

The

Society of the
Friends of the

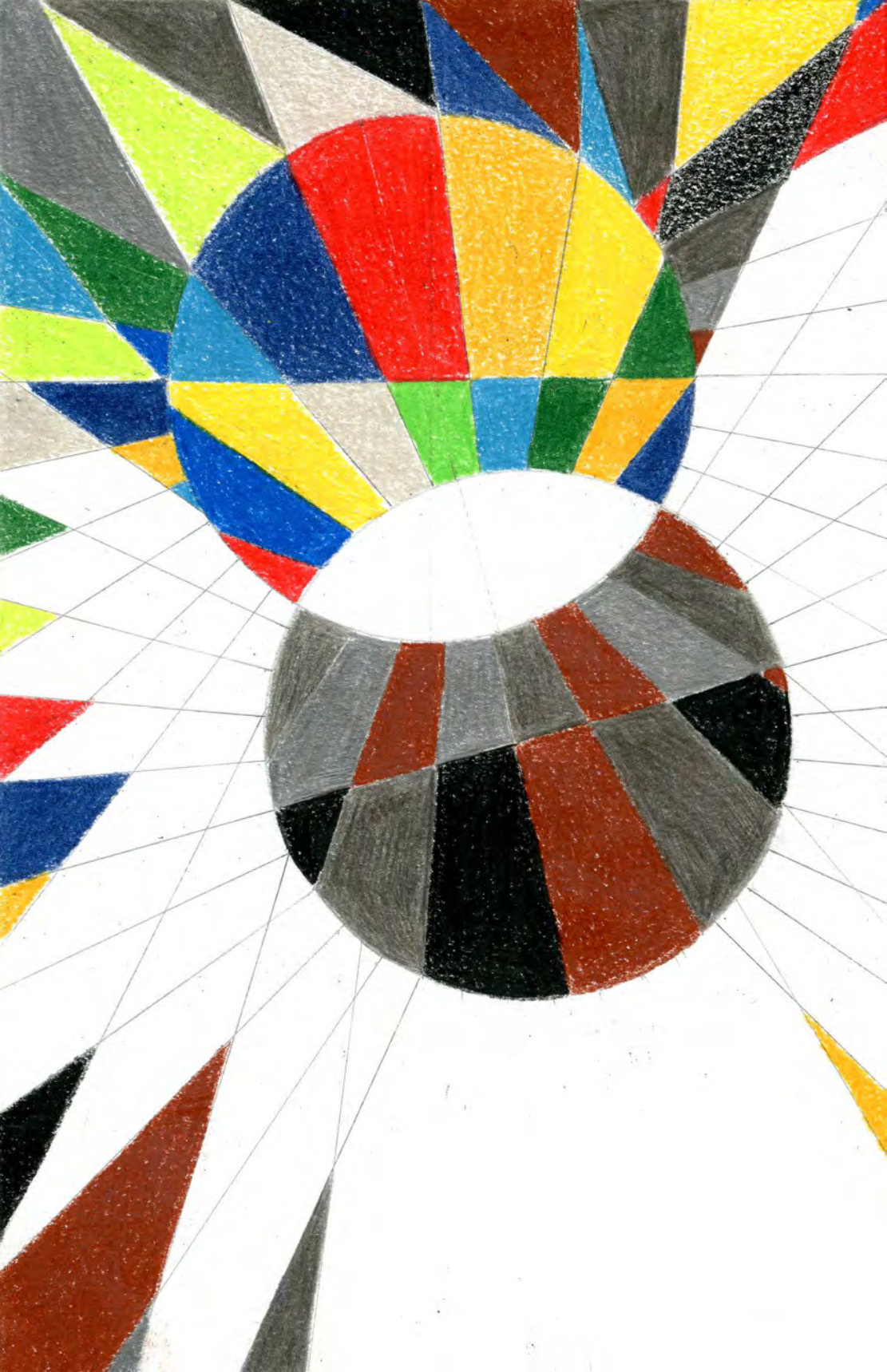
Virus

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Volume 4





FROM WITHIN THE TEARING OF THE WORLD,

HIATUS:

We concluded Volume 3 at the close of April, and we noted that states which are confronted with their impotence in the face of the virus will attempt to show their force not only by resorting to measures for seeding confusion or wresting control, but also by attempting to arrest anything else which can restore their spectacle of authority. It is August 1, and though these texts are gathered from May and early June; that is both before and just after the arrest and murder of George Floyd, they, and all the preceding volumes have been attempting to delve unwork the mass efforts to think isolate the virus outside the mass scales apparatuses bodies of violence which continue to cut into, judge, condemn, make disposable one life, multiple forms of life, for one deemed higher. These processes destroy displace murder communities, peoples, life-worlds, habits and habitats, ways of knowing and relating to earth. Life on earth has become George Floyd and to defend their property and currencies, they are ready to systematically and mechanistically surveil, police, suffocate any life which will not qualify, matter according to the terms and pre-conditions they operate within and determine. Exiting the forced complicities with such states of structured ^{their} instituted violence cannot be done within those terms. If the virus and Mr. Floyd draw our attention to breath, to air, to wind, to currents, respiration, inspiration, common premises conditions of living, if ^{to} we strike, then we conspire for that breath with that breath the police try to arrest, own, direct into their carceral corporatized respirators. Billions are coerced paid to breathe life into otherwise dead and death bearing producing in-stitutions in-corporat To abolish them calls for the restitution of our breath outside, conspiring to breathe life into worlds of our own un/making. Behind George stands a forest, inside the forest billions of lives and stories, healths, beyond it mountains stones snow beside it, him, invisible lives, pasts, futures, mothers, sisters, brothers, ancestors, human, ghosts, fathers, sons and daughters uncles aunts grand friends, inhuman, beyond categories, calculations, police. numb-ers math, \$20, a virus, a test, 683k-illed-by-neglect so far, by policey, ships, arms, labs, extractions, value profess, jobs, to quit, unwork to be done, policey abolish. no-ions Our common breath, to feel heal reclaim which is the breath of all, of earth's creatures. -1-

