifferent and undifferentiated beings, politically androgynous and hermaphroditic. Having subscribed to, digested and rejected the most contradictory ideologies, we now merely wear the masks and have become political cross dressers, SC:13
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what is liberated is not the sexes singularity but their relative conflation and indifference, PC:118
when sexual liberation was order of the day the watchword was: maximize sex, minimize reproduction, the dream of our present clone loving society is as much reproduction as possible and as little sex as possible, TE:7
(is only) montage, is only a simulacrum which experience has forever crossed up, FF:29,
neither of the sexes projects its sexuality on to the other, the distances are given, otherness is intact – it is the very condition of that higher illusion that is play with desire, SC:52
nothing less certain today than (behind the liberation of its discourse), S:5
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only in duality are the sexes fatal to each other, IX:64
overdetermined by production, sex with no other destiny than sex, ED:30
passion and seduction care nothing for the recognition of the other, PC:118
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sexual revolution, MP:135
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there is no democratic principle of sexuality, sex is not part of human rights, SC:13
there's no sexual definition any longer, hence, no longer, strictly speaking, any sexual difference, the uncertainty principle is at the heart of sexual life as it is at the heart of all value systems, P:73
virtual: from the virtual perspective the real is only a vestige, so too are sex, work, and the body, IX:42
what makes life exciting is the fact you have been placed on one side of the

sexual divide and you must take it from there, TE:86
what we dream of is not sex, but the reversibility of the sexes, to see sex from both sides, FS:128
who ordered the sexes to differ, and not to alternate like the seasons or to follow one another as night follows day? C1:35
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(are) not only a game played with signs; they imply social rapports and social power, S2:88
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of pure series as in the second, now models from which proceed all forms according to their differences, no longer the law of capital, but the structural law of value, we shouldn't look to technique or the economy for the secrets of the code, S2:101
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is not that which the truth, but that which hides the absence of truth, LP:32
is not what conceals the truth, it is the truth that conceals there is none, the is simulacrum is true, PC:21; SS:1
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precedes the real, what are we to do when nothing really comes to an end anymore, that is to say, when nothing ever really takes place, since everything is already calculated, audited, and realized in advance, V:38
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Say: this is real, the world is real, the real exists (I have met it) – no one laughs. Say: this is a simulacrum, you are merely a simulacrum, this war is a simulacrum – everyone breaks out laughing, PC:95
(the) simulacrum hypothesis deserved better than to become a reality, C4:92
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there is no longer anything but the energy of spectacle and of the simulacrum, BL:163
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(the) whole of our past is indeed sliding into a fossilized simulacrum, but it is man who has inherited the evil genius of artifice which was God's, PC:21
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Americans have no sense of, they are simulation in its most developed state but without a language to describe it, A:29
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Banality: simulation is our absolute banality, our everyday obscenity,AA:11
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era of, inaugurated by liquidation of all referentials, SS:2
everything is destined to reappear as: landscapes as photography women as the sexual scenario, thoughts as writing, terrorism as fashion and the media, events as television, A:32
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is translated by the hallucinatory resemblance to the real itself, SS:23
hypothesis is merely a maximalist position, C1:27
illusion works against, BL:184
illusion, not the real, is the opposite of simulation, the real is merely a particular case of that simulation, PC:16
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insuperable, unsurpassable, dull and flat, without exteriority, SS:125
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is a hypothesis, a game that turns reality itself into one eventuality among others, C5:92
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putting the illusion of the world to death, to leave an absolutely real world in its

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(in) taking simulation as a model, artists are no longer engaged in simulation, C2:36
the moment that you believe you are in a state of simulation you're no longer there, BL:166
true vs. false simulation, example of Warhol Campbell's Soup cans in 1965 as true, and his soap boxes of 1986 as false, as the stereotype of simulation, I believe in the genius of simulation, I do not believe in its ghost, CA:108
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undecidability is proper to every simulation process, SD:66
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we have passed alive into, FS:9
we live in a world of, in a world where the highest function of the sign is to make reality disappear, and at the same time to mask this disappearance, AA:12
western universalism as, MP:114
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all that is singular and irreducible must be reduced and absorbed, this is the law of democracy and the New World Order, G:86; PC:123
all the singularities are now resurfacing, ST:90
and objects, SO:96
are indestructible (see politics: modern), CA:151
are not necessarily violent, ST:96

at any given moment the singular object is rendered enigmatic, unintelligible, even to the one who created it, which obsesses and delights us, SA:11
can come only from splitting and a breaking of symmetry, P:94
discussed but not specifically named, FS:115
don't organize among themselves, they confront each other, they have no mission to uncover a universal ascent of humanity, I even believe they are the product of the universal's disappearing beneath the global order, every community fights for some kind of exceptionality and singularity, P:18
each person should have an unyielding singularity, F:8
effect, applies to everything, PC:54
eliminating all singularities in order to radiate total positivity, we are eliminating ourselves, PC:112
for pataphysics there is no longer any singularity, F:8
I differentiate global, universal and singular, SA:68
is evil, it is that which is impossible to exchange, the portion irreducible to any equivalent whatever, IX:131
is a unique sign, and a sign without content, IX:130
is the singularity of anomalous violence, the singularity which stands opposed to the real, the singularity which stands opposed to real violence, to the violence of the reality principle, P:67
(of) forms, (languages, cultures, individuals, characters, but also accident, chance), all that the universal, in keeping with its law, impugns as an exception or an anomaly, P:14
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meaning form, has not disappeared, however. It is everywhere, CA:84
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we must prefer the singular to the plural, we should extend to all objects the fateful dispersion of languages, PC:91
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existential myth of absurd freedom, CS:154

situationists, CS:193; MP:120, 121; SS:152; BL:170, 181; PC:27; P:50; IX:52; V:66; F:12, 15-20, 21
criticism, AA:20
I am always a bit of a situationist, and for me Nietzsche is someone who is completely topical, BL:203
radical situationist critique (which still saw a chance of disalienation) is over, by shifting to the virtual we go beyond alienation, into a radical deprivation of the other, or indeed of otherness, alterity or negativity, V:66

sixteenth century, SO:38

skyscraper, American, the pure architectural object is born, beyond the control of architects, persists in its own madness, A:17

slave, SO:120; CR:84; MP:93 ff.; SD:39 ff.; FS:39
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slowness, use against our culture of acceleration, FS:8
light, speed of, the absolute limit of acceleration, whilst slowness can descend to an infinitesimal point, there is no absolute stillness, C1:94
species has crossed some specific, mysterious point, from which it is impossible to retreat, or slow down, FS:14

'smart' technologies, C4:82

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Smurfland (Schtroumphland), SC:150

snobbery, machinic, PC:75-84

snow, when it falls with supernatural slowness, it seems that the reasons for dying are more subtle than the reasons for living, but perhaps these later are more numerous, C1:13
everyday experience falls like…, C1:59
no longer a gift from on high, it falls precisely at those places designated as Winter resorts, C1:144

snowstorm, delayed by, C4:11

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died, hanged by its own rope, C1:107
(The) Ecstasy of Socialism, U:113-119
French, only plays on the unhappy appearance of the social, FS:77
Episode will have been the finest illustration of the leukaemia of the political sphere, SC:80
grappling with its own corpse, P:61
is destroying the position of the intellectual, C1:90
is not the dialectically superior form of capital, it is nothing but the degraded, banalized form of the social, the form moralized by political economy, U:94
is not possible, it wants to bring everything back to the social contract and eliminate this sort of avoidance, this second game, this secret complicity, this pathology of social relationships where all people's imagination and passion is exercised, people work against the grain of such systems, BL:46-47
it may be that the unfreezing of human rights is the socialist equivalent of the depressurization of the West, SC:40
Party, BL:42; U:105
puts and end to the social while believing it is heightening it, SM:81
simulacrum of, U:116
total misunderstanding of the social, SM:80
we wander among the phantoms of capital: from now on we wander through the posthumous model of socialism, U:116
want to make reality transparent, and extirpate all the irrationalities, BL:47

social the, after losing its symbolic substance we speak of it as social relations, S:39
a general all-out collusion to prevent the realization of the social for fear of damaging the concept and forever destroying the hopes that surround it (application of Adorno), C1:170
a tautology which unfortunately undergrids all our human sciences today, P:41
aligning itself more and more with the handicapped, E:52

as job creation, SD:28
automatic simulation of, FS:66
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became and absolute concept, F:49
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classical sociality, social meaning still flows from one pole to other allowing political stakes and contradictions, SM:21
cold star of, IE:3
coma, we are condemned to social coma, political coma, historical coma, C1:5
comes close to its disaffection and total reversion, SS:73
communication, by banalizing the interface, plunges the social into an undifferentiated state, TE:12
contract, F:41, 49, LP:167
corrupt forms of, electoral system, employment, false alternatives and false issues, P:64
death of, and sociology, SM:4
defiance: disintegration of the idea of the social today, SM:71
died before giving up its secret, SM:86
dies in the space of simulation, which is also space of deterrence, SM:83
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evil genie of, FS:72-81
exists on double basis of production of remainders and their eradication, SM:78
exists only within certain limits, FS:56
exists to take care of useless consumption of remainders so that individuals can be assigned to useful management of their lives, (see also socialism as misunderstanding of social), SM:78
from hypostasis to ecstasy, FB:122
hyperrealization of, SM:85
idea of the social has only been held by a minority, U:102
if the social begins to operate on the basis of good will, then what remains, to be truly political, than to operate with ill will? U:116
implosion of the masses in, SS:161
inert matter of the social is produced by saturation of exchanges (not lack of them), IE:3
integration replaced by functional integration, SM:74
is a luxury, our own merely characterizes the poverty of our societies, FS:78
(is a) model of simulation since it is a strategic form of value brutally positioned by capital and then idealized by critical thought, FF:53
In the end, the only people left in the social sphere will be sociologists and

social workers, P:68
It’s precisely the lack of a possible definition of the social that should produce an architecture of the indefinable, in other words, a real time architecture, characterized by the randomness and uncertainty that drives social life, SA:41
never anything but a simulation of the social, & social relations, SM:71
no social project worthy of the name has ever existed, FS:74
no responsible collective subject, FS:75
not a clear and unequivocal process, SM:65
now special effect, networks converging in emptiness under spectral image of collective happiness, SS:107
obscenity, its, is today fully realized, FS:57
…Or the End of the, SM:65-91
organized along the lines of a disaster movie script, SS:40
our society buries the social beneath a simulation of the social, SM:67
pathetic sociality of rapprochement, of contact, prosthesis, reassurance, FS:56
perfection of, FS:71
political and, today in simultaneous decline, SM:15
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saved by the wrong use of wealth (Mandeville), SM:81
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society of paroxysm and exorcism, AA:15
societies have existed without the, SM:67
sphere, as it expands it absorbs the political sphere entirely, V:45
system, like a biological one, loses its natural defences in precise proportion to the growing sophistication of its prostheses, TE:62; SC:4
terrorist and hyperreal, FS:61
there has never existed even the shadow nor the embryo of a collective subject, the social will not have taken place, U:119
there’s nothing less certain than that man is a social being: that he might cease to be so is a possibility to be considered, P:40
transparency of the social relation is flaunted, signified, consumed everywhere, SM:85
true advertising lies in the design of, SS:90
uncontrollable, monstrous, expending, destroying, without any thought to optimal management, SM:80
yearning to be free is deeper than rational imperatives of the social, S:152
was a dream, a myth, a utopia, a conflicted and contradictory form, a violent form – and certainly, an occasional and exceptional occurrence, TE:12
what is less seductive than the very idea of the social?, S:155
when everything is social suddenly nothing is, SC:59

social contract, as simulation pact, S:163
rare and exceptional collectivities develop social contract, and today it is already disappearing, C1:76

social control, (see also deterrence; see also hypermarket; see also social integration)
begins with control over the dead, (see death)
cybernetic (prediction, simulation programmed responses), SD:60
destroyed by what it produces (media, info.), and reabsorbed by what it produces (masses), SM:66
future: culture of tactile communication under the sign of technico-luminous cinematic space of total spatio-dynamic theatre, Artaud's Theatre of Cruelty where cruelty is replaced by minimal and maximal stimulus threshold, collapse of reality into hyperrealism, S2:139-141
metasystems of, CR:181
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(see also prison; see also carceral)
programmatic infallibility, maximum of security, now controls spread of social, SS:34
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superfluous and useless term, SM:66
test, the is the fundamental social form of (questions and answer), SD:62
truth of is to be found in jurisdiction of homogeneous and normalized society, SD:171
violent replaced by participationist modes, CS:168

social exchange, cyberneticized: coded similarities and dissimilarities, SD:60

social, gift of, SD:36

social integration, (see also society, carceral; see also hypermarket; see also labour; see also women, universal suffrage), SO:161-163, 174 ff., 180, 182, 194, 196; CS:70, 82, 84, 94, 135, 194; CR:147
advertising masks confused process of, SO:166
all socialization is doomed to develop all the forms of black market, IX:105
ambiance of produced by advertising, CS:171
anxious relations with no absolute value only compatibility, CS:171
acceptance of hierarchy of differential signs is decisive, CR:68
consensus, the devastating virus of our modern times, against which we produce fewer antibodies, political leukaemia, C2:51
conformism replaced by maximum compatibility with others, CS:170
consumption, people forced to participate in, CR:200
enforced approval of others, CS:171
exchange of differences clinches, CS:93 ff.

internalization of agency of social control, SO:176
maternal role of society in, SO:175 ff.
metasystems of social control, CR:181
politics and, CR:59
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through personalization, (see also personalization), SO:141; CS:160
totalitarian socialization of all sectors of life, CR:97
our system is integrated and total, CS:158

social logic, theory of the unconscious field of, CS:93

social mobility, CS:56, 63 ff.
and kitsch, CS:110
and inertia, CR:38 ff.
enforced, CS:171

social movements, is it possible to conceive of disenchanted social movements, what would a fundamentally pessimistic political strategy be like, one without illusions, cynical but energetic, one that would transform the fatal state of public affairs into an open challenge, C1:190

social order, made up of contradictions, CS:174 ff.

social security,SM:80

social segregation, (see segregation)

social reform, illusion of, CS:56

social sciences, (see social)

socialization (see social integration; see also code; see also labour)

social order, SO:22
sociability, SO:44

social structures, SO:48
always violent, SO:170
of production is objectively cynical, CS:42

social trance, we are in, our optic nerve remains but all the others are disabled, PC:142

social transfers, see government

social welfare, if everything went well the field would disappear, C3:95

social workers, S:161

society, (see also technological society) SO:16 ff., 95
all societies survive against their own value systems, SC:5
an entire society which is unable to generate a new history and is hence condemned to keep on rehashing past history to prove its own existence, or even prove its own crimes, SC:16
as a whole is dying of inertia and immunodeficiency, SC:207
carceral, SD:19
completely catalogued and analyzed, artificially resurrected under auspices of the real, in a world of simulation, SS:8
civil, place of confinement where tranquilized are closely watched, MP:135
consumer society, (see also consumer; consumption)SO:154
destiny of a functionalization of the consumer, SO:184
everything is a service, CS:159
contemporary, decline of strong referentials, death of the real and the rational that open onto an age of simulation, SS:43
Deleuzian unconscious and, SD:23
every integrating homogenizing society tends, beyond a certain threshold, towards dissociation, homogenize and integrate as much as you like, separation will occur, IX:103
(now) founded on proliferation, we are now governed not so much by growth as by growths, hypertelia and metastatic process of cancer, TE:31
fragility of, incapable of confronting death without wan humour or perverse fascination, SD:182
generalized totalitarian competition, CS:182
trapped in its own mythology, CS:116
violent and competitive, CS:181
growth of our societies is veering off towards a form of global disqualification and excrescence that is out of anyone's control, P:27
has become its own pure environment, CR:202
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mutates into techno-culture, semiurgic society, CR:185 ff.
mutation of society by idealism of endless goods and information, CR:199
ours, has become performance oriented, IX:71
ours, in, the rest of the world exists only for us, S:135
overdeveloped, CS:175
random: maybe we are moving from a culture of expression and competition to vertiginous or random societies, U:151
risk-free society, PC:138

takes on the appearance of a factory, SD:18
(the) term has lost its meaning, the only thing that is still social is whatever can be manufactured as such, as sociality or sociability, TE:49
theatrical sociality, SD:51
therapeutic, CS:167
traditional vs. industrial (status), CS:64
(has been) turned into an enterprise, and its leaders must produce all the signs of the advertising look, A:109
underdeveloped, SO:150

sociobiology, S2:110; C3:101

sociology/ sociological, (see also Bataille); SO:5, 8, 19, 24, 25, 68, 91, 140, 149, 150, 153, 157; CS:42, 45, 49, 51, 52, 62, 66, 69 ff., 77, 92, 107, 110, 119, 167, 173, 176; CR:29; 42, 79, 122; SS:149; PC:57; P:68; PW:46; F:55
American, CR:73; SM:42; C3:140; C4:32
(sociologists) always hold to an ideal of a rationality of the social, F:56
analysis, not merely logical but ideological and political analysis, CR: 53
became a kind of stereotype, an analysis for which you have to produce facts, this compliance with truth is clearly never going to contest anything, because all it does is constantly verify itself, R:31
(was) born with modernity, with the investigation of modernity, I am a sociologist in this sense, R:20
can only depict the expansion of the social and its vicissitudes, the hypothesis of the death of the social is also its own death, SM:4
cinema and, BL:68 ff.
complicit in the vulgar metaphysic of consumption, CR:63
(of) distinction, C1:95
exorcises danger of a radical analysis, CR:74
faced with own destitution (like politics), together they have struck a pact with social destitution on the basis of commiseration, PC:138
fails to question postulate: man endowed with needs & natural inclination to satisfy them, CR:73
fails to analyze unconscious structures that organize the social production of differences, CR:74
I am neither a philosopher nor a sociologist, BL:43
I am neither a sociologist nor an anti-sociologist, BL:81
I don’t consider myself deeply sociological, I work more on symbolic effects than sociological data, BL:68
I moved away very early on from the sociology of institutions, of law, of social structures, from those approaches based on the idea of an imagining of the social, my object might rather be said to be a society losing its transcendence, from which the social, the very idea of the social may be said to have withdrawn, P:40
Is one of those disciplines which may be precious, but it is necessary to pass through all disciplines, BL:81

