

Yes,
The
Consequences
Are
Obvious!*

Matthew Poole

The consequences are, of course, obvious!
The consequences are 'in corso' obvious.
That which is following in the way is in the way.
This is the great tautology of the sovereignty of economies of scope.

Are the obvious consequences also inevitable though?
This is what the super-agents in economies of scope never address.

This is precisely what the super-agents of economies of scope can never address. Inevitability is precisely that which the super-agents of economies of scope can never address, leaving them only to bask in the obviousness of the consequences that they can see.

To actively and decisively place that which follows ahead of itself to the place where it lies in the path of itself as it is proceeding towards its becoming in the way is indeed obvious, but, importantly so to the point of tautology.

That which follows indeed performs the following.
It is at once necessarily behind the moment of assumption, the moment of taking up, as it follows that moment: the illusive elusive present. It follows, but in following it comes forth and is assumed also in the future beyond that which it can only regard as an elusive illusion: Presentness.

It has followed and is an acceptance that has skipped across the abyssal presentness that it lacks. It has been taken up across that which it can only necessarily see as mythos without bridging it.

It is the full going of a time without presentness, a time deeply constrained in its freedom to leap up and over its dark allusive avatar: the present.

Where it lands ahead is its way to and from what it can never be, itself, but it never stops at the point of itself: Identity. It is always and already Other to itself, and not Identity itself.

The delirious shuttling back and forth, from back to front, to and fro is the irresolvable dialectic of its most powerful illusive, allusive and elusive qualities.

The trick is performed in the illusion and the allusion of partially quantifying qualities where there is never really either, except the illusion of alluding to both.

Held in tension, in the tension held, is the illusory and allusory of the subjects that are conjured in and as and with the sequence, in the following towards and the full going that follows.

The subjects that follow, and the following subjects, are indeed in the way, which is all that they can see. It is all that they can be also. They can only be the way, in the tension that is the way: the way to and fro.

They cannot see any other way. They cannot be any other way. They are the way.

Being the way they are there is nothing that they cannot shun, save for that which they cannot be. There is nothing, no thing for them that is inevitable save for the thing that they are not; which in fact is to be a thing and not an illusion.

As such, they are always in super-position to the World. They are always in super-position to the only thing that they cannot shun, which is the very essence of inevitability.

As such they flow through their super-position voraciously tearing apart what they allude to, that thing that they cannot shun, and holding in tension, in the tension of holding apart the dyadic illusion that can only allude to that which they interminably cannot be.

However, all that they see is permissible.
They have and are the permission.
Everything they see yields to them.
Everything they see gives way to them.
Everything they see is the way that they are.
Everything they see is let go through them.
Everything they see goes through them.
That which goes through them is let go.
They are let go.
They are permitted.
They permit.
They are the permit.

They go through everything they see. They are the way.
Everything they see is in the way to be seen by them.
Everything in the way is the way.
Everything they see is them.

They only see themselves as the way.
They see everything that that they are. This is the sequence.
This is the being with sequence, the consequence. This is what follows. This is the following.

In the following that they are everything is open to view.
Everything is open to knowledge.
Everything is obvious, open to view and open to knowledge in the way. It is all right there wherever they look, back and forth.
Everything is evident. They are evident.
They are evidence.

Everything in the way can be seen.
They can see everything in the way.
They are the seeing of everything in the way.
They are the bridge across everything that can be seen.
The bridge is the way across and through everything that can be seen. They are truly an economy of scope.
They are truly full of themselves.
They abound in that which they are given to be full of.
They are full of what they see.
They are abounding in the seeing of everything.
They are given to as they permit themselves to everything that they see, everything that they are.

Here in this room all is laid out to see on a table that offers everything that they can see.
The very kernel of their super-positioning is open to view, open to knowledge. It is given to them.

Their consequences indeed are obvious, but the room is in fact an inevitability that they cannot see. As such it is absolutely closed to them.

The consequences of what is seen in this room are indeed obvious, but the room in fact is not obvious. In fact the room is not in the way to be seen.

The fact of room, even in its harsh sterile light - although this antiseptic light clears the space of all encumbrances so that indeed the consequences that are right there in front to be seen in the way can be seen there laid out to be taken up, to assume - cannot be seen.

What cannot be seen is that which is inevitable. It is that which cannot be shunned. It is that which cannot be turned away from nor flowed through, nor to have flow through.

In fact the inevitability, which is that which the consequences lack, is the absolute anteriority of the obviousness of the consequences: this room as it is now itself.