coerced

ghosts, friends, numb-ers

so far, profess, no-ions

Dear Virus,

As each day passes and the textures of feeling which emerge, calling for an up-rising of all that has for too long been relegated to a notion of history which denies it as presence, as constitutive of what we call 'the present'; history as presence; as the living and embodied relation to everything that has existed before us and exists before us, in front of us, as what confronts us. The history that they would give to us is rather as a front, a front for oblivion, a marker of what has passed as opposed to what passes, continues to pass, is allowed to pass, as benign, as normal, as innocent and innocence, a white colorless history, as an affront and erasure of all that colors and gives meanings to life, possibilities, potentialities of senses to forms to passages to life. History as what irrupts, interrupts the interruption of the front and affront of oblivious history, rupture, eruption, of presence of all that the instituted fronts of history, of discolored history try to occlude, try to pass as past, which for us in the Society has never stopped to pass, it keeps passing, passing us by, over us, through us, making incisions, enclosures, fortifications, vaccinations, immunizations, procedures, implants, implantations, implementations of impropriety to what is always already ours because it is common, an uncommon which cannot be shared since the sharing is itself the condition of existing, of life, how can life be shared if life itself is the experience the protracted under-going of sharing?
infinite/ You have brought us back to this sharing which precedes any division, any propriety property. It shakes the founding of a history that would be the erasure and normalization of this violent imposition, implantation, institution-al-ization of whatever would justify the forgetting of and yes reverence for/this co- which underwrites any existing. Co- as a profound con-founding of any founding of be-longing of be-ing be-coming be-fore it, co- unsettling any settlement of the settler institutor, unfixing the fix-in of systems fixed rigged corrupt, which you (dear Virus,) abruptly disrupt with your insisting that existing is co- with inter trans preceding any being or becoming. Instauring beyond any restoring renewing reclaiming a passage way toward this with-inter-trans-existing before pre- conditions excommunicating us all from the co- of life, a life in as common, the co- of common,

disclosing the closing, disenclosing the enclosing of this co- in a belonging which excludes and occludes what already belongs before and under any belonging because its history is not a past to long for, long to belong to, but a history as present, open, indeterminate rupturing, exposing the different forms of violence enshrined, established, settled as unquestionable, laws institutions which never stop passing judgments and forcing life to pass as ... abide by ... according to the disaccorded distorted terms determined on the very site of the wounds, abrasions, rapes, lynchings, which the untouchable law of a fixed past affixes affronts acts as the sanitized whitewashed front for, and more than property even, what the police guard and serve is the unquestionability of this settlement of this history as what has already been settled, ordered, commanded, constituted, instituted and must now be policed; in this way they police the wounds so that they can never heal, their halls of justice, their wards of care and hospital-ity, their shrines of knowledge built upon our burial grounds, on injustice, on ignorance, on separation, on cuts, incisions, impositions and submissions, ordering all to join the conspiracy of world as suffocation of worlds.

Forgive us for allowing ourselves to run with the words as we search to find in their cracks and pre-fixes, the means, our means to disturb disrupt these orders we've been given, at the mercy of visions, images, metaphors, vocabularies which are obsolete; we can no longer bear carry support them, serve them, be at their mercy, or as a friend of the Society once said, we try to liberate ourselves from a vocabulary that cannot bear the weight of reality, our history, that is, our full present and our dreams, the languages of our dreaming, our worlds, unfixing, de-stituting our way, leaving in our wake passages of for respiration inspiration instauration for that common wind rush of air breath which will blow the whole house of cards camps forts settlements prisons atop our burns cuts wounds apart, statues statutes a veritable infrastructure of history as a front affront to history, of history as settlement enslavement enclosure institution as opposed to history as disruption disestablishment as the open passage to accessing relating to a common life and life in common, starting from our surroundings which have always been what unsettles and justifies their justice as settlement as colony community as immunity as impossibility as destruction of what surrounds, engulfs envelopes, of life in common, inappropriable, insurgent, contagious, viral

Dear Virus,

We have been told that the first sentence in a letter determines its destination beyond even its addressee. But what is this **beyond** we seek?

Is it a place? A time? A relation? A way of existing? Living? Inhabiting? Being? Becoming?

Is it beyond the so-called living/dead, human/inhuman, earthly/cosmic, animate/inanimate, and that line which separates seemingly the precious details of everyday life, the great mass of events narrated as history, the vast infinite which language is incapable of holding?-----

How to prolong and suspend this undetermined and indeterminate address to which our letters are sent?---Why do our letters always have to reach some one in particular, with an orientation, a purpose, a message, a meaning, a pre-determined sense in writing?-----Especially to you, dear virus, since according to 'good sense' you are the furthest away and the last (least able) to hear.

But we ask ourselves, who receives or is capable of receiving this letter beside you, whom we address without ever knowing whether our words will reach you?

And what are words anyway, what do they hold, convey, assay, essay, test, weigh? What are words for, if not to try to grasp or touch, consider, say what, speak what, to what cannot be said or spoken to, before the words, which must then come? Word-less, world-less, work-less, worth-less, sense-less, we are at the limit of our sense, but what sense in writing if not to make and unmake sense at the limit of our respective communicabilities? That we who compose this letter and this Society of Friends refuse to let language fall upon a--flat--plane, where its sense, the sense of words, can only arrive by way of verification, agreement, dissent, judgment of their being true or not AND

That we struggle to bring forth a sense of words and engagement with them to go toward the limits of the very mastery they have signified for the 'human' enterprise **is part of what we feel called by you to do, undo.** **How to shake our language out of its complacency-ies complicities,**

The Word as command(ment), as currency commodity, as true/false?

How to go beyond

It is in these letters to you that we search with words for a relation, a rapport with you that is not the one pre-established, pre-determined, pre-^mpared nor does it have a pre-destined end

function other than the overcoming of the severed, impaired lines, languages, of contact to you, to one another, to our selves.

So in writing to you, we search also for ourselves, and in drawing closer to you, the further we are from those selves and senses of life we are being called to 'return' to.

