

my words and where I want them

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1

My words and where I want them.

2

I consider words innocent until proven guilty. Once they are proven guilty, however, I consider their meaning to be irredeemable. Thus words form the limits of personal freedom. While I may be free to express my thoughts in a free society, the words at my disposal may not be free at all. Ignorance of this fact is what turns the thoughts of free people into thoughts of slaves.

3

The briefest construct of words which explicitly states a thought is long enough.

4

Statement:

It is truly unfortunate that hurricanes occur, that they kill people, and that they leave destruction in their wake, because it is unfortunately true that: "we lack protection against hurricanes". The statement "hurricanes occur" is fortunately true, for, if it were not, people would not go for protection, when a hurricane warning is sounded.

Question:

Is it up to us whether this statement could become "fortunately untrue"?

Comment:

But for us, this would not be true. But for our use of language, this could not be said.

5

If your composition does not implicitly, or even explicitly, contradict your verbal statements, then it is, if your statements are political, political.

6

Story and Statement, both are human inventions.

Nothing written or spoken or said is a lie unless someone believes it.

The believer may be the author or the recipient of a story or a statement: believing, he can not but turn either into a lie.

There can be no lies without believers and no believers without lies.

Usage has it otherwise. But why give credit to usage in times when both credit and usage are being used in defense of war?

Both statements - there is a truth and there is no truth - fall under their own verdict and fail to survive the above.

7

As long as we do not claim the knowledge of absolute truth, and while believers can not but make liars, listeners make storytellers tell stories and make composers compose music.

And they know it.

8

All I am is not objective.
 All I am is said by an observer.
 I am said observer's all.

My observer: is it observing me
 or is it I observing
 or is it I observing me
 and does it say what it observed
 or am I my observer's language?

9

If, while a speaker tells what he
 honestly thinks a lie, his telling
 turns true behind his back, he still is
 honestly telling a lie and erroneously
 telling the truth.

10

facts: traces left by unquestioned
 though undeniable consistencies
 processes: traces left by questioned
 and undeniable consistencies
 creations: traces left by questioned
 and deniable consistencies

11

One happiness, and not the only one, is
 'to be in error'.

Whenever it appears to be impossible to
 invent the desirable solution of a
 problem, then the impossibility appears
 as a signal signaling the possibility
 of an error in the conceptual framework
 which unites the view of the problem
 with the vision of its desirable
 solution. This signal raises the hope
 that the sacrifice of view and vision
 at the altar of impossibility could be
 avoided by changing the conceptual
 framework.

That 'truth' be a variable is a
 hope which generates the happiness
 'to be in error'.

12

The idealist hopes to find constants,
 where daily experience mocks him with

variables.

The dialectician hopes to find
 variables, where daily experience
 tortures him with constants.

I do not hope to find either constants
 nor variables and, instead, find hope in
 using the years, weeks, days, hours,
 minutes, seconds, of my biological
 existence for an ongoing ambiguity by
 manifesting my temporary presence in
 tone, color, gesture, movement, and
 languages, as a presence superior and
 prior to any eternal, that is, constant
 variable or variable constant.

13

Dialectics:

Religions and Philosophies attempt to
 make humans aware of "a world";
 dialectics attempt to make humans
 responsible for a world.

In Religion and Philosophy "a world" is
 the standard by which the exhaustive
 sufficiency of descriptions is measured
 and correspondingly evaluated. The
 belief in the existence of "a world"
 allows for the concept of one most
 highly valued description called
 "reality".

In Dialectics the most highly valued
 description called "happiness of all
 humans" is the standard by which the
 exhaustive sufficiency of Religions and
 Philosophies is measured and
 correspondingly evaluated.

The concept of a world of descriptions
 allows for the knowledge of a reality
 called "human society".

In Religions and Philosophies the
 pursuit of goals motivates changes.
 In Dialectics the pursuit of change
 motivates goals.

Religions and Philosophies support a
 view of History as being the report on
 how humans were judged by reality.

Dialectics support the history of a view
 as it reported and now reports on how
 realities were judged by humans.

14

:I am forbidden, by law, to describe the activity of our rulers in those terms which our rulers are forbidden, by law, to deserve.

Unfortunately for me and fortunately for our rulers they are permitted, by law, to apply the law to my description and not to apply the law to their deserts. So our rulers rise above the law under which I fall.:

15

Belief turns everything into lies, even the truth itself.

Many people intend to lie occasionally. However, even the best intentions and the finest diction can not turn a statement into a lie unless a believer can be found. No believers -- no liars. And the inverse, astonishingly, also says what I want it to say.

16

They must sue me for calling them criminals so that I can not sue them for being criminals.

They can sue me for calling them criminals because I must not sue them for being criminals.

Note: They must so that I cannot and they can because I must not!

17

I'll call all persons 'crook' who, instead of explaining the actions which provoked my calling, deny me the right to call them 'crook'.

There are, after all, only four cases: those who make laws and are crooks and those who break laws and are crooks and those who make laws and are not crooks and those who break laws and are not crooks.

The crook made law will persecute the not crook law-maker and the not crook

law-breaker.

18

Whenever a free democratic nation in a free constitutional election elects a crook or a moron for president, then it enjoys the free democratic constitutional consequence of being run, led, ruled, talked to, talked at, preached to by a legally protected moron or a legally protected crook, who will legally protect all the morons or all the crooks or both if they join the club of the elected.

19

The liberal proposes to share with almost everybody the liberties he takes but has not.

20

Instead of finding ourselves in yesterday's future we find ourselves in tomorrow's past. We cannot afford what we want today because of those who can't buy it and therefore don't want it. What is it?

21

Today's daily discourse is the punishment for our obedience to our society's daily orders.

22

Where words are said to mean what people take them to mean there things are what is said about them.

23

The need for communication either measures, or is measured by, the need for messages.

The importance of flawless communication rises and falls with the importance of the messages that require flawless communication.

32

The explanation in terms which are consequences of the explained is a description of itself and not a description of the process that generated the explained.

Language which speaks about Language on the silent premise that there is language says nothing about the becoming of language.

33

It has been stated that some words better be avoided, since they so strongly represent a right now undesired logic, that the desired logic can not yet find a place for them.

As long, however, as we are not thinking and speaking within the desired logic, we are still speaking and thinking (spoken and thought) within the undesired logic. Thus it may happen that words to be avoided within the desired logic continue to be unavoidable while speaking and thinking about the desired logic.

34

It
 as long as you don't learn
 the language
 speaks louder than you.

35

Teach me my, not your language.
 Teach them their, not your language.
 Teach us our,
 not your or their language.

36

Language is not to be understood but to make understood that which is neither language nor understood.

37

The object
 of which I claim to understand nothing
 is not the object
 of which I claim it,
 but is
 object
 of my claim:
 nothing.

