Disaster overtakes disaster; the whole land is laid waste, to misery, to despair, to the pursuit of inconsistent shadows that provide nothing but vertigo or rage. This is life in the Anthropocene. The world is increasingly unthinkable—a world of planetary disasters, emerging pandemics, tectonic shifts, strange weather, oil-drenched seascapes, and the furtive, always-looming threat of extinction. We are beginning to hear it as the sound of our oblivion, life opening out into a void. This need not be the case. Thorybology offers another means of understanding our present crisis. Noise as a truth is negative and we will not establish it absolutely. But through the apophatic truth of noise, we might come to understand other ways of living and of coexisting.

I have not meant to express my thought exclusively but also to help you clarify what you yourself think. As it is normally constructed, especially within the sciences, the intellectual process automatically limits itself by producing only positively defined forms of knowledge. Thorybology, by contrast, is built negatively, assembled from its own waste products as well as the waste and excess of others, thus liberating itself, albeit in a disordered way, to be other than conventional science, to follow the models of ’pataphysics, discordianism, and negative theology.
Let one consider the abyss that is open before humanity: we are currently faced with, separate from but not unconnected to social, economic, and political inequalities and instabilities, an ecological crises of staggering magnitude. Human reflection cannot be casually separated from an object that concerns it in the highest degree; we need a thinking that does not fall apart in the face of horror, a self-consciousness that does not steal away when it is time to explore possibility to its limit. Yet, increasingly, established methods and models for thinking and reflecting are incapable of facing this abyss, of offering a means of plunging into the unknown such that we might emerge from the other side. Thorybology constructs itself as a philosophy that demands a clear recognition of these conditions, which is opposed to any homogenous representation of the world, in other words, to any standard philosophical system. It is only by these means that the present crises are properly understood and addressed.

Unfortunately, this clarity has its drawbacks. In this position of object as catastrophe, thought lives the annihilation that constitutes it as a vertiginous and infinite fall, and thus has not only catastrophe as its object; its very structure is catastrophe—thorybology is itself absorption in the nothingness that supports it and at the same time slips away. It is not really a question of knowing first of all what must be done, but what result must be envisioned. In aiming for an envisioned future, one can articulate an interruptive plan of action. While that future may not come to pass, interruption for the sake of interruption is far more reminiscent of the politics of domination than emancipatory noise politics.

If there is a conclusion, it is zero. Thorybology is not a philosophy of solutions or ends. While it has goals of a sustainable future marked by coexistence and an ethics based on responsibilities rather than rights, on obligation over entitlement, thorybology does not and cannot articulate a direct path to that future. Perhaps such a thought is incomprehensible within the bounds of thorybology. What thorybology can offer, however, is a philosophy of interruption, of digression, of noise, a
philosophy that is a call to action, that cries out: Hear, a noise! Listen, it is coming—the abyss created by human misrecognition, misunderstanding, and willful ignorance of its being-as-noise is coming. The cry is both a call to action and the echo of its lack. It is the origin of the forgotten, of silence, of the unknowable. It is complicit with the catastrophe, with the hidden and occulted. It assumes, as inevitable, error, nausea, and the incessant agitation of the possible and of the impossible. Thorybology confronts this horror directly even as it strives to be unbound, arcing towards the paradoxical thought of the unthinkable. Thorybology marks a gulf, a discontinuity from the conventional belief in a world full of meaning to the final dislocation of meanings, of all meaning, which soon proves to be unavoidable. And I say at once that it does not lead to a harbor but to a place of bewilderment, of nonsense.

Given the depressing lack of success that other philosophies and political strategies have demonstrated, is it not time that bewilderment gets a chance to prove to be a more effective strategy? Humanity does not recognize its collective being-as-noise. Instead we listen obliquely, as if we were deaf to the sounds of this world, as if we had refused to listen to the cacophonous din of our own organism. We have become skilled in selectively ignoring the world, even when it shows itself to be blatantly counterintuitive or indifferently nonhuman. Thorybology is a philosophy and a politics designed to address that indifference, to re-channel our cacophonous din, to use our noise against itself.