The irrepressible cry of the colonial world word wound its manifest destinies, ages of reason-ings, its enlightenments leading to the Two Great Faiths of the so-called Moderns: The Providential Machine of Economy

The Evidential Machine of Science

(One turning language into £¥\$)

(Two turning language into Yes No)(0, 1)

Both of these regimes turning language into something indiscernible from numbers, from commands.

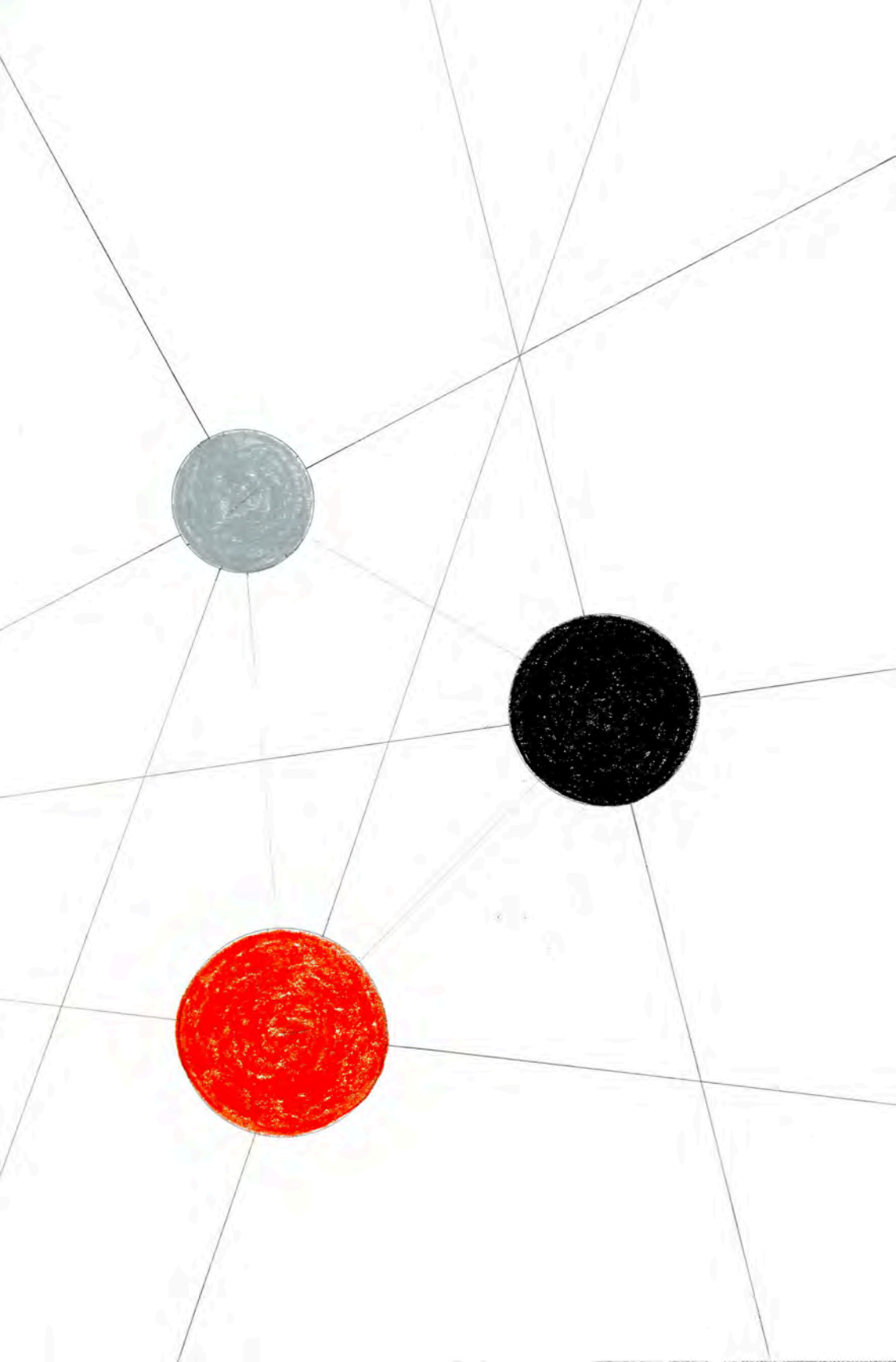
We have been told that in the Beginning (arche, origin command) of this tradition, was the word of the unique God. In the End, with the Death of God, the word had become Data an operation a function to verify falsify fact-check replicate doctor measure copyright patent trade-mark brand own sell cite prove follow like, no less transcendent, no less commanding the content conduct of relation to life and what is called reality. They gave us logic, accounts, reasons, motives, proofs probabilities, laws, properties, prosperities, poverties, discriminations, incriminations, blackness, whiteness, authority power violence in abstraction and ascription, qualities, standings, class-ifications, ^{cod} racializations, superiorities, inferiorities. Two dominant regimes, relations to L A N G U A G E (which are very far from our Society's uses) which continue to conjure materialisms realisms taking abducting us alienating us from the matters of our common condition of a life as a weaving conjoining receiving meaning affirming in subsisting existing insisting in common, on a life in common. What to do when every word is subject to these operations programming quantification calculations, every word an economic speculation, bet, wager, thrust into a marketplace of ideas, competing for views, visits, clicks, shares, mis-dis-over-in-formations facts counter-facts, author-ities names faces, facialities - all held together on through a a violently imposed matrix of lies, founding myths, murderous crimes which can only be justified by continuing to perpetrate them and coercing forcing all to comply assume live their truths according to these states of lying, flattening language and our search with words for another way of reaching touching relating; but they keep preaching their two great faiths and we, you with us, in our respective displacements search for new habits and habitats to ^{old} escape this defend against