Without understanding this
 I can know
 that I understand nothing
 and not know that
 of which I claim it.

38

Recently, and at last, I found out that I am often understood, while what I say seldom is, because I do not know how to speak the language.

39

You see, this time it is different:
 instead of trying to have my words fit your skills in communication I am trying to have your skill of communication fit my words.

40

If A explains her project (a) to B,
 and if B is working on his project (b);
 and
 If B understands (a) to be embedded in
 (b) and thus to confirm (b);
 and
 If B on the grounds of such
 understanding agrees with A on (a)
 then
 It may therefore become impossible for A
 to explain her project (a) to B.

41

If A proposes a goal (X)
 and
 if B proposes a method (Y) of
 implementing A's goal
 and
 if A rejects (Y) because it doesn't
 propose (X)
 then
 A implies, falsely, that B had intended
 to propose (X),
 or that B had intended to reject (X)
 and
 A implies, correctly, that A rejects the
 implementation of (X),
 and
 B knows that A rejects (Y) because A
 rejects (X)
 and
 B thinks of A in terms which A does not
 like, but in which A, too, thinks
 of A, and in which A knows B to be
 thinking of A.

42

need:

I use the word "need" whenever I wish to
 speak of conditions which must be met
 continuously and unconditionally if
 living organisms are to be motivated to
 maintain themselves, their identities,
 their existence.

Continuously: because the conditions
 continue in consequence of having been
 met.

Unconditionally: because without the
 conditions called "need" having been
 met, no other conditions exist.

43

necessity:

I use the word "necessity" whenever I
 wish to speak of something which is to
 meet the conditions called "need",
 or whenever I wish to emphasize, by
 metaphorical analogy, the urgency with
 which I wish to establish a relation
 or a connection found missing.

44

evidence:

I use the word "evidence" whenever I
 wish to speak of a configuration
 (= human made image) of reality used as
 an 'argument' in support of the reality
 of this configuration.

I use the word "evidence" only rarely,
 and then with embarrassment.
 Shamefacedly I am forced to admit that I
 am a member, and speak the languages, of
 such societies as must not yet be
 encouraged to waive the 'argument' and
 to deal directly with the configuration
 as the only reality worth dealing with.

Not yet: because "evidence", now, is
 reality against change, and change,
 now, reality against "evidence".

Shamefacedly: because, as long as the
 word which I wish to define defines
 me, I can not define it without
 defining myself, whom I 'desire' to
 be defined quite differently.

I wish to use the word "evidence"
 whenever I wish to speak of 'desires'
 fulfilled, and the consequences, as
 being 'arguments' for or against the
 desirability of the fulfillment.

45

argument:

I use the word "argument" whenever I wish to speak of a deliberately stipulated premise to whose consequences I wish to attribute the status of 'necessity' explicitly in order to confirm the validity of all the 'evidence' which supports the attribution.

Deliberately stipulated premise:
because its being itself a consequence is to be considered irrelevant.

Attribute: because I know that I do not speak of a 'need', but of a want for consistency.

To confirm the validity of supporting 'evidence': because an "argument" must become itself valid 'evidence' before the status of 'necessity' can be attributed to its consequences.

I use the word "argument" whenever I wish to speak of the consistency of just that 'evidence' whose consistency raises my 'desire' for changing the 'evidence'; and whenever I wish to demonstrate the contradiction in which I have to argue:

the 'evidence' which raises my 'desire' for change is always a subset of the 'evidence' which supports every "argument" against change.

46

desire:

I use the word "desire" whenever I wish to speak of a deliberately stipulated premise to whose consequences I wish to attribute the status of 'necessity' explicitly in order to question the validity of all the 'evidence' which fails to support the attribution.

Deliberately stipulated premise:
because its reasonability, that is, its being a consequence itself, is to be considered irrelevant.

Attribute: because I do not know whether I am, or am not, speaking of a 'need'; and because I know that I am speaking of an urgency.

To question the validity of non-supporting 'evidence': because the same configuration of reality which allows us to correctly state the impossibility of the fulfillment of a "desire", may prevent us from recognizing our 'need' for a different configuration of reality.

47

truth:

I use the word "truth" whenever I wish to speak of the time during which the intent and content of a person's statement can not and will not be accidentally in conflict or accidentally in contradiction with the intent and content of any other statement which this person would make in response to any situation, question, or statement presented.

The time: because I refer to the passing presence of a relational event rather than to the value of timeless forms in formalized logics.

Not: because were I to write 'only' instead, I should use the words "knowledge and error" instead of the word "truth"; and were I to write 'not only' instead, I should use the word "belief" instead of "truth" and instead of the words "knowledge and error".

48

communication:

I use the word "communication" whenever I wish to speak of a human relation between persons and things which emerges and is maintained through messages required and permitted by already available systems or mechanisms.

I use the word "anticommunication" whenever I wish to speak of a human relation between persons and things which emerges and is maintained through messages requiring and permitting not yet available encoding and decoding systems or mechanisms.

"communication" feeds on, and speeds, the decay of information in systems on which depends the significance of human relations.

"anticommunication" not only retards this decay, but even creates systems whose significance depends on human relations.

Insistence on "communication" ultimately leads to social and physical violence.

"anticommunication" ultimately leads to the insistence on 'composition' and peace.

49

composition:

I use the word "composition" whenever I wish to speak of the composer's activity and the traces left by it. The composer is motivated by a wish of bringing about that which without him and human intent would not happen. In particular, the composer's activity consists in constructing contents, systems, stipulated universes, wherein objects and statements, selected by the composer, not only manifest more than their mere existence, but have a function or value or sense or meaning which without his construction they would not have.

Occasionally the composer's activity brings about that which without him and without human intent could not have happened, leaving traces which nothing else could have left.

The wish which motivates the composer's activity is motivated by an exclusively human property, which thus exhaustively and sufficiently defines the term "human": a 'need' which is generated by a want. Among all biological systems only the human system contains that self-observing dimension whence comes, beyond the system's 'need', the system's want to survive. Thence the want, beyond the 'need', of survival, and thus the exclusively human concept of an intent that would or will retard decay; in particular the decay of information, the ordering of a system, any system, stipulated, discovered, or dreamed of.

50

freedom:

Every social system we know till now grants its members its freedom. Its freedom consists in the kind and number of alternatives open for choice to its members.

In all known systems, however, every choice made leads to a loss of freedom:

the structure of these systems tends, in consequence of the choice made, to render at least some not chosen alternatives, from then on, inaccessible to the members who made the choice.

The freedom granted by these systems, therefore, reduces the freedom of those of its members who use it.

Choice results in loss of freedom.