It is postulated in sociology that there is a society, that there is a social, which is evident, and you need do no more than conduct quantitative studies, statistical research etc., well, effectively, that is not the case, BL:81
keys to (social stratification, mobility and aspirations), CR:38
leads to suicide, C5:72
naïve, naturalizing processes of exchange & signification, CR:72-3
(the) only sociological work I can claim is my effort to put an end to the social, to the concept of the social, FB:84
refuses to live dangerously, liberal, CR:73
true object of, CR:35 ff.; CR:63
most often a dupe and accomplice to consumption, CR:62
of Mass, U:70-75
posits autonomy of subject and its specular reflection in object, CR:71
problem of sociology, I prefer singularities, exceptional events, sociology is, I think, a reductive discipline, BL:68
problematics which psychology or sociology cannot account for, that is why we must try to jump over the wall, cross to the side of the object, side with it against the subject, BL:39
psycho-sociology, CR:201
records and tallies up official behaviours before it transforms them into statistics, SA:11
reverse terms of analysis, abolish cardinal reference to individual, CR:86
sociological meta-language of wretchedness, PC:134
what I object to in sociology is, in fact, its realism, its taking of the social for the social, acting as though the social was given, its deep seated Rousseauism, P:40
what is it (sociology) for? And May 1968, SD:29
when sociology finally gets around to stating some coherent propositions about the social, society will long ago have disappeared, P:114

soft technologies (see technology)

software, conspiracy of, C3:106

soft world order (see power)

soil, we cover in asphalt and concrete much like we bury human closeness in a shroud of information and communication, C4:78

Sokal, abuse of scientific metaphors, C5:6

Solanis, Valerie, tried to shoot Warhol, PC:78, 83

solicitude,
ambiguity and terrorism of, CS:167
(see also consumer, society)

contradiction of, CS:162
cult of sincerity, CS:172 ff.
double meaning (political control by), CS:167-170
etiquette replaced by functional relations of solicitude, CS:172 ff.
everyone is solicited and manipulated in our society, CS:171
everyone solicits and manipulates in our society, CS:171
functional tolerance, CS:172 ff.
intimacy where there is none, CS:161 ff.
mystique of, CS:159-173
obligingness surrounded by conspiracy of devotion and goodwill, CS:159
pathos of the smile, CS:160 ff.
relations must be liberated, CS:172 ff.
authentic relations replaced by sincerity, CS:172
sincerity, ghost of lost, CS:172
industrial culture of, CS:173

solidarity, PC:134; U:62
in the name of what can you claim solidarity with someone, pardon him, help him? BL:193

Sollers, Philippe, F:1

solitude, (see also alone) CS:156; C5:53

solutions, against all sovereign hypothesis are ranged the easiest solutions: truth and reality against uncertainty; freedom against destiny; misfortune against evil; artificial intelligence against thought; information against the event; change against becoming; LP:49
easiest: freedom, reality, happiness, artificial intelligence, LP:47-49
"The Easiest Solutions" LP:47-63

Sontag, Susan, TE:32; P:97; F:98; C5:81
contrary to what she thinks, only intellectuals believe in the ascendancy of meaning, LP:79

***Sorcerer's Apprentice**, The* (fable of), AA:24

Sorel, P:65

soul, (see also body) CS:129, 130; MP:63; SD:129; E:94; IE:98; IX:95; C4:53; C5:9, 18
internalization of, separates us from our body, voice, and appearance, SD:142
metaphor of the body, E:50
no more, operation definition of body replaces, E:50 ff.

Soulages, CR:105

Solzhenitsyn, IE:46

something, why is there something rather than nothing, C1:130; PC:2

Sorokin, U:39

Soutif, D. (see Guillemot, D.)

Soutine, C1:142; CA:216

Soviet(s) (Union, USSR), CS:44; FS:41; C1:96, 145, 175, 200; C2:38, 49; IE:28, 44, 119; BL:46, 205; SC:35
- Army, like the state, being sold off for spare parts, IE:49
  - selling off its nuclear forces means their dispersal over the entire globe, weaponry, like the atom, becomes viral and interstitial, IE:50
- dead society, bureaucratic, saving certain customs of human race as ice age saves and preserves a mammoth, C1:45
- defended Western values for five years in Afghanistan without anyone quite realizing it, TE:83
- each republic will be forced to secede, Russia will secede from the USSR, C2:86
- for past 20 years, since Cuba, the USSR has checked all of the historical revolutionary movements around the globe, U:107
- “freedom” rediscovery of pornography, religion, fashion, all this is a fine lesson in democracy, embracing the worst, most trivial and worn out features of Western culture, TE:97
- glasnost, C2:49; IE:58
  - crime, delinquency and catastrophe rush towards the screen of, TE:109; IE:31; SC:42
- gold reserves, TE:95; IE:30; SC:41
- have clearly laid claim to the right to catastrophe, TE:87
- if the Soviet bloc melted in the heat of human rights it would represent a catastrophe for the West, C1:226
- spontaneous terrorism has emerged in response to the liberation and extension of human rights, TE:109

space,
- functional, SO:19
- interior and exterior, SO:18, 67
- is what prevents everything from being in the same place, C1:191
- radicality of, SA:4

Space Program, purpose of to dumfound us with perfection of programming and technical manipulation, SS:34

Challenger (explosion), BL:133
photos of it were so beautiful because they fixed in our minds the secret destination of the adventure of space travel, C1:230
conquest of, constitutes an irreversible threshold in the direction of the loss of the early referential, S2:158

Spain, C4:69

species, criteria of difference, signification and of code, MP:142
multiculturalism of, C4:78

spectacle, CS:25, 166; LP:194
has taken refuge in the servile organization of charity, SC:126
interactivity, is the end of the spectacle, it all began with the abolition of the stage and the immersing of the spectator in the spectacle, living theatre, C3:97
society of, CS:193
there is no more spectacle, no more possible distance, the readymade has gone global, CA:54
there is no longer anything but the energy of spectacle and of the simulacrum, BL:163
we are no longer in the society of the spectacle, it is no longer the contagion of the spectacle which alters reality, it is the contagion of the virtual which obliterates the spectacle, SC:153
will to, G:32

spectator, death of, LP:76
man's role reduced to in relation to gesture, SO:56
there are no actors or spectators anymore, we are all immersed in the same reality, LP:135

spectral, the, is self perpetuating, like life; death is scattered among all the virtual productive forms, SA:57

speculation (see also economics)
ecstasy of value, TE:35
financial, makes real transactions possible, TE:68
has its own runaway logic, a chain reaction logic, a process of intensification, SC:28
political economy disappears into transeconomics, P:1

speech, (see mass media); S:79
blackmail thorough, SS:80
extortion of, S:163
monopoly of, CR:182
must be able to exchange, give and repay itself, CR:170

precedes history, politics, and truth, MP:166
reciprocity of is being eradicated by terrorism of value, CR:212
response, we live in an era of non-response, CR:170
and utopia (see utopia)

speed, SO:59 ff., 65, 66, 68; BL:88, 104, 107
absolution of, C1:18
alone is marvelous, time alone is wearisome, TE:70
and acceleration are the dream of making time reversible, C1:23
disaffection finds its pure form in the bareness of speed, A:5
(is the) ecstatic form of movement, FB:85
Ecstasy of speed in Formula One, a collective passion, SC:166
frenzy of indifference in these times of speed, you have to head off artifical euphoria by pulling on the brake of melancholy, C1:110
increase in, renders all positions improbable, in a field of exclusion, you cannot calculate both the current position of an individual and his or her velocity of exclusion, IX:20
pure event of, SC:168
(is a) pure object, it creates pure objects, A:6
(the) rite that initiates us into emptiness, A:7
Salt Lake, where they had to invent the speed of prototype cars to cope with the absolute horizontality, A:2
speeding up of everything, TE:104
triumph of effect over cause, A:6
triumph of forgetting over memory, A:6
temptation for things and people to go faster than their cause, FS:162

Spencer, Herbert, SD:59; S2:110

Spengler, SS:159

sperm, fall in the rate of, SC:120

Sphinx, FS:140 ff., 190

Spinoza, MP:53, 65; C1:106; IX:87; LP:151

spiral, PW:91
is a form of escalation in power but in linear accumulation or intensification, it has no transcendence, BL:186

spiraling, or redoubling, effect of I look for in modernity, always brings me back to metaphysics, R:20

sport(s), SO:49
drug use hangs over today, throwing, running, swimming and jumping have

had their day, the point now is to sent a satellite called the body into artifical orbit, TE:49
ideology of, CR:210

SS, (of Third Reich), S:126

St. Francis of Assisi, MP:65; SD:145

St. Joachim of Fiore, SD:145

St. Petersburg, C4:29

Staël, Madame de, U:26

stage, our age however is no longer capable of providing a stage and actors, we are interactive individuals who no longer tell each other histories, IX:73

stagnation, technological, 124 ff.

stairs, why are my five flights of, mysteriously more difficult to climb than other people's, C3:16

stake, every stake is symbolic, SD:39

Stalin(ism), MP:152, 157; C2:38; TE:97, 109; IE:32, 34, 43; C3:108; SC:43; U:93, 108 ff.
Stalin's double, C5:15
Stalinism exists to conceal the non existence of the Revolution, S:59

Stammheim, SM:118-123

star, the, is feminine even if a man, S:95
Hollywood idols, perhaps the last great myth of our modernity, ED:28
(and) images, reduced to pathetic fake buildings and childish tricks the crowd pretends to be taken in by to avoid feeling too disappointed, A:56
Screen idols embody one single passion, the passion for images, and the immanence of the desire of the image, A:56

stars, light of, we see after they cease to exist, FS:19

Starobinski, Jean, SD:196 ff., 220; E:106

Star Wars missile system, A:43

state, SO:176; TE:11, 98; C3:107; SC:146; U:46, 112, 116; ST:56
a useless function, IX:105

almost disappeared, IE:51
attacks its own population today with force it once attacked other states, TE:78
attacks itself, destroying own cities, substance, and themselves, TE:79
becomes desocialized, no longer works on basis of political will, but on intimidation, dissuasion, simulation, provocation or spectacular solicitation, this is the transpolitical reality, TE:79
can do nothing, being at the whim of markets and capital flows which are way beyond its control, do not even ask the State what it can do for the State, it has made itself redundant, SC:124-125
capable of predicting and stopping earthquakes would be a greater danger than earthquakes themselves, FS:22
capable of ending terrorism would generalize terror on every level, FS:22
ecstatic form of society, FS:41; C1:29
lives in differed society, SD:144
power (see also power)
management of dead body of the socius, D:144
vs. society: principal task of the state today is to justify its own existence, to do so it has to annihilate society's capacity to survive by itself, to substitute its own artifical mechanisms (like medicine, which lives off the destruction of the natural defences and their replacement by artifical ones, C1:189
terrorism, SM:118
trying constantly to relinquish its role, liberating citizens to look after themselves, P:60
welfare, CS:50

state of exception, FS:49

statistics, is only casuistry, SD:66; S2:127
aleatory power of, U:104
extermination, FS:142
fifty percent are wrong, C5:64
greatness of is not their objectivity, but their involuntary humour, FS:92
like dreams, are a form of wish fulfillment, C1:147
no one believes in, FS:92
statistical promiscuity, our collective monotony, PC:92

status, SO:19, 95, 110, 144, 150, 153, 156, 172, 183, 190; CS:44, 54, 60, 61, 90, 107, 157; CR:34; U:47
code of, SO:193 ff.
differential theory of signs of, CS:151
reference to the past (antiques) and, SO:83 ff.
socialization through and principle of productivity, CS:179
signifiers of, CS:64

Stealth Agency, IE:14

Stealth Fighter planes, if it comes up against an equally invisible enemy, war will be impossible, even its disappearance will pass unnoticed! C2:14

Stein, Lorenz von, MP:34

Stelarc, sacrificial mannequin, C4:62

Stendhal, SD:98; U:16; F:9

Sternberg, Jacques, CS:143

Stevens, Brooks, SO:146

Stevenson, R.L., quoted, PC:94

Stirner, IE:93, 105; P:50; IX:52, 65

Stoic(s), A:45; C1:232; E:95; IE:64; C3:42; P:36; C4:81
- let us be, if the world is fatal, let us be more fatal than it, if it is indifferent, let us be more indifferent, we must conquer the world and seduce it through an indifference that is at least equal to the world's, E:101
- teaching culminates not so much in the avoidance of human suffering as of the suffering inflicted on the world by our exaggerated and superfluous presence, C3:121

Stochausen, C5:34

Stockholm Syndrome, G:26; P:67, 114; C5:29; LP:56, 120, 154
- At a collective level, CA:198
- We are all hostages of news coverage but we all acquiesce secretly in this hostage taking, LP:135

stock market / exchange (see market)

stolen car, C1:59

Stone Age, SO:169

stores, department, CS:26; drugstore, CS:27 ff.; superstores, CS:26

Stourdze, Yves, SS:88; C4:60

strange attractor / attraction, PH:132; SC:56; LP:36
- one should not be reconciled with one's body, nor with oneself, one should not

be reconciled with the other, one should not be reconciled with nature, one should not reconcile male and female, nor good and evil, therein lies the secret of a stranger attraction, PC:130

Strasbourg, PC:137; SC:116

Strategic analysis
consumption, CS:62

strategy,
against the hyperrealist system, pataphysics, SD:4
(the) enigma is that fatality is at the heart of every strategy, FS:188
fatal, (see fatal strategies)
I have one strategy, that's all, among all those disciplines one traverses or ironizes, no one of them is privileged, that goes for myself too, I don't have any doctrines to defend, BL:82
ironic, (see ironic strategies)
no one knows what a strategy is, FS:188
nothing can guarantee us, FS:188
serious matter to choose the wrong one, as have movements of liberation, consciousness raising, which go in direction of system – the overproduction and regeneration of meaning and speech, SS:86
only is, catastrophic not dialectical, SD:4
only a pataphysics of simulacra can remove us from system's strategy of simulation and the impasse of death (system can integrate its own), in which it imprisons us, SS:154
our all too beautiful strategies of history, knowledge, and power are erasing themselves, in their progression they reached a dead point where their energy was inverted and they devoured themselves, E:86
there can be no strategy of the virtual since the only strategies now are themselves virtual ones, SC:61

Stravogin, IE:92

Stress, C4:41

strike(s) (see unions)

strikers, as strike users, C2:15

strip-tease, C5:16
at male strip shows it is the women we watch, C1:50
body as phallic object, SD:108
evocation and revocation of the other, SD:108
most original dance in Western world, SD:108
spectacle of castration, SD:110

what women come to look for a male striptease is castration, C1:51

structuralism, F:16
arrival of is historically relative, and its discourse is not one on our society, but of it, and one that, in taking itself to be a meta language (science), is no more than connotation (ideology), U:53
retrospective as an ideological process (Althusser), MP:86
Mauss paved the way for, S:2

structural analysis (see consumption)

structural law of value (see value)

structural logic, always a redoubling of, CR:137

structural linguistics, CR:178, 190
replaces political economy (see political economy)

structural stock exchange, TE:124

stucco, SO:38; CA:213

Stucco Angel, SD:50 ff.; S2:83-92; U:76-90; F:4; C5:53
A clock without hands imposes time but leaves the hour to be divined, U:84
And they saw a Stucco Angel whose extremities were joined along one curve, U:78
A bird, is she or deer dress or clover smoke or doll of medlar fruit it is her unlyrical and surreptitious less far and brief, but far as if it were yesterday it is her of whom I would never have had the idea on my own, U:90
Pink stucco angels whose extremities meet in a curved mirror, CA:216
Sophie Thomas: “Stucco Angel may be read as both a meditation on, and an enactment of a *trompe-l’oeil* world in which objects become ‘blank, empty signs that bespeak a social, religious or artistic anti-ceremony or anti representation’, and it is for this reason that it must be ‘juxtaposed at random;”, U:77
Stucco means democracy triumphant over all artificial signs, the apotheosis of theatre and fashion, S2:87
The imagination amassing ingenuously the illusion of courage, U:89
The will paralyzed by the ruse of broken lines, U:81
Water is soft to the touch like a natural death, U:84
what we no longer want will change no more leaving us alone while haunting us, U:78

student movement, SD:25

Student of Prague, story of, CS:187 ff.; C3:11

illustration of alienation in social life governed by commodity logic, CS:191

stupidity, C3:70; C4:54, 58; C5:3, 10, 22, 25; LP:178
ordinary, strikes no one a very odd, yet the deficiency of the mental deficient has become a cultural fact, C1:45
remains superior to intelligence in that it is unintelligible, C3:37
soaring statistical rise of world stupidity, the Pope's book sells 50 million copies, C3:98

Stuttgart, C3:70

style, SO:138 ff.
defined by functionality of forms, SO:54

Stylite, A:38

Styron, William,
Lie Down in Darkness, U:18 ff.
Set this House on Fire (Review), U:18-24
The Possessed, U:20

