General Preface to the Project: The Gift of the Good

The good; human and natural worlds filled with gifts; the earth’s abundance. The good in Plato, recalling Socrates’ death as disaster. The good not thing, not possession, not God. The good interrupts binary relations, authority of measure. Exposure and interruption. Cherishment, sacrifice, plenishment. Socrates’ suggestion that the good is cause of knowledge and truth, charges them with authority. Anaximander and injustice. Ideality and wound of measure. Western philosophy filled with sites of interruption. List of volumes in project. Why begin with art, followed by truth, embodiment, and work? Truth, beauty, have no proper places, ek-static. Art and Nietzsche’s interruption of authority of the good. What if Western philosophy gave precedence to gathering being, gesturing toward something that interrupted the gathering? Question of truth’s authority. Ethic of inclusion.

Introduction: The Good in Truth

Aristotle’s words on truth—to say what is that it is—said to be correspondence theory. Truth gathered together with being and saying under logos. Heidegger’s understanding of legein as gathering into presence, still stocking truth up under dominion of being. Plato’s suggestion that truth comes in wonder and mystery as gift from the good. Violence of gathering. Foucault, political question is truth itself. Heidegger, gift and giving, in terms of Being. Under the reign of Being animals are excluded from the gift. Geschlecht, linking sexual difference and animals with the gift of language and the hand. Lyotard’s critique of Heidegger as forgetting the Law, another name for the good. Heidegger and abundance [Füll]. Gift of truth, call to
respond without limit. Touch, exposure, interruption. Aristotle, desire to
know beyond any limit. Nietzsche, will to truth. Anaximander, restitution
for injustice. Truth as restitution; responsiveness and responsibility. Some­thing beyond knowledge and truth calls us to truth, endless questioning of
truth. Habermas, normativity and validity claims. The good in trust, ex­ceeding norms and measures.

Chapter 1     Soul Wings

Plato and the good. Diotima's speech on love describing “nature of won­drous beauty.” Beyond all binary oppositions. Nature's abundance. Love
intermediary figure interrupting gathering of being. Interruption with
Irigaray; angels intermediary figures, engendered figures of crossings. Mucus
embodied, threshold figure. Socrates' denial that he knows, possesses truth.
Knowing what one does not know; obligation to know. Truth's authority.
Divine gifts in Plato. Madness in Phaedrus. Poiesis, mimēsis interrupting
rule of techne. Socrates' unlimited desire for wisdom.

Chapter 2     Bird Flight

Theaetetus and definition of knowledge. Socrates and mother, Phaenarete,
midwives, barren themselves. Infinite regress of knowledge, being. Midwife's
art given from gods. Figures of women as midwives, intermediary figures.
Irigaray and angels always on the move. Socrates as stinging fly, as stingray.
Always on the move. Meno's paralysis by Socrates, obligation to restore
movement. Birth, generation, poiesis, gifts and giving. Being's abundance,
heterogeneity, beyond measure. Inexhaustible movement of truth and knowl­edge, resisting closure. Knowledge as perception, memory. Anamnēsis, rec­ollection, endless pursuit. Living memory. Truth and mimēsis. Memory as
possession, repetition; memory as anamnēsis, circulation and interruption,
wound of forgetting, disaster, loss. Truth not possession but endless move­ment toward abundance.

Chapter 3     Bat Ears

Aristotle and desire for truth. Deleuze and Guattari and schizoanalysis.
Desire turns back on itself, beyond itself, in intermediary movement. Aristot­le's bat. Aristotle and use of animals by human beings. Unmoved
mover. Carlo Sini and truth. Sini on Aristotle. Truth and saying. Bats and

Chapter 4 Brute Truth


Chapter 5 Mad Will


Chapter 6 Full Body

Spinoza and animals. *Natura naturans* and *natura naturata*. Two registers of nature and thought. Bodies intermediary between two registers. *Exprimit*

Chapter 7 True Experience


Chapter 8 Miraculous Authority


Chapter 9 Moving Truth

Chapter 10 True Being


Chapter 11 Woman’s Truth

Nietzsche supposes truth is a woman. Truth and life are women. Women wear the veil, truth unveils. Nietzsche says hateful things of women. Man creates image of woman. Interruption by Irigaray, under water, Nietzsche’s marine lover. Another interruption, Kristeva’s “foreigner.” Truth and strange-ness. Truth and strangers. Together with women. Women and music. *Stabat Mater*. Man—or woman—without qualities. Music, woman, and the Dionysian. Woman is castration, wound. Women and Jews. Truth is woman is artist is Jew is lie is love. Suppose truth were bat or spider or frog. Suppose truth were never what we take it to be. Woman, truth, and animals fluid and indeterminate figures. Truth and masks. Shallowness and depth. Capitalism and commodities; women as possessions. Life as woman, remembering Jews, Europe’s oppressed. Remembering and forgetting disaster. Woman and forgetting of truth. Staying on top with truth. Women’s pudendum, shame. Women ornament themselves; Jews are actors. Suppose truth were nomadic, of the earth, not human. Truth and woman cannot be possessed, though they may be coerced. Sea as figure of fluidity and abundance. Woman and abundance.

Chapter 12 Fecund Exposure


Chapter 13 Abundant Truth


Notes

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