Loss of freedom can only be prevented by a society so structured, that it would remain desirable to its members, even if, therein, the freedom of choice were never to reduce, at least to preserve, and often to increase, the number of alternatives open for choice.

51

The value of a statement is proportional to the desirability of the conditions under which it were a 'true' statement.

52

The pleasure in composing signs which bridge the gap of doubt.
The pleasure in having bridged the gap of doubt by signs composed rather than by words found true, or worse, by mere assertion.

53

Instead of attacking people for their views,
attack, rather, their views for them.

54

What makes those 'liberals' so sure, that their clients, left alone, will use their own brains?

Says the artist: I like to keep my work ambiguous because I like my clients to be free to think about it their own way.

Says the composer: I have to render my work anticomunicative so that my clients must think, whether they like it or not, be it their own or some new and better way.

55

There is to be noted a difference between the two assertions:
I know better than you do.
I know something you don't.

56

When, while analyzing the currently used communicative language, I construct a formal linguistic convention which allows me to make our current language its object of investigation, then this analytical convention presents a metalanguage speaking about language.
When, however, I use current language in order to describe and propose a still missing, yet needed, language, then I turn our current language into the metalanguage speaking about the current need.

57

Facing justified skepticism the search for temporary credibility requires initial alienation.

58

You probably cannot understand why I am somewhat surprised, confused, yes even irritated, whenever you attack the communists by accusing them of actions and intentions, which clearly argue that the accused and attacked can not possibly be communists.

If you then, after pondering my neat but still negotiable 'trick', smilingly concede that you ought to have attacked the Soviets by accusing them of actions and intentions which clearly argue that Soviets can not possibly be communists, you may at last glimpse the unfortunate enlightenment on that issue: Both, the Soviets and the Americans hate the communists (who do not exist) and use this competition in hatred to make both war and its prevention, a capitalist profitable murderous enterprise, with the stockholders' laughter as culture.

59

Agreements are no arguments.

60

I should like to remind us all that we are still ruled by crooks. Neither the terrorists, real or so called, nor the peaceful democratic attempts, real or so called, nor the widely disseminated reports of our rulers' crimes, hypocrisies, frauds and misdemeanors have liberated us from that rule. We are just as dumb, credulous, hopeful and blindly wide eyed as we always were.

Innocently, of course, and in faith and, of course, good faith too we cooperate neatly, elegantly, and idiotically with our murderers, whose immensely shrewd and grudgingly Marx-skilled strategies cooperate with our best intentions at our most unaffordable expense and to their profit.

61

A

Analysis is a process where one distinction already drawn is temporarily suspended so that many distinctions not yet drawn can be drawn. Upon return, the suspended distinction will be either retraceable or lost. In the latter case, the memory of its former existence registers the distinguished label of an indistinguishable whole.

Synthesis is a process where many distinctions already drawn are temporarily suspended, so that one distinction not yet drawn can be drawn. Upon return, the suspended distinctions will be either retraceable or lost. In the latter case, the memory of their former existence registers the distinguished labels of indistinguishable parts.

B

In 'a real world'
the analysis of the whole I perceives
is the synthesis of the whole I
registers.
Any further analysis of the whole I
registers
is conjecture conditioned by the initial
analysis.

In composition
the analysis of the whole exposes
the distinct and, now, autonomous
items and processes which compose
the synthesized whole wherein
their distinctions and autonomies
are lost to
its distinction and autonomy.

I always perceives everything and
always registers but preferred segments
of the perceived whole.

In a 'real world'
I registers as synthesis the analysis

I made after perception.

In 'the composed world'
I registers as analysis that which is
part but not all
of the perceived synthesis I made.

Thus, in 'a real world'
I perceives the whole as being its
registered parts.

In 'the composed world' I does not.
C

I has to face at most five realities:

- 1 that which, (so I is told (see 2)),
happens and exists with and without
humans;
- 2 that which, (so I says), happens
and exists only with and not without
humans and tells and even is the
tale of 1;
- 3 that which is linked to decisions
taken by 2;
- 4 that which is linked to decisions
ordained, (according to 2), by 1;
- 5 that which I manifests facing 1, 2,
3, 4, and in which at least three
of the five realities compose the
expression of a reality between
perception and interpretation.

I can not recognize less than four
realities nor dismiss more than four.

62

To draw a distinction is the gesture
which creates distinct gestures out of
general patterns.

63

I am. A real I. A reality. I can be
seen, heard, touched, felt, anticipated,
remembered, kept and changed; and I can
be just as found as lost.

64

Between perception and interpretation
whispers, and sometimes rages, a
dialog in which I replies in its name
to what in its name I says.

65

To confuse the unwanted flawless with
the wanted found in want of repair: on
this pervasive ideology is based every
single failure in the history of social
mankind on its way to an intelligent
society.

66

We can not dissociate ourselves from our
society without, advertently or not,
dissociating ourselves from its victims.
Nor can we associate with our society
without, advertently or not, associating
with its rulers. All we can do is avoid
being either its rulers or its victims.
As, however, not being its rulers means
being its victims, and not being its
victims means being its rulers, all we
can do is not, and will never be,
enough, until its members, all of us,
will be neither rulers nor victims.
This requires a different structure of
our society. We must understand and make
known to all our contemporaries who do
not understand yet, that it is our
society which requires a different
structure, and that this different
structure will define our society then,
as the present structure defines our
society now. It will always be our
society, now composed of rulers and
victims, then composed of neither
rulers nor victims.

67

I use the word "victim" whenever I wish
to speak of a person who can not avoid a
relation to violence and have his needs
satisfied.

68

Violence Done and Violence Suffered connect in various modes.

I know three:

1. The immediate connection, where the absence of any link between the two creates the appearance of a 'causal' relation: Violence Done causes Violence Suffered, and Violence Suffered argues for Violence Done.

2. The linked connection, where the presence of the link, which may be a consequence caused by Violence Done, creates the appearance of its having caused the Violence Suffered. Violence Suffered finds no Violence Done in the link and is thus deprived of argument.

3. The denied connection, where the multitude of links creates the appearance of no 'causal' relationship: every argument used by Violence Suffered can be refuted as mere preference, since other arguments are equally available; thus Violence Done can substitute the discussion of arguments for the discussion of its existence. Due to this discussion Violence Done is joined by Violence Suffered in dismissing the search for Non Violence.

These three modes are members of the set OV, observed violence.

There is also a set UV, unobserved violence.

I speak of observed violence whenever an observing witness states that there is violence, either done, or suffered, or both. The observing witness may be either the doer, or the sufferer, or both, or neither.

69

Years ago I wrote:

The victims of capitalism object to communism because they can not buy it.

Now I must write:

The victims of capitalism find out that what capitalism bought wasn't communism.