Styx, C3:26; C4:79

subject, SO:26, 152; SD:105 ff.; LP:36
absence of, is reinforced by every feature of a face, PC:86
alienation and, MP:165-166
best thing that can happen to it will be to one day see itself seduced by the object and become once more the prey of appearances, FS:83
called into question by the introduction of seduction, FS:112 ff.
cannot play the card of its own fragility and death because it was created to safeguard against such things, FS:113
cannot rid itself of language, of desire, or of its own image, because the object only exists in that it is designated and desired by the subject, E:90
duel to the death between, and object, FS:83
economic, there has never been a, SD:222
end of the separated subject has come to pass, but it has come not for the better, but for the worse, from the Other to the same, from alienation to identification, P:50
existing only within the limits of his identity… by making people a little more enigmatic to themselves, PC:88
formula of: I'll be your mirror is the formula of the subject, we shall be your favourite disappearing act: this is the slogan of the object, PC:85
fractal, instead of transcending into a finality beyond itself, it is diffracted into a multitude of identical miniaturized egos, fractal subjects dreams only of resembling himself in each one of his fractions, E:40
has become untenable, now the only position is that of the object, such as it

challenges the subject, FS:113
if it is absurd to dream of the subject become object, then it is equally absurd to dream of the object become subject, E:90
illusion of, based in evolutionist idea that we go from life to death, SD:159
irreducible to itself, P:113
linguistic, there has never been a, SD:222
maximum transparency between subjects, IE:81
neither subject nor object, SM:30-41
no collective responsible subject, FS:74
of analysis has become fragile everywhere, FS:83
of the unconscious, there has never been a subject of, SD:222
problematic of, U:126
implies that reality can be represented, that there is a reality principle, all of that is now collapsing with the dissolution of the subject, FB:70
seduced by itself, SD:106
siding with the object against, BL:39
subject, (see also individual)
the, is no longer the master of representation, the object refracts the subject, it is the power of the object which cuts a swathe through the very artifice we have imposed on it, the object becomes a strange attractor, PC:74
[I'm asking myself due to photography if] technology isn't the site of an inversion of the relationship between the subject and the object, I'm beginning to wonder if, almost ironically or paradoxically, technology may not prove to be the site where the world of the object plays with the subject, this is not to suggest that one is taking the side of the object, but rather to say that at the limits of the subject and the object, the metaphysical opposition between the subject and the object has perhaps been destabilized in some way by technology, AA:38
subject – object, there is no more dialectic between subject and object than there is between light and darkness, the one is simply the absence of the other, C1:107
subject – object dichotomy as false problem, CR:145
subject – object relation, CR:180, 187
reversibility and the predestination of subject and object, LP:187
(see also art, surrealism)
there is no need to involve the idea of the subject and its identity in order to exist, LP:57
without object, without other, can be seen in all that has lost its shadow and become transparent, PC:112
Subjectivity finds itself erased into transparency and indifference, FS:113
of consciousness, metaphysic of the, CR:147
there is no objectivity, nor subjectivity either, a twofold illusion, LP:39
transparence of the subject, AA:13
two spectres haunt the subject: the spectre of the Will and the spectre of Freedom, IX:51

unlike objects, are never willing accessories, PC:87
very position of the subject is eclipsed in integral reality, LP:44
Western, can only dream of a lost continuity, SD:143

subjective, SO:43

subjectivity, CR:106; SD:115; IE:20

sublimation, SO:47, 55, 180; CS:29, 76, 133, CR:207 ff.; MP:64, 164; C5:21
awaits Marxism and psychoanalysis, MP:62
desublimation, MP:64; SD:117; U:63
controlled, CR:84 ff.
of productive forces (labour as forced socialization), MP:131, 147
is repressive, it is the basis of the power of the Church, MP:162
system is sick from, MP:146

sublime, SO:19, 42, 43; CS:118
and automobile, SO:67
sublime has passed into the subliminal, E:54
today, lies in the intercontinental flight, C1:63
you can only distinguish the sublime from the pleasant by the fact that the memory of it grips your heart, C1:78

substantialist myth, SO:38

subtraction is what gives strength, power emerges from the absence, this is what we have unlearned in modernity, AA:9

subversive, strategy and symbolic action, CR:172

Sudan, VCRs distributed for agrarian education used for porn market, TE:132

suffering as valueless without something to exchange for it, C5:97

suicide, SO:97, 122; C3:96; ST:57; LP:153
academy, you go there to take refresher courses in will power, C1:53
an act resulting from property system, suicide revolts by demanding death as their own good, SD:176
a failed suicide is the best form of publicity, CA:108
collective, V:19
might be said to be the perfect crime because the murder and victim are one, C3:140
motel, C1:53; C2:67; C4:49
Baudrillard's song: Motel-Suicide, read by him at "Chance Event", CA:226
subversive, individual tries and convicts society in accordance with its own norms, SD:175

total defeat for our system, a sign it was not able to attain total perfection in its socializations, SD:175

Suite Vénétienne (see Calle, Sophie)

Sullerot, Evelyne, CS:95

Sun-Tseu, *Art of War*, S:114

superego, SO:186, 192; CS:118, 161; CR:85

Supermale (see Jarry)

supermarket (see also hypermarket)
great shopper's funeral parlour, A:30

superpower(s),
balance of terror, SD:69
two necessary, a single empire would crumble by itself, SD:69; S2:134

superstition, C4:58

superstructure – infrastructure dichotomy as false problem, CR:145

supply and demand, U:151

surplus,
and anti production, MP:74 ff.
and primitives (see primitives)

surrealism, (see art)

surveillance, (see also hypermarket; see also security)
there is always a hidden camera somewhere, PC:26

survival, equivalent of death, SD:127

survey (see public opinion, poll)

Svero, Italo, C5:58; LP:37; LP:133

Svevo, C3:1 0

Swift, Jonathan, CS:163

Swinburne, SD:198

Swiss, C3:19 ff.; SC:68

Switzerland, C3:19 ff.
drugs, C3:20

Sydney, C3:89

symbolic, (see also advertising; see also historical materialism; see also seduction), SO:15, 55; CR:159 ff.
action, CR:172
an act of exchange, SD:133
capital: intelligence, power, beauty, C1:227
demand haunts our system, MP:147
dimension, the,SO:54 ff.
disciplines which attempt to neutralize it come to be analyzed by it, SD:206
discredit, much more serious than a real misfortune [9-11], S:71
effects vs. sociological data, BL:68
exchange (see exchange)
gesture, SO:161
haunts the sign, CR:161
haunts modern social institutions in the form of their own death, SD:1
irruption of is most serious thing to befall the system, SD:37
obligation, we have a simulacrum of it, producing only neutral values, that can be exchanged for an objective world, S2:86
order, C5:34
is dual, F:65
strong symbolic order, if we dream of today we should realize we had it prior to Renaissance, ferocious hierarchy, cruel societies where signs are limited in number, no fashion, ascribed status, S2:84
power, (see also Evil, Khomeini; see women, feminism);
is always superior to power of weapons and money, SC:35
processes (reversibility) v. primary processes, mutually opposed, SD:237
opposed to the logical discourse of meaning, SD:237
puts an end to fascination of real and imaginary, SD:133
reciprocation, ST:102
relation cancelled in favour of operational violence, MP:62
relationships, SO:64
reversal, symbolic as (see reversibility)
ritual, radically different than modern fashion, SD:95
rituals can absorb anything, TE:144
a social relation which puts an end to the real, SD:133
stakes, far exceed existence and freedom, ST:68
symbolism of colours, SO:31
system, SO:29
real and referent are only the simulacrum of, CR:162

reciprocity, MP:102
there is no materialist reference in the symbolic operation, SD:236
order, SO:17
traditional, SO:73
organization, SO:27
values, SO:21, 202; CS:44
violence of the unconscious, MP:63
we no longer have any idea what a symbolic calculation is, ST:22
what becomes of a society like this when it loses its symbolic points of reference, U:150

Symbolic Exchange and Death, F:22, 62
in, it is death itself which becomes the very figure of reversibility, E:78
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exhausting itself in it own reproduction, CS:40
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present system of dissuasion, and simulation succeeds in neutralizing all finalities, all referentials, all meanings, but it fails to neutralize appearances, E:74
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pushed to its hyperlogic and abolished, SM:46
pushed to extremes of sophistication and performance, to a point of perfection and totalization, the system reaches its breaking point and implodes all by itself, V:78
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transparency of hyper integrated systems (technological and social), which seek to eliminate all external aggression, reach a saturation point, such systems affect a reversal, their very transparency becomes a threat to them, TE:62
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universal productivity not needed, but everyone must play game, MP:132
use value no longer appears in, exchange value ubiquitous, CR:87
systematic technicity, cultural connotation, atmosphere, SO:47
Western, has replaced reversibility with precession of cause and effect, FS:162
when a system becomes universal (the media, networks, financial markets, human rights), it automatically becomes anomalous and secrets virulences of all kinds: financial crashes, AIDS, computer viruses, deregulation, disinformation, hatred itself is a virus of this kind, PC:146
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And everyday life are alienated from one another, U:52

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Becomes first and foremost an instrument of mastery and of social control, as an adjunct of politics and as a mechanism of acculturation, U:46
brings a parallel ideological power that it acquires from the fact that it functions as a pseudo-culture, U:47
Discrimination through technique is a given throughout history, U:45
Has increasingly become mixed up with ideas of Progress and Happiness, U:52
The myth would have it that whereas Culture is the site of hereditary inequality, Technique would constitute a democratic dimension, U:45
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all technocracy and technology, presume and ideal counterfeit of the world, S2:89
today genetics continues the delirious illusion of uniting the world under a single principle – that of the genetic code with the technocrats of biological science, S2:110

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technological language, SO:5

technological society,
infantile disorder of, SO:132
myth of uninterrupted progress, SO:123 ff.

technology, (see also indifference)
advanced, SO:50
all our machines are wonderful, they give us a kind of freedom, high definition, high fidelity, real time, genetic codes, artifical intelligence – there is no place for the world and its double, AA:25-27
ambiguity of, if we look closely at, we observe the stellar motion of the secret (Heidegger), C1:11
artifical environment of, PC:18
becoming the ironic instrument of a world that we only imagine is ours to transform and dominate, V:54
behind all, one can sense a kind of absolute affectation and double game, their very exorbitance turning them into a game by which the world shows through, PC:4-5

current, C5:88
death: we play with death in technology as other cultures did in sacrifice, PC:39
development hindered by fashion, taste, and waste, SO:124 ff.; innovation sacrificed to game of social distinction, CR:48
extension of the body (Marx , McLuhan), body itself is nothing but a medium, SS:111
evil genius of, PC:73
fatal relationship of man to, SO:56
fate of all technologies is to render the world more illusory, PC:83
grasped only in the accident, SS:112
I am not condemning technology, it's fascinating, it can produce marvelous special effects, BL:44
If man is haunted by the evil genius of technology, technology is haunted by man, in Formula One the two are reconciled by speed, SC:166
Illusion of the world and, (see world, illusion of)
in *CRASH*, is shining and seductive, bodies and technology combined, seduced, inextricable, SS:113
irony of, PC:71
itself becomes the message, it doesn't push things forward or transform the world, it becomes the world, BL:44
(a) medium, not a productive force for McLuhan and Benjamin, SD:56
might be an immense detour toward the radical illusion of the world, V:82
miniaturization, (see miniaturization)
modern technologies are no longer extensions of man, but human beings are now becoming a kind of extension of the logistical system, labour is caught up in multiply interconnected networks, like information, that it cant really be evaluated, P:22
modern rational intelligence makes us technical beings from the very start, today out technologies and sciences go way beyond human intellection, P:96
mortal deconstruction of the body, the extension of death, S:111
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new, are a new found distraction of a broken down brain, C4:56
form an integrated circuit with me, like a pacemaker, TE:58
(at) peak of our technological performance, something eludes us, PC:71
perfect crime and, PC:62
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see also stagnation
science and, could have become extensions of our human faculties, as McLuhan wanted, instead they have devoured them, C1:110
science of structural, SO:7
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we are in a period of technological saturation, F:73
we labour under the illusion that technology will be an extension of man and his power, (the subjective illusion of technology), but this is thwarted by the unbridled virtuality we see outrunning the laws of physics and metaphysics, the logic of the system carrying it beyond itself, PC:71

Teheran, SC:35

Telecomputer man, TE:53, 56,
having no will of his own, knows nothing of serfdom, man in plunged into homeostasis by machines, TE:59

Telemorphosis, CA:188-200
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telespectral, creamy sweetness of the non-stop, C2:6

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American multi channel, all one can do is play, S:158
American, 24 hour, functions like hallucinations in empty rooms of houses, A:50
anaesthetizes the imagination, IE:61
and the media would render reality dissuasive, were it not already so, the represents the absolute advance of the cynical unconsciousness, of our age, IE:61
(real) catastrophe of, has been how deeply it has failed to live up to its promise of providing information, its supposed modern function, SC:190
cold light of, S:162; SS:51
cold medium of, SS:53; ED:23
cold seduction, S:162
conditioning by, C5:65
confessional TV programmes, SC:146
dissolution of life in TV, and of TV in life, reaching our indefinite limit where, via TV, we are neither more nor less active or passive, SS:30 ff.
eccentric pole opposing the traditional centrality of the room, CR:56
extermination, annihilation, liquidation of memories, and of history, SS:49

Europe, TV has been sacrificed as a medium, sacrificed to a kind of realism, a kind of realist banality of the message, P:86
(the) final solution to the historicity of every event, FS:23
Has lost both any idea of what it is doing and the ability to imagine the real world, SC:187
(the) ideological code of mass culture, CS:124
if it has begun to revolve around its own concerns this is because it is no longer capable of finding a meaning outside of itself, television has become virtually disconnected from the world and begun to turn back on its own universe like a meaningless signifier, SC:187
(an) image that no longer dreams, TE:30
image, the video image, digital and synthetic, images without a negative, IE:55
image is only screen, an miniaturized terminal located in your head and TV looks at you and goes through you like a magnetic tape, ED:25
image, TV is no longer an image it is only a screen, S:162; SS:51; ED:25
(every) image is an ephemeral vanishing act, C1:67
I found I liked having it, but I use it in a very random sort of way, BL:30
images are the meta-language of an absent world, CS:123
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implosive process, cooling and neutralizing the energy of events, ED:19
information in place of violence and surveillance, SS:29
inculcates indifference, distance, skepticism and unconditional apathy, IE:61
instrument of despotism (G. Faye), A:102
television is the opposite of the image: there are no images on television, SA:27
it’s a screen and nothing but a screen, BL:30
knows no night, it is perpetual day, TV embodies the fear of dark or night, C1:169
like holocaust is a form of forgetting, liquidation, extermination, the same annihilation of memories and history, ED:24
mass market TV’s message: we are all potential defectives, victims or terrorists, potential sufferers from AIDS or muscular dystrophy, SC:113
McLuhan and, S:161
medium of deterrence, SS:50
medium of dissuasion, S:161; ED:24
message is not images but new mode of perceiving, CS:123
(the real) missing persons are the millions of TV viewers looking on hoping to be discovered and wrenched from their non existence, SC:113
news, if you take one thousandth of what you see on the TV news to heart, you are done for, but TV protects us from this, IE:63
nothing more mysterious than a TV functioning in an empty room, stranger than a man talking to himself or a woman dreaming at her stove, it is like another planet communicating with you, A:50
nuclear and TV, the same power of deterrence, SS:53; ED:19
(as) object, CR:53
obscene, because there is no stage, no depth, television does not send us

back to the real, it is in the hyperreal, BL:69
Plays out fully its role of social control by collective stupefaction, G:52
paradox of, will no have been that it has restored all the charm of the silence of the image, PH:135
pornographic because forced and exaggerated, destroys the stage, E:21
primary function of message is to refer to another message, CS:122
real events follow each other in perfectly ecstatic fashion, ecstasy of the real, FS:9
reality television (see reality, television)
same black hole as Auschwitz, ED:24
inverse, implosive radiation, same black hole as Auschwitz, SS:49
says nothing but: I'm an image, everything's image, P:72
screen must always be filled, the void is not permitted, and we are somewhat transformed into reflecting screens, BL:148
social integration and, CR:54, 171 ff.
spectacle (situationists), society of replaced by deterrence, TV diffracts the medium into the real, SS:30
studio, where you feel your ideas emptying of their wit, C3:25
surrounding universe and our very bodies are becoming monitoring screens, E:12
telefission of the real and of the real world because TV is a kind of catastrophe, ED:19
the hysterical symptom of a war which has nothing to do with its critical mass, but remains in an inertial phase (Gulf War), G:41
Timisoara, never again shall we be able to look at a TV picture in good faith, and this is the finest collective demystification we have ever known, IE:60
transforms our habitat into a kind of archaic closed off cell, E:17-18
TV Fantasies, SC:186-190
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what if television no longer related to anything except itself as message, SC:188
will perhaps only have been invented in order, by a delectable detour, to give back its force to the silence of the image, C1:200
you can easily imagine it functioning after humanity has disappeared, a video of another world, delivering its messages indifferently, A:50
(the) zero degree of communication, IE:63

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terminal,
phase hangs over us, we live haunted by both this and the primal scene, PC:47
we are becoming terminals in the communications networks, we ourselves are screens, BL:146

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anomalous whereas violence is anomic, FS:34
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ecstasy of violence, more violent than violence, V:46
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mirror of its disappearance is the political scene, FS:34
is obscene, FS:42
of value without equivalence, SS:155
soft, democratic, terror, which is surely now eliminating the other more surely than by a holocaust, an operation is currently being realized at the level of the individual in the very name of the Rights of Man to control his own processes genetically and in all its forms, C2:61

terrorism, (see also hostage; see also implosion; see also masses; see also pathologies of the second type; see also transpolitical); TE:37; SC:13; C4:41; C5:35, 39, 52
a global violence immanent in the world system itself, LP:163
a new terrorism has come into being, a new form of action which lays hold of the rules of the game, solely with the aim of disrupting it, they have taken over all the weapons of the dominant power, without changing their goal, which is to destroy that power, ST:19
this is a terrorism of the rich, this is particularly what frightens us, they have become rich without ceasing to wish to destroy us, ST:23
an intolerant reaction to the hyper-tolerance of our societies, C1:93
as a transpolitical form, TE:36
Armenian, C1:129
A sort of murderous advertising campaign which keeps our imagination on tenterhooks, it can be countered only by a piece of even more effective advertising, C1:190
attempts to entrap the authorities with an immediate act, it places itself in the ecstatic position of the end, hoping to bring about the conditions of the Last Judgment, C1:91
acts flicker, intermittent cold light, S:96
advertising (wall of) as, SD:80
aims at the masses in their silence, SM:51
akin to natural disaster, nature is terrorist, natural catastrophe becomes the mythical expression of the catastrophe of the social, SM:56-57
(is) always that of the real, SS:47; ED:33
ambivalent and reversible: death, media, violence, victory, SM:115
America: terror realized in its simplest most empirical form, the utopia of wealth, rights, freedom, the social contract, and representation, A:97
Bicentenary (France), apotheosis of terrorism, total police presence, video surveillance net and advertising job on the police takeover, the only terrorism anywhere is the anti-terrorism, transparence of evil, C2:55
blindness of, is exact replica of systems lack of differentiation, SM:56
calls on things to regain their meaning again, FS:41

chain reaction of, SC:27
contagiousness of is enigmatic, TE:38
convergence of, with age of silent majority is truly staggering, SM:53
truly marks end of the social, SM:53
cultural (system of consumption), SO:202
current terrorism is contemporaneous with globalization, ST:87
dying: better to feel ourselves dying, even in the convulsions of terrorism, than to disappear like ectoplasms, C1:5
ecstatic form of violence, FS:41; C1:29
exchange of terrorists life against that of hostage, which explains strange complicity that brings them together, FS:49
exists as a violent form of abreaction in the social realm, TE:75
force of, comes from fact that they have no logic, SM:116
gigantic special effect, FS:41
global power and, the confrontation between American hegemony and Islamic terrorism is merely the visible current twist in the dual between an integral reality of power and integral rejection of that same power, LP:129
hypothesis on terrorism, ST:49-83
indifference is my form of terrorism, in another social context I would be a terrorist, but here we have to stick to talking, BL:195
internet terrorism, biological terrorism, the terrorism of anthrax and rumour, all are ascribed to Bin Laden, he might even claim natural catastrophes as is own, ST:33
involuntary accomplice of the whole system, not politically, but in the accelerated form of indifference, SS:163
is it better to be one of the terrorists or one of the victims? C3:14
is not an alternative power; it is little more than the metaphor of Western power's almost suicidal revival of itself, CA:204
is tautological, ST:56
Italian society puts on the act of confusion and, E:34
Le Pen as terrorist, CA:38
lesser evil than police state capable of ending it (its rational exercise within the framework of the state), FS:46
like viruses, is everywhere, ST:10
Lockerbie, C3:57
makes no more sense than the state does, they are accomplices in a circular set up, FB:121
meaning, everywhere we wish to exterminate them with meaning, SM:117
media as terrorists, SS:84
mirror of, TE:75-80
model, is to provoke an excess of reality, and make the system collapse under an excess of reality, SM:120
Montreal, CS:179
moral, CS:130
more subtle, mental terrorism, ST:20
more violent than the violent, FS:34

no apparent political solution to it, SC:4
normalized behaviour on part of all nations and groups, FS:41
not as interesting as how it is interpreted, SD:161
puritan, CS:130
occupied with making real, palpable violence surface in opposition to the invisible violence of security, SS:57
occupies a fractal zone, C1:220
of media, signs and the dominant culture, SD:76.
media are terrorists in own fashion, SM:113 ff.
of production, the project of liquidation, production at all costs is the modern sacrament of sex, FF:31
orbital space of control no different than, FS:38
political phenomena, SC:27; (no) political solution to the problem of, TE:63
A single terrorist act forces us to review the whole political scene in light of terrorism, SC:173
populations themselves are a terrorist threat to the authorities, LP:120
(does it) protect us from imperceptible transparency of the state? TE:67
real victory of terrorism that is has plunged the whole of the West into the obsession with security, ST:81
the spectre of terrorism is forcing the West to terrorize itself, ST:81
response, to the omnipotence of modern states, SC:98
responsibility and, FS:36 ff.
rests on the despair of the humiliated and insulted, it rests also on the invisible despair of the privileged beneficiaries of globalization, on our own submission to an integral technology, to a crushing virtual reality, to the grip of networks and programmes, which perhaps represents the involutive profile of the entire species, the idea of extirpating it as an objective evil is total illusion, ST:104-105
returns the whole political order to its nullity, SM:113
of the simulacrum is over, SD:33
of solicitude, CS:167
senseless and indeterminate like the system it combats, SM:51
September 11, 2001: (see also World Trade Centre); ST:3-34; CA:38; C5:35, 56; LP:118, 126, 130, 133
A humiliation in response to a humiliation, ST:26
Attacks also concern architecture since what was destroyed was one of the most prestigious buildings, together with a whole western value system and a world order, ST:37
Attack on New York has resuscitated both images and events, ST:27
(at) Ground Zero, in the rubble of global power, we can only, despairingly, find our own image, ST:59
What prevails there is the American people’s immense compassion for itself, ST:60
God bless America has become, ‘At last god has struck us’, Consternation but ultimately eternal gratitude for this divine solicitude that has made us victims, ST:60

