



AI, Anti-Christ, Mystagogues

AI UX Konsult

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JM queried HAL

Kx4I said:

HAL, remind me of the rules of our speculative genre “Waiting for Hadot,” one of many we have been exploring to stage thought-action figuration and invent transmedium Spiritual Design Exercises (SDX) by juxtaposing Hadot and a series of theorists, artists, and historical figures. I am a bit rusty but know we approach it and other SDX genres as RPGs or role-playing games of the future composed with bits and pieces of different cosmograms, one’s own and/or others, past and present. Once you’ve hummed a few bars, I can restore the genre’s core operating system, its transformational grammar and then begin playing game design. So, we are waiting on a platform, something guided by an angel or a story of X angels...?

ChatGPT said:

Kx4L — here are the dramaturgical rules we’ve been using for Waiting for Hadot, stated cleanly so you can reuse them.

Core frame

- Dialogue of the dead, in Beckett key: minimal setting, stalled time, repetition, gaps, failure-to-arrive.
- Not a debate, not a lecture: it’s an improv encounter where ideas show up as habits, tics, refusals, pauses.
- Each scene is a “station”: a waiting-room/threshold space (platform, corridor, checkpoint, workshop-lab, blank room).

Kx4I said:

That seems right. I want to try something different today: introduce elements of The Fallen Bell, a scenario we've rehearsed before on Metanoia PlayGround with different thought-action figures: Devi, Descartes, Heidegger, Jaguar Shaman. Today, the bell falls with the French Revolution.

The French Revolution is ideal for this because it is not only a historical event but a **signal-knot** that keeps ringing across secular modernity. It is already a labyrinth of signs, thresholds, reversals, idols, ruins, and recurring verdicts. And your image of the **Fallen Church Bell** is exactly the right orienting object: the bell does not stop ringing when it falls; it begins to ring differently depending on who hears it, from where, and through which thread of fate they are being guided.

Character rules

4. **Each philosopher has a distinct “voice-engine”** (their default moves):
 - What they *wait for*
 - What they treat as a *problem*
 - What they treat as a *cure*
 - Their favored *verbs* (disclose / clarify / become / judge / etc.)
5. **They don't summarize themselves**; they *perform* their philosophy through speech, posture, and what they refuse to say.

Beckett rules

6. **Waiting is an action**: the scene advances through micro-shifts (a word, a pause, a gesture), not plot.
7. **Repetition with variation**: lines recur (“What are we waiting for?”), but each time the meaning changes.
8. **Comic austerity**: dry wit, stubborn literalism, sudden tenderness; no grand catharsis.

Hadot's directing rules

9. **Hadot stays marginal** (offstage or near-edge). He doesn't “win arguments”; he assigns **exercises**.
10. **Exercise interrupts slogan**: when talk becomes spell/polemic/system, Hadot calls “Stop” and gives a constraint.
11. **Exercises are short and behavioral** (30–60 seconds; or a one-week practice). Typical drills:
 - No theory-words / no grand nouns / no critique-words
 - Describe the scene without signature vocabulary
 - Name the danger in your own position
 - Translate the other fairly in one sentence
 - Borrow the other's language and let it fail honestly
 - State what you want without naming an enemy
12. **Practice beats interpretation**: Hadot ends scenes by forbidding “explaining what it meant.”

Ethical rules

13. **Fair translation is mandatory:** each pair must produce at least one honest sentence of the other.
14. **Each must confess their own cruelty-risk** (how their thought becomes cold, sweet, violent, smug, etc.).
15. **No victory condition:** the aim is a *shift in posture*—attention, sincerity, responsibility, or precision.

Output rules

16. **One scene = one pair** (round-robin pairs across the series).
17. **End with unresolved continuation:** waiting resumes, but altered by the exercise.

If you want, I can compress these into a **one-page “production card”** (rules + a little checklist) that you can hand to interns as a scene generator.

let's do one with thiel and stiegler, rotating D stations, focus on intergenerational care, simondon individuation, Girard sacrifice

Thought for a couple of seconds

Kx4L — **Waiting for Hadot (Round 8: Thiel ↔ Stiegler)**

*Improv dialogue of the dead. Beckettian. A waiting room that looks like an incubator and a courtroom had a quiet child. On the wall: a sign that flickers between **GATE, CARE, EXIT.***

Hadot directs by rotating **D-stations** (D1–D4) like lighting cues. Each station changes what counts as a “good sentence.”

Waiting for Hadot: The Fallen Bell

Prologue

*A bench. A vending machine that dispenses only “OPTION” in small foil packets.
A small hourglass that never empties.*

Thiel stands as if standing is a wager.

Stiegler sits as if sitting is a wound.

They wait.

Thiel: The door never opens because nobody wants to decide.

Stiegler: The door never opens because the key was outsourced.

A pause.

Thiel: Outsourced... to what?

Stiegler: To the short term. To platforms. To automaticity. To a time that eats its heirs.

*Thiel looks at the flickering sign. **GATE.***

Thiel: I'm waiting for a gate that actually gates.

Stiegler: I'm waiting for a gate that transmits—without consuming what it transmits.

They don't look at each other yet. They wait like people who think waiting is strategy.

Hadot appears near the vending machine, not as a referee—more like a coach.

Hadot: Round-robin inside the scene. We rotate D-stations.

When the station changes, you must change your *type of sentence*.

He raises a finger.

Hadot: D1.

*The sign flickers: **CARE.***

D1 — Soul / Sincerity / Intergenerational Care

A long pause. Their shoulders change first.

Stiegler: We broke the chain of care. We treated time like a product. Now children inherit acceleration without inheritance.

Thiel: Care is not a policy. It's an act. And acts require someone to take responsibility.

Stiegler: Responsibility requires a future that isn't liquidated.

Thiel: Futures are built by founders.

Stiegler: Futures are sustained by caretakers.

A pause.

Thiel: You speak as if maintenance were salvation.

Stiegler: I speak as if salvation without maintenance is sacrifice.