70

I'd prefer that the U.S. and the U.S.S.R. cooperate towards Communism rather than towards Capitalism.

Not only is Communism a far more intelligent challenge to the most distinctly human potentials than nearly natural Capitalism can ever be or has ever been, but also it would be world-wide news.

71

Any power that knows, but refuses to implement, the solutions of problems, knows how to stay in power, but nothing else: it has a problem of which we, the other power, know, but refuse to implement, the solution. Thus we know merely how to stay in the other power.

72

Whichever way I turn: abominable dirt is what I find. This society, its language, its values, its laws, all of it is soiled or even irreparably damaged. Whatever appears to be pleasant, to be a fulfillment to one, is caused by or results in the misery of another. The concepts of law and order have been bent to protect the ruling powers, whose victimizing acts of vandalism incite to riot, against this riot.

73

They, the Parents!
 Parents???
Them, our sons!
 Sons???
 When they send
them, they're proud.
 When they sent
them, they're sad.

74

There are words which will
treacherously
turn empty and cruelly hollow only when
he whom you killed with them suddenly
dies.

For every mother and father who
now that their son is dead
fail to notice that with
him they lost their language
the language which killed him
he died
in their lost language
in vain.

If we desire to solve our problems
without violence, then we have to put
all our energy and our confidence in
language; the language of words and
gestures: forming statements and
questions, presenting reports and
arguments, carrying itself and our
thought as one in metaphor, analogy,
and hint, explicit here, implicit there,
but always intending that degree of
accurate resolution upon which its
particular case may rest.

75

While we do not find it possible often
to share our opinions
we have to share the world of their
consequences.

76

It may be difficult (I don't know how)
to avoid the unintended messages sent by
every word, sentence, act, and gesture
in the sooner, present, or later
presence of witnesses; to tolerate them
as acts of fate, however, to hide behind
whenever innocence is the only excuse
left for having allowed a desire to be
fulfilled at the expense of the
desirable, is an intended message, and
thus, a believer's compromise: a lie.
If you cannot successfully present,
defend, and, by adequate reasoning,
prove the desirability of my case and
position,
then your opposition to my case and

position is only a trivial exercise in
power, threat, and at least mental
violence.

77

Nothing is like language.

78

The ambiguity of language, mainly when
spoken, often when written, is a
consequence not only of cross-contents,
double-meanings, pun-possibilities,
etc., but also of its acoustical, even
musical, always audio-gestic characters.

79

While desperately we use all kinds of
language in order to save our society
from revolutionary temptations, our
language itself stands up against us and
lets us down. Once our servants, now the
words employ us, ordering us about to
propagate their meaning,

The world of implication is the universe
of intended and unintended messages.

80

Insistence on the accuracy of any
statement begins by arguing for the
statement with its consistent
consequence. (People who speak, pseudo-
apologetically, of their "personal own
opinion", never know, and never will
admit, the validity of this rule).

81

There are words which will
(treacherously) turn empty and cruelly
hollow only when he whom you killed
with them suddenly dies.

For every mother and father who (now
that their son is dead) fail to notice
that with him they lost their language
(the language which killed him) he died
(in their lost language) in vain.

82

A potential murderer is every person who considers the intent that makes him speak to be more significant than the implications that his spoken words carry.

83

Some statements and sentences are such that their distinguishing significance rests in the fact that they were made and uttered, rather than in any possible interpretation of what they say or are intended to say.

84

You call brainwashing, mere semantics, rhetoric, or worse, every reasoning which persuades you without being backed by the violent power you want or have.

85

Beauty is a power failure.

86

How can I answer the recurrent questions, reveal the solutions to repeatedly pointed at problems, without being accused of performing the frauds of a guru?

87

If the traces left by a committed controversy would be considered to be attempts at a work of art celebrating the many alternatives open to the human mind, then they would not and, thus, could not be used as arguments for, or causes of, hostility and violence.

88

The confusion between differences (which frequently are the source of mutual need and thus of happiness) and conflicts (which frequently are the source of mutual slander and thus of misery) must be avoided, even prevented.

Peace has to be understood as a human need; just as hunger has to be met by

food, tiredness by sleep, weather by shelter, loneliness by company, desire by love, so problems and conflicts have to be met by peace.

You must prevent war,
not try to reach peace.

As long as peace is not seen as the solution of a major problem of society, peace will be seen as the consequence of the solution of major problems of society and, thus, not be attained during that society's lifetime.

89

In the absence of friction, difference, conflict, there is no need for peace.

In the absence of perfection, obsolescence, eternal values, there is no need for radical change.

In the absence of violence, thoughtlessness, suppressive exploitation, there is no need for culture.

In the absence of system-made humans, there is no need for human-made systems.

In the absence of lies, there is no need for believers. (In the absence of believers no one can be a liar).

In the absence of believers, there is no need for truth.

90

Instead of uniting all people in order to fight the differences of their views of one alleged world, it would be a new effort to try and unite the different views and fight the allegation.

91

Repeat, if it resists decay, retards it.

92

The projection of many paths leading from simple initial configuration via complex intermediate configurations to simple final configurations, so that, and where, the paths survive the complexities in and on their ways, is the 'dramaturgic' planning supervising the compositional process.

93

An analogy is not that to which it is analog:

points are not people;
 lines are not human relations;
 sets of rules are not preferences;
 the locus of a curve is not an individual's path through life;
 a shape generated by points and lines is not a society shaped by people.

An analogy is not that to which it is analog:

points are not people;
 a set of labeled points is not a set of named people;
 a labeled point leaping along a curve is not a named individual stepping along her or his path through life;
 a curve-generating function associated with one labeled point only is not a list of path-generating preferences associated with one named individual only;
 a point's curve-fitting leap is not an individual's preference-heeding step;
 lines are not contemplative looks;
 the image of lines linking all leaps of a labeled point is not the image of a named individual contemplating her or his own path through life;
 to avoid this image is not a protest against competitive society;
 the image of lines linking all differently labeled points after every leap is not the image of differently named individuals looking at one another after each step before contemplating their next;
 my emphasis on this image is not my desire for a non-competitive society;

a shape formed by point linking lines is not a society formed by preferred relationships.

Therefore:

My graphics are not the society I wish to live in.

An analogy is not that to which it is analog.

It points, however, to that which it is not.

My graphics are analog to the society I wish to live in.

Therefore:

I should like to see them understood as socio-political statements.

94

I is not better than you,
 only less often worse.

This sentence derives its particular and intended meaning from contemplating those sentences to which it points with a rejecting gesture: which it is not.

I is not better than you,
 only less often as bad as you.

I am not better than you,
 but less often as bad as you.

I am not as bad as you often are.

I am not worse than you and never better.

I am not worse than you but never better.

You is not better than I and often worse.

You are not better than I who am often better.