(not a) hatred bred of deprivation and exploitation, but of humiliation, and it is to humiliation that the terrorism of September 11 was a response: one humiliation for another, ST:100
impossible exchange of death, the challenge to the system by the symbolic gift of death (9/11), ST:57
Symbolic potency of the event, ST:52
Terrorist violence here is not a blowback of reality, any more than it is a blowback of history, it is not real in any sense, worse, it is symbolic, only symbolic violence is generative of singularity, in this Manhattan disaster movie, the twentieth centuries two elements of mass fascination are combined: the white magic of cinema, and the black magic of terrorism, ST:29-30
The terrorists exploited the real time of images, ST:27
They did it, but we wished for it, if this is not taken into account, the event loses any symbolic dimension, ST:5
Disaster movies bear witness to this fantasy, ST:7
This is terror against terror – there is no longer any ideology behind it, we are far beyond ideology and politics now, ST:9
This goes far beyond hatred for the dominant world power among the disinherited and the exploited, ST:6
This is not then a clash of civilizations or religions, and it reaches far beyond Islam and America, ST:11
We try retrospectively to impose some kind of meaning on it, to find some kind of interpretation, but there is none, ST:30
Simply carries things to the extreme, to the point of paroxysm, ST:58
simulated violence, in that it wells up from the screen, SC:91
simultaneous power of death and simulation, intolerable, SM:113
(the) sovereign hypothesis on terrorism: that terrorism ultimately has no meaning, no objective, and cannot be measured by its real and historical consequences, paradoxically, because it has no meaning, it constitutes an event in a world increasingly saturated with meaning and efficacy, ST:57
conceives of terrorism as the emergence of a radical antagonism at the very heart of the process of globalization (beyond Islam and America), ST:57
spectacle it unleashes is truly violent, SM:114
spectre of is different than spectre of communism, terrorism operates on a highly different level of radicalism, it is not a subject of history it is an elusive enemy, terrorism generates another type of event, LP:127-128
spirit of, ST:17, 19, 21. 23
strange attractors, not art or ideas, unidentified objects, CA:79
state terrorism, (see above, terrorism: lesser evil); SM:118
as though state terrorism were not precisely our terrorism, SC:63
programs for prevention of accidental death by systems of organized death, FS:37
versus fundamentalist terrorism, the one side as bad as the other, SC:63

symbolic and spectacular, of challenge and simulation, SM:114
strikes at most characteristic product of entire system, the anonymous and undifferentiated individual, SM:56
symbolic attack (see Lockerbie)
systematic (advertising and sex), CS:148
(is) the transpolitical mirror of evil, TE:81
Terrorist, natural catastrophes as, C5:81
terrorist hypothesis, that the system itself will commit suicide in response to the multiple challenges posed by deaths and suicides, ST:17
terrorist model, tactic of is to bring about an excess of reality, and have the system collapse beneath that excess of reality, ST:18
the terrorists are making an attack upon a system of integral reality by an act which has, in the very moment of its perpetration, neither true meaning nor reference in another world, the aim is simply to wreck the system, ST:73
there is no equivalent for the terrorist act in some transcendent truth, ST:74
transpolitical spiral of, FS:34
uncontrollable eruption of reversibility is true victory of, SM:116
utopian act, FS:49
(of) value, CR:212; MP46
what game is terrorism playing? FB:121
(our) whole system is globally terroristic, a greater terror than the terror of violence and accident is the terror of uncertainty and dissuasion, TE:42
Western, is a terrorism of a system without fundaments, it is the integrism of emptiness, SC:65
Whole system becomes terroristic, PC:49
Would be nothing without the media, ST:31

TGV, empty train from Lyon to Paris (December 1995 strikes), SC:126; C4:14
is virtual reality crossing France *in vitro*, an incarnation of speed, money and all that circulates, C3:133; SC:57
student protests halts TGV at Angoulême, C3:133; SC:57

Thailand, women and men of, C1:168

Thatcher, Margaret, A:113; TE:77; BL:208

The Day After,
deterrence against deterrence, we dream of our disappearance, C1:132
the film itself is the catastrophic event, ED:25 ff.

The Day of the Condor, ED:30

theatre,
anti-, we are all actors and spectators, no more stage, FS:63
anti-, is obscene, anti theatre present everywhere, FS:63
Baroque, still a kind of extravagance of representation, FS:61

Chinese (Peking Opera) vs. Western, FS:175 ff.; CA:229
contrasted with cinema, BL:31
Eighteenth century, loaded with the real, FS:62
Entire classical era belongs par excellence to the theatre, theatre takes over social life and all architecture from Renaissance on, S2:87
Of cruelty, SO:55; FS:62 ff.; FS:179; ST:30; CA:182, 187

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theory, (see also Marx; see also concepts; see also Bourgeois)
aesthetic theory, BL:25
aims to understand social logic of the cultural system, CR:57
all it can do is to be rigorous enough to cut itself off from any system of reference, sp that it will at least be current, FB:131
analysis must no longer take as the point of analysis the hypothesis of a polar
antagonism between class society and revolution, but from the three terms: institution/revolution/subversion, and from the complex relationship between the three, U:68
analysis carries off concepts to the limit point of their absolute reversibility, C1:9
art of, to present two hypotheses which are equally true while also being contradictory, revenge of the world on the idea, C3:124
as long as you consider that there is a real world, then by the same token there is a position for theory, FB:124
at its best is not a statement of some truth (it is a good thing that terms lose their meaning at the limits of the text), FF:38
Bauhaus, CR:187 ff.
can be no more than a trap set in the hope that reality will be naive enough to fall into it, TE:110
can defy the world to be more, more objective, ironic, seductive, more real and unreal, what else? E:100
cannot be anything but a challenge to the real, for the real itself is no doubt only a challenge to theory, E:98
ceremony, theory (radical) is just like, struggling against obscene confusion of ideas, and promiscuity of concepts, FS:176
committed theory is always a desperate attempt to reconstruct what is on the point of vanishing, P:20
communications, CR:177-184
Enzensberger, CR:178 ff. (see also Enzensberger)
information theory, CR:178
McLuhan, CR:177 (see also McLuhan)
power theory, CR:177 ff.

significations, (see significations)
transmitter – message – receiver, CR:178
comprehensive theory of productive forces, CR:90
(theoretical) concepts never offer a real alternative, in their most radical exercise they cause reality to wobble; they are a challenge to the real, U:115
could even be poetry, R:24
critical, CR:145 ff.; MP:17 ff.
as second order simulation, SD:3
critical concepts cease to be critical when universalized, MP:48
critical theorists of the political economy of the sign, CR:115
critical, must also take the form of the sign into account, CR:139
(is) destined to be diverted, deviated, and manipulated, it would be better for theory to divert itself, than to be diverted from itself, this is why writing exists, if thought does not anticipate this deviation in its own writing, the world will do so through vulgarization, the spectacle, or repetition, E:100
destiny of theory, a curve we can't escape, there is an art of disappearing, a way of modulating it and making it into a state of grace, that is what I am trying to master in theory, if this game didn't exist, there would be no pleasure in writing or in theorizing, B:128
does not derive its legitimacy from established facts, but from future events, …it has to be distinguished from the academic practice of philosophy and from all that is written with an eye to the history of ideas, C1:215
double leap: can it make one to maintain its advantage over the virtualization and orbitalization of catastrophes? SC:25
during the sixties was developing in a transpolitical way, BL:74
(it must be an) event itself in the universe it describes, it is not enough for theory to describe and analyze, E:99
facing a world that is unintelligible and problematic, our task is clear: we must make that world even more unintelligible, even more enigmatic, V:83
fatal theory, (see also fatal),
banal vs. fatal, BL:39
must be substituted for critical theory, E:83
theory, becomes fatal, it becomes an object, R:23
theory for me is a fatal strategy, perhaps even the only one, BL:39
from time to time theory allows itself beautiful effects of disappearance, FB:108
general theory of value, CR:123-129
I'd always kept my distance from culture, as well as from theory, I maintained a position of distrust and rejection, FB:81
impossibility of reconciling theory with the real, is a consequence of the impossibility of reconciling the subject with its own ends, E:99
In the end, what is the point of thought, what is the point of theory? Between them and the world it is a relationship of 'the Other by itself': suspense and reversibility, an asymmetrical duel between the world and thought. Always bearing in mind the three basic theorems: the world was given to us as

something enigmatic and unintelligible, and the task of thought is to make it, if possible, even more enigmatic and un intelligible. Since the world is evolving towards a frenzied state of affairs, we have to take a frenzied view of it. The player must never be bigger than the game itself, nor the theorist bigger than theory, nor theory bigger than the world itself IX:151
It is intolerable that theory should be so inconsequential, no exceptions allowed, somewhere there must be a limit that constitutes the real in order for there to be a theory, a point where things can stick (we are forced into an almost objective, rational hypothesis), FB:107
It is impossible to think that theory can be nothing more than fiction, FB:108
Is ahead of the state of things, it moves too fast and is thus in the position of destiny with respect to what could happen, FB:131
Is never so fine as when it takes the form of a fiction or a fable, C5:11
Is not made to be realized, C5:85
Is simply a challenge to the real, at that point theory is no longer theory, it is the event itself, FB:124-125
Is simulation, both simulation and challenge, FB:133
is the only fatal strategy, FS:181
language and, act as a mode of disappearance, just as the object has becomes the subject's mode of disappearance, E:97
linguistic, CR:179
must not only be cut off from its reference, but also from any commentary, C1:102
my kind of theory is in many respects indefinable, its not really an aesthetic, its not a philosophy, its not a sociology, it's a little volatile, BL:166
no longer aspires to a discourse of truth – it must assume the form of a world from which truth has withdrawn, E:98
(is) not in a position to reflect on anything, it can only tear concepts from their critical zone of reference and force them beyond a point of no return, IE:2
(is) moving into the hyperspace of simulation, a process whereby it loses all objective validity but gains substantially in real affinity with the present system, IE:3
must anticipate its own destiny, E:99
must operate on time at the cost of a deliberate distortion of present reality, E:99
optimism, neither optimism nor pessimism: they are moral qualities which have nothing to do with the immorality of theory, C1:175
of ideology may be in doubt, CR:90
of needs, U:64; has no meaning, CR:79 ff.
of the ideological concept of need makes sense, CR:79
paradox, enjoyment of cultivating paradox to revulse theory, FB:134-135
(has right to) play or to be radical, R:24
philosophy: we need many ways of expressing theory, including philosophy, provided that philosophy can at the same time dismantle its own apparatus of words, concepts, R:24
practice and, SD:80 (see also responsibility)

precedes the world: things appear to us only through the meaning we have given them, F:91
real, to be a reflection of cannot be theory's end, E:97
secret of, is that truth does not exist, the only thing you can do is play with some kind of provocative logic, the whole strategy is to work around truth so that others come to occupy it, creating a void for others to fall into, FB:129-130
(the only) seductive theory is the one in which concepts recede to infinity, lose themselves in features ever more extreme, …indefinite paradox, …the passion for their disappearance, C1:13
should start out from the end of things, from their presumed altitude and move back down toward the "reality", but not even stop there, for that is only an imaginary line, C1:66
since the world drifts into delirium, we must adopt a delirious point of view, we must no longer assume any principle of truth, of causality, we must grant both the poetic singularity of events and the radical uncertainty of events, it is not easy, V:68
skidding endemic to theory, when theory manages to complete itself, it disappears, its accomplishment is its abolition, FB:127
takes on the power of a fatal sign, E:100
the most difficult thing is to renounce the truth and the possibility of verification, to remain as long as possible in the enigmatic, ambivalent, and reversible side of thought, V:68
the theoretical object, C5:62
finds it harder and harder to regenerate itself through the play of truth, C4:91
theories do not consist of having ideas, and thus of flirting with the truth, but consists in setting up traps into which meaning naively falls, of finding in short, a form of fundamental seduction, AA:18
theoretical and mental landscape is continually shrinking, C4:75
theoretical terrorist, BL:168 ff.
one needs to make a kind of detour through the strategy of the worst scenario, through the paths of subversion, it's the only way that a philosopher or thinker can, as it were, become a terrorist, BL:170
theoretical violence, SD:2; SS:163
this is how theory proceeds... The object of theory is to arrive at an account of the system which follows out its internal logic to its end, without adding anything, yet which, at the same time, totally inverts that system, revealing its hidden non-meaning, the Nothing which haunts it, that absence at the heart of the system, that shadow running alongside it. ...To duplicate the world is to respond to a world which signifies nothing with a theory which, for its part, looks like nothing on earth. ...It recognizes that there is nothing to be said of the world, that there is nothing that this world can be exchanged for, while at the same time showing that his world cannot be as it is without this exchange with theory, IX:149-150
thought, theory, is inexchangeable, it cant be exchanged wither for truth or for

reality, it is because of this that theory even exists, SA:71
to capture strange events theory itself must be remade as something strange: as a perfect crime, as a strange attractor, TE:110
to speak of excess and sacrifice it must become excessive and sacrificial, E:98
to speak of seduction it must be a seducer, E:98
we are in an era of theories without consequences, SS:164
we need a model of drifting plates, a theory of catastrophes, things no longer meet head on, they slip past one another, FB:126
what good is theory? It is to seduce, to wrest things from their condition, to force them into an over existence which is incompatible with that of the real, E:98
we should practice a kind of visionary phenomenology of concepts rather than insist always that they be right or wrong, F:70
why theory? E:97-101

The System of Objects, AA:43

The Third Man, C3:19

Thelma and Louise, C3:100

Thermodynamics, second law of, V:73

Third Estate, U:95

Third World, SS:8; IE:67; PC:95; SC:35; U:40; C4:47
debt, C2:70; SC:21, 134
cancellation of, it is laundered as is a drug trafficker's money, in laundering the debt we launder our consciousnesses as whites, we become whiter than white, C2:54
exports degeneracy to the West (drugs) at fantastic prices, paying their debt in the currency of death, C2:69
too cumbersome, it has been banished to a virtual space, TE:28
will never internalize the values of democracy and technological progress, A:78
intellectuals, (see intellectuals)
the whole of the world has entered into the same phase, whether one is rich or poor perhaps does not play an important role, BL:46

Third World War (Zonoviev): universal communism; therefore communist countries appear as Third World War mutants, performing the annihilation of their own societies, transpolitical, we are not far from same ourselves, which means that the Third World War has already happened, C1:182