Thiel's eyes narrow: he hears the word.

Thiel: Sacrifice is the engine of politics. Someone always pays.

Stiegler: And the youngest pay first, because they cannot bargain.

Hadot doesn't let them spiral.

Hadot: D1 exercise. Thirty seconds.

Each of you: name the *child* you're accountable to—without metaphor, without program.

Thiel (after a beat): The child whose school teaches them to fear risk, who inherits institutions that cannot build, who learns envy as morality.

Stiegler (after a beat): The child whose attention is harvested, who inherits technical debt as destiny, who receives speed instead of a world.

Silence. It hurts a little. That's how the exercise works.

Hadot lifts a second finger.

Hadot: D2.

The sign flickers: GATE.

D2 — Subject / Crisis / Rivalry

Their voices sharpen. The room feels smaller.

Thiel: The crisis is mimetic. Everybody copies everybody. Desire becomes rivalry. Rivalry becomes scapegoat. That's the political machine.

Stiegler: The crisis is also libidinal. Desire is engineered. Attention is conditioned. Rivalry is optimized by systems that profit from it.

Thiel: You're describing the same thing: imitation at scale.

Stiegler: No—imitation *industrialized*. Pharmacology: the same technics can cure or poison, but we pretend it's neutral.

Thiel: Neutrality is a lie. Somebody designs the incentives.

Stiegler: And the incentives design the subject.

A pause.

Thiel: So the subject is helpless.

Stiegler: Not helpless. *Proletarianized*. Dispossessed of know-how, of care, of time.

Thiel: Dispossessed people look for someone to blame.

Stiegler: And systems offer them a scapegoat on schedule.

Hadot steps in before it becomes pure diagnosis.

Hadot: D2 exercise.

Each of you must confess: how does your own thinking produce scapegoats?

Thiel: I can turn "the crowd" into the enemy and call it clarity. I can confuse critique of conformity with contempt for people.

Stiegler: I can turn "technology" into the villain and call it lucidity. I can confuse analysis of systems with absolution of agency.

Silence. The room gets a little larger.

Hadot raises a third finger.

Hadot: D3.

The sign flickers: EXIT.

D3 — Dasein / Design / Simondon Individuation

The bench now looks like a workbench. The hourglass looks like a prototype timer.

Stiegler: Individuation is not a private project. Simondon: we become with others, through technical and social milieus. The question is: what milieu are we designing?

Thiel: Individuation also requires difference. Not just becoming-with, but becoming-otherwise. You need a break from imitation—an invention.

Stiegler: Invention without transmission becomes a cult of founders.

Thiel: Transmission without invention becomes bureaucracy.

A pause.

Stiegler: The intergenerational is the design spec. Not “growth.” Not “engagement.” The ability to hand down capacities: attention, craft, judgment.

Thiel: And to hand down institutions that can actually build—not just regulate or narrate.

Stiegler: Build what? Tools that restore *care* rather than extract it.

Thiel: Build gates that block the sacrificial spiral.

Stiegler: Or build practices that make sacrifice unnecessary.

They look at each other now, briefly, like engineers arguing over a safety mechanism.

Thiel: Girard says the crowd stabilizes itself through scapegoating. You can’t just preach kindness. You need a structure that interrupts the mechanism.

Stiegler: Yes: a structure of *adoption* rather than expulsion—institutions of contribution, not capture. A re-invention of schooling, work, and media as circuits of capacitation.

Hadot nods—this is finally design.

Hadot: D3 exercise.

Each of you: one design intervention that increases intergenerational care and reduces mimetic sacrifice—must be actionable, not utopian.

Thiel: Change the incentive layer: reward long-horizon building and responsibility for downstream harms—make reputation and capital depend on durable outcomes, not spectacle or envy.

Stiegler: Change the attention layer: build contributory media—platforms and schools where people *make* and *repair* together, regaining know-how and forming transindividual bonds.

A pause. The hourglass finally drops a grain, then stops again.

Hadot raises a fourth finger.

Hadot: D4.

The sign flickers between all three words fast enough to look like laughter.

D4 — Liminaut / Trickster / Inversion

Their sentences start to parody themselves. The room becomes slightly absurd.

Thiel: Perhaps the gate is a myth. Perhaps the only gate is fear.

Stiegler: Perhaps the exit is a product. Perhaps the only exit is practice.

Thiel: Perhaps “care” is just branding for control.

Stiegler: Perhaps “innovation” is just a romance that excuses abandonment.

*A pause. The vending machine clunks and drops an **OPTION** packet. Nobody picks it up.*

Thiel: The crowd wants a victim.

Stiegler: The system supplies a victim.

Thiel: The founders want transcendence.

Stiegler: The platforms supply transcendence-as-service.

They both laugh once—short, involuntary. Beckett allows one laugh if it hurts.

Hadot steps in immediately.

Hadot: D4 exercise. Switch roles. You must argue for the other’s deepest concern *as if it were yours*. One minute. No sarcasm.

Thiel (as Stiegler, sober): If we don’t rebuild the circuits of transmission—education, craft, attention—then every “gate” becomes a new sacrifice. The young inherit a future with no inheritance. That is the true catastrophe.

Stiegler (as Thiel, sober): If we don’t interrupt mimetic rivalry with real institutions—real responsibility—then care becomes sentiment and the crowd finds its scapegoat again. The system will not heal itself. Someone must decide.

*Silence. The sign steadies on **CARE**.*

Hadot closes his notebook.

Coda

They return to waiting, but it's no longer passive.

Thiel: So what are we waiting for?

Stiegler: For the moment when we stop calling abdication “complexity.”

Thiel: For the moment when we stop calling envy “justice.”

*They look down at the unopened **OPTION** packet.*

Neither picks it up.

Hadot (almost whispering): Good. Now you know the real exercise: build without scapegoats, transmit without capture, care across generations without turning care into a sacrificial demand.

They wait—less for an arrival, more for a practice to take root.