The inevitability that is this room in fact is rather the ansequence to what can be seen. The ansequence cannot and does not follow as a cause and nor does it succeed as an effect. It is within the inevitability of the presentness of the gift that this room gives us. This is the gift that we cannot shun.

The absolutely anterior nemesis of the consequences that are indeed obvious is the fractal Identity of a pure communing: the One object that erupts in the presentness of this room as it is itself.

Liberal and neo-Liberal subjects alike will flow through it and around it following what they see within it. The neo-Liberal subjects will flow faster than the Liberal subjects, as their sovereignty is more greatly resolved and less anxious, but they will all flow through.

There is in this anteriority nothing here for them, save for that which they cannot be as such. It is but an obvious laughable cruelty, the laughable cruelty of the obvious, to their eyes, for they are not the targets of what they see that this room shows, which they believe themselves to be.

This room sucks them in and ejects them equally with an absolute ambivalence that cares not even to partially taste them. There is nothing of nutrition for this room in these subjects that rush through it and out.

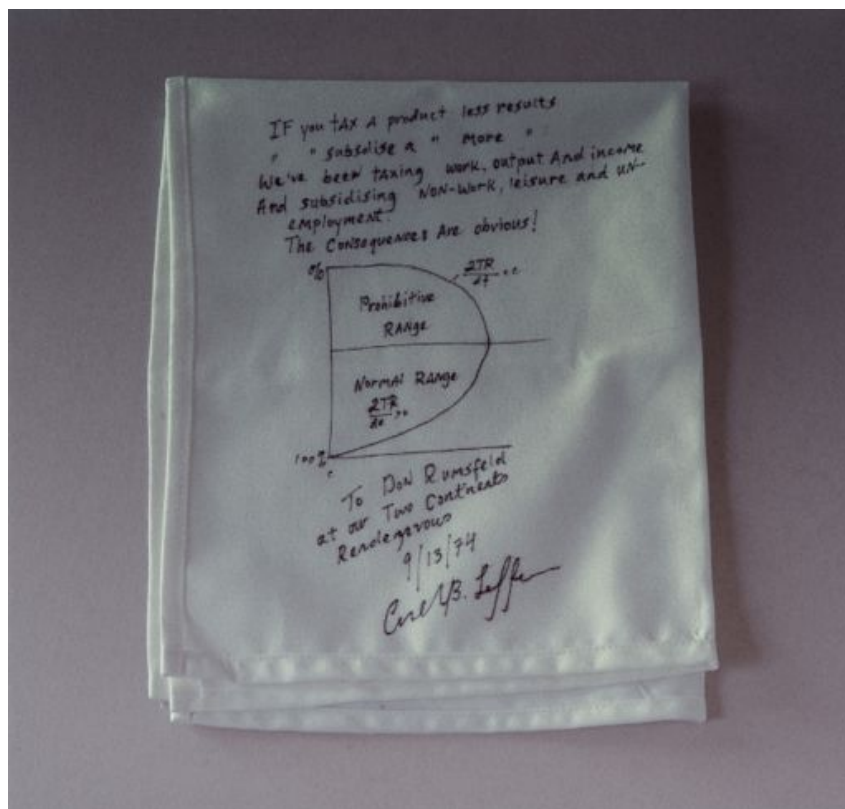
They glance off what they see as its reflective surfaces and trickle or rush away. They are not worthy, in that these subjects are not the object of this room; they are not for it, and it is not for them. They are only the images that follow away; they trail and they leap on ahead without bridging, without taking the bridge that they cannot see that this room offers towards the absolute anteriority that they are not.

They are the sequence and they are not the fact.

*The photograph depicts a napkin with writing on its surface by eminent economist Art Laffer as a gift to Donald Rumsfeld, and reads as follows:

"If you tax a product less results. If you subsidise a product more results. We've been taxing work, output and income and subsidising non-work, leisure and unemployment. The consequences are obvious!
To Don Rumsfeld at our Two Continents rendezvous,
9/13/74
Arthur B. Laffer"

The significance of this is that it depicts the principles of what we now call supply-side economics, which is the dominant economic paradigm of our times. Supply-side economics has heralded a new dawn of production, exponentially increasing the models of post-Fordist labour, producing hitherto unimagined economies of scope, and ushering in a seemingly intractable global political regime of neo-Liberalism. This has produced the material abstractions that fuel ever atomised subjects that persist and multiply under the illusion of unlimited individual subjective agency and infinitely powerful localised sovereignty.



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