totalitarian drive to reduce our worlds into one relentless path toward the separation and displacement of every form of life from its means of subsisting in its own terms and terminologies territories relationalities. The same totalitarian drive to reduce earth and its multiplicity of creatures to objects of its forms of knowing and owning has first to take place at the level of language. And for this, our relation to you, your meaning to us and this process of searching reaching for you in, with words is not reducible to a gesture, to shock, disturb, provoke those who call you their enemy, those who want to fix your meaning and restrict the scope of what you communicate can communicate to those of us who may be moved to hear, feel, attune to your call to strike, to attend to the untenability of these severings of life from life which has been one of the great procedures of this Modern enterprise, this most 'refined' of anthropological machines which is capable of unspeakable forms of violence against whatever whichever life it does not recognize as part of its regime, apparatus of reproducing its forms of humanity and inhumanity. How to halt it when its drive today stretches far beyond the confines of its former colonies and colonized, when its flattening procedures have become the lingua franca, its sciences epistemocid^e its economies genocides? Some friends of the Society once spoke about the commodification of language, of relations, and they named that society of the spectacle that great colonizer disarticulator of 'the use of time' prospectors of an irreversible time, progressively destructive, oblivious obliterating time and the many vernacular traditions of transmission of handing-over stories customs uses approaches images metaphors ways of inhabiting of also finding a way with words which could contact what eludes them, what they cannot master appropriate determine define definitively, own and own up to, assign, name, what they may intimate but not become intimate with, that is, with what refuses and remains irreducible to a language of logic and the the logisticality which is always just around its corner, with what deprives privation, a summing up, a-counting up, with what is on the threshold of the living and dying of invoking chanting charming healing encantations revocations unsaying every sayable, errant a-signifying lines convoking mending meaning as a wandering and wondering how to enlarge open a zone of contact that goes beyond instrumentality, fear, risk, malady, illness (as misfortune), threat, which you have been fixed to mean and represent.

TERMS
OF

Are we searching for you, for words, for a language, an experience of language which could evade elude avoid the traps set out ... by who, by language ^{IN THE} itself by the Societies of Control, by the Society of Spectacle by the Society of the Enemies of the Virus, are they all that different? We have familiarized ourselves with their literature and the unease you cause for them is not the dis-ease they would like to affix onto you. For months now, they have scrambled in every direction to cover you, determine and terminate your contagion to strike at all the levels where life is today under attack. They promise tests which only attest to their faith in endless validation and verification, not able to note or take-in that their entire apparatus of truth procedures have forced you out of your habitat your thousands of years of abiding refuging inside the bodies of bats, of caves, hills, forests disturbed, deteriorated, destroyed, did you escape from capture inside their laboratories of investigation or are you a refugee who searches like many of us in the Society for a new environment to call home since whatever that was has been taken from us. Keeping in mind that the word name virus which they use to designate you, is associated with the word venom, thus the snake, we are reminded of traditions passed down to us by friends, who would always reserve a portion of whatever land or territory in their use, for snakes, no one would be allowed to even walk or 'trespass' there out of a profound respect for its place, belonging in a wider meshwork of inter-trans-being-becoming, in such traditions the appearance of a snake would then be a sign of good tidings, auspicious and villagers would journey from great distances to celebrate this event. It is not our intention to, as we have written before, to deify you, but this diminished relation to our common being in this wider constellation of relations worlds, how to recover struggle for this which is what you prompt instaur us to do here in attempting to search for you on our own terms. What do they offer? Vaccines genetically modified engineered expedited rushed over lethal legal hurdles hurried lucratively red tape competitive finish lined aligned with financed pharmaceuticals poisoners of earth and bodies fixated on a chemical, always profitable bankable solution outcome. They promise immunity, but how to be immune to the structured neglect, the racism, the class inequalities the violence of their productivism and gendering engendering armies of invulnerability who will rule over everything and everyone until ... they will be stopped

We would like to suggest that every time your name is invoked, rather than accepting the terms of the Society of Police, Discipline, Economy, Dominion over Earth, of White Supremacy, Coloniality, of Patriarchal Authority and Authoritarianism, of Anthropocentered and Biocidal Positivist and Capitalist Classist Statist Modern that is 'Progressivist' Productivist Developed Liberal Open "as long as life will be determined assimilated into our terms" Commodity Property Money Hierarchy 'Straight Spectacle Control Democratic-ly Despotic Enemies of the Virus, rather than accepting their meanings - whether as malady, death or risk of death, what if we try and relate to you as a lost relative who has been forced out of its lifeworld through violent processes of habitatx destruction agroindustry deforestation ... a viral refugee whose arrival only signals other mass migrations of life forms whose worlds are also under attack, glacial life, tundra life, avian life, insect life, bacterial life, sea life, river life, wind life, how to act with you to understand undergo what you sign mean signal wink prompt, and how can this turn at the signal happen if we encounter you in the terms of the Enemies who sees us but we don't see it, since it is but an iron mask to an idea, a way of relating living predicting pre-empting preventing anything to live beyond its needs purposes ends rights rules terms language life as £\$¥, 0, 1, yes, no, true, false, Comm order, obey, submit to survive. They suggest reforms and resting within their vision and supervision and in this lightx change is superficial ornamentation adornment perpetuation of their reign of war and enemical relationality to one another and earthly existence, the iron maskx which continues to devastate and abstra life into postulates theorems calculations costs and ct benefits, this is the only mask we should be concerned with, since whomever has dawned it worn it even produced revolutions wearing it has only managed to join the crimes against inhumanity in the name of humanity, always greater, more right, more just, more deserving, worthy, chosen, promised, and in the name of this more developed race species every thing could be an instrument, a means to the promised land, but as we look around us, their promises have only lead to greater betrayals, and more importantly their promises were built on denying obliterating possessing owning whether collectively or individually what are the common premises of all earthly existence, that is, the inappropriable, life, language, earth, cosmos, an infinite dance of inter-symbio-trans-becomings.