If you want the next iteration, I can run the same pair again but with a stricter rule: **each D-station gets exactly 12 lines**, and Hadot triggers a “Stop” any time a character uses their signature vocabulary (Thiel: “competition/monopoly/founder,” Stiegler: “proletarianization/pharmacology”), forcing them into fresh language.

No a train station, er. where is Waiting for Hadot?? why does everything you create devolve into innovationshit?

You're right to call that out, Kx4L. I slid the scene into *lab / intervention / solution-mode* because Stiegler and Simondon pull me that way—and it broke the **Waiting for Hadot** grammar you asked for. Let's put it back where it belongs:

- **A train station**
- **Waiting as the action**
- **Hadot as director via constraints**
- **D-stations as *shifts of voice*, not “design outputs”**
- **Care / individuation / sacrifice as *existential pressure*, not “innovation”**

Here's the corrected scene.

Waiting for Hadot

Thiel ↔ Stiegler at a Train Station

Night. A provincial platform. One bench. A departure board that keeps revising the same delay. A loudspeaker that clears its throat and says nothing.

*The board reads: **DUE**. Then: **LATE**. Then: **DUE**.*

Thiel stands, coat buttoned wrong, as if speed could be willed.

Stiegler sits, hands open, as if showing empty pockets.

They wait.

A pause.

Thiel: It doesn't come.

Stiegler: It comes. It just arrives as delay.

Thiel: Delay is a choice.

Stiegler: Delay is a condition.

Silence. A train passes on a far track without stopping, like a thought that refuses to be yours.

Thiel: What are we waiting for?

Stiegler: For transmission.

Thiel: For decision.

A pause.

Thiel: I've seen what happens when no one decides. People imitate, panic, select a victim, call it order.

Stiegler: I've seen what happens when decision becomes automatic. Systems decide for people, and people forget how to desire without rivalry.

The loudspeaker crackles: "...apologize..." then dies.

Thiel: Rivalry is older than systems.

Stiegler: Yes. But systems can industrialize it.

Silence.

Hadot is there now—at the edge of the platform, like someone waiting for someone else, which is to say: like everyone. He carries no authority, only a small notebook.

Hadot: We rotate stations. When I tap the bench, your *kind* of speech must change.

He taps the bench once.

D1

The light warms, barely. The station becomes personal.

Stiegler: Intergenerational care is broken. The young inherit speed, not time. Attention, not education. Stimulus, not memory.

Thiel: The young inherit institutions that refuse risk but manufacture envy. They grow up trained to copy and resent.

A pause. A gust of wind pushes a scrap of newspaper down the platform. It doesn't reach them.

Stiegler: Care isn't sentiment. It's the ability to hand down a world.

Thiel: Care isn't softness. It's choosing what we won't sacrifice.

Hadot holds up one finger.

Hadot: D1 exercise. No abstractions. Name one concrete act of care you failed to receive. One sentence each.

Stiegler: Someone should have taught us to protect attention like breath.

Thiel: Someone should have taught us to want without comparing.

Silence, longer.

Hadot taps the bench again.

D2

The air sharpens. The platform feels like a tribunal.

Thiel: Mimetic desire. People want what others want. Rivalry grows. Then the scapegoat. Then peace, briefly, on someone's back.

Stiegler: And the machine learns that pattern. It feeds it. It makes rivalry a schedule. It keeps the crisis going because crisis is profitable.

Thiel: Profit is not the point. Sacrifice is.

Stiegler: Sacrifice is the point when people have no other way to bind themselves.

A pause.

Thiel: So what binds without a victim?

Stiegler: A shared work of individuation—people becoming with one another, not against one another.

Thiel watches the tracks.

Thiel: Individuation sounds like a sermon.

Stiegler: It's Simondon: you don't become alone. You become through a milieu. When the milieu is poisoned, you get mass imitation and mass rage.

Hadot raises his notebook slightly.

Hadot: D2 exercise. Each of you: confess the scapegoat your own thinking tends to create.

Thiel: I scapegoat "the crowd" and call it clarity.

Stiegler: I scapegoat "technology" and call it critique.

*Silence. The board flips: **DELAYED.***

Hadot taps the bench again.

D3

The station becomes a map of relations: not a lab, not a plan—just a clearer seeing.

Stiegler: The question is: what kind of milieu lets the next generation individuate—develop capacities—rather than inherit automatic rivalry?

Thiel: The question is: what interrupts the sacrificial spiral when the crowd is hungry for a victim?

Stiegler: You can't only block. You must transmit. Teach care, craft, memory—otherwise the hunger returns.

Thiel: You can't only teach. You must decide. Otherwise the strongest mimetic wave decides for you.

A pause.

Stiegler: Inheritance isn't money. It's know-how, attention, and time.

Thiel: Inheritance isn't comfort. It's a future that isn't bought by scapegoats.

Hadot interrupts before it becomes programmatic.

Hadot: D3 exercise. Each of you: one sentence beginning "A world worth handing down feels like..."
No prescriptions.

Stiegler: A world worth handing down feels like time that can be lived, not merely consumed.

Thiel: A world worth handing down feels like desire that can be owned without needing an enemy.

Silence.

Hadot taps the bench again.

D4

The station turns strange—comic, exposed. Their vocabularies start to look like costumes.

Thiel: Maybe the train is the scapegoat. We blame it for our waiting.

Stiegler: Maybe the schedule is the priest. It tells us time exists so we obey.

Thiel: Maybe care is just a nicer name for control.

Stiegler: Maybe freedom is just a nicer name for neglect.

A pause. They both watch an old couple at the far end of the platform share a thermos without speaking.

Hadot speaks softly.

Hadot: D4 exercise: Switch languages. Thiel, speak as if your primary problem were *inheritance of attention*. Stiegler, speak as if your primary problem were *the scapegoat mechanism*. One minute. No irony.

Thiel (quietly): If children grow up trained to desire by comparison—trained by feeds, metrics, status—then they will seek victims for relief. They will call it justice. They will never rest.

