The calculus of predication shows how metalepsis opens up meaning with the possibility of "unlimited semiosis" — the ability of signifiers to layer, link, transfigure, permute, and confabulate. In other words, meaning relocates from the standard causal chain of predication to identify with the "gap" between predications. What is this gap? Reversed predication (→<) initiates the process, and a "vertical-demonic" element is retroactively generated. The response to this penetration of normative meaning's defenses is a retreat, askesis. The new terminology comes from Harold Bloom's Anxiety of Influence: six "revisionary ratios" (askesis, demon, clinamen, tesseræ, apophrades, kenosis). Because Bloom's terms are "parsimonious" — they attempt to describe the greatest possible range of phenomena with the fewest possible ideas — they count as a "calculus." But, because we have seen that a calculus becomes, simply, any operation that disrupts a normative causal chain, Bloom's terms become universally applicable. Bloom reveals itself to be a supplement to the calculus devised to describe metalepsis! The connection between calculus and disruption means two important things: (1) that, for political analysis, where Rancière uses "police" to describe the orderly progression of (ideologically) regulated human activity, the emergence of the "sites of exception" as embodiments of dissensus is critically tied to the descriptive and explanatory powers of the calculus of metalepsis. (2) It may be that the phenomenon of emergence in general (knowing without knowing; the unconscious; the symptom/sinthome) may be explained through the calculus. Since a calculus is a "minimalist notation system" that promises "maximum explanatory/descriptive range." In both cases, the calculus oby the rule of chirality: that two otherwise symmetrical stereognostic systems cannot be collapsed into one. A gap persists, and in that persistence, it resists disappearance and mis-recognition. Chirality additionally attaches this resistance to a space-time construct: the site of exception.

Nomothetic versus ideographic: Wilhelm Windelband (1848–1915) introduced these terms to distinguish between descriptions (ideographics) and explanations (nomothetics), but in metalepsis there is a curious "re-inscription" of the micro-level scale of descriptive detail into the causal chain, as a disruptive element. In metalepsis, ideographics radicalizes nomothetics. In Marco Frascari's rehabilitation of Carlo Scarpa's idea that the detail was the pivot of architectural meaning, the figure of metonymy was emphasized; but it is clear that metonymy in this role is really metalepsis — i.e., a "nomervative" order must be recognized first in order to be transformed later through the disruption of the normative causal chain. This reveals itself as a calculus, a transformatory protocol, applicable to any and all processes based on transformation: psychoanalysis (Lacan), political critique (Rancière), theology (Santner), poetics (Bloom), criticism (Žižek). All are in an important sense both described as a "calculus of emergence," where what is known is the result of a conversion of the nomothetic by the ideographic.

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“The death drive disrupts the causal chain and becomes the model for all subsequent disruptions, whose fundamental form, φ/-φ, is the basis of the calculus of reversed predication. The aim of this calculus, like any calculus, is a parsimony of terms that support unlimited reconfigurations of meaning.”

The logic of the calculus becomes evident when adopted to an equally “parsimonious” system of predication. Such is the case with Bloom’s six revisionary ratios,” which already constitute a system that is by definition a calculus. Daemon and askesis work in dialectic: one attacks the order of the causal chain, the other retreats in the face of this attack. The general logic of the causal chain is already a function of two opposed predicating markers, < and >. Seen in the context of metalepsis, these are halves of a whole that are broken to allow predication to take place “in between,” and united again when metalepsis reveals their primary framing function. Clinamen marks the point of disruption of the even flow of the causal chain. Apophrades “rotates” the direction of this disruption, making it appear to operate vertically, from a source that is low or high. Kenosis, “knowing without knowing,” is a signifier without a signified … a condition of open or unlimited predication. Note that Bloom did not recognize his system as a calculus, or even as a system; instead, he conceived his ratios as independent, descriptive, and additive but non-exhaustive.

“In that Empire, the Art of Cartography attained such Perfection that the map of a single Province occupied the entirety of a City, and the map of the Empire, the entirety of a Province. In time, those Unconscionable Maps no longer satisfied, and the Cartographers Guilds struck a Map of the Empire whose size was that of the Empire, and which coincided point for point with it. The following Generations, who were not so fond of the Study of Cartography as their Forebears had been, saw that the vast Map was Useless, and not without some Pitilessness was it, that they delivered it up to the Inclemencies of Sun and Winters. In the Deserts of the West, still today, there are Tattered Ruins of that Map, inhabited by Animals and Beggars; in all the Land there is no other Relic of the Disciplines of Geography."