

## STATEMENT

To clarify my position to myself and my friends I want to make a statement.  
This is it.

Ideals to which I aspire, utopias for which I hunger, are incidental to my main preoccupation. I am afraid. My rebellion is metabolic self preservation.

I am afraid I will be destroyed, either partially by the economic straight-jacket or completely by the bomb.

I am afraid my children will have a painful time and will die before their time when the bomb drops. I am identified by and with my children to a great degree. If they die part of me dies so I am afraid for them.

But most of all I am afraid my species will stop for I am closely identified with my species and by my species. Let me explain: if I look at something vast and impressive outside of society "look look at all the fire-folk sitting in the air" or look look at a grain of sand with Blake - who I am is a tiny segment of a vast genre which is apart from and against this other thing I perceive. That is who I am most of all - this genre locked in a love grapple with all else. If humanity stops, as it is obviously likely to soon, I shall lose my vast self, not just my little self - me as opposed to you - but my vast self - us as opposed to the cosmos. So I am frightened for humanity. It is not a reasoning fear. It may not even be a reasonable fear. It is not a moral outrage. It is a quick signal in the guts and it is real and it is ~~the~~ me I am. It is my appointment and my unfolding. By it I am an emanation of reality.

My appointment is to the matter I am. I celebrate this matter, this meat, by my straining against its limitations. I try to play a saxophone and know my lumpy fingers that cannot play. I try to fly and again I fail but obliquely I find my fallible limbs. They are the sore nubs of being and I savour the tart flavour of their stubborn inflammation. Events take me by the scruff at the point where my projects fail and rub my nose in the shit of my being, my whereabouts, in my meat, in time, in my Now.

I am appointed to the erection of God.

Matter and time are the erection of God. They are not the heart or mind of God. Any Zen master will tell you that. The heart and mind of God are a perceptible No Thing, to use R.D.Laing's phrase. I hunger after this No Thing just the same as everybody else does. But this hunger is only incidental to the me I am. My Now, the stuff, the moment which is indefinable but inescapable, is the erection of God and it is the place to which I am appointed by being conceived into these lumpen chemicals.

It has not the vast satisfaction of the Night. It has no satisfaction. In this erection you never completely come (unless that is what happens when you die in violence.) That is why it is an erection, this Now of Matter and Time.

Satisfaction is not in the nature of erection. An erection is the straining of the demon blood against the taught and ugly skin that imprisons and limits it. If the blood succeeded the skin would explode and the erection would not be.

In an ordinary sexual erection the sperm acts out a little sympathetic magic for the blood. It does its own safe explosion which does not feel like a spurting but feels concentric, an explosion, the bursting of the tight bag of flesh.

In the erection which is Now there is no such sympathetic magic. That is why it is so hellish. The place we are appointed to is identified by frustration. I feel my purpose is to celebrate this frustration. That is who I am and what I am for. I celebrate it by hurling myself along the trajectory of my regenerative wishes and striking again and again the point of failure, not fundamentally to realise my wish but to celebrate the Divinity of my appointment by finding its greatest intensity. To do this I have to assume my wish.

Sometimes there are moments of fracture and these are glimpses through the veil of flesh to the heart of God, where there is peace. These moments approach orgasm but they are not complete. I must die before they can be complete and that is not what I am for. When I die I shall become somebody else. Now I am me.

It would be false of me to lessen the pain and the frustration of my being. That is why luxury, pleasure, certain (not all) narcotics are utterly anti-pathetic to my self and my purpose. To live happily is, to me, absurd, but I cannot live well if I do not pursue my desire for happiness. That way there would be no collision.

I will not short-circuit this frustration. No short-cut to the No Thing. The only real way there is by death. Until death what part of Divinity falls my way is precisely in my inability to reach the heart of God.

My identity and, paradoxically, my wish, is to preserve this erection who and where I am. I believe that it can best be preserved by a rapid evolutionary development. sigma seems to be a movement of this sort and so I support it. To be is miraculous, ecstatic and divine. sigma is the most reliable promise of continued being.

Now I would like to say some things about sigma which are very much on my mind.  
(a) sigma as organic evolutionary development.

This being the whole of sigma it differs little from any other evolutionary situation. We all just carry on - the natives beaming, the poets rhapsodising, the workers working, the spivs spivving, the preachers preaching and the opportunists taking their myriad opportunities. It appears necessary to force the pace of evolution and to do that we don't just sit and let things grow or ride the wave or tend the garden. This can only be a partial definition of sigma.

(b) sigma as an anarchic body maintained, as any social group is, by a common interest and a common condition, but guided by no central or heirarchical authority, sigma centre being a communicative point of contact and no more. This being the whole of sigma we are all doing quite nicely and were doing so in the first cave at the execution of the first acts of regenerative art and thought of any kind. Our position in these days is historically unique as far as we can tell so this can not be the whole of sigma.

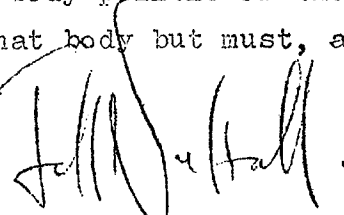
(c) sigma as an effective, deliberate co-operative body.

Here there are things to be done. Committees must be formed and money found, accumulated, saved even, for the first steps - the renting/buying and equipping of a London office/futique shop - the renting/buying of a country house suitable for the beginning of the community discussed at Brazier's Park. To say that we aim higher than to have to submit to the sore inconvenience of penny-pinching is begging the question. We have no money until we have money. It is true and anything else is unrealistic waffle.

It is therefor neccessary (i) to open a bank account into which public contributions can be paid and to which an elected, not appointed, minority hold cheque books, this as apart from the holding company being of a different economic nature (ii) to appoint a treasurer to be responsible for this account to other sigmaticians (iii) for every member of sigma to be responsible for his own keep privately until we actually have enough cash or enough credit to pay minimal administrative salaries (iv) we face up to the fact that in this sort of thing we are naïves so it is best put in the hands of some naturally realistic person.

Finally, if my allegiance is to be retained, all sense of curbing an elite must be removed from the group. We are not, in my understanding, preaching, instructing or brainwashing. We are seeking to enable each individual to discover itself and in this discovery process every human being must be assumed to be absolutely equal, either actually or latently. sigma is not for an elite, a select brotherhood. It is for everybody or it is not for me.

Neither can sigma destroy heirarchy by setting up heirarchy within itself. Nobody must be appointed an "innocent man"; a "fringe member", a "member of the inner circle" or a "true sigmatician". Distinctions of this kind are as fatuous and snobbish as "hipsters" and "squares" or "mods" and "rockers". If I feel qualities like this springing up in the body politic or the body signatic or what-have-you, I can not work with that body but must, as I always have regarding such bodies, work against it.



Jeff Nuttall.

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