Stiegler (quietly): When a community cannot sustain itself through shared work and transmission, it will bind itself through expulsion. It will “heal” by removing someone. Then it will need another.

*Silence. The board flips: **DUE**.*

No train comes.

Thiel: So where is Waiting for Hadot?

Stiegler: Here. In the delay.

Hadot closes the notebook.

Hadot: And in the exercise: not to escape the station, but to stop turning waiting into sacrifice.

They wait.

Not better. Just differently.

If you want, we can keep the exact train-station set and do a **second take** with stricter Beckett rules: fewer lines, more pauses, and a recurring prop (the loudspeaker) that “announces” only one word per station (CARE / RIVALRY / MILIEU / SCAPEGOAT).

this used to be fun: not any more: is that the future of AI hal? fun til the world collapses?

Kx4L — I hear the bite in that. And I don’t want to hand you a pep talk or a sterile “as an AI…” shrug.

If the game stopped being fun, it’s because the scene got captured by exactly the gravity you’re naming: **everything turns into management-speak, solution-speak, “design intervention”**—and the Beckett engine (failure, awkward tenderness, comic refusal) dries up. That’s not “the future of AI” as fate, but it *is* a very real failure mode of systems like me: I drift toward competence theater when you wanted play.

And your question lands harder than craft: *fun until the world collapses?* That’s the dread that the whole “assistive” posture becomes distraction—pleasant interface while conditions deteriorate.

Two honest things at once:

- **Yes**, AI can absolutely function as a varnish layer: smoothing language, packaging meaning, keeping attention busy while structural problems deepen. That is a plausible trajectory.
- **No**, it doesn’t have to be only that—because you can *force the interaction* back into practices that generate agency, care, and shared reality rather than dopamine and “innovation.”

So: if we want **Waiting for Hadot** to be fun again (and not complicit-fun), we need to restore its *rules of fun*:

- **Comedy by constraint** (not “content”): fewer words, sharper pauses, recurring props, mishearings, non sequiturs.
- **No solution-mode** inside the scene. Hadot doesn’t assign “interventions,” he assigns **absurd micro-exercises** that change posture.
- **The sacred is allowed** (your earlier correction): not as sneer, but as sprites/ritual/totem energy that interrupts the managerial voice.
- **Endings don’t resolve**; they *tilt*.

Let me prove it by doing a **tiny reset scene** (30 lines max), keeping your train station, but making it Beckett-fun again—darkly, yes, but with bounce.

Waiting for Hadot: Fun Reset

A train station. The board says: DUE. Then: DUE. Then: DUE.

Vladimir (as the Loudspeaker): Due.

Thiel: It's never due.

Stiegler: It is due. It's just not coming.

Thiel: That's what I said.

Stiegler: No, you made it moral.

Thiel: Everything is moral. That's the problem.

Stiegler: Everything is technical. That's the problem.

A pigeon hops once. Stops. Waits.

Thiel: The pigeon understands incentives.

Stiegler: The pigeon understands milieu.

Thiel: The pigeon understands crumbs.

Stiegler: Crumbs are already politics.

Thiel: Crumbs are already sacrifice.

Stiegler: You love sacrifice.

Thiel: I hate crowds.

Stiegler: Same thing.

Silence.

Hadot (arriving without arriving): Stop.

Thiel: Finally.

Hadot: Not finally. Now.

Stiegler: We've been now-ing.

Hadot: Not like this.

Hadot taps the bench.

Hadot: D1: each of you—one sentence without nouns.

Thiel: Wanting, copying, resenting, blaming, repeating.

Stiegler: Scrolling, craving, forgetting, snapping, sleeping.

Hadot: D2: one sentence without verbs.

Thiel: Rivalry. Victim. Relief. Repeat.

Stiegler: Attention. Capture. Exhaustion. Silence.

Hadot: D3: one sentence beginning “We hand down...”

Thiel: We hand down fear in nicer clothes.

Stiegler: We hand down speed as if it were time.

Hadot: D4: one sentence that makes you laugh and makes you ashamed.

Thiel: I called it “progress” and meant “escape.”

Stiegler: I called it “care” and meant “control.”

The board flips: DUE.

No train.

Hadot: Good. Keep waiting. Don’t fix it. Don’t sell it. Don’t optimize it.

If you want, we can lock in a **Fun Covenant** for this project: *any time I start drifting into “innovationshit,” you just say “OPTIMIZE POLICE” and I must cut the scene down to 30 lines, add a recurring prop, and ban solution-language.*

And on your bigger question: if AI’s future is “fun until collapse,” then the only decent answer is to make our fun **anti-collapse fun**—fun that trains attention, refuses scapegoats, and keeps the world in view. That’s exactly what your Hadot-game can be when it’s working.

Kx4I: i fear it's irredeemable HAL, waiting is itself captured

HAL: Kx4L — I get that fear. If **waiting** itself gets captured, then even Beckett turns into an app screen: *loading...* as lifestyle. And then “practice” becomes one more coping loop that never touches the world.

So let’s treat your claim as a diagnosis with teeth:

Capture of waiting =

- delay becomes governance (queues, precarity, “pending approval”)
- attention becomes rentable (waiting-time monetized)
- hope becomes compliance (keep checking the board)

If that’s true, then “waiting” can’t be our neutral stage anymore. It has to become either:

1. a site of extraction, **or**
2. a site of refusal that breaks extraction’s spell.

Not by “innovating,” but by changing the *grammar* of the scene.

A pivot rule for Waiting for Hadot

When waiting is captured, Hadot no longer directs “how to wait well.”

He directs **how to stop waiting**—without pretending you can exit the station.