I who am does I hear someone hiss is often worse than you as often is but never am better than now I forgot who.

You is not worse than I and never better.

95

When I make a statement, any statement, then it is not another statement, not any other statement. My statement eloquently states that it is one of the many statements that I can make, and also not one of the statements which I did not make. If the statement I did make appears to be similar to some of the statements I did not make, then there are two possibilities to be considered: either I have made a mistake by confusing the statement I intended to make with a statement merely similar to it; or I emphatically intended to make my statement point headshakingly at all statements similar to it. Mistakes can be corrected, too late if they are fatal, in good time when they are trivial. Emphatically intended statements, carefully selected from all similar statements, however, must be heard, listened to, and what's more, must be understood.

96

Peace

In the absence of friction there is no need for peace.

Retardation of decay

The retardation of the decay of information is a need which is an indispensable component of the distinguishing description of humanity.

Argument

The difference between a statement argued for with 'because' and a statement arguing with 'so that', and a non-arguing statement must be noted, respected, not dismissed, but loudly testified to by an alert witness.

Argument

Consistency of presentation in speech or writing, using words like 'because', 'so that', 'therefore', 'it follows', 'of course', 'naturally', 'easily seen', etc. is limited, (and not to be persecuted for its limits), by its premises and by its punch line. The

question whether this premise and this punch line ought to have been chosen, is to be considered separately under two headings: does the punchline follow consistently the premise; and, is the perfection of the consistency connecting the premise with the punch line desirable?

Respondent

The power of the respondent must be recognized, moderated, and, if necessary, temporarily suspended. Not the response, but its falsification of the responded to, must be noted and rejected. Again, any violent manifestation of the respondent's power must be boldly testified to by an alert witness.

Argument

So that my beliefs be respected, I shall not use them, to the best of my knowledge, as arguments in discourse with people who do not share my beliefs. I shall, however, insist that, if once I state and stipulate a premise, it shall not be attacked for its reasonability as a consequence, but only for its consistency with its consequences: the disputes can only concern desires and desirability.

97

NON SEQUITUR

is the brief Latin for

IT DOES NOT FOLLOW;

an unwarranted conclusion

it is, therefore or thus, a premise.

NON SEQUITUR

98

Ideologists discuss consequences, not premises. This holds true also when the discussion is between ideologists representing conflicting, even incompatible ideologies.

They always speak the same language. For them to discuss premises means threatening violence and war.

Were they capable of speaking different languages they might cease being ideologists and might come to an understanding. Any understanding is preferable to the understanding.

99

I admit to a point of view and to several associated opinions. Out of many points of view that I have known and applied and investigated I have chosen one, this one, by preference.

The associated opinions are either stipulated premises for, or consequences of, the point of view, and are, by some logic or some empirical tracing, consistent with the point of view, consistent enough in most cases to serve as reasonings for, and defenses of, the tenability of the point of view.

I also admit to a small and varying number of dissociated opinions which are not or no longer or not yet reasonable.

100

Diplomacy is a way of hiding the preferred step behind excuses for the insufficiency of the correct step.

101

'just criticism'

"Criticism", just or not, or even, or even after all, feeds on all of us, including those among us who for it get paid, who on it feed. For too long a time, criticism has enthusiastically resigned itself to a language which itself has renounced all looking after itself. Due to its users, all language today rarely, and then but barely,

escapes the communicative cesspool of convivial slander, self-effacing libel, speaking just for itself so noisily, that nary a thought dare access it. Such having become its language, criticism today nolens volens violates thought, thus needs to be denounced or to be rehabilitated, and thus, requires contritely apologetic discussion.

Contritely apologetic discussion, however cheerfully and politely it be conducted, is always reaffirming just that evidence which it deplores, leading the participants from a state of mere worry into a state of sheer despair, with cliché-ridden hostility as a last position of defense.

Be it therefore, that is, in order to prevent contritely apologetic discussion, proposed:

Let us use the word criticism whenever we wish to speak of an attempt to articulate in language or gesture the result of an attempt to answer, having been confronted with a created event, the following questions:

Did I like myself in the presence of the created event?

Did I like the created event in my presence?

Do I, and, why do I, approve or disapprove of the relations between those two experiences?

Was the created event for me, when it met me, no longer new, or just now new, or not yet new?

Could I, without familiarity and with explanation, without plausibility and with distinguishing description, create a relation between me and the created event that would change my range of experience and, thus, my intuitive mode of liking?

Would I permit that to happen?

And let us be concerned with the requirements, socio-economic, psychologic, and linguistic, that need to be met, if the answers to those

questions are to be given as offers, to be received as gifts.

102

A question
and those of us who have it and ask it
search and wait and work for its answer;
A problem
and those of us who have it and, thus,
are it
search and wait and work for its
solution
(all of us can never overestimate the
vicious power of those of us who prefer
old questions to new answers, known
problems to known solutions, so that
both questions and problems remain
profitable).

103

I need people who neither doubt nor
like the consistency of their thinking.

I need people who salute with glee and
rebellious enthusiasm the formulation
and content of a thought that fails to
fit consistently the consistency of
their thinking which they neither doubt
nor like.

I need people who neither doubt nor
like the consistency of my thinking.

I need people who invent with glee, care,
and rebellious enthusiasm the formulation
and content of a thought that fails to
fit consistently the consistency of my
thinking and that is not merely a rehash
of well-known thoughts everybody,
including myself, knows anyway and
everybody, including myself, wishes to
depart from, to disagree with, to accuse
of obsolescence.

I need people who together with me
understand that it is because of the
evidence in our realities that we don't
doubt but don't like the consistencies
of our thinking.

I need people who together with me
undertake to search for, to bring about,
to invent, such realities as will
provide evidence for such consistencies
of our thinking as we shall at least

doubt and thus at last like.

104

Two powers run society:
the powers that rule
and
the powers that defend the rule.

105

It appears that only the
opposition to violence is culture.
Truism, says my friend.
He is right, but will he join the
opposition?

106

The more we know the less we ought to
ignore those who, knowing less than we
do, run our lives.

107

If power were built on thought it could
argue. As power is just that which can
not argue without losing itself, it
either is, or pretends to be,
thoughtless.

108

In order to elicit the current
self-description of a system I wish to
understand, I have to grant it the power
of the respondent.

109

The people who ask us
to tell the truth
wouldn't recognize it
even if we told it.

Those who demand from us to obey the
law, order and decency, know, at best,
the ritual of obedience, and not the
first thing about law, order, and
decency.

Their actions incite riots, and the
rioters then are accused of incitement.

110

The authoritarian victim accuses power for being the victim's authority, and persecutes authority with power which substitutes for authority whenever authority is missing.

111

Are men cripples, and do we, the women, have to take care of cripples?