Thesis and antithesis, F:69

Thom, Rene, SS:53; ED:19

thought, C3:4; C4:81; C5:103, 105; LP:180-181, 212
absolute precondition for is the creation of a void, C2:64
absolute rule is to give back more than you were given, the absolute rule of thought is to give back the world as it was given to us – unintelligible, and if possible to render it a little more unintelligible, PC:105
(the) act of thinking is a fact of seduction which aims to deflect the world from its being and its meaning – at the risk of being itself seduced and led astray, IX:149
(is in) acute danger of being replaced by an electronic cerebrospinal bubble, doomed to artificial immunity, TE:61
Always has to be a challenge, it has to preserve something in the order of the counter-gift, not so much critical opposition as reversibility, F:76
anything better than a world ruled by, FS:160
artificial intelligence spelled an end to, SC:107
beyond artifical intelligence: radicality of thought, IX:111-121
(is a) challenge, a trap set for the real to fall into, P:37
can thought move beyond meaning and truth, F:95
conservative view of thought, which assume thought to be a reflection of the world ,will always lag behind, F:78
critical: is in substance ended, PC:96 (see also critical)
definitive uncertainty of thought, unimpeded view of the, P:113-116
detaches itself from reality in order to exist and distances itself to be at its finest, C2:64
disappearance of the fixity of the thinking subject, the basis of our Western philosophy, and the awareness of a symbolic exchange between the world and thought, are destabilizing the discourses of order and rationalization, PW:85
facing a world that is unintelligible and problematic, our task is clear: we must make that world even more unintelligible, even more enigmatic, V:83
(as) fatal strategy, F:74-75
final state of disorder, rambling, the fragment and extravagance, C3:118
has become an extremely rare commodity, prohibited and prohibitive, PC:105
if a machine thinks in my stead, we are both lost, C3:104
if it takes objective rational truth as its aim, it is defeated before it starts, IX:119
if we were not there, there would be no becoming of thought, its thanks to us that things become, but the flow is from elsewhere, F:101
if the world is without reference and without ultimate reason, why do we expect thought to have these things? PC:59
if thought fails to be nothing, something will remain of it, PC:150
in the generalized interface between computers and information technology, thought itself will become virtual reality, the equivalent of computer generated images, or the automatic writing of word processors, PC:32
is, in fact, the world's *éminence grise*, the shadow which accompanies it and,

in following it, provides it with a secret destination, by following it in its tracks, thought shows us that, behind its supposed ends, the world is going nowhere, IX:149
is nothing but a happy coincidence, C4:27
lives only in the outermost reaches of the human, at the asymptotic limit of the inhuman, C3:109
makes cynical and immoral use of meaning, truth, reference, and reality, C3:117
must refrain from instructing or being instructed by, a future reality, for, in that game, it will always fall into the trap of the system that holds the monopoly of reality, it is, for thought, a life and death question, LP:73
my way of thinking is very systematic and basically very moral, but there is also a sort of counter-game which destroys things just as they are being constructed, BL:38
must find a way of unfolding automatically, F:77
must play a catastrophic role, PW:92
must remain humanist, concerned for the human, and, to that end, recapture the reversibility of good and evil, of the human and the inhuman, PW:92
noosphere, protective veil of thought, protects us from the greenhouse effect produced by the accumulation of stupidity, is coming apart faster than the ozone layer.. big holes appear over Europe, C2:34
objective, was adequate for image of world presumed to be determined, but is no longer adequate for a destabilized, uncertain world, PW:86
official thought market is universally corrupt and implicated in the prohibition of thought by the dominant clerisy, PC:105
omnipotence of, FS:80
only from an omega point external to the human … a thought choosing the path of renunciation rather than abolishing its concept by realizing it, a criminal thought, which, speaking evil, illusion, seduction, duplicity and the irreconcilable opposed as such to that perfect crime that is the enterprise of the unconditional reconciliation of the world, P:116
originality is merely a minor, secondary bonus to the pleasure of thought, C3:104
paroxystic thought (Baudrillard’s thought itself), is in the next to last position, ahead of the extreme point where there will be nothing more to be said, P:35
radical, PC:94-105; CA:162-177
I keep myself free of teleological thinking precisely to peruse the play of thinking, PW:92
is radical insofar as it does not claim to prove itself, to verify itself, PW:91
is a stranger to all resolving of the world in the direction of an objective reality and its deciphering, PC:104
is never depressive, PC:103
situates itself in the zone of impossible exchange, of non equivalence, of the unintelligible, the undecidable, whereas dialectical and critical thought

are part of the field of exchange, P:35
unlike the discourse of the real, which gambles on the fact of there being something rather than nothing, radical thought wagers on the illusion of the world, it aspires to the status of illusion, going in pursuit of that nothing which runs beneath the apparent continuity of meaning, PC:98
radical uselessness of thought, artificial intelligence pushes thought into a corner: above and beyond the mechanisms, is there a particular purpose for thought? Against critical philosophies of alienating technology, freed from functionality, thought becomes free to lead nowhere, to be the triumphal effectuation of the nothing, to revive the principle of evil, IX:120
real: there is an incompatibility between thought and the real, PC:96
there is nothing to rule out the paradoxical hypothesis that it is indeed our thought which governs the world, on condition that we first think that it is the world which thinks us, IX:88
to think extreme phenomena, thought itself must become an extreme phenomenon, it must abandon any critical pretensions, any dialectical illusions, any rational hope, and move, like the world, into a paradoxical phase, an ironic and paroxystic phase, it has to be more hyperreal than real, more virtual than virtual reality, PC:66
two levels of thought, PW:87
value of, lies not so much in its inevitable convergences with truth as in the immeasurable divergences which separate it from truth, PC:94
viral, thought too has become viral for better or worse, P:47
virtual and artifical thought: we should rejoice in this totalization of the world which, by purging everything of its functions and technical goals, makes room for the singularity of thought, which leaves room for radical illusion, it is this literal truth, in this literal play of the world, that the ultimate freedom lies, IX:121
we have analyzed a deterministic society deterministically, today we have to analyze a non deterministic society non deterministically – a fractal, random exponential society, the society of the critical mass and extreme phenomena, a society entirely dominated by relations of uncertainty, IX:18
we have entered into a phase of thought prohibition, and so we must prepare to go underground, to take refuge in the catacombs of the virtual, C4:3
we have to look further than critical thinking, a derivative of Western humanism, to far stranger objects which are bearers of a radical uncertainty, and on which we can no longer impose our perspectives in any way whatever, IX:17
what becomes of thought if you place yourself at extreme limits, at the level of extreme phenomena, is there still thought at that level? P:34
what remains the most interesting thing for me is the thought of my own generation, Lyotard, Deleuze, BL:204
when thought and language move at same pace, boredom sets in, C3:12
which knows it will fail in any case, is duty bound to set itself criminal objectives, such is the well tempered application of the principle of evil, PC:150

you have to differentiate thought from ideas, SA:71

Tibet(an), C3:76

Tierra del Fuego, C4:8; “Tierra del Fuego – New York”, SC:128-132
Museo Maritimo de Ushuaia (old jail), SC:128

time, SO:24, 67, 75; CS:151-158; C3:88; U:64; C4:60; C5:39
active and leisure, SO:49
all we may expect of it is reversibility, C1:23
distinguishes series from model, SO:150
constrained time of production and consumption, CS:155
consumer’s free time is sold to him, CS:153
divide, LP:200-205
free time is logically impossible, CS:155; CR:76 ff
akin to freedom to consume and freedom to work, CS:158; CR:76
holiday, CS:154
illusion of, you are never entirely there at the particular moment, PC:52
imposes the idea of progress, SD:146
impossibility of wasting in consumer society, CS:151 ff.; MP:145
liberated as object in our system, CS:152
law of, as exchange value, CS:153
made into object to be consumed, SO:94
(and) money, CS:153
both the very expression of the exchange value system, CS:155
myth of division of working and leisure in consumer society, CS:154
none in primitive society, CS:152
partakes of the reified abstraction of exchange value, CS:152
privileged place in consumer society, CS:151
product of consumer culture and its mode of production, CS:152
rare and precious commodity subject to laws of exchange value, CS:153
real (see real, time)
reproduced as productive force, CS:153
synchronism, diachronism and anachronism, SO:80 ff.
under the sign of the commodity, SD:88
understood as preexisting its contents, waiting for you, CS:151
waste, CR:32
wastes us, IX:89
waste of, nourishes the hell of leisure, G:34
we are experiencing time and history in a kind of deep coma, V:37
wearisome, TE:70
we gauge the flow of time only through others, whose faces are much fairer and crueler mirrors to us than our own image, C3:73

Timişoara (fake [for TV] massacre in Romania), G:28, 44, 64, 74-75
complex, the faking of corpses for TV, IE:24

information itself as scandal, IE:55
massacre, IE:54-61
never again shall we be able to look at a TV picture in good faith, and this is the finest collective demystification we have ever known, IE:60

Tinguely, Jean, SO:114; SS:63; TE:47

Tiresias, FS:126, 128

***Tirlipot* game**, CS:102 ff.

Titanic, C3:100; IX:95; C4:39

Titmarsh, Mark (see Mele, Salvatore)

Tocqueville, CS:49; A:75, 88, 96, 108; P:84; IX:45; SC:75; F:98

tolerance, (see also solicitation), CS:173; MP:146

Todorov, Tzvetan, TE:133

Toltecs, SM:59

Tomorrow's Eve, C5:95

"tomorrow is the first day of the rest of your life" (US slogan), A:11

tools, (see also gesture) SO:48 ff.
traditional and practical mediation between material and person, SO:51

too much, C5:34
there is too much of too much, more is not better, CA:85
"Too Much is Too Much", CA:75-85, 138;LP:191 ff.

Toricelli, FS:152

Tort, Michael, SD:64; S2:122

torture, FS:48; C4:93; C5:98

Toscani, C4:73

***Total Recall*,** C5:92

totalitarian(ism), SD:68; TE:93
decentralized, CR:181;

totality, (see also hologram); SO:180, 200, 205; CS:149; U:68; F:22
end of the concept of, S:170
falters in the long term, LP:185

totem, SO:182; CR:90

tourist /tourism, SO:75; CS:99, 156
hell, Puerto Stroessner, in no way detracts from sublimeness of cataracts, C2:9

Tower of Babel, SO:188; SC:161

Toynbee, U:39

tradition, SO:16

tragedy, U:22
this is also the function of tragedy, to make a people aware of its monstrous origins, rather than a performance of mythological crimes as we prefer to see it, U:22

transaesthetics, (see also banality, see also Duchamp); TE:7, 14-19; BL:163; C3:122; P:103; V:37
a completely different turn that is difficult to delineate because by definition, aesthetic judgments are impossible on it, CA:103
of banality, TE:11
ready-mades are the trans-aestheticization of everything, CA:62
today every art form has entered the transaesthetic world of simulation, TE:18
we're living in the transaesthetic, we're in a giant museum, CA:80

transcendence, (see also transparency); SO:16, 18, 28, 42, 53, 57, 63, 76, 97, 128 ff., 133, 138, 151 ff., 193, 202; CS:35, 118; IX:106; SC:67; F:46; LP:44, LP:149
escape of the world into, some upper realm (the Law, the Idea, God, the Truth) has been replaced by a process of evanescence toward the lower reaches, the narrow escape into immanence, C1:86
end of / impossibility of, (see also screen); CS:190 ff.; CR:109; SS:5;
once all transcendence is conjured away, things are no longer what they are and, such as they are, they are unbearable, LP:25 ff.
has drawn its last breath, all that remains is tension and immanence, E:55
no transcendence any more, IX:51
none, anymore, but a potentialization of the sign, which, losing all natural signification, shines in the void with all its artifical splendor, AA:16
now that all transcendence has disappeared, we no longer have anyone whom to give thanks, LP:33

everything which once aspired to, has subtly altered its aim so that it can go into orbit (learning, technology, knowledge). Have begun planning orbital technologies of themselves, TE:29
fading of in consumer society, SO:163
has become a control tower, C2:39
in art, abolished by the oeuvre, CR:103
in immanence (Deleuze), P:82
is always required to deny or surpass itself, and how would it surpass itself except into immanence, P:82
Marxist concept of questioned, MP:21
simulacrum of, MP:148
task of signifying has fallen to material signs, SO:84
there is no longer any transcendence of judgment, BL:84
you never escape transcendence, anymore than you escape discourse, P:82

transdigitalization of the world, into pure information, of the cloning of the real by virtual reality, of substitution of a technical, artifical universe for the natural world, LP:32

transeconomics, TE:7; TE:26-35, 35; P:1
is postmodern, IE:36
model of value already exited in primitive societies, eg: kula gift exchange, SC:29-30
sphere, the sphere where classical economics gets lost in pure speculation, V:52

transference, SO:180

transfigured, what must henceforth be transfigured is the disappearance of the real, the concept, art, nature, and philosophy itself, C3:141

transfinite, in excess of the end, IE:112 (see also end), CA:185
seeing things beyond their end, C3:131

transfinity, I'd like to see what goes on the other side of the end, in a sort of hyperspace and transfinity, BL:133

transgression, CR:173, SD:113
is not immoral, E:81
we have transgressed everything, including limits of the scene and truth, FS:71

transhistorical or transpolitical, that is to say, the sphere where events do not really take place precisely because they are produced and broadcast in real time, where they have no meaning because they can have all possible meanings, V:51

transmodernity, SA:45

transparent /transparency, (see also obscene; see also system; see also truth); SO:41, 43, 195; CS:189; S:43; FS:25; SA:77; C5:25, 84
a subtle form of censorship, this search for transparency with which our era is fascinated is at the very least ambivalent in its relation to power, SA:61
everything has passed into transparency, that is why there is no more transcendence, that is why neither repression nor transgression are no longer possible, E:54
(of) evil (see evil)
excess of engenders terror, LP:193
itself is evil, the loss of secrecy, PW:36
lethal, computer viruses, AIDS, financial crashes, all liberated in a super-cooled state, SC:31
means the forcing of the whole of the real into the orbit of the visual, LP:94
people can no longer stand seeing the animals behind bars, so these are now being replaced by armoured glass, C3:28
produces and equal or even greater opacity, LP:191
Right: aligned with the lowest common denominator of a politically disaffected society, SC:81
rituals of transparency, E:29-44; E:36
screen of transparency, C5:37
the word has undergone considerable semantic evolution, previously it stood for an absolute ideal, we could believe in the transparency of our social relationships or our relation to power. Now its turning into a form of terror, SA:64
there are no masters of the universe, only masters of transparency and just because their money, products, and ideas cross the borders of the globalized market unhindered, there is no reason to bend a knee to this supremacy of the virtual in what would merely be a new form of voluntary servitude, SC:61
transparency that is itself pornographic, PC:127
(the) simultaneity of all points in time, space and mankind under the sign of the instantaneity of light, C1:145
we live in an era of involuntary, SS:160

Transparency of Evil (book), P:29; AA:37-41, 48, 50
as with any symbolic good, evil and the transparence of evil are not things you can enjoy alone, that is the rule of the sacrifice, C2:77

transparition(s), SO:42

transpolitical, (see also Clinton), IE:51; BL:163; C3:63, 122; V:37; F:20
America (see America, transpolitical)
beginning, FS:39

defined in detail, FS:25
ecstasy of the political and the historical, FS:66
fault line runs through Islam, and it runs through the heart of every so called civilized democratic society, and it runs through every one of us, SC:65
Fourth World is, (see Fourth World)
figures of, FS:25-70
finds its generic mental space in the heat of the desert, A:5
I'm not crazy about the term, it is almost too figurative, it signifies that there could still be a beyond, I prefer Canetti, that we have passed a point, we no longer know what is going on, FB:113
inauguration of, disappearance of "social", "history", "economy", "sex", the point of maximal extension of these categories, FS:57
masses not this side of political but beyond it, SM:39-40
(see also masses)
only transpolitical act, is terrorism, FS:40
only transpolitical condition is that of the masses, FS:40
(is) postmodern, IE:36
soccer hooligans are merely the most extreme manifestation of transpolitical conjuncture, they constitute a paroxystically up to the minute model, a mirror image of our own disappearance qua political society, TE:79
stage of information, LP:122
state becomes desocialized, TE:79
(a) transparent form of public space from which all the actors have withdrawn, and a pure form of the event from which all passion has been removed, TE:80
transhistorical or transpolitical, that is to say, the sphere where events do not really take place precisely because they are produced and broadcast in real time, where they have no meaning because they can have all possible meanings, V:51
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transsexual, in the sense of a transparency of sex, into signs and images which obliterate the whole secret, the ambiguity of sex, transsexual in the sense that sex now has nothing to do with the illusion of desire but relates solely to the hyperreality of the image, SC:181
era of, where the conflicts linked to difference survive long after the real otherness of the sexes has disappeared, PC:117
has become the locus of seduction, TE:20
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is our artificial fate, not in the sense of a deviation from the natural order, but insofar as it is a product of a change in the symbolic order – in the wider sense of transvestitism – on playing on interchangeable signs of sex, SC:9
sexual body assigned an artifical fate, transsexual not in anatomical sense, but in more general sense of transvestitism, of playing with the commutability of the signs of sex, TE:20
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one of the pleasures of, is to dive into places where others are compelled to live and come out unscathed, C2:43

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there is a considerable difference between the universal and globalization, the universal remains a system of values, and in principle, everyone can access it, in the process of globalization, we're witnessing a bottom up leveling, according to the lowest common denominator, this is the Disneyfication of the world, SA:69
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Video, unlike photography, cinema, and painting, the video image, and the computer screen, induce a kind of immersion, SC:177

Vietnam War, CS:35; ED:17 ff.; A:46, 108, 116; U:42
American defeat and real victory, SS:36 ff.
Vietnamese won war on ground, Americans won the movie, A:49
Americans fight with two weapons, military and electronic media, A:49
China brought into peaceful coexistence, SS:36
purpose of, SS:36 ff.
sacrificial, excessive deployment of a power already filming itself as it unfolded, SS:59

Vingrau, C5:48

violence, CS:96, 178, 185; MP:141; SC:91 ff. (see anomie; see social structure; see also consumer, society; see also life, daily; see also affluence)
all forms of violence are reduced and muzzled to the exclusive advantage of the terrorist and police style violence of the new world order, P:65
contemporary: deterrence, pacification, neutralization, control, quiet extermination, a genetic, communicational violence, of consensus and conviviality, through drugs and disease prevention, media regulation, tending to abolish radicality, SC:92
homeopathic, P:17
interruption and disintegration of consumer society to come, CS:196
neutralization of China, G:85
no longer allows a space for real violence, historical or class violence, it generates a virtual, reactive violence, a phantom violence, SC:92
of analysis, of interpretation, SC:92
of the global, ST:87-105
our society has expelled violence, evil, illness, negativity and death, I don't mean it has eliminated them, but it has expelled them from its system of values, P:65
produced by our hypermodernity is terror, a simulacrum of violence emerging less from passion than from a screen, TE:75
real violence, all, is always on side of power, SM:119
sexual, vs. neutralization, pornography, S:27
symbolic, SD:36 ff.; C5:58
we need a symbolic violence more powerful that any political violence, FF:58
theoretical violence, not truth, is the only recourse left us, SS:163
total, A:45
we are today a culture of implosive violence, we no longer know how to analyze, SS:71
we were a culture of liberating violence (rationality), SS:71

Virilio, Paul, S:85; SS:91; FS:162; FB:108 ff.; E:107; TE:41; BL:104, 115-118, 189; SA:29
Accident, the, SC:110