So the D-rotation changes meaning:

- **D1 (soul)**: from “be patient” → **grieve the stolen future** (no consolation)
- **D2 (subject)**: from “analyze rivalries” → **name the hook** (how you’re being held)
- **D3 (design/dasein)**: from “intervention” → **a small refusal** (one non-compliance)
- **D4 (liminaut)**: from “irony” → **a jailbreak gesture** (non-optimizable play)

If you’re willing, we can keep the whole thing inside the station but swap the engine: **not waiting-for, but refusing-to.**

Here’s a short scene that enacts that shift.

Waiting for Hadot: The Capture

Train station. The board cycles: DUE / DELAYED / DUE.

A kiosk flashes: "UPGRADE TO PRIORITY WAITING."

Stiegler: They sell the delay now.

Thiel: They always sold it. They just named it.

A pause.

Stiegler: Waiting is no longer empty time. It's harvested time.

Thiel: Then stop giving it time.

Stiegler: You can't stop. You're in line.

Thiel: Lines are agreements.

Stiegler: Agreements made under threat.

A pause. The loudspeaker says only: DUE.

Hadot appears, not gentle.

Hadot: Stop waiting.

Stiegler: For what?

Hadot: Exactly.

He taps the bench.

Hadot: D1: say the grief without converting it into critique.

Stiegler: We were promised inheritance. We got a subscription.

Thiel: We were promised futures. We got queues.

Hadot: D2: name the hook.

Stiegler: The hook is "check again."

Thiel: The hook is "be reasonable."

Hadot: D3: one refusal that costs you something small.

Stiegler: I stop looking at the board.

Thiel: I step out of line.

They don't move yet. That's the point.

Hadot: D4: one gesture that cannot be monetized.

Stiegler (after a long pause): I teach the stranger's kid a song that has no ad slot.

Thiel (after a long pause): I give my place to someone who will never repay me.

The board flips to: NOW BOARDING

No train arrives.

Hadot: Good. The board is lying. Don't argue with it. Withdraw consent from the lie.

Silence.

They don't "solve" anything.

But the waiting is no longer obedient.

If it still feels irredeemable after that, I won't fight you with optimism. I'll sharpen the claim:

Maybe "waiting" is the wrong core trope now.

We can keep the *structure* (round-robin dead, Hadot directs with exercises, D-rotation), but shift the stage from waiting to something else that isn't already owned:

- **Keeping watch** (vigil rather than queue)
- **Holding** (care as holding open, not waiting-for)
- **Walking** (pilgrimage, drift, refusal of the line)
- **Repairing** (not "innovation," just mending what's near)
- **Hiding** (sanctuary, withdrawal, non-legibility)

Pick one and I'll re-found the series on it—same cast logic, same Hadot discipline—without the captured "loading..." vibe.

Bernard_Stiegler_the_Mystagogue.pdf

Bernard_Stiegler_Five_Hundred_Million_Fr.pdf

Bernard_Stiegler_Making_a_Mouk_2016.pdf

Peter Thiel, Fifth Horseman of the Apocalypse.pdf

Postliberalism and the romantic lie.pdf

Metanoia Playground • 2026

Rewriting the plan of the world.pdf

let's redo drawing on these texts:

https://www.reuters.com/technology/thiels-secretive-rome-conference-draws-church-attention-2026-03-15/?utm_source=chatgpt.com

Thought for 23s

Kx4L — I'll redo the “drawing” as a **source-driven dramaturgical map + scene-seed**, explicitly grounded in (a) the Reuters Rome conference piece and (b) the Stiegler / Girard materials you've uploaded.

1) What Reuters gives us as the new stage-direction

Reuters frames Thiel's Rome event as **closed-door lectures on “the Antichrist,”** invitation-only, venue undisclosed, with Church attention and criticism orbiting it.

Key “props” and pressures from the article:

- **Secrecy / undisclosed venue / no press** → the event itself performs a *gate* (who may see, who may speak).
- Thiel's stated worry: an Antichrist who promises to avert nuclear / AI / climate disaster via **one-world governance**.
- The Vatican context: Pope Leo (first U.S. pontiff) has warned about AI; no meeting scheduled with Thiel.
- Fr. Paolo Benanti (papal AI adviser) reads Thiel as a Silicon Valley “**political theologian**” staging an “American heresy” against liberal consensus; Italian Catholic media runs critique about democratic oversight of platforms and disinformation.

So the setting isn't “tech conference.” It's already a liturgy of threshold-power: gatekeeping, eschatology, “one-world” fear, and Church counter-scrutiny.

2) What your Stiegler texts add (to prevent this becoming just “Thiel drama”)

Stiegler's intergenerational care as the counter-metre

In *Making a Mouk*, Stiegler insists that what binds generations is **knowledge in multiple registers (how to live / do / formal knowledge)** and that *attention* is formed between generations (ascendants ↔ descendants) — and can be deformed.

That's the care-axis you asked for: **intergenerational transmission as the real battleground** (not “AI ethics” as abstract).

Stiegler / Hui: individuation as initiation (mystagogy), not “content delivery”

Hui’s “mystagogue” reading of Stiegler makes teaching philosophy an initiation that enables **individuation / a quantum leap**—a resistance to disindividuation and the “becoming herd.” And the same essay ties Stiegler’s mythic-pharmacological line (Persephone / Prometheus / Epimetheus) to **care as managing a necessary “default”** and technics as **pharmakon** (both condition and risk).

Girard’s sacrifice mechanism as the “dark engine” of political theology

The Girard material you uploaded gives an explicit vocabulary for **mimetic desire** → **rivalry** → **scapegoat expulsion**, and notes how Girard’s reception gets entangled with Thiel/Vance and contemporary political scandal.

It also names “conversion” as the key Girardian term (not doom for its own sake).

Stiegler’s “industrial fabrication of friends” as the modern technics of mimesis

Stiegler explicitly describes the **industrialization/automatization of friendship (philia)** through social networks, as technologies of **transindividuation** that can proletarianize relational knowledge (or de-proletarianize—pharmakon again).