Or are men cripples, and do we, the women, have to be cripples too?

Did we, the women, cripple men, so that we now have to take care of cripples, if we want men?

Or did we, the women, cripple men, so that we now have to be cripples, if we want men to care?

Did we, the men, cripple women, and do we, the men, have to take care of cripples?

Or are women cripples, and do we, the men, have to be cripples too?

Are women cripples, and do we, the men, have to cripple care so that it be attainable?

Or is care a cripple, and do we, men and women, have to want cripples so that we have care?

112

Don't you see that even pain can not create that which is needed: the inviting dead silence, (after the excruciatingly concise accusation), which reserves the time for the escape, out from under the trap set, to become countering word and distinct deed, before the dead line chokes necks?

113

Violence is thoughtless action.

I cannot discuss violence with anyone who does not oppose violence.

The impact of the creative arts on, within, and beyond, the community wherein they originate, depends on the degree to which they support and represent opposition to violence.

The impact is not identical to and not to be confused with the waves of success as (washing ashore soul caressing) they carry with them popularity and heartwarming money.

As violence is either thoughtless or thought suppressing, only thoughtfulness can oppose it. Nothing can beat it. Not to beat it, but to oppose violence is the desire to think.

114

Both suddenly and gradually acquired insights into the dynamics of social conventions can turn into blind prejudices when, under pressure of habit, fashion, opportunity, and self-interest, they are given up too soon or held valid for too long a time. Insights are glimpses of passing consistencies defying the empty promises of stable truth.

115

By not making it one way you can have it both ways.

116

An accurate report remains an accurate report, even if it is used as a fallacious argument.

The fallacy of an argument does not reflect on its accuracy in what it states, but on its adequacy as a link between two statements.

The valid justification of contempt for cliches and commonplace sententiousness is their role as fallacious arguments.

117

The essence of tautology (a statement that excludes no logical possibilities) is that it is "true in all possible worlds", whence it is a "truth of logic". As it is a fact that at least one of all possible worlds is highly undesirable to many people, so it is a fact that logic alone will not help in discerning a desirable one.

118

It,
 as we use it,
 uses us as we use it:
 the story of your life,
 told as you would tell it:
 at least three times.

119

A truism is a statement which remains 'true' even if called either 'truism' or 'false' by those who object to the statement or find fault with it.

120

To take power, have power, give power:
 the antidote is not more, but less power.

121

- 1) For every positive statement there exists at least one respectable system in which this statement is consistent with at least one structure possible in that system, and thus can be a true statement.
- 2) Let every such system be called a domain of the statement and let every such structure be called a range of the statement.
- 3) Multiply the number of domains of a given statement with the number of its ranges. Call the product the truth of the potential statement.
- 4) Divide the truth of the potential statement by the number of individuals that either made this or an equivalent statement up to "now". Call the quotient the index of relative desirability of the domains and ranges implied by the statement.

122

As long as one has to push and defend socialism against capitalism, one can not point at and discuss cogently the diverse methods to be tried as a postcapitalist experiment so that socialism emerge.

123

I is a foray out to whence I speaks am.
 Upon return I says "I is thence am."
 "Am I?" asks I.
 "I is!" answers I am.

124

If the statement you make is called 'true' by everybody,
 then you can not expect anybody to become interested in its verification.

If the statement you make is called 'false' by everybody,
 then you can not expect anybody to become interested in its falsification.

If the statement you make is to be called 'true' by some and 'false' by others so that all become interested in their calling it 'true' or 'false',
 then you at least must be neither everybody nor anybody.

How?

The statement must be composed so that you know it to be, and thus honestly can call it, 'still false' and 'not yet true'.

If then, by assembling some who call it 'false' (which is easy), you generate their opponents (which is easy) who call it 'true' (they must), and if you then introduce to both the notion that the real issue is neither 'false' or 'true' but rather 'still not yet', you may, with perseverance and, of course, a little bit of luck, succeed in having a few unbearable bores at last discuss the content of your statement.

125

This year, and maybe next year too, and then, after that, who knows whether we might not have to again, and, following that, we may still have to be at it, it being the righteously displayed triumph of those who fit the way things are over those who would love to do without the fit and the things and the way as are, this year, just to begin with, we shall try, by lots of wayward discussions, by playing with words, by investigating not only the current weaponry of the self-appointed moron, by pleasing no one, not even those we should like to befriend, nor those we should hope to be befriended by, but also by going out on an iridescently well-shaped and graciously moved limb (Eros, help, and look and see and frolic, don't be just touchy!), by getting us spilled all over the pompously self-assertive it of the credulous suckers, we shall try to continue the "victoriously" interrupted climb from commonplace tolerance (virtuous understanding) towards original intolerance where the created, the constructed, appeals to the inexcusable failures of all intelligent interpretations.

126

The language of criticism and critique fails all too often to turn its full power and rigor to a criticism and critique of the language.

If this is applied then it becomes understandable why it is more urgent to provoke our writers and speakers to accuse our language for its consistent clinging to rejected premises, for its slanderous honesty and piper's melody, than to conspire, self-righteously, with this language, its religions and its 'free' press and media by using it in criticizing our writers and speakers.

127

A reports to B an event.
 A thinks that the correct interpretation of the event depends on five details.
 A wishes to prevent B from correctly interpreting the event.
 A omits mentioning two details in his report to B.
 B nevertheless arrives at the correct interpretation of the event although describing it with only three details.
 A tries to deride B's correct interpretation by accusing B of having based it on an inaccurate description.

Journalists should be surprised that their inaccurate descriptions beget correct interpretations, rather than that these are based on inaccurate descriptions.

128

It is a cause for frustration if I reject a statement for being inaccurate and find myself applauded by a person who rejects that statement for being accurate or by a person who rejects a statement for being inaccurate when I rejected that statement for being accurate.

129

Love affairs without thought being the laughing third are doomed to commercial success.

130

The incredible becomes as familiar as the familiar has become incredible.

131

There will be no free press (whose freedom would be worth defending) until the law turns rigorously against libel and slander, with both terms being redefined in an understanding of their social dynamics.

132

The third has always grinned.
Now, just and reformed, it hollers with
laughter.

133

To pay for immortality with one's life
is just as stupid as it is criminal to
pay for it with somebody else's.

134

The contemporary happy end shows those,
who tried to prevent it, left behind,
fading into the distance, shrinking, due
to the perspective they always preached,
to mere nothingness.

135

Things are what is said about them.
Everything said is said by an observer.
Not every observer, however, says what
the observer observed. Nor must we take
for granted, that the observer to whom
the observer said it will admit that it
was said.

136

Which justice do you mean:
To each his own
or
To all the same
or
?

137

When is "Composition"?
"When" is composition!