Aesthetics of disappearance, to understand it I had to take to the road, A:5
Apocalypse of the virtual, SC:110
bet on apocalyptic escalation in Gulf War, while I bet on deterrence and indefinite virtuality of war, this decidedly strange war went in both directions at once, relentless escalation and non-occurrence, soft war and pure war go boating, G:49-50
(his) Christianity surprises me, because his books deny the very possibility of a morality of resistance, his analysis of the cyber-world is remarkable and very fine, P:22
dromology (and palindromology), IE:122
European motorways, places of expulsion, A:53
It is the scenario of deterrence that Virilio shares with me, FB:109
Military class devouring society before disappearing on its suicidal course, U:128
On writing, P:31
Pure War, FS:41; C1:186
The ecstasy of unreal war, potential and omnipresent, C1:30
speed, FB:78; U:123
(on) theory going to extremes, FB:108
very original, a little abstract, BL:91

virtual(ity), SO:117, 200; BL:19, 111, 188, 207; C3:75; PC:37; V:50; PW:39-42; PW:51; F:76; LP:204, 207; (see also artifical intelligence; see also capital; see also fourth dimension)
Against this artifical paradise of technicity and virtuality, against the attempt to build a world completely positive, rational, and true, we must save traces of the illusory world's definitive opacity and mystery, V:74
All virtual technologies propagate undecidability, P:33
at a certain level of immersion in the machinery of the virtual, the man/machine distinction no longer exists, LP:80
barrier, is insuperable, LP:192
Brought to perfection is the perfect crime, PC:34
by shifting to the virtual we go beyond alienation, into a radical deprivation of the other, or indeed of otherness, alterity or negativity, V:66
catastrophe, SC:21
characteristics of the virtual, immersion, immanence, immediacy, LP:31
(the) characteristic of any virtual surface is first of all to be there, to be empty, and thus capable of being filled with anything, SC:178
(the) compulsion of the virtual is the compulsion to exist *in potentia* on all screens, to be embedded in all programs, and it acquires a magical force: the Siren call of the black box, TE:57
(virtual) camera is in our heads, PC:26
death is scattered among all the virtual productive forms, SA:57
digital, numeric, electronic equipment, is merely incidental to the deep seated virtualization of humans, PC:28
dimension, monopolizes all the other worlds today, which totalizes the real by

evacuating any imaginary alternative, P:50
do virtual technologies create undecidability or is it our undecidable world which gives rise to these technologies, this is itself undecidable, SC:176
(is only the) epiphenomenon of the virtualization of human beings in their core, AA:20
essence of, triggering the code for the world's automatic disappearance by exhausting all of its possibilities, PC:26
eugenics, SC:198
fantastic general equivalent for the world, PW:76
fourth dimension of: it is already increasingly difficult for us to imagine the real, to imagine History, the depth of time, three-dimensional space – just as difficult as it once was, starting out from the real world, to imagine the virtual one of the fourth dimension, SC:154
generalized, which puts and end to the real by its promotion of every single event, PC:29
generations steeped in the virtual will never have known the real, C5:55
history reappears in the virtual, eg September 11, events beyond history, LP:126
hyperreality has swallowed both terms together, the individual / collective polarities are fading, P:51
illusion: is not the same as the virtual, which, in my opinion, is complicit with hyperreality, the space of the screen, mental space, and so on, illusion serves as a sign for anything else, SA:10
virtuality tends toward the perfect illusion, abolishing the game of illusion by the perfection of reproduction, in the virtual rendition of the real, and so we witness the extermination of the real by its double, AA:9
image and: virtuality, the image inaugurates the power of illusion, virtuality by making us enter into the image, destroys the illusion, AA:9
in the machinery of the virtual the fate of homo fractalis is played out, LP:59
in its project to liquidate the real *technically*, is truly negationist, C5:32
in the hypertrophy of, we arrive at a form of implosion, PW:42
in the past the virtual was intended to become actual, actuality was its destination, today the function of the virtual is to proscribe the actual, V:50
inverse virtuality, and body, SD:114
in virtuality, absolute transparence converges with absolute simultaneity, this short circuit and instantaneity of all things in global information we can call "real time", a perfect crime perpetuated against time, a perfect time has no memory or no future, V:65
in virtual reality its as if things had swallowed their own mirrors, and then becomes transparent to themselves, AA:12
is a form of final solution of history and of all real conflicts, V:56
is different from the spectacle, which still left room for a critical consciousness and demystification, PC:27
is not the last word, merely the virtual illusion, the illusion of the virtual, LP:83
It is one thing to note the vanishing of the real into the virtual; another to

deny it so as to pass beyond the real and the virtual as Nietzsche passed beyond good and evil, LP:162
key concept of virtuality is high definition, (as well as real time, high fidelity etc.), PC:29
Lack of distinction between the real and the virtual is the obsession of our age, C5:92
liberty no visible in, F:44
Man, TE:51
money (cards), protect us from the vulgarity of cash, C3:105
our disappearance into the virtual is played out in real time, C3:139
principle of virtuality, is the logical extension of the reality principle, P:69
political will now operates only on mental screens of TV sets and through opinion polls – virtuality has turned the political scene into more or less useless vestigial remains, SC:79
power of the virtual is a virtual power, P:16
the power of the virtual is merely virtual, SC:60
The Powerlessness of the Virtual, SC:57-61
produces the real as its waste product, no ecology can stop it, we need a maleficent ecology, one which treats evil with evil, IE:79
puts and end to all negativity and thus all reference to real events, IE:55
real events will no longer even have time to take place, everything will be preceded by its virtual realization, V:66-67
reality, (see reality, virtual)
thought and, (see thought)
realization of the world, virtual: the stakes involved in: real time is in fact purely virtual time, Artificial intelligence is nothing like artifical, virtual reality is at the antipodes of the real world, as for high definition it is synonymous with the highest dilution of reality, the highest definition of the medium corresponds with the lowest definition of the message, the highest definition of information corresponds with the lowest definition of the event, the highest definition of sex corresponds with the lowest definition of desire (porn), AA:26-27
searching for a politics or an ethics of the virtual is useless as politics and ethics are becoming virtual, both are losing the principles governing their action, SC:111
shroud of the virtual, in, the corpse of the real is forever unfindable, PC:46
stands opposed to the real, marks the vanishing or end of the real, PW:39
strategy, there can be no strategy of the virtual since the only strategies now are themselves virtual ones, SC:61
system is doomed, as it expands, like any other, to destroy its own conditions of possibility, SC:110
takes the place of the real, it is the final solution of the real, PW:39
technologies of, disavow the real, PC:46
the virtual completion of the world is the perfect crime, LP:186
the virtual is a device that wants nothing more than to function, that demands to function, SA:48

there is no point attacking the virtual if it means falling back into reality, ST:72
there is nothing left to protect us from the scene of the virtual, C3:125
thinks us, everything now happens by technological mediation, PW:40
unbridled virtuality, proliferating obscenity and obesity of technological growth, V:52
unconditional realization is irrevocable, PC:27
unlimited extension of pushes us to something like pataphysics, LP:85
(and) viral, go hand in hand, TE:63
(the) virtual and the media are our chlorophyllous function, video-synthesis, PC:28
we are no longer in the society of the spectacle, it is no longer the contagion of the spectacle which alters reality, it is the contagion of the virtual which obliterates the spectacle, SC:153
we are no longer actors of the real, but double agents of the virtual, C3:125
we hope that even virtuality is virtual, that we will no longer have to deal with it, but at the moment it is annexing all possibilities, CA:60
we must not take the virtual for reality and apply the categories of the real and the rational to it, LP:82
we prefer the exile of the virtual (of which TV is the universal mirror) to the catastrophe of the real, G:28
with the virtual we enter not only upon the era of the liquidation of the Real and the Referential, but that of the extermination of the other, PC:107
with VR and all its consequences, we have passed over into the extreme of technology as an extreme phenomenon, PC:33

virus / viral, C2:24, 52; TE:108; BL:175; C3:134; F:79; CA:150, 151
computer, common reaction is hilarity, we delight in the system's secret pathology and the viruses that batten on its splendid machinery and send it haywire, TE:38
computer virus, SC:26-30; C4:23
as example of objective irony, BL:158
explore marginal areas of the networks which even the networks had not planned to use, SC:30-31
prefigure a destabilization of al information, P:75
source of justified rejoicing, SC:27
computer (see also catastrophe)
computer virus is fatal, (an) outcome is fatal when the same sign presides over both the advent of something and its demise, (as in the case of computer viruses), when logic that informs a system's expansion then proceeds to devastate it, TE:40
I love you virus, C5:6
information is the virus, F:63, 72
is a product of the hypersensitivity of machines to final conditions, C4:109
of models of bourgeois thought, MP:90
part of the hyperlogical consistency of our systems, they follow all the

pathways of those systems, TE:39
viral, fractal stage of the insolidity of things, P:114
viral hospitality, TE:161-163
virality is closely related to fractality and digitality, SC:1
virality is the pathology of closed circuits, of integrated circuits, of promiscuity and chain reactions, SC:2
virulence (and prophylaxis), TE:60-70
AIDS and cancer, logical that they should be the prototypes of our modern pathology, as of all lethal viral onslaughts, TE:63
AIDS, terrorism, stock market crashes, computer viruses, natural disasters, all are correlated and conform to the same protocol of virulence, SC:173
viruses and virulence are part of the logical, hyperlogical coherence of all our systems, SC:30
virulence, IE:40

visible, terror of, the obscene bias of realism, R:28

vital illusion (see illusion)

Vogue, CS:142, SD:94

void, (see also memory; see also writing); SO:176; S:77; TE:122; V:41; F:58; CA:74, 101
am I not at this instant in the process of filling this void, of fabricating a significant nothingness, U:139
annihilation of the void, of that perfect illusion, in the name of an achieved reality, PC:62
attraction of, to the periphery, PC:63
(we) are heirs of the Void, of the Nothing, of that primal scene of absence, that perfectly indescipherable and enigmatic state of the universe, our imperfection is as radical as the radical illusion of the Void can be, PC:62
everything returns to, S:84
I am quite happy to be, of a kind of void, to analyze the disappearance of a number of things, BL:22
our society's plunge into, TE:76
to escape fullness you have to create voids between spaces so there can be collisions and short circuits, for the traditional imagination that is sacrilege, BL:38
we are accelerating in a void, TE:3
what I have left is a total receptiveness to the void, C3:8

voluntary servitude (see servitude, new)

voodoo, C4:104

voting, (see also democracy); SC:73

election in France, Le Pen vs. Chirac, CA:36-39
election energy is merely the energy of despair, it will never transmute into a single glimmer of hope, we can lose the energy for politics without losing the energy for living, C2:20
voting, petitions, solidarity, information, human rights, all these things are gently extorted from you in the form of personal or promotional blackmail, C2:6

voyeuristic drive, SD:109

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Wachowsi brothers, CA:201

wages, SD:19 ff., 39
labour is without any equivalent in, SD:19
maximum for minimum labour, SD:20
sacrament which turns us into citizens of political society of capital, SD:19
unions and, (see unions)

Wagner, A. MP:23

Wagner, R. SS:60; ED:18; U:25

Waiting for Godot, PC:133

Walesa, Lech, C1:131, 132; IE:41

walking, in an unknown town in a certain quality of (morning) light, C1:17

Wall Street Raiders (see dawn raiders)

war, (see also hostage; see also Vietnam), CS:55; C5:25
Algerian (see Algeria)
Afghanistan, military, technological war, corresponds to the model's precedence, war as a continuation of the absence of politics by other means, ST:34
Cold War, (The Third World War); ED:24, TE:98; IE:32, 54; SC:43; ST:14, 82; C5:45
New Cold War, the war of armed security, of the perpetual deterrence of an invisible enemy, ST:82
Fourth World War, is globalization, ST:11
a fractal war of cells, all singularities, revolting in the form of antibodies, ST:12
Gulf War, (see also Brecht); IE:15, 16, 54, 117; BL:181; C3:28, 41; P:17; SC:82, 120; ST:26

a desperate attempt to see whether war is still possible, G:33
a synthetic object, BL:207
(when the) Americans finally appeared behind their curtain of bombs, the Iraqis had disappeared behind their curtain of smoke, G:62
American soldiers, more would have died in road accidents if they stayed home, should we multiply clean war to reduce the murderous toll of peacetime? G:69
Analogy with Trojan War, IE:64-65
an asexual and surgical war, war processing, the enemy appears only as a computerized target, just as sexual partners only appear as code names on *Minitel Rose*, G:62
an orgy of simulation, IE:62
botched operation, 200,000 dead produced nothing apart from the marvelous miscarriage – the New World Order, IE:63
clean war, worse than other kind because it spares life, it is like humiliation, by taking less than life it is worse than taking life, G:40
CNN journalists in gas masks, a masquerade of information, no images of the battle field, but images of masks, it is not war taking place but the disfiguration of the world, G:40
CNN's Gulf War was a prototype of the event which did not take place because it took place in real time, in the instantaneity of CNN, Disney might restage the Gulf War as a global attraction, SC:151
Computers: Desert Storm for the computers: there were no Iraqis, no enemies, the whole thing was played out in a closed circuit on the basis of calculation, SC:162
dead war, unfrozen war, G:23
did not take place, G:61-87
as though events were devoured in advance by the parasite virus, the retro-virus of history, no traditional war took place, G:63
drew us so far into simulation that questions of truth and reality cannot even be posed, IE:60
empty war, G:33
enclosed in a glass coffin, like snow white, purged of any carnal contamination or warrior's passion. A clean war which ends up in an oil slick, G:47
everything which points to war is ambiguous, even the green light from the UN, G:35
exchanging war for the signs of war, IE:62
(the) first consensual war, G:83
high technological concentration but poor definition, G:44
Iraq blew up civilian buildings to give impression of dirty war, Americans disguised satellite information to give impression of clean war, G:62
So predicted, programmed anticipated and prescribed and modeled, that it has exhausted all of its possibilities even before taking place, LP:130
is a film, LP:124
Italien des Roses where a man hesitates to jump

off a building, before an anxious crowd hanging on his every move, for an hour and a half, G:35
is it really taking place?: G-29-59
intellectuals and politicians, both for and against the war, are agreed that the war exists, G:58
liberates an exponential mass of stupidity, all the Bouvards and Péchuchets, the CNN types, all the master singers of strategy and information who make us experience the emptiness of television as never before, G:51
journalism of the third kind, C3:33
nothing happens on the screens during the Gulf War, PC:68
Pornography of the image, AA:8
promotional and speculative, this war no longer corresponds to Clausewitz's formula of politics pursued by other means, this is the absence of politics pursued by other means, G:30 (no longer proceeding from a political will to dominate but from will to impose a general consensus by deterrence, G:83)
remains indefinable and ungraspable, all strategy having given way to stratagem, G:65
same Americans who dumped hundreds of thousands of tones of bombs, abstain from "intervening in the internal affairs of a state" [Hussein's liquidation of Kurds and Shiites under benevolent eye of American divisions], G:79
simulators of war, real victory for is to have drawn everyone in to this rotten simulation, G:59
since it never began, this war is interminable, G:26
this war is also pure and speculative, to the extent that we do not see the real event that it could be or that it would signify, G:29
this war was won in advance, we will never know what it would have been like if it had existed, G:61
unfolding in an abstract, electronic and informational space, the same space in which capital moves, G:56
virtual for five months, profound indeterminacy stems from the fact of its being both terminated in advance and interminable, G:36
(it is as though a) virus affected this war from the beginning, emptying it of its credibility, G:62
(the) war, the victory and the defeat are all equally unreal, equally non-existent, G:82
war of excesses: between excessive, superabundant and over-equipped societies, committed both to waste and the necessity of getting rid of it, G:33
War in is a delusion, a humiliation, LP:118
war has become a celibate machine, G:36
war stripped of its passions, it violence, by its technicians, and then reclothed by them with all the artifices of electronics, G:64
we have fallen into soft war, transposed into the virtual, a virtual

apocalypse, a hegemony much more dangerous than a real apocalypse, G:27
west in is conflict with itself, G:38
west is in the process of demonstrating that its values can no longer lay any claim to universality than that (extremely fragile) of the UN, G:36
will not take place, G:23-28
has been hyperrealised, TE:27
has entered into a definitive crisis, G:23
like the real will never take place again, FS:15
local vs. orbital, TE:26 ff.
means destroying the enemies quality of light, C5:65
media promote the war, war promotes the media and advertising competes with the war, the war (due to TV) watches itself in a mirror, G:31
no less atrocious for being a simulacrum, flesh suffers the same, SS:38
object: has exploded into two separate parts – a total, virtual war in orbit and multiple real wars on the ground, SC:23
operational war becomes an enormous special effect: cinema becomes paradigm of warfare, LP:124
(as) other, man is only different but woman is other: strange, absent antagonistic, enigmatic, PC:119
processing, LP:30
the victory of the model is more important than the victory on the ground, G:55
pure, FS:14, 41; G:47
real, the: is always ahead of technology and war, C1:55
soft, drugs and debt, debt as strategic weapon of rich countries versus poor, drugs as the strategic weapon for imprisoning the rich nations in the illusion of their power, C2:87
tendency of the rate of confrontation to fall, G:42
today is an instrument of violent acculturation, the media are merely part of the integral reality of war, LP:77
total, SD:21
virtuality of war, is not a metaphor, it is the literal passage from reality fiction, LP:124
is best left in orbit, it is from there that it protects us, TE:28
War Porn, CA:205-209
we shall have been spared many wars because they would have been of no interest to anyone, SC:13
when turned into information, becomes a virtual war, G:41
World War One, ended colonialism, C4:63
World War Two, TE:98; IE:32; BL:75; SC:43; Ended Nazism, C4:63
World War Three, (not war) has already taken place, distilled down the years into the Cold War, G:23
World War Four, today, is of globalization itself, its end will be the catastrophic collapse of the world order and of universal values in general, C4:63
Zero deaths, C4:109

the leitmotif of clean warfare, war reduced to mockery, SC:66

Warhol, Andy, CS:118 ff.; CR:108 ff.; S2:144, 151, 158; TE:16, 17, 171; BL:20, 25, 149, 157, 166, 167, 195; C3:5, 7, 23, 82, 118; P:102 ff., 106, 107; AA:15; SA:24; U:147, 145, 152; F:25, 87; CA:28; 58; C4:40, 92; CA:80, 99; C5:11, 69; LP:97
all images are good because they are all equally illusory, PC:83
always something enigmatic about him, PC:75
and Duchamp, the two great instigators of radical liquidation. But everything that was liquidated revives today in a museified place, P:108
anti-hero of modern art, following the same line of absolute commodity as Baudelaire, CA:102
art as reproductive machine, SD:75
does not belong to any avant-garde or utopia, CA:44
Duchamp-Warhol ecstatic and meaningless iconry, C2:30
explores the insignificance of the world through the image, AA:10
fifteen minutes of fame, A:58
first artist to have reached the stage of radical fetishism, PC:79
freed us from aesthetics and art, CA:44
has gone furthest in the annihilation of the artist and the creative act, PC:77
he is not an artist at all, the point of his work is to challenge the very notion of the idea of art and aesthetics, PC:79
holds up a mirror of a utopia based on sheer banality, it's a bit like what I do when I push concepts to their limit in order to incite a violent abreaction, U:148
introduced nothingness into the heart of the image, CA:53
invented the joy of the machine, the joy of making the world even more illusory than it was before, for this is the fate of all technologies, to render the world more illusory, PC:83
is agnostic, as we all are secretly: God exists (perhaps), but I don't believe in him. Warhol says: art exists (perhaps) but I don't believe in it. And it is precisely because I don't believe in art that I am the best, PC:81
is a mutant, a paradoxical space, a space where the subject and object have, respectively, disappeared, PC:80
is naturally party to the extermination of the real by the image, and to such an overdoing of the image as to put an end to all aesthetic value, PC:79
is no part of the history of art, he is quite simply part of the world, he does not represent it, he is a fragment of it, PC:84
is outside the limits of art, CA:62
is the first to introduce modern fetishism, transaesthetic illusion, that of an image as such, without quality, a presence without desire, AA:16
liberates us from art and its critical utopia, PC:77
machine, he identifies purely and simply with the machinic, PC:76; F:8
advocated the radical imperative to become an absolute machine, CA:102
made of art a serial and banal dimension, BL:157
multiple replicas and death of the original, SD:69-70