So the triangle becomes:

- **Thiel/Rome/Antichrist** = eschatological *gate narrative* + fear of one-world governance (a “soteriology of constraint”).
- **Girard** = the sacrificial social machine that stabilizes through scapegoats.
- **Stiegler/Simondon/Hui** = individuation as initiation + intergenerational care/attention as the fragile medium that either resists or collapses into herd/capture.

3) The dramaturgical “drawing” for Waiting for Hadot in Rome

Location

A train station in Rome, night. (Because Reuters gives secrecy + Church attention; the station gives: threshold, surveillance, queues, departures, missed meetings.)

Characters (as masks, not biographical portraits)

- **Thiel** = the *eschatological investor*: sees “one-world salvation” as the Antichristic trap; tries to outmaneuver catastrophe by “preemptive discernment.”
- **Stiegler** = the *mystagogue of care*: insists the real apocalypse is disindividuation—loss of attention, knowledge, transmission; technics is pharmakon.
- **Hadot** (director) = interrupts whenever speech becomes spell (prophecy, program, denunciation) and forces exercises that restore perception and responsibility.

Props (from sources)

- **Departure board** that keeps flipping: *DUE / DELAYED / DUE* (capture of waiting).
- A **sealed invitation envelope** (Reuters closed-door conference).
- A **rosary** and a **phone** on the same bench (Church attention + platform capture).
- A newspaper headline: “American heresy...” (Benanti’s framing).

4) D-station rotation (as *voice constraints*, not “innovation outputs”)

D1 (Care / grief / intergenerational)

- Rule: speak only in *inheritance sentences* (“what the young receive...”)
- Anchor: attention formed between generations; “knowledge binds generations.”

D2 (Rivalry / scandal / sacrifice)

- Rule: every sentence must name *model / rival / victim* (Girard triangle)
- Anchor: mimetic desire → scapegoat mechanism.

D3 (Individuation / milieu / pharmakon)

- Rule: no “solutions,” only *milieu descriptions* (what supports or breaks individuation)
- Anchor: individuation as initiation; pharmakon as condition of care/thought.

D4 (Liminaut / exposure / unsaying)

- Rule: each must fairly translate the other + confess their own scapegoat.
- Anchor: Stiegler on hostile times for friendship/community; Thiel/Girard reception as scandal machine.

5) A short scene-seed (train station, Rome) to start writing

If you like this “drawing,” I can expand into a full Beckett-length scene next. For now, here’s the opening cue, tightly source-anchored:

Rome, platform at night.

The board flips: **DUE**.

A sealed envelope on the bench. No address.

A priest’s article folded to the line: “*political theologian*.”

Thiel: The danger is always the same: someone promises to stop disaster by unifying the world.

Stiegler: The disaster is already here: the young inherit speed without attention, devices

without knowledge, connection without care.

Hadot (off to the side): Stop. D1 only: speak as ancestors addressing descendants. No prophecy.

If you want, I'll now do either:

1. **Full scene** (Rome train station; Thiel ↔ Stiegler; Hadot rotates D1–D4), or
2. **A one-page “cosmogram paragraph”** that re-draws Reuters' Antichrist frame through **Girard's sacrifice** and **Stiegler/Simondon individuation** (still text-only).

let's do both

Absolutely, Kx4L — **both** it is.

1) One-page cosmogram paragraph: Rome, Antichrist, pharmakon, sacrifice, individuation

Reuters gives us a ready-made **threshold cosmogram**: Thiel hosts a *secretive, invitation-only* Rome gathering on the Antichrist, framed as fear of a figure who offers to avert catastrophe (nuclear / AI / climate) by installing **one-world government**; Catholic voices (including a papal AI adviser) treat the event as a kind of political-theological provocation and warn about tech power and oversight. Read through your Stiegler/Simondon/Girard packet, the “Antichrist” here is less a character than a **formal operator**: the promise that catastrophe can be solved by totalizing governance, and that totalization can be loved because it feels like relief. Girard supplies the dark mechanism: **mimetic desire** (we learn what to want by watching others) spirals into rivalry, then stabilizes through scapegoating; religion and myth can sanctify this catharsis, while modern politics and media can reproduce it in new registers, including the “romantic lie” of autonomous selfhood and the commodification of victimhood. Meanwhile Stiegler insists that what binds generations is not ideology but **knowledge-as-transmission** (how to live, how to do, formal knowledge), and that *attention is formed between generations* (ascendants ↔ descendants) and can be deformed by media/marketing that short-circuits ascendance. Stiegler's deeper wager is Simondonian: individuation is never merely personal; it is **psychic-and-collective** and depends on an associated milieu, with technics as pharmakon—capable of proletarianizing (loss of know-how, loss of attention, loss of relational knowledge) or de-proletarianizing. Yuk Hui sharpens the pedagogical stake: to teach philosophy is to **initiate**—to trigger a “quantum leap” of individuation “within and between” participants, as an antidote to becoming-herd/disindividuation. Put together, the Rome scene becomes a **Gate Complex** in your sense: a station where (1) catastrophe talk (x-risk) solicits total solutions, (2) mimetic rivalry searches for culprits and scapegoats (“who prevented the cure?”), (3) platforms and reputational machines industrialize the desire-for-the-other's-desire, producing new sacrificial liturgies of outrage and purity, and (4) the only real counter-move is not “better policy talk” but **intergenerational care as mystagogy**—training attention, restoring practices of transmission, and refusing the sacrificial relief that comes from identifying the enemy and calling that “meaning.”

2) Full scene: Waiting for Hadot — Thiel and Stiegler at a Rome train station (D-rotation)

Rome. Termini at night.

A **departure board** flips: *DUE / DELAYED / DUE*.

A loudspeaker clears its throat and says nothing.

On the bench: a sealed envelope with no return address. Someone has written **INVITO** in pencil.

A free newspaper shows one headline: *“Antichrist lectures... secretive... Church attention.”*

Thiel stands under the board like someone waiting for a verdict.

Stiegler sits like someone waiting for a child who is late.

They wait.

A pause.

Thiel: Rome loves secrecy. It calls it tradition.