138

Four relationships between music and
language:

- a) language is modulated by music
- b) music emulates linguistic behavior
- c) the sounds of language are used as
musical material
- d) music and language move in mutual
analogy, dependent on some structure.

139

A person can inspire a sentiment in me,
which might remind me of some music.
A music can inspire a sentiment in me,
which might remind me of a person.

140

Your sweet snootapeeps grows, soon to be
revealed as an inflated snoddygrunt who,
deftly pricked, will, with a screaming
whistle spewing out of the left, left,
wet corner of a wet mouth, shrink
shrinkingly to that size found adequate
for the simple needs of any god-fearing
fart.

141

Musicology: Let the dead bury the
living.

142

As long as we can hum along with it,
death is sweet.

143

'in concert'

It is unfortunate and worthy of great
care that the audience has the power to
decide how to talk about the concert.
And things are what is said about them.

It is fortunate, however, and worthy of
riotous celebration, if among the things
that are what is said about them, the
composers can find their worst enemies
having experienced the worst concert of
their life!

144

Today's daily discourse is our
punishment for our obedience
to our society's daily orders.

145

Current affairs

A good theory is a flawless construct. A better theory will not attack the flawlessness of construct but rather the conditions under which the construct is flawless and thus makes a good theory. To attack conditions requires intelligence. To attack conditions requires a political stance. To argue for one's life by demonstrating a corpse not only defies intelligence and political stance, but implies murder and, worse, manifests nothing but one's mere existence. One, who needs proof where his embracing wish should suffice, turns into an object. For me into an object of contempt.

146

Dear Friend, you say that my project, for which I need research and time and people before I'll be able to test it in implementation, is a mere dream, an unrealistic fantasy, a utopia. I herewith have the great pleasure to invite you to form and chair a group of 50 composers, scientists and technologists, whose task it be to prove, to their unanimous satisfaction, the impossibility of ever finding a non-trivial, better-than-token, practically implemented, true-to-specifications solution of the problems my project is to overcome. Your group is to match in erudition, human quality, dedication to the best possible for humanity, another group of 50 composers, scientists, and technologists whose goal it is to bring the project to fruition.

So that the two groups be ethically matchable, you will have one unpleasant task which I do not have: while in my group the members who think the project could work use a language used by the members who want the project to work, you will find in your group, unfortunately, the members who do not want the project to work dishonestly

using the language used by those who honestly think that the project cannot work. Your group, therefore not only has to prove the hopelessness of the project but also that your decision was reached without a single enemy of the project.

147

The concept 'GOAL' appears most threateningly, but with some sense, in those moments of a debate, where two people confuse the idea on which they seem to agree with the methods of its implementation on which they disagree.

148

I declare for now:

Composition: to bring about that which without human intent would not happen.

Art: successful in allowing human society to see itself.

Output: the state of a system after involvement with a structure.

Input: a structure just before involvement with a system.

Human intent: I

Human society: not I

Composers: artists and composers

Allow: not guarantee

Utopia: not available in that society which uses the word correctly.

149

The assumption that the "human" is the only conscious regulator of "nature" known in nature, is important, because it includes all desires and all needs.

150

Collaboration with the enemy is an undesirable model for cooperation.

151

There is something to be said for the Past: it was!

152

Nobody would have chased Adam and Eve from the Garden of Eden had they made love. But they just fucked and after humans had been created the rest of nature had turned inhuman: not for making love as humans, but for fucking like nature Adam and Eve were driven out of the Garden of Eden, away from the tree of cognition, and the cursed snake upon its belly did it go and dust did it eat all the days of its life and mine.

No God, and, in particular, no only lonely single God, and in general: nobody would have driven Adam and Eve and the Snake from the Garden of Eden, had they made love, had they united to retard carefully thoughtfully artfully the urge of nature.

153

Once upon a time a human being became aware that some of its most ardent desires could only be fulfilled if the fulfillment of the same desires felt by other human beings would be refused. On the evening of that time the aware human being gave birth to the sentence: "What if everybody would do, want, think this!?"

154

The Old can become new again but never again The New. The New grows old but must become The Old before it can become new again.

155

To the disadvantages of our traditions we are helplessly doomed as long as upholding our traditions is one of them.

The advantages of our traditions are among our alternatives as long as upholding either is both of them.

(following Sullivan)

July 10th, 1978

156

I agrees with (adores, loves, admires) the composer Gustav Mahler, who composed a musical universe in which the components of his social environment were represented, by analogy, in their mutual affirmations, their hapless inconsistencies, their intended contradictions, and in their disastrous mutual negations.

I does not agree with those "aficionados" who love a Gustav Mahler who, as they slanderously maintain, suffered creatively from these affirmations, inconsistencies, contradictions, negations.

The consumer's Gustav Mahler is treacherously the consumer whom Gustav Mahler described. Gustav Mahler, however, described the consumer who will describe Gustav Mahler.

It does not matter who is right. But it does matter, which side you prefer. It will be your portrait. Your I.

157

About the cliché

It, in the mouth of whoever is stuck with it, becomes the cliché, which it is not in the mouth of whoever could, at the crucial moment, avoid it, and still say what wants to be said and understand why.

158

The translation of one theory and its language, into another theory and its language, requires that a 3rd theory and its language be found.

159

Whether or not Eastern Culture has always been a culture of submission to irrational power, it is just that as soon as it is adopted by Western Culture. Both cultures are based on a belief in the irrationality of power. That power could be rational and unbelievable and opposed to culture has not occurred to either Eastern nor Western mankind.

160

How to avoid offering an argument its predecessor as an argument.

161

The 'look at the world' system is found and then looked at through the 'look at the look at the world' system, which is stipulated and to be of higher and increasing complexity than the former, so that the decrease of information in the former be clearly detected. To retard the decay of the latter is art.

162

I am the argument for my quotations.

163

Thesis One

Every score is specific and determinate in that it defines the finite set of questions to which it offers answers.

164

The ideal performer arrives at an interpretation of the score by asking as many of the questions in that finite set as he can find or invent, and continues looking for more.

The idealistic performer arrives at an interpretation of the score by underestimating the finite set of questions by calling it with a mystifying wink 'really infinite' and, asking too few questions, enthusiastically makes do with but loosely preferred answers.

The ideological performer never arrives at any interpretation of the score; this performer is determinate and specific in that this performer defines the finite set of questions to which this performer offers answers. The ideological performer arrives and departs, mockingly supported by any and every score, at, and for, the performer's interpretation of the performer.

Directly to the heart:

Sorry! Wrong score!

165

Reading what others wrote I have to decide: Did they raise their voices to say what I wish said? If I decide they did, then I should not complain that they said nothing new to me.