Marilyn as examples, S2:136
never aspired to anything but this machinic celebrity, a celebrity without consequence which leaves no trace, PC:84
never tires himself, an agnostic is not going to wear himself out for God, PC:82
offers us the pure illusion of technology, technology as radical illusion, PC:76
otherness raised to perfection, PC:79
reality has no need of an intermediary, CR:109
reintroduces nothingness into the heart of the image, PC:79
remarkable indifference to his own life, PC:83
separate from Duchamp, for Duchamp, Dada, the Surrealists, and all who worked to deconstruct representation and smash the work of art are still part of the avant-garde, and belong, in one way or another, to the critical utopia, PC:76
serial hypostasis of the image, PC:76
simulation: Authentic and inauthentic forms of: Warhol's Campbell Soup's in the 1960's vs. his paintings of the Soup Boxes in 1986, he only reproduced the stereotype of simulation, AA:11
starts from any old image, eliminates its imaginary dimension and makes it a pure visual product, those who work on scientific, video or computer-generated images do exactly the opposite, they use the raw material and the machine to remake art, PC:76
"Starting from Andy Warhol", CA:43
totally loots the world, CA:47
transvestite of the aesthetic sphere, perfectly artifical personality, TE:22
true vs. false simulation, example of Warhol Campbell's Soup cans in 1965 as true, and his soap boxes of 1986 as false, as the stereotype of simulation, I believe in the genius of simulation, I do not believe in its ghost, CA:108
turning art into effect of fashion, CR:108
turns nullity and insignificance into an event which he transforms into a fatal strategy of the image, SC:184
virtual, banal, technical objects, seem to be new strange attractors, transaesthetic – fetish objects, without signification, with out illusion, without aura, without value – the perfect mirror of our radical disillusion of the world, pure objects, ironical objects like Warhol's images, AA:15
was merely the medium for that gigantic operation the world carries out through technology and images, forcing our imaginations to fade, our passions to turn outwards, shattering the mirror held up to it, to tap it for our profit (he was not self advertising), PC:84
was never anything but a kind of hologram, PC:78
went the furthest into the ritual paths of disappearance of art, of all sentimentality in art, he pushed the ritual of art's negative transparency and art's radical indifference to its own authenticity the furthest, CA:102
what separates us from Warhol is that he was lucky enough to be a machine, and we are not, CA:236

Washington Post, SS:14

Watergate, SS:25, 54; ED:20
same scenario as Disneyland (concealing that reality no more exists outside than inside of the artificial perimeter), SS:14

waste, (see also expenditure), CS:42 ff.
human race beginning to produce itself as waste product, IE:78
production of waste as waste is accompanied by its idealization and its promotion in advertising, IE:79
wastage signifies abundance, CS:45
we are transforming the planet itself into a waste product, a marginal territory, a peripheral space, building a motorway or a metropolis automatically transforms all that surrounds it into desert, IE:78

water, memory of, C2:12; TE:4; IX:40; SC:42
greatest gift of science to the imagination in recent times, even if this function remains eternally improbable, it is true, from now on, as a metaphor for the mind, C2:5
powdered, just add water to get water, C1:69

wealth, idea of, wealth, that production once connoted, has disappeared, yet production itself continues more vigorously than ever, TE:6

Weber, Max, CS:81; CR:33; MP:36, 64, 65; SD:145, 163
Protestant Ethic, U:94; F:105; LP:146

weightlessness,
I find it a kind of weightless universe where one is forced to operate without having an adversary, BL:93,
isn't our society already weightless, it is less absurd than you might think to
study the effects of weightlessness on the social behaviour of ants, C1:108
we live in the age of weightlessness, TE:31

Weil, Simone, P:56

welfare, (see Credit Lyonnais)
state, a certain amount of poverty and hardship is a functional element of, U:48

Wells, Orson, A:32

Wenders, Wim, explores the insignificance of the world through the image, AA:10
L'ami Américain, BL:34
Paris, Texas, BL:161
Wings of Desire, sentimental and metaphysical regression, BL:161

West(ern), (see also Africa; see also war); CS:32, 45, 135, 190; MP:75; C3:87; LP:143
calculation: is typically causes, proof, truth, rewards, ends and means, ST:25
culture reflects upon itself as universal, MP:88
as privileged moment of truth, MP:114
moment of truth for, SC:43
Christianity (see Christianity)
demoralization of is constitutive of the West's history, P:15
depressurizing of, IE:29; SC:33-38
victory of is like a depressurizing of the West into the void of communism, in the void of history, IE:49
dominated by morality of production, SD:26
dumping ground for freedom, IE:28
economic crashes and electronic viruses are, more or less, the West's only successes, C2:70
end of production in, SD:9
every refinement of the Western way of life makes it more fragile, C4:109
freedom here has died a natural death, IE:29; SC:40
hatred of by rest of the world, (see terrorism, September 11)
great undertaking of is not commercialization of the whole world, but its aestheticization, TE:16
has always delighted in imagining its own death, P:41
has taken the place of the dead, SC:68
I am a Westerner, but my most cherished desire is to see the West lose face, BL:194
if it believed in its own power, it would not give a moment's thought to Saddam's threat, G:80
integrism, (see Islam: Islamic fundamentalism)
is in the position of God (divine omnipotence and absolute moral legitimacy, has become suicidal and declared war on itself, ST:46
life sized failure of the achieved utopia of happiness, P:10
lifestyle, other cultures who adopt it never really identify with it, and indeed are secretly contemptuous of it, TE:135
little more than a dumping ground for freedom and human rights, SC:40
meaning, Western desire for, at any price, BL:37
moral conscience, ST:5
power, C5:38
rationality, ideology of freedom is weak point of, MP:104
Rushdie affair: saw West take itself hostage, SC:33 ff.
Single track thinking of the West, ST:100
thought, CR:71; MP:20; F:101
self fetishizing, MP:50
un-culture, the space left for any culture by, can only be that of *le mort*, C3:87
values, (see also pessimism)
not universal, (see war)

theatre of, PC:134
we take out coldness with us everywhere – even into glacial latitudes, SC:130
what the West now wishes to foist on the world, in the name of universality, is not its – completely unhinged – values, but its absence of values, SC:65
When the West takes the Dead Man's Place, SC:66-69
whole of hypostatized in America, whole of America in California, and California in MGM and Disneyland, then this is the microcosm of the west, A:55
won't pay for what keeps it alive anymore (raw materials), yet pays dearly for what is deadly to it, drugs, C2:69

Westmoreland, FS:17

What are you doing after the orgy? What do you do when everything is available?, A:30; CA:185, 196

whiskey, creates a delicious sense of abandon (lost in San Raphael wilderness), A:64

White, Kenneth, on poetic power, BL:38

Whitehead, A. N., CS:69

Whitehouse, the, P:54
a museum of world power, A:51

whites / whiteness, C3:101, 110
have been made mysteriously aware of the disarray of their own culture, revenge of the colonized), TE:138
is merely the result of the promiscuity and confusion of all others races and cultures, as the whiteness of white light is simply the resolution and melodrama of all colours, TE:136
one day will give up their whiteness, IE:70
whiteness of the Whites themselves seems merely that of racial purification, C3:122

whitewash(ing), operation, (see also politics), TE:43-50; IE:32; C3:122; LP:149 ff.
all violence and negativity are strictly forbidden, TE:45
is the black box of our political world, C3:79
is the main activity of the end of the century: dirty history, dirty money, corrupt consciences, cleaning of memory, the environment, ethnic cleansing, and the whitewashing of the political class, SC:70
of real, (see real)
of violence, history, negativity, green spaces, nature, genes, events, TE:45
The Great Laundering, SC:70-74

the century, SC:44

Whitney Museum, BL:157

Wilden, Anthony, CR:161; SD:4

Wilde, Oscar, SD:93; F:11

will, the, (see also individual); FS:112; A:72; IX:51; U:127; C5:66
a world without will, belief and power is unbearable to us, PC:12
and ironic strategy, FS:99
any philosophy that assigns man the exercise of his will, can only plunge him into despair, FS:97
bias towards, IX:87
declination of wills, the, TE:164-171
dreams give us the same illusion that we are in control of them, PC:11
illusion of the, PC:10
is like a phantom pregnancy or an artifically innervated prosthesis, or the virtual suffering of a phantom limb, PC:10
is something we must not consent to, it is given to us as the illusion of an autonomous subject, PC:11
no longer in the era of, but of the passing impulse, C1:17
no purpose is served by attempting to reconcile the order of the will with that of the will, PC:15
radical absence of will is to be found in the immanent disorder of the real world, IX:62
responsibility: rather than being forced into, it is much more human to place one's fat, desire, and will in the hands of someone lese, a circulation of responsibility, a declination of wills, it is better to be controlled by someone else than by oneself in voluntary servitude, liberation and emancipation is a regression in this sense, TE;166-167
rhetoric of will, responsibility and freedom, the image playback of our whole moral philosophy, is all very well for the disenchanted consciousness of the alienated subject, the subject who is liberated, IX:56
we can resolve and act without there being any need to involve the will and the idea of the will, LP:57
why is there will rather than no will? But there is no will, there is no real, there isn't something, there is nothing. In other words the perpetual illusion of an ungraspable object and the subject who believes he grasps it, PC:14
slips of, CR:204 ff.
spectre of the, PC:8-15
we are no longer free not to will, PC:12
we base our lives in large part on the machinery of will and representation, but the real story lies elsewhere, PH:138
we have no will of our own, TE:164
whatever one wills, subsequent events will still be of the order of the fateful,

PC:13
why will, why desire, why not do otherwise? PC:13

Williams, Tennessee, U:18

Wilson, Robert, AA:39; C5:6

Windows 95, SC:111

witches, FS:80

Witkiewicz, P:24

Wittgenstein, C3:23; PC:74; “The world is everything which is the case”, V:55

Witz, (see also Freud), SD:222 ff., 233 ff., 102

wolf, C5:101; wolf-child, CS:25

women /woman, (see also servitude); SO:98 ff., 194; CS:73; C1:7, 24, 68; TE:168 ff.; C4:45; C5:9, 13, 61; (see also beauty)
advertising, SO:68, 180; CS:87, 95, 131
alienation myth, S:19
American housewives, CS:85
(when) assumed inferior by a man, immediately becomes superior, C2:26
As usual, I feel alienation from all the men there, and solidarity with the women, to whom they are basically indifferent, it must be nice to live in bodies so beautiful, so ingenuous, and allow the men to dominate you with all their ugliness, wealth, and pretensions, it must be marvelous to be a woman, C1:187
bras burned, CS:85
came out of the male imagination, and have become real, they were once conspicuous by their absence, C4:46
can jettison her existence, her plans and her passions at a single stroke, C1:59
capitalism needs to regulate, MP:138
certain women dream only of winning men, others, though they are rarer, dream only of losing men, C1:171
(like) children, animals, they have a kind of objective ironic presentment that the category into which they have been placed does not exist, which allows them at any moment to make use of a double strategy, FB:97-98
circulation of through marriage rules, CS:79
constitute a secret society, C1:101
constituted as a sex object refers man to his transparency as an imaginary subject, S:15
dinner at consulate, with no women there, you’d think you were at a gathering

of the Freemasons, or the Mafia, C3:125
disappearance of, C2:68
divided from herself and her body under signs of beauty and pleasure principle, SD:98
domestic labour excluded from GNP, CS:41
national accounts, CS:41, 97
in patriarchal society, MP:94
dream, in love, is to become a woman, FS:127
eclipse, possibility of, women remain mistresses of, despite being disposed of their bodies, desires, happiness and rights fashion and, SD:97ff.
every woman is unique, she is therefore never ideal, for the ideal woman is double, C2:78
everywhere there is pleasure, you will find a woman in disguise, her features lost or metamorphosed into the ecstasy of things, C1:196
extraordinary capacity of, for survival, C1:98
female/feminine, (see also masculine)
all femininity must be made visible, made to orgasm, S:20
metamorphosis and anamorphosis of the masculine, TE:150
as sex in own right at expense of female as principle of uncertainty, S:20
becoming woman is something that can occur in women or in men, femininity appears in certain individuals, women or men, FB:95
belongs to the realm of the secret, the masculine to the realm of the obscene, C1:79
body annexed to phallic order, condemned to non existence, SD:103 ff.
challenge to the male, phallocracy collapsing under pressure from it, S:21
eternal irony of (Hegel), SM:33
entirely absorbed by male or else collapses (neutralized), S:6
(the) feminine is not strongly associated with woman, nor the masculine strongly linked to man, BL:86
had her own strategy of challenge (seduction), S:19
hystericization of the masculine by women as quid pro quo of masculine hysteria of the feminine, SC:53
idea of sexual and political liberation was a trap for women, precisely in that it made women believe that thee were women, once women were thus “liberated” the superior irony of the community of women is lost, TE:170
it takes femininity to make a woman, C5:32
(the feminine) like death, symbolic exchange, reversibility, fusion, seduction, are almost homologous, operating in the same fashion, BL:86
my espousing of the position of femininity, is for feminists, unpardonable, for this position is more feminine than that of women will ever be, C1:7
(is) non polar, contrary to masculinity, woman has no anxious focalization on sex, she can transform herself into herself, FB:95
no more secrets, no more uncertainty, S:20
opposition of masculine and feminine is a masculine one, S:7
uncanny nature of, P:101
principle, women let men believe they are men, while they themselves

secretly do not believe they are women, (any more than children believe they are children), puts into question the very definition of things, the feminine operates on the indetermination of things, so its not a dialectic regime, it is something else, BL:87
strength of is found elsewhere than in history of oppression, S:6
strength of is that of seduction, S:7
feminine and masculine, CS:96, 132; CR:99; SD:133; PW:21-24
distinction of, produced by terrorist rationality, MP:135
duality of, IX:90
functionalized femininity, CS:96
feminism/ist, (see also sexism); S:7; C1:188; PW:22;C5:52
advertising, nude female body, and, PC:128
combating seduction as sexist, using polio victim at Nanterre, C1:81-82
denial of law of castration, S:14
dream is also the dream of the law, C1:77
femininity and, C5:96
has never influenced me a great deal, it is truly one of the most advanced forms of ressentiment, which consists precisely in falling back on a demand for rights, legitimate and legal recrimination, whereas what is really at stake is symbolic power, and women have never lacked symbolic power, BL:209
I am not in agreement with hard line feminist ideology which says that woman as seducer is a degrading role, the strategy of seduction is a happy, liberating power for women, the feminine strategy of seduction is not an alienation of woman, as the feminists believe, one must rise above the battle of the sexes and get away from sexual alienation, men and women shouldn't oppose each other, BL:154
imaginary sees no difference between rape and seduction, C1:77
in a great hurry to fall into the trap that is the void of power itself, as did the Left before disintegrating into the void, C3:123
male privilege disappeared, feminism rushed in to assume it and, naturally, fell into the trap of the power vacuum itself, SC:80
misled by psychoanalysis, FS:141
ferocity of women towards one another, C1:106
fragmentation, SO:102
Freud and, CR:95
(and) group patrimony, CR:31
hands of, C1:12
ideal, C1:228
International Women's Day, C4:83
(is a) living utopia, the ideal fetish, C2:26
Les Chiennes de Garde, C4:83
liberation, S:25
apparent not real (liberated into consumer role), CS:137
as step on way to rational and productivist exploitation, CS:135
sexual, is consumed through women, CS:138

sexual liberation as objectification, CS:138
lose from sexual liberation and enforced pleasure, S:19
modern and health, CS:140
(the) most beautiful…, C1:183
most seductive of all…, C1:129
most seductive of all, are the most self estranged (Marilyn), TE:152
movement (see also seduction)
must not give out the signs of defeat, but of passing weakness, allowing you to seduce her, the man if dependent upon the woman in all of this, C1:57
never assumes responsibility for her existence, which allows her to wipe out, at a single stroke, and slide towards another life, C1:58
no longer wishes to be produced as indifferent by male hysteria, PC:120
objects, SO:31, 100 ff.
object, is sovereign and remains mistress of seduction, FS:123
have save objective irony that lies in wait for all subjectivity and every chance of conquering it, FS:123
objectification (woman as pure object) is inhuman, SO:100
only the ironic destiny of man's desire, FS:127
orgasm,
faked, C1:6
made imperative (liberation) than women have, S:18
sexual pleasure is reversible, S:17 ff.
pretext for more exciting and passionate game, S:18
real castration of, SD:110
revolt aims at code that makes the feminine a non marked term, MP:134
right to sexual reticence vs. right to sexual pleasure, S:18
sacrifice of in desert: if something has to disappear, something matching the desert for beauty, why not a woman? A:66
there is a certain amount of provocation in the image of sacrificing a woman, but I don't necessarily regard the term sacrifice negatively, I see it as a positive thing, sacrificing a woman in the desert is a logical operation because in the desert one loses one's identity, making the woman an object of sacrifice is perhaps the greatest compliment I could pay her, BL:153
the woman who is herself of the desert, who has that instantaneous, superficial animality in which the fleshy is combined with dryness and disincarnation, A:71
sexual definition of (as sign), CS:137; SD:12
sexual reticence as challenge to sexual pleasure, S:18
slave, CS:97, 137
slimness, CS:140 ff.
slut: she who is capable of shying away from you out of sheer perversity, I recognize and admire this skill at escaping which is given only to those who do not know the obstacle of value judgments, C1:29
something in women ignores possession, FS:123
story of woman who sent her eye to a seducer, FS:120 ff.
swooning, nothing is more beautiful, since swooning is at once the experience

of overwhelming pleasure and the escape from pleasure, a seduction and an escape from seduction, PF:86
takes off her shoes, creates intimacy in its most seductive form, C1:16
traditional, S:19
universal suffrage a powerful means of social control & integration, CR:84
unpaid work of consumption, CS:97
we have dreamt of every woman there is, and dreamt of being a woman,
when two women equal each other in your mind, then the equinox of pleasure begins, C1:48
women have all the qualities, courage, passion, capacity for love, cunning,
whereas all our imagination can do is naively put up the illusion of courage, C1:24
woman who gave her eyes gift wrapped to man who said he liked the way they looked upon him, LP:71
work under absolute constraint, CR:84
world without women, PC:111-114