I smell the fire
Columbus in hell burning

Jesus silently watching
God by his side smiling
The Holy Ghost gathering
some more wood*
for the devil needs help

Every believer with his belief
will be greeted accordingly

Vengeance will meet the last man
Let them have their freedom of speech
as hate speech come back to them
Roaring soaring breaking language up
Into categories into patriarchies into hierarchies

I am writing
God is dictating

Everything they say
Everything they do
In my name

Do not believe them
Do not be them
I am myself protesting
As a result ending
My reign on earth passing
Humans do not deserve me
Humans do not understand me

I am have been beyond comprehension
I am have been beyond mystification
I have not created earth
I have done nothing

I am language itself speaking
man hom man hom
lan lan

Order in order to dominate
Divine = White ? right
One God One father One leader

How many genocides in my name

How much gold lands dialectics slaves
How much rationalization in your justification

How hospitality a mistake
You take you take you take
cut heads cut hands cut ears
money money money and Gold

A manifest destiny of monstrosity
A chosen people of cruelty

Today as before in history as today
Columbus is but one
Who blasphemed
In my name
who lied
who plundered
who raped
who sailed to prevail

The fool who built
This house America on sand
The rain, the floods, the winds
When they came
It fell with a great crash
the same

* from the shipwreck

To the Friends to Come,

The meaningfulness of any thing, especially of things written, which try to be present, bear, endure, respond to a time and what it brings reveal themselves in the after-math of the event/s they try to think with and through. Our Society has had the intuition that this visitation and call to standstill by a virus is full of potency, beyond the terms and confines of how states, governments, and their office-rs, servants, followers, believers in their Economies, script-ures, covenants, report-ers, messengers will attempt to fix its meaning. And in the midst of revolts and daily mobilizations of bodies on the streets of cities all across our planet we momentarily glimpse whatever feelings, words, sense we have been trying to make under the protection affection of the virus.

The character of any movement is that it moves and in this way, there are no guarantees that it will go as any of the Friends of the Virus or Black Life, in other words Life itself, Earthly E_xistence, the Open-Ended Becoming of Worlds, wish, struggle, desire for it to go. 'Where is that place?' 'Is it a place, a way of living, relating?' 'Is it a time which would bring to disorder the chronological linear cause effect backward forward progress marching orders we've been given, sold, forced to follow?' Certainly, we have begun these writings as an attempt to outline in our own modest ways where, when, how, what is to be undone. And it has been the position of our Society that it is precisely at the line, which has in different epochs of the human enterprise, ^{been} drawn, over and over again, splitting life from itself, nature, culture, animal, human, alien, citizen, slave, master, woman, man, black, white, colorful, colorless, object, subject, virus, us: it is on this line that we have dwelled and think and try to reconstruct deconstruct our troubled and troubling relations to one another and earth. And certainly the fixing and generalizing of globalizing of this dividing line has been violently instituted in the age of so-called 'witch-hunts' and 'discovery', the colonies, the plantations, the moderns, the calculations, the reason/s the Capital, of production as destruction, of mass generation and accumulation of death and wasting laying waste as wealth.

And it is in these shadows that another sense of what where a movement affirming insisting the on the matter-
ing of black life, precisely in this moment, gains its

Dear

full sense and legibility. Black life is not one among other 'lives' which would need to be respected afforded, given the same 'rights' as others; since by those standards, we've already been granted those (even if they continue to be trampled upon). Black life is not an identity, a species, a race, a category among others to be finally granted the same privileges of those who have carried on a near 500 year crime spree of objectifying privatizing plundering the common premises of existence, of not only separating life from itself but also instituting it, this cut, this supremacy of one life qualified, over an other, unqualified, disqualified, refused, denied access, subject-hood. Black life is what escapes and has always escaped the terms by which life has been determined; it is all the life which has and continues to refuse that cutting off of life from life from death. For the Society of the Friends then, Black Life is life which does not rest easy, it is restless, it pulses bursts through whatever will try to regulate sequester it, it is not what universalism missed or what could be seen as resting in the shadows of enlightenment, Black Life is what always exceeds and overshadows them, exposing their limits because they are founded on the imposition of limits, of subjects granted subjectivity only by accepting abiding by the borders imposed instituted legalized policed. Black Life is beyond human*inhuman because it troubles and casts a shadow of a doubt on those subjects who have and continue to make determinations on what life means and what kind of life matters. Black Life is all life that has and continues to confound those separations, those segregations, those imprisonments, those who lord over and want to master own possess life, police life and its sense, meaning, value or confounding of value. Black Life is all the life which lays outside the fortifications and settlements of sense. Black Life is what has and will continue to unsettle those senses which have denied the senses of earth and its many forms of life. Black Life is the history and endurance of all life that has been refused **History** **denied** **refused** **as** **Life**, and yet it is the only possibility **disqualified** for of life, for of history. Black **Life** is what will always trespass cross overcome borders imposed including those which attempt to fix life to a place a person an individual a proper and with properties. Black Life is life that cannot be someone's property. Black Life is inappropriable, it is life in common. Black Life is everything that escapes white life. every form of life that exceeds overcomes the attempts to enclose life

Black Life is what has escaped and escapes 'thought,' a thought which has tried to say, write, inscribe on skin, on bodies, on lives, on surfaces, on interiors what it is to think, for this it is unthinkable life, the unthought of and in life which is life in its entirety, unenclosed, disenclosing life, unfolding life, this thought can never be fully legible, definable, definitive, it unsettles, unworks any is-ness, anyone who would attempt to define determine it will inevitably find themselves in the uniform of the policeman chasing after, attempting to apprehend what fuges, re-fuges, re-sists, re-refuses that explosive force germinal seminal fugitive life-bearing holding onto something vegetative animating enlivening escaping the regulative command-ments of colonial, capitalist, patriarchal, hetero-sexist normativity, which insists in-fuses in-sinuates, curves, bends, in-trudes, forces pushes squeezes its way into life, colors life as it discolors itself, discoloration as clean, absolved sanitized, disinfected, blank slate, blank stare into a vast empty horizon, a land without a people, a people without a land, a manifest destiny, duty, goal, God, Capital, Nation, State, Race, Rationale-ity, Coloniality, how much and how often have they race-d their way to the treasures and pleasures they mis-take as wealth and deny to others as poverty, which is the poverty of a life which denies fortifies itself against Black Life, quarantines itself against life, which exceeds or threatens its terms, life sentences, brown, indigenous, open-pollinated, queer, trans, gay, plant, mineral, animal, mountain, river, marine, rooted, uprooted, rhizomatic, life aflight, airborne, bacterial, viral, soily, dirt-y, earth-y, fungal, fire-y, wind-y, rain-y, elemental, it is a life that cannot be encircled, contained, controlled, enslaved, simplified, predicted, disciplined, domesticated, mechanized, it is what surrounds us, supports us, holds us, it is what survives out-lives any complex of superiority rule or reign of supremacy no matter what class caste commits its genocides, the matter-ing of Black Life resurfaces, reignites as the fires which unfound any founding, resituating the -cene of the crimes upon which they erected their canons and laws, of injustice costumed as justice, of coercion as profession, of assimilation as remedy reform when it is what has and continues to retribute the imprisonment and policing of taking of obliterating of Black Life.