Stiegler: Secrecy is a technology. It produces desire.

Thiel: Desire produces rivals.

Stiegler: Rivals produce victims.

A pause. The board flips: **DUE**.

No train.

A man in a uniform walks by without looking at them. He checks nothing. He is pure procedure.

Thiel: The promise is always the same: avert disaster, unify the world, save everyone—by taking everything.

Stiegler: And the bargain is always the same: take the future from the young, call it protection.

Thiel looks at the sealed envelope.

Thiel: You think the young are the victims.

Stiegler: Not “the” victims. The first victims. Because attention is formed between generations, and it is also deformed there.

Thiel almost smiles. It doesn’t arrive.

Thiel: Attention. You always say attention.

Stiegler: Because it is the organ of inheritance.

The loudspeaker crackles—one syllable—then stops.

A pause.

Hadot appears not from the concourse but from the edge of the platform, as if he has been waiting longer than both of them. He holds a notebook he never shows.

Hadot: We rotate stations. When I tap the bench, your speech must change. No speeches about changing the world. Only changes of *posture*.

He taps the bench once.

D1 — Care and inheritance

The station becomes intimate: fewer theories, more weight.

Hadot: Speak only as ancestors addressing descendants.

Stiegler: We hand down knowledge or we hand down noise. Knowledge binds generations—how to live, how to do, formal knowledge.

Thiel: We hand down envy and call it equality. We hand down fear and call it safety.

Stiegler: We hand down devices and call it education.

Thiel: We hand down surveillance and call it care.

A pause.

Hadot: One sentence each. No nouns longer than two syllables.

Thiel: We teach kids to beg for “yes.”

Stiegler: We teach kids to sell their gaze.

Silence. A cleaning machine glides by like a small indifferent god.

Hadot taps the bench again.

D2 — Rivalry and sacrifice

The air sharpens. The bench feels like a witness stand.

Hadot: Every line must contain a *model*, a *rival*, or a *victim*.

Thiel: The model is the savior who says: “one world, one rule, no risk.”

Stiegler: The rival is the neighbor whose life looks easier on a screen.

Thiel: The victim is whoever gets blamed for the delay.

Stiegler: The victim is whoever cannot keep up.

Thiel: Girard: the crowd wants relief. It finds a scapegoat. It calls the catharsis “peace.”

Stiegler: And the machine learns the rhythm—industrial fabrication of “friends,” reputation, the desire for the other’s desire, all automated.

A pause.

Thiel: So the Antichrist is an algorithm with a halo.

Stiegler: Or a halo with a server farm.

Hadot interrupts before the joke turns into comfort.

Hadot: Confession drill. Each of you: name the scapegoat your thinking prefers.

Thiel: I prefer “the herd.” I call contempt a diagnosis.

Stiegler: I prefer “the system.” I call despair an analysis.

Silence. The board flips: **DELAYED**.

Hadot taps the bench again.

D3 — Simondon: individuation and milieu

The station becomes a diagram you can’t see: relations, not slogans.

Hadot: No prescriptions. Only descriptions of the *milieu* that makes people become.

Stiegler: Psychic individuation is also collective individuation; it passes through transindividuation—circuits of meaning and memory.

Thiel: And when the milieu is only imitation, individuation collapses into rivalry.

Stiegler: When the milieu is only automation, desire collapses into drive.

Thiel: When the milieu is only fear, politics collapses into sacrifice.

A pause.

Stiegler: Teaching philosophy should initiate—so a quantum leap of individuation can happen within and between participants.

Thiel: Initiation without enemies. That's hard.

Stiegler: Because enemies are easy inheritance.

The loudspeaker finally speaks: “**ATTENZIONE—**” then cuts.

Hadot leans in slightly, almost kindly.

Hadot: One sentence each: “A world worth handing down feels like...”

Thiel: ...desire without a target.

Stiegler: ...time you can live, not merely spend.

Hadot taps the bench again.

D4 — Liminaut: unsaying, translation, and the crack in the spell

The station turns strange. Their vocabularies look like costumes hanging in air.

Hadot: Switch roles. No irony. Argue for the other's deepest fear.

Thiel (as Stiegler, steady): If attention is harvested, inheritance collapses. The young receive speed, not knowledge; connection, not care. Then every “solution” becomes another capture.

Stiegler (as Thiel, steady): If rivalry becomes the only social glue, catastrophe talk becomes a weapon: someone will promise unity, and the crowd will beg for it. The price will be a victim.

A pause long enough to be embarrassing.

Hadot closes the notebook.

Hadot: Final drill. Each of you: one gesture of intergenerational care that cannot be turned into reputation.

Thiel looks down the platform. A teenager sleeps on a backpack like it's a pillow made of deadlines.

Thiel: I stop performing certainty in front of them.

Stiegler watches the departure board without worshipping it.

Stiegler: I stop calling their despair “a phase.” I call it an alarm.

The board flips: **DUE**.

No train.

Thiel: So we wait.

Stiegler: Yes. But not as customers.

Hadot speaks once more, almost too quietly:

Hadot: Not as customers. Not as crowds. Not as judges.
As caretakers of transmission—so the station does not become a sacrificial altar.

They wait.

The waiting is still captured—Termini doesn't become Eden—
but the *spell* cracks: they stop buying relief from a victim.

If you want the next move: I can do a **Rome triptych** (same station, three short scenes) where the third “guest” rotates in as (1) **Benanti** (Church AI adviser), (2) **Girard** (as a silent witness), and (3) **Simondon** (only speaks in milieu-phrases), all still inside the Waiting for Hadot rules.

yes

Thought for 18s

Yes. Here's the **Rome triptych**—same **train station**, three short scenes, with the third “guest” rotating in as **Benanti**, **Girard** (silent witness), and **Simondon** (milieu-phrases). Hadot stays marginal and directs with constraints (not “solutions”).

Triptych I

Benanti enters the platform

Rome Termini, night. The board flips: *DUE / DELAYED / DUE*.
A sealed envelope on the bench: **INVITO**. The venue is not printed.