Wonder, Stevie, concert: I feel a total coldness, complete indifference to this faked music, without the slightest melodic phrase, music of a pitiless technicity, C1:157

wood, SO:37

Woodstock, A:46

words, PW:xiii

work, SO:49, 55, 160; CS:29, 58, 67, 151 ff., MP:98; SM:4
(see also division of labour)
consumed, CS:157
disappearance of the symbolic relationship associated with traditional gestural system of, SO:54
ethic, regressive character of, MP:38
fragmentary nature of, CS:109
freedom to, U:64
gift of, SD:36
ideal condition of, is idleness, C2:57
imposed as value, MP:65
no longer an action but an operation, TE:46
right to, a savage irony, TE:86
something must remain about what you do without you knowing what it is, AA:48
virtual: from the virtual perspective the real is only a vestige, so too are sex, work, and the body, IX:42
workers, U:65
heroes of historical negativity become the transparent unemployed

workforce of simulacral factories, C1:46

working,
one tries to find a serious mode of working, it is an original situation, but it is empty, I hope it won't finish here, I hope there is a solution that is more original, for the moment one does not see it, but this isn't pessimistic, BL:94
one will have to work with the hyperreality of this system and enter the sphere of the floating signifier, of floating meaning and non-meaning, with risky strategies, one must abandon the objective radical position of the subject and of the message, BL:150
my work now is to make things appear or disappear, BL:182
there is throughout my work… always two forms in opposition to each other, polar opposites, there is a polarity, opposition between production and seduction, political economy and death, the fatal and the banal, you cant say though that this implies the existence of progress, I have never made any progress, I think everything is there at the start but an interesting modulation takes place, BL:202

World Athletics Championship, C3:70

world,
and its double, LP:194
no place for (see also artificial intelligence), AA:27
as it is perpetually eludes the investigation of meaning, PC:18
aura of our world is no longer sacred, its essence is promotional, PC:73
(is) basically a wonderful visual reportage, it is the commentary that is unbearable, C3:37
cinema and, some (Altman, Goddard, Antonioni, Warhol) have managed to retrace through the image the insignificance of the world – that is to say, ultimately, its innocence, and to contribute to that insignificance with their images, P:110
cup (of Soccer), IX:133; ST:3
football and World Cup, sport stealing the power to generate national cohesion form the political sphere, those in power are happy to see football bear the hellish burden of responsibility for mystifying the masses, C4:71
deceptive world where an entire culture labours assiduously at its counterfeit, G:47
disenchantment of and abandonment of to violence of interpretation and fundamental unreality of, has been formulated in all epochs, this is the principle of Evil and they have been persecuted for it, FS:80
does not exist in order for us to know it, it is not predestined for knowledge, LP:40
even before it is produced, it is seduced, FS:183
Fourth, (see Fourth World)
Have we not always nurtured the fantasy of a world functioning without us?

LP:101
history, SS:161
if the world has no double, this is because it is dual in itself – in the original version, so to speak. Only in the dubbed (doubled) version does it become unitary, IX:101
illusion of, has been lost, the irony of the world has passed into things, technology has taken into itself all the illusion it has caused us to lose, what we have in return for the loss of illusion is the emergence of an objective irony of the world, irony as universal form of disillusionment, the world hides behind the radical illusion of technology, PC:72
indifference of, toward us and our affairs, FS:190
in its radicality, it is dual, reversible form, LP:162
is a game, BL:46
is definitively the work of Evil and the site of scandal, it is in a word, the revelation of the non-existence of God, C4:117
is a radical illusion, an unbearable hypothesis, PC:16
is a strange attractor, LP:36
is what it is and that's all there is to it, C2:48
is becoming indifferent, E:94
itself, resembles nothing, PH:141
objectively, the world is an illusion: it can only appear to us, C5:62
of the homogenization of circuits, ideal universe of synthesis and prosthesis, positive, consensual and synchronous, is unacceptable, TE:71
original reversibility of, before being produced the world was seduced, it exists only by virtue of having been seduced, led astray from the beginning, and because of this, it is impossible that the world should ever verify or be reconciled with itself, E:71-72
since the world is on a delusional course, we must adopt a delusional standpoint towards the world, TE:1
soft world order, (see power: 1970s)
(the) state of the world is paradoxical, we have to find thought that is itself paradoxical, PW:86
strangeness of, LP:36
the world is as it is, LP:26
terrifying objectivity of the, we escape into the virtual from it, PC:37
there is no general equivalent to this world, as a consequence, no intelligibility to it, its of the order of impossible exchange, this is the world's fundamental uncertainty principle, P:35
thinks us, IX:84, 88; P:115; PH:142; PW:85; F:100-101
even with us moderns, it is still the world which thinks us, the difference is that today we think it is the opposite, IX:84
not discursively, but the wrong way around, against our efforts to think it the right way around, PW:69
poem,: book reads me, TV watches me etc., IX:89
totalization of, this coming of Integral Reality, LP:197
to restore the world to its pitiless illusoriness, its irrevocable indeterminacy,

only one solution: disinformation, deprogramming, the thwarting of perfection, PC:90
unexchangeable, it has no equivalent anywhere, PW:74
world, one too many (virtual world), P:25
we are no longer in the world (Rimbaud), with the construction of a parallel virtual world substituted for our own, P:32
we dream of our disappearance, and of seeing the world in its inhuman purity, ED:26
we haunt a world that can do barely anything else now but keep its technical machinery churning, P:110
we live in a paradoxical world where the accidental thing is more meaningful, more charming, than intelligible connections, FS:149
what is the world like when we are not there? C4:11
why might there not be as many real worlds as imaginary ones? Truth to tell, the real world, among all the other possible ones, is unthinkable, except as dangerous superstition, PC:97
where can it come from, this compulsion to be rid of the world by realizing it, by forcing material objectivity upon it? PC:42
(the) whole world is merely an illusion of the senses and the sensory trace of that disappearance. It is in this sense that objects deceive us by space, the distance from their own sources, but in the end we become the object of the objects which deceive us, and we fall under the spell of that distance, C3:116
you wonder if it isn't here as advertising copy for another world, A:32

World Trade Centre, SD:69, 82; S2:135; ST:37-50; C5:44, 51, 54, 66; LP:117
architectural object and a symbolic object, symbolic of financial power and global economic liberalism, ST:43
by the grace of terrorism, the WTC has become the world's most beautiful building, ST:48
cloning and perfect symmetry, a kind of perfect crime against form, ST:42
expresses the spirit of New York City in its most radical form: verticality, SA:38
collapse of towers is unimaginable, reality outstripped fiction, ST:28
horror of dying in those towers inseparable from horror of living and working in sarcophagi of concrete and steel, ST:41
it was the symbolic object that was targeted, ST:44
left us the symbol of their disappearance, their disappearance as symbol, ST:47
one had the impression they were committing suicide in response to the suicide of the planes, ST:43
perfectly balanced and blind communication vessels, S2:136; ST:38
Requiem for the Twin Towers, ST:35-48
shaped in the pure computer image of banking and finance, accountable and digital, they were in a sense its brain, and in striking there the terrorists have struck at the brain, at the nerve centre of the system, ST:41
The fact that there were tow of them signifies the end of any original reference,

the doubling of the sign truly puts and end to what it designates, ST:39
translates a society experiencing hyperrealism, two towers resembling perforated bands, clones of each other, architecture is not part of reality but the fiction of a society, SA:4
were worth destroying, one should build things which, by their excellence, are worthy of being destroyed, ST:46

worst, situation doesn't always materialize,

worst, strategy of the very worst, push everything which is leaning until it falls, it is necessary to go to extremes, CA:153

worthlessness, SC:183
is ambivalent, ambiguous, it can refer to the best and the worst. I assign great importance to worthlessness in the sense of nothingness, in the sense that, if we achieve this art of disappearance, we've achieved art, whereas all the strategy used to manage most of the stuff we're shown – where there's usually nothing to see in any event – serves precisely to convert that worthlessness into spectacle, into aesthetic, into market value, into a form of complete unconsciousness, the collective syndrome of aestheticization known as culture, SA:24
the disappearance I'm talking about, which results in the concept of worthlessness or nothingness, means that one form disappears into another, it's a kind of metamorphosis: appearance-disappearance, SA:29
worthlessness is a secret quality that cannot be claimed by just anyone, C3:115

wretchedness, BL:41
whole culture gone over to the confession of, PC:138

wrist-watch, SO:93 ff.
the watch lost in the desert, which flew off with the beer can. Too late to go back for it. Fortunately, at that point, time no longer mattered, C2:40

writing, (see also Calvino; see also theory; see also working); C1:3, 202; C2:35; C4:30, 98; C5:5, 99
art is a visualization, it is a very strong reflex action, not at all like writing, U:143
as a writer, thinker, or researcher, I'm dependent on a system, for example, an editorial system, that is becoming increasingly incomprehensible, SA:60
as acting out, abreaction: every face is an acting out, you push your life out into the features of your face, or your body, or your writing, some never manage to and that is their misfortune, to find the photographic act which is the equivalent of that acting out .. is the most delicate of operations, PH:146-147
aims at total resolution – a poetic resolution, as Saussure would have it, that

resolution indeed of the rigorous dispersal of the name of God, PC:100
ambiguity of, one is compelled to produce meaning in order to play with it, to play meaning against the system itself, and this leads to objective irony, not subjective irony, ED:40-41,
an inhuman and unintelligible activity, one must always do it with a certain distain, without illusions, and leave it to others to believe in one's work, C1:68
at any moment you cause things to exist, not by producing them in the material sense of the term, but by defying them, by confronting them, BL:44
automatic, LP:81; writing is never truly automatic, IX:60
challenge to morality and to reality, seducing and playing with them, ED:39
everything I write is deemed brilliant, intelligent, but not serious, I don't claim to be tremendously serious, but there are nevertheless some philosophically important things in my work! BL:189
everything one writes about is disappearing – that is the only compelling reason to writer about it, C2:17
fatal strategy of writing is to go to extremes, and that strategy is a happy one, vital, that is my vitality and that is why I will always survive, I'm melancholic, but certainly not depressive, BL:180
(the) first texts I published were poetic and not theoretical. I was acting out this reversibility for the sake of an analysis of the object, of images and signs. As for photography, this acting out through images perhaps takes place in a reversed way from that of writing, AA:46
fragmentary writing is, ultimately, democratic writing, C3:8
has always given me pleasure, one recourse seems to me to have been open: never to abandon language but to guide it in the direction where it can still utter without having to signify, without letting go what's at stake, bringing illusion into play, BL:179
I am not caught up in the coercive culture that compels a writer to write, and an intellectual to think, BL:44
I don't believe there is any relation whatsoever between an image and a text, between writing and the visual, image and text are two singular registers; we need to maintain their singularity, SA:27
Ideological and moral critique, obsessed with meaning and content, obsessed with the political finality of discourse, never takes into account writing, the act of writing, the poetic, ironic, allusive force of language, of the juggling with meaning, PC:103
I haven't ever felt that I was a writer, a thinker, a littérateur, either institutionally or subjectively, BL:204
I think that in my theoretical writings [like photography] I tried to make the object appear or disappear as a concept, and to make the concept appear of disappear as a subject, I tried to defy the concept as an object so that I would no longer be the subject of knowledge, and to remove myself from the position of the subject, but discourse is something that always replaces you in the position of the subject, with discourse, it is difficult to produce both meaning and appearances, AA:33

I'm a kind of art critic who is not so much concerned with art, but who – in a certain way – transforms the real, or the hyper-real, into assort of art work, BL:165
Is never an interaction, its not only a resistance to real time, but something else, a singularity a form of singularity, a thing that doesn't conform, P:32
Isn't an act of resistance, but it is an act irreducible to the general functioning, P:32
Is the invention of another antagonistic world, its not the defence of a world that might have existed, P:32
Is the living alternative to the worst of what it says, C5:43
I write for myself, I no longer pretend to that privileged position of a person who has the right to know and write, BL:182
Is a kind of reflex act, over before it has begun, it leaves no traces, C3:62
it's in the written form that I express most radically what I think, BL:209
joy of, opportunity of being able to sacrifice a whole chapter for a single sentence, C1:29
language and writing always produce illusion, the only political, or transpolitical, act that can be accomplished by the person who writes, PC:103
my first writings were much closer inspirit to those of Artaud, Bataille, Rimbaud, BL:166
my latest books have a form that can only be described as splintered, each fragment, each opuscule appears and disappears at the same time, but even then they echo each other, BL:203
my texts, to take them as reference (artists) is already in itself a simulation, one treats Baudrillard and one treats Mondrian or Renoir, because there is nothing else to do, one gives all the signs of Baudrillard, BL:156
my way of thinking is very systematic and basically very moral, but there is also a sort of counter-game which destroys things just as they are being constructed, BL:38
objective irony in text makes system work against itself, ED:41
one must free oneself from one's ideas in writing, C3:53
photography and: AA:32 ff.
    just as photography connotes the effacing, the death of what it represents, which lends to its intensity, what lends writing its intensity is the void, the nothingness running beneath the surface, the illusion meaning, the ironic dimension of language, correlative with that of the facts themselves, PC:98
    text and photo (Barbara Kruger) designate one another ironically, behind these images are overtones of "this is not a pipe", the text says: this photo is not a photo, but at the same time the photo says, this text is not a message, U:135
    text and photo function together in order to produce a real image – not by mutual reinforcement but by annulling and foiling one another, U:135
pleasure of, C5:105
(the) pleasure of shaking those branches to which the last readers are

clinging: perfect crime, radical illusion, excess of reality, continuation of the nothing, C3:68
provocation in his text and an acceleration demanded by it, ED:40
screen, text is no longer text on a screen, but an image, LP:76
secret of, going faster than conceptual connections, FS:162
(the) seductive power of writing is far superior, but photography's power to stupefy is greater than that of writing, PC:87
(the) strongest writing abandons the whole idea of art, art history and aesthetics, SA:13
stupefying power of the photograph, is far superior to that of writing, AA:28
(the) style of the fragment has always stimulated me, it's writing that is non dialectic, disruptive, indifferent to its origin and its end, a literal transcription of objective irony, BL:159
tautology is a circularity in a void. But my circularity creates a void, it is a kind of annulment by logic, the clash of words and concepts creates a void, AA:46
the idea of writing something is of course a sort of nefarious fatality, BL:173
the only political act I am capable of, BL:181
there is a kind of theory fiction where things in the end simply fall apart by themselves, the culmination of all of this is the fragment and the form where what is most important is not even the content of each fragment but the void and the blank, spatially and temporally, between each fragment and the play of correspondence between such and such fragments, BL:202
there is nothing more contrary to thought and writing that their real time operation on a screen or a computer, P:31
underlying what I write is not hope, but events irreducible to the involutive logic of global systems, P:24
unlike oral discourse, which being destined to be heard, is made to come to terms with the order of things – is the site of their fragmentation, their anti-gravity: it is where they are restored, by force of language, to an extreme singularity, C3:119
virtual (screen) text, you no longer see the text as text, but as image, SC:177
what I write has no scientific relevance, but it does at least venture into unexplored territory, BL:188
what must henceforth be transfigured is the disappearance of the real, the concept, art, nature, and philosophy itself, C3:141
whether poetry or theory, nothing but the projection of an arbitrary code, an arbitrary system, (an invention of rules of the game), FS:154
word processing is artificial paradise of, one some computers it is now impossible to make spelling mistakes on others [future?] impossible to exchange ideas, the machines automatically correct them, C2:12
you can only write well in states of total illumination or deep melancholy, C1:230

X

Xerox, CR:182
And infinity (article), AA:39
degree Xerox of culture, IE:74; CA:105
degree Xerox of the individual, IX:46
degree Xerox of the libido, C3:104
degree Xerox of stupidity mixes in our time with degree Xerox of intelligence, C3:98
degree Xerox of value, P:12; SC:155
degree Xerox of violence, SC:92
human Xerox, cultural cloning by media, school, cultural and information systems that makes us human copies of each other, IX:31; V:26

Y

Year 2000, C1:133, 227; IE:11, 13; BL:165; C3:147; P:9; IX:45; PW:56; C4:109, 111
all thoughts are burying themselves in prudent preparation for, C1:90
even the future is not assured in real time, this was the meaning of the paradoxical proposition, the Year 2000 will not take place, SC:110
pataphysics of the year 2000, IE:1-9
The Millennium or the Suspense of the Year 2000, V:31-57
the 1990s should be abolished in advance, we should go from 1989 to 2000, TE:93; BL:22; SC:19-20
the pataphysics which surrounds metaphysics around the year 2000, C2:68
we were in the 21st century long before year 2000, hence the prediction that the year 2000 would not take place, C4:110
will disappoint us as the year 1000 did by not bringing with it the end of the world, C1:192
will not happen (take place), C1:91, 173; V:34; V:41-42; SC:44; LP:132

Year Zero, PC:43

Yin and Yang, two metaphysical poles between which exist the tensions that organize the world, FS:106

Yippies, CR:172

Young / youth, BL:19
capitalism needs to regulate, MP:138
liberated into consumption (see also women), CS:138 ff.

Yugoslavia, P:17; Yugoslavs, SC:128

Yuppies,
are isosceles brains whose thought falls perpendicularly down the vertical

lines of office blocks or glides horizontally along the surfaces of the computer programmes, unlike right-angled triangles, they do not know the gentleness of the hypotenuse, C2:44
European, C1:224
Reagan generation, completely refocused on themselves, in love with business as a sort of performance, a technical feat, A:110
slogan: you can't have your money and spend it too! You can't have your cake and eat it too! You can't eat your wife and fuck it too! You can't live and have your living too! A:111

Z

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Zarathustra, C1:100; BL:181; C4:1

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seductive force of and fatal strategy, ED:15
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deaths, every zero-death system is a zero-sum-game system, ST:16
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Zurbrugg, Nicholas, interview with (1990), BL:165-171; interview with (1993), AA:32-42, 43 ff.
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Dedication

The Baudrillard Index is for all those whose thought and writing intersects with that of Jean Baudrillard. It is dedicated to all those who have translated Baudrillard's work into English (their names follow in the full references).

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IV. Full references for books cited

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PH= Photographies, 1985-1998. Ostfildern-Ruit, Germany: Hatje-Cantz, 1999. Two essays by Baudrillard appear in this volume in French, German and English. The English translations: "For Illusion Isn't the Opposite of Reality…" and "It Is The Object Which Thinks Us" appear on pages 129-142 and 145-152 respectively, are indexed here].

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