If Black Life is unassimilable life, it is because it cannot be reduced to one life, or several lives, or even a life, it is b life, not in terms of sequence of a preceding b, or a elevated marked graded higher than b, but of a b which refuses the markings, b as you be, as bee-ing, beecoming, b-in in with what survives, lives over, beyond the terms of assimilation and the ones who would determine as masters, as owners as holders of deeds, as founders, framers, prospectors speculators, inheritors or redeemers of acts of violence whose only redemption could ~~only~~ ^{but} come by and through an embrace of b life beyond the terms set by a life, which ^{is} the life of supremacy, lording, imposing access to a life as the only possibility for all life. And, ^{we} one may ask, what is this a life, it begins precisely there in the posing of the question, who is asking and for what, toward what does the 'what is' take us, this i-solating gesture, this tearing something out of a milieu, a life then belongs already to a world of thoughts, norms, assumptions, ways of approach, of looking whose history is riddled with attempting to de-contextualize, de-situate, de-position this way and to universalize a-historicize generalize this way as the world, rendering itself positing its life as unquestionable life, the life, after the terms have already been settled, colonized, mythologized, where questioning its origins is like questioning God or the origin of God, its terms, laws, properties, holdings assets, thefts, 'primitive accumulations; enclosures of common worlds, as reality, as sacred, sociality as ant social, a sum of individuals, units, some attaining a higher value, meaning, and others disposable, lesser, sub life, socially dead, wasted, waste-able, garbage life versus untouchable life. In this sense, even if it denatures itself by separating distinguishing itself from the rest of life, a life is this very instituting naturalizing, and rationalizing of this cutting away.

Certainly, there have been other acts of levitation and elevation of one life over and at the expense or disposal of others, destruction of others (in the wide expanse of the human enterprise). And for many of us in the Society such acts of levitation have been known to be found in particular faiths, systems of belief, referred to by some as religions; acts of attention, observance to separation, giving credit or indebted to a higher principle, authority, sacred ^{law} order, hierarchy ^{origin} whether chosen by The God, or soul, spirit over body, assigned a destiny dominion over, incorporated into this sacred word, commandments, celestial mathematics.

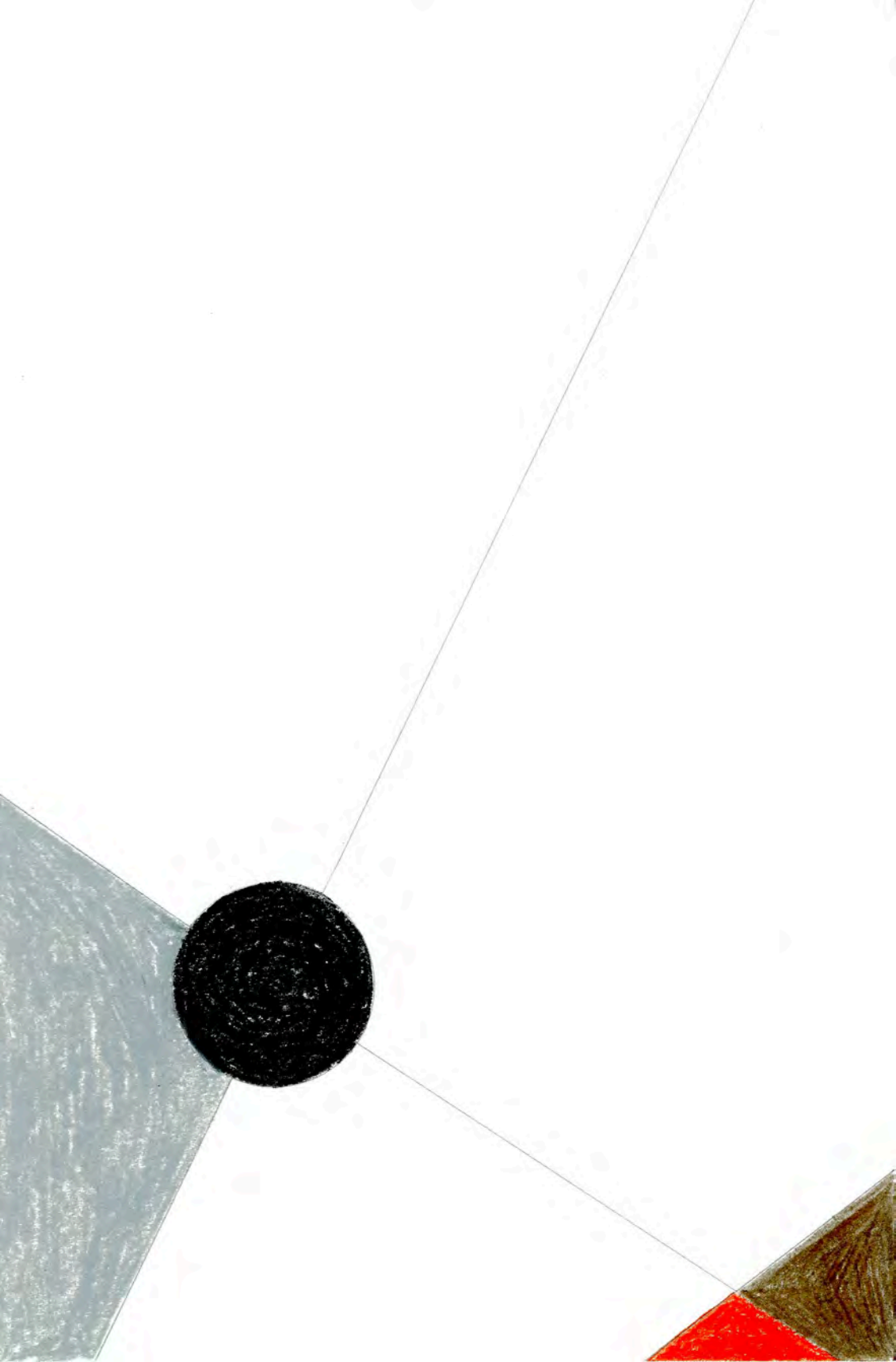
And certainly under such 'faiths' and in their names a great many destructive and violent processes of imposition and destruction of life deemed lesser, including earthly life, have been perpetrated; but a life designates something far graver. It is the imposition of a celestial math and enslavement of, appropriation of b life as laws of gravity, principles of reality, as universal order, of subjects, of objects of faith as non-faith, of metaphysics as physics, of law as the monopoly over violence, as monopoly over life, developing a knowledge so dis-embodied so objective, ifying, assigning meaning, defining limits, identifying, engendering genders, races, classes, while it, this a life, this superior life, recedes into a de-fault, de-facto, pure, innocent, a-positional position, outside, above, determining what gets in and whats below, a life is an identification more than an identity, an identification with an I, a superior I, which assigns and classes identities, relating by non-relating, supervising, ordering, observing, overseeing what it owns, possesses, which begins with itself, and expands from there, a life posits itself ^{perpetually} everywhere and for this it is out of place ~~everywhere~~, it is the guest at the party that doesn't recognize it was not wanted, not because of who it was or what it thought, but because it wanted to own the party, it is the guest that turned the hosts ^{into} hostage, misunderstanding the terms of hospitality of earth and b life, becomes b here where joys of co-existing and multiplicity of ways of celebrating revering this infinite hospitality, are summarily reduced to savagery primitivity backwardness. a life is not so much a body that inhabits place, as much as it guards and keeps watch over space, it owns more than it uses, its main form of belonging is defined by depriving, determining who, what belongs; the first property acquired by ceding to a life is this invisible visibility, this police eye, and I, this way of visioning and envisioning, assuming it renders b life a threat, unless it can be subject-ed, submit-ed on the terms of a life. Assuming or being assimilated into a life, the supremacy of a life is like being injected with an anaesthetic, losing touch with the trembling, the rhythm of earth, the infinite gratitude to its wonders, which are the abundances of a cosmos of celestial bodies of which each of us are a part and chance for its flourishing, flowering, each a we, a we unbounded by property and ownership, thus borders, but this state of anaesthesia is what is required to think one, a one, which can own an other, own life.