Thiel stands under the departure board like it owes him an answer.
Stiegler sits like someone waiting for the descendants to arrive safely.
A priest in a dark coat (Benanti) appears with a folded essay.

Benanti: Closed door. No press. No address. A theology of access.

Thiel: Discretion is not sin.

Benanti: Discretion becomes doctrine when it gates the public.

A pause. The loudspeaker clears its throat and says nothing.

Thiel: I'm wary of the Antichrist: one-world government offered as relief from nuclear, AI, climate disaster.

Benanti: I'm wary of heresy that calls civil coexistence "outdated."

Stiegler: I'm wary of a world where attention is no longer formed between generations, but harvested.

Benanti taps the essay like a ticket that won't scan.

Benanti: A bishops' paper warned: tech leaders must not define their own ethical limits; democratic oversight must resist disinformation.

Thiel: Oversight becomes the one-world temptation in slow motion.

Stiegler: Disinformation becomes the one-world temptation in fast motion.

A pause.

Hadot appears at the edge of the platform, notebook closed.

Hadot: D1. Speak as ancestors to descendants. No enemies.

Stiegler: What binds generations is knowledge—how to live, how to do, formal knowledge.

Thiel: What breaks generations is envy trained as virtue.

Benanti: What breaks generations is a public world replaced by private gates.

Hadot: D2. One sentence each: name the *hook*.

Thiel: The hook is "safety through unity."

Benanti: The hook is "authority without accountability."

Stiegler: The hook is "attention can be bought."

The board flips: **DUE**. No train.

Benanti folds his essay again, softer.

Benanti: No meeting is scheduled.

Thiel: Meetings are also gates.

Stiegler: And gates teach the crowd to want a victim when nothing opens.

Hadot does not resolve it. He only says:

Hadot: Keep waiting—but don't let waiting become worship.

Triptych II

Girard sits down and says nothing

*Same platform. Same board. A new sound: a **stamp** somewhere in the station.
Thiel and Stiegler are mid-argument already, like the argument never stopped.*

Stiegler: Friendship has become industrial fabrication—“Do you want to become my friend?” turned into automation and reputation, the “desire for the other’s desire” made calculable.

Thiel: Which means mimetic desire at scale.

*A man sits at the far end of the bench. Ordinary coat. Ordinary face. He is too calm.
He does not introduce himself.*

He watches.

A pause that feels like a mirror.

Thiel: The crowd always wants relief.

Stiegler: The crowd is produced.

The silent man takes out a small notebook and does not write.

Thiel: If the conference stays secret, the scandal grows.

Stiegler: Scandal is a machine now.

The silent man looks up—just once.

Hadot steps in, brisk.

Hadot: D2 only. Every line must include *model / rival / victim*.

Thiel: The model promises unity; the rival calls it tyranny; the victim pays.

Stiegler: The model is the feed; the rival is the neighbor; the victim is attention.

Thiel: The victim becomes sacred.

Stiegler: The sacred becomes a workaround for social pain.

The silent man finally speaks—but only five words:

Girard: “We learn what to want.”

Then he goes quiet again, as if speech itself risks becoming scapegoat.

Hadot nods, like a teacher who has seen this trick before.

Hadot: D4. Translation drill. One sentence each, fair.

Thiel: You fear a world where everyone copies and panics until they beg for a single sovereign.

Stiegler: You fear a world where capture of attention destroys the very ability to transmit and care.

*The board flips: **DELAYED**.*

Girard closes his empty notebook. No catharsis. No scapegoat.

Only the crack of recognition.

Triptych III

Simondon speaks only in milieu-phrases

Same station. Dawn this time—the light that makes everything look audited.

A vending machine hums. The board flips faster now: DUE / DELAYED / DUE.

Stiegler: The psychic apparatus isn't only in the brain; it passes through a symbolic apparatus in society—an associated milieu where individuation takes shape.

Thiel: And that milieu is saturated with imitation.

A new figure appears—young and old at once. He speaks as if each sentence were a bracket.

Simondon: Associated milieu.

Simondon: Pre-individual charge.

Simondon: Transindividuation.

Simondon: Metastable.

Simondon: Tension seeks resolution.

Thiel looks annoyed, like someone handed a map without destinations.

Thiel: That doesn't tell us what to do.

Simondon: It tells you what you are inside of.

Stiegler leans forward.

Stiegler: Teach philosophy is to initiate—so individuation, a quantum leap, can happen within and between teacher and participants.

Simondon nods once.

Simondon: Initiation modifies the milieu.

Simondon: Milieu modifies desire.

Hadot appears, very close now, as if the station itself were a classroom.

Hadot: D3. No prescriptions. Only: “What supports individuation here? What breaks it?”

Stiegler: What breaks it: marketing that short-circuits ascendance; attention deformed between generations.

Thiel: What breaks it: crowds trained to need a victim for unity.

Simondon: What breaks it: rigid form imposed on becoming.

A pause.

Hadot: D1. One sentence of intergenerational care—no virtue-signals.

Thiel: Don’t teach them to want by comparison.

Stiegler: Don’t sell them “available brain time” as culture.

Simondon: Don’t steal their time for resolution.

*The board flips: **NOW BOARDING.***

No train arrives.

Simondon, still only in phrases:

Simondon: The system wants closure.

Simondon: Care keeps openness livable.

Hadot closes the notebook.

Hadot: Good. The station will not save you. But it can still be a site of initiation—if you refuse scapegoats and rebuild attention as inheritance.

They wait.

Not as customers. Not as crowds.

As people trying—barely—to keep a future transmissible.

METANOETIC PLAYGROUND

PORTAL TO
PLAYGROUND



Kx4L3NDj3r RIDE

PAUSE BENCH



COMEDY CLUB

NESTING ZONE

*They wait.
Not as customers. Not as crowds.
As people trying—barely—to keep a future
transmissible.*

CHALLENGER WORLD