166

Thesis: For every word there exists at least one sentence which will not "hold" and will be "false" in all logics except the desired logic. In any such sentence the word is given the function or meaning which makes the sentence "true" in none but the desired logic.

167

If reality were not condemned to be an agreement on images, then disagreement would not lead to hostility and war, but to a wealth of images and a culture of admiring affection.

168

The fact that we believe, think, suspect something, does not become less of a fact, when that which we believe, think, suspect, is not a fact.

169

Every questioner implies with a question a subset of the set of all possible responses to the question. If the respondent fails to choose the answer from this implied subset, then the questioner will state:

"That was not my question."

170

"To want to know it" may mean two distinct wants:

I want to know whether a known 'it' is in evidence here, there, or anywhere. I want to know whether there is evidence for a not yet known 'it'.

171

Those who prefer questions to answers and problems to solutions are frequently also those who know, and have the power to implement, the answers and solutions. Where either answer or solution would threaten profit, power, popularity, status, nearly all experts cheerfully prefer to turn into self-appointed morons.

If though, defeated, they have to admit and promote a found answer, a found solution, then they scramble to recover profit, power, popularity, status, by denying that there ever was a question, a problem, and by selling us stories of miracles, strokes of genius, accidental illuminations.

When we try to transform a score into its performance then we consider the score to be answers to yet to be asked questions, its performance to be solutions of yet to be discovered problems. Thus meeting Bach's 250 years old work today can be as much of an experiment as must be meeting Sullivan's; meeting Brun's 30 years old work today as much of an experiment as must be meeting Enslin's.

To remember an answered question, a solved problem, is very difficult. To remember how there once was a question, a problem, is easy.

172

If an approved and accepted concept of behavior proves to be impractical or unsuccessful when used as a guide to daily behavior, then it frequently happens that the discontented user simultaneously elevates the concept to the status of a standard, and refuses to

be guided by it. The apparent inconsistency of this reaction is precisely that which causes the phenomenon of 'alienation' (to resist any violently trivial explanation).

173

If systems were consistent, then a consistent analysis of a system could also be consistent with the system analyzed.

One fallacy to be mentioned is the assumption, that in case of an inconsistency between system and analysis, it is the analysis that has to be corrected.

The other fallacy is the assumption that in such a case the system is to be corrected.

As if consistency were the goal.

174

Inaccurate, incomplete, or set-prejudiced, distinguishing descriptions of the members of a set, lead, with infallible consistency, to such abstraction as will present the at least equally inaccurate, incomplete, and set-prejudiced distinguishing description of the set.

175

Every composition is art of that environment, community, category, class, to which it is new in that it therein either adds a not yet existent concept or adds connotations to an already existent concept.

176

Strong relationships are generated by turning the tensions of diversity into mutually complementing differences.

177

The contemporary problem is:

We no longer discern carrier and modulation, ground and profile, the given and the taken, the rule and the liberty.

Thus we confuse situations in which alternatives are scarce and therefore repeatedly taken, with situations in which alternatives are many and repeatedly not taken.

In a situation with only the alternative of doing something or not doing something, neither taking is trite.

Trite is the verbal implication of scarcity of alternatives in a situation with many alternatives of ways of doing something and ways of not doing something.

The snob behaves choosy where in the absence of alternatives, he must.

The shmok says he must where he refuses to choose among many.

178

The Object is its name when called upon to manifest nothing but its mere existence.

The Language is the call upon the name to manifest more than the object's mere existence.

179

To distinguish any 'it' from that which was done with 'it', from the use of 'it', from the historical role 'it' played and 'it' now plays. For example the opera!

180

Whereas a piano, by definition, holds possibilities unused by any composition, every computer composition exhausts the system of which it is changes of state.

181

If the guy I want to move in with is still the guy I want to move in with

even after I have moved in with him then he is not the guy I want to have moved in with!

182

The way I listen to a composition is or has or can become the way in which I see myself.

183

I can't change people if they do not. Nor can either you or we.

184

junk is the antisocial object
decay is the antisocial trace of time

185

I goal and keep goaling until it turns into a noun.

186

It is assumed that an object has a completeness of which all descriptions are doomed to fall short. I'll have it stipulated that a description is the object of which all completenesses fell short.

187

Compose a program note containing n sentences commenting on a piece of music you wrote.

Mount them on a surface and cover each sentence with opaque peel-off tape.

At each hearing of the piece commented on, let the listener peel off just one tape, so that the note grow with the listener's competence together.

When the piece has been heard n times and, thus, n sentences (the complete note) have become visible, let the listener decide, whether an understanding of significant pleasure has been achieved.

188

I am also all I ever identified with: music, poems, poses, pictures, friends, situations!

189

Thesis Two

In every work of composed Art something, which does not yet exist, appears. It, not yet existent, wears a mask. The mask indeed does exist.

190

rape! rape?

the object is its name when called upon to manifest nothing but its mere existence.

to rape = ver-ge-waltigen

a call, deaf and blind to a subject, to subject.

a call of "I" to "I" without sequel to the "I" turns into "it wants it": causality anonymous.

The significance of the action being zero, the significance of the action having taken place becomes infinite. Both zero and infinite significance manifest nothing but mere existence and the absence of choice. As only choice is more than mere existence, and as only humans know choice, human dignity is absent in the absence of choice. Thus the difficulty in dealing with the sequence and the consequence of rape.

191

Affirmative, confirmative: Make up as much mind as status consciousness has left of yours.

192

If you insist on truth then you ought to use all your imagination to give it the good name it never gets without you.

193

Hidden behind words lurks meaning.

194

To use a cliché is one of the clichés.

195

If played and heard often enough, every musical structure is prone to be

interpreted by musicians and listeners as a gesture of musical speech.

The composed context, whose structural coherence causes its components to adopt temporary meanings, will thus sooner or later be misunderstood as a temporary context deriving its coherence from meaningful components.

In order to retard this visitation of communicative familiarity for as long as possible I have tried to inhibit, in several of my compositions, all tendencies that might affirm consistency, message, semantics, gesture, plausibility, form, by using the non-sequitur as structural plot.

196

I am learning.

I am learning cruelty, brutality, teasing, taunting, tragedy, comedy, tragicomedy, hopelessness, helplessness, contempt, derision, fake, the futility of talent, the profile of imitators of literature having delineated profiles with personal problems, so they need their problems for their profile and therefore deride solutions with selfrighteous hatred, etc.

and, deplorably, I am learning the last I wanted to learn, and I still do not want to learn it, so I won't even give it its name.

For I know, were I to learn it, I would immediately turn, to everybody's but my delight, and be transformed, into that useful unusable vegetable which it is the gringful banquet pleasure of my teachers to be themselves.

All that remains for me to do is to generate and to declare that which will make it a matter of choice whether this learning is to happen or not.

No matter where I turn, to