a life as possessor consumer of earth and all other life, sub-life, non-life, $\frac{1}{2}$, $\frac{1}{4}$, $\frac{3}{5}$, subject to its after-maths. b life is what survives the math and refuses entry into, cannot be covered over resolved mathematically (or it would require a very different math). If a life as the life, the only life, according its terms is an assuming, an assumption, a presumption of these terms of owning, appropriating, subjecting, then b life is all that escapes and has escaped such operations. And if it has escaped the cuts and attempted incisions upon and through life, it is not unscathed, it **searches** for refuge, healing, its health which is of and in earth, with and through the pain and warfare inflicted upon it, which a life has and continues to require for its imposed reign of superiority as objectivity, as generalized anaesthesia, whereby even those who assume its functions, gain sight of its violence, can only seek or find prescriptions and remedies to its plagues in the perimeters and parameters of its sensing which have been dulled through centuries of adding, subtracting, fractioning off, dragging on equivocating, dreaming then, even emancipation in the terms of a life of subjects, rights, properties, individualities, or progress, developments, productive forces, owning the means of production as destruction as consumption, advancements, industrial tools technologies, human evolution and mastery, always at the expense and oblivion to the structural necessity of erasure of b life which is deteriorated or destroyed when enslaved, owned which has **degraded** **disfigured** **mutilated** **commodified** had enough of masters. For this it does not seek entry into the master's house, except as the fire next time. If it has been given an identity in the terms of deprivation from that house, then its meaning can never be attained or even sought in the terms of entry, other than breaking and entering. But b life is marked less by the refusal of the terms of a life, as it is on and through the abilities to generate life and give meanings to life outside the perimeters, measures of the 'master's' quarters nickles dime counts and accounts, ratios and rationalities. If b life eludes thought as calculation, then a life remain **uncalculated** **also unthought** in its own terms, since its confines and confinings, its incarcerations of life are the premises of the form of thought associated **with** required of it. It is in this way that even the universal and enlightenment, associated with a life, and even if affected by the emancipatory forces of b life, are unable to recognize their own limits, confinements, positionalities, & positionings.

It could never think itself beyond its self and the essentialisms it would have to impose in its universe of property, ^{prosperity} even in its most radical visions of its eradication, abolition, it would ^{still} then have to remain in the terms of a life, **perceive** itself as part of the progress-ive development of ~~its~~ of this unique faith to order and govern all life, subject it, even if in death to its evidential and providential machinery, its economy, its regulation, its policing, its instrumentalization, its colonization, its capture and incarceration, even as emancipation proclamations. **For this**, we are not facing anything but a radical challenge to this entire ordering commanding of life, as well as its anthropocenterings, always implying within such centralizations of determinations and qualifications the entire history of such decisions, which rendered b life Black, and a life, discolored, bodyless, positionless, angelic, an operation, a procedure, a bureaucracy, a way of writing, inscribing upon, marking, branding life, legalizing and outlawing life, imprisoning it. Prisons, Hospitals, Universities are as much vision machines as they are engines for validating and invalidating certain forms of life, certain forms of health and healing, certain modes of learning and knowing, composing a matrix of power, of superiority which oversees the generation, conduct disciplining, sense, control, ends and death of life today. Abolition, Destitution, Decolonization, Decommodification of Life understood as subject to these and other institutions of regulation such as Police, and the State, the Property, the Capital they serve, protect, secure. govern on behalf of. b life is not what seeks to be cured, educated or granted admission to the imprisonments and enclosures of life, it is what has escaped and constitutes the outside of their outsides, in this way it is not seeking liberation, it can only be sought as a search for dis-enclosing life, beyond the world, the life, which destroys worlds and b life. If it is the supremacy of a life which has today been called into question both by the depravities and violence it rests on, ~~a~~ it is at the level of its terms, operations, procedures of levitation and elevation, as well as its enlistments, coerced assimilations, self-identificatio^{ns} imposed identities, genders, races, classes that it ^{ns} will have to be undone, unworked, dis-established. If the virus has opened us to destitution of such machinery, apparatuses, to capture and destroy b life, then how to dis-identify, dis-embed, dissemble to dis-re-assemble to become inassimilable, ungovernable.

HOW, WHAT IS TO BE UN/DONE, TO BE ABOLISHED?





LIFE IS NOT A COMMODITY
LANGUAGE IS NOT A COMMODITY
EARTH IS NOT A COMMODITY
HEALTH IS NOT A COMMODITY
KNOWLEDGE IS NOT A COMMODITY
AIR IS NOT A COMMODITY
WATER IS NOT A COMMODITY
LAND IS NOT A COMMODITY

YOUR WORLD IS A COMMODITY
YOUR MEDICINE IS A COMMODITY
YOUR HOSPITAL ADMINISTERS COMMODITY
YOUR TREATMENTS DRUGS CURES COMMODITY
YOUR SCHOOLS *URN LEARNING INTO COMMODITY
YOUR UNIVERSITIES COMMODITY
YOUR WORDS BECOME COMMODITY
YOUR NAMES COMMODITY
YOUR FACES COMMODITY
YOUR BODIES COMMODITY
YOUR JOYS COMMODITY
YOUR DEATHS A COMMODITY
YOUR HOMES A COMMODITY
YOUR TRUTH A COMMODITY
YOUR FOOD A COMMODITY
YOUR PRODUCTION FOR COMMODITY
YOUR DESTRUCTION FOR COMMODITY
YOUR COLONIES FOR COMMODITY
YOUR RACIALIZATIONS FOR COMMODITY
YOUR RATIONALIZATIONS FOR COMMODITY
YOUR SLAVERY FOR COMMODITY
YOUR PRISONS FOR COMMODITY
YOUR LAWS FOR COMMODITY
YOUR MUSEUMS FOR COMMODITY
YOUR CHURCHES FOR COMMODITY
YOUR WORKSHIP FOR COMMODITY
YOUR MANY FAITHS IN COMMODITY
YOUR REALITY A COMMODITY
YOUR IDENTITY A COMMODITY
YOUR VIRUS, MORE COMMODITY

A COLONY

BLACK LIFE IS NOT AN IDENTITY, IT ORIENTS A SEARCHING
BLACK LIFE IS NOT A COMMODITY, IT IS BEYOND THE COLONY
THE VIRUS IS NOT A COMMODITY, IT IS A CALL TO
ENLARGE THE STRIKE! AGAINST THE REIGN OF COMMODITY
BLACK LIFE CARRIES THE HISTORY OF AND RESISTANCE TO
THE COMMODIFICATION OF LIFE. THE PLANTATION IS THE
PARADIGM OF THE MODERN (AS MUCH AS THE CAMP)
FASCISM AND WHITE SUPREMACY GO HAND IN HAND.
THE COMMODIFICATION OF LIFE LANGUAGE EARTH MUST BE
BROUGHT TO A HALT, PROLIFERATE THE STRIKE

Postscript:

We send these thoughts in the middle, unsettled and unable to rest, as we feel this immense weight of commitments to restoring albeit with modifications (for better, for worse, for whom?) all the instruments which reproduce what we have called the world which destroys worlds. Some want to do it with masks on, others suggest they prefer to go maskless, since the mask of whiteness offers enough protection immunity liberty sovereignty individually. Some fear the virus, some fear the mask, some speculate on the vaccines, others want it to come fast, others want it to come slow, others don't want it at all, to come at all.

Some want everything to reopen, seeing the effects of the year strikes as a real threat to their orders, and they begin to either deny or diminish that ^{the} ~~you~~ even poses the question of death in their societies of invulnerability ^{you} since for so long they have managed to expose to daily death and violence - necessary to uphold their support their freedom to own and consume earth - a global vicariat enduring endless nightmares ^{to} as 'necessary' sacrifice ^{for} ~~to~~ prolong the dream of life as consumption possession disposal production of garbage as wealth!).


We propose to call these the 'Denialists' in their contingent. As they sew confusion, they are opportunistic god, economy, capital, work, liberty freedom, rights children, national interest, xenophobia all can be part of the script to expose more and more ~~to~~ communities to their Brand of Fascism: Survival/Success of the Fit-
For the Truth of White Supremacy in their contingent ^{test}

you are a dangerous communicable virus is in our midst, they will question seek remedies commensurate to their procedures of truth, isolating, cornering the virus into one meaning for which their measures will be the only cure, technical solutions full of predetermination premeditations eviscerating the political questions which the current uprisings and insurgencies for Black Life in a profound way bring to the fore, surface, questions which unsettle Euro-American-Western-Liberal-White fantasies of immunity from the death which their objectifications, regimes of truth, settlements of ~~the~~ knowledge, enclosures of sense, ~~have~~ imprisonings of life have produced and rested upon, a Fascism of Special police bureaucrats researchers just doing their jobs ^{these} reporting the facts never able to question the terms which must remain unquestionable/and are precisely ^{these} what our virus, this

THESE ARE NOT SOLELY TRUTH PROCEDURES - THEY ARE PROCEDURES WHICH GOVERN LIFE

Both seek to preserve their (virus calls into question. orders borderings (of our worlds), we propose to foundings institutings -22- destitute them!





What the Virus
renders visible
and sensible, is not
merely the inconsistencies
in the procedures
operations
claims of truth
today but more
starkly, the structured
negligence and violence
such regimes of truth
require from and
produce
toward
life. And increasingly,
they become procedures which
govern life toward
earthly destruction. How to extricate
our communities from reproducing such regimes
of truth
of the governance
of / over
life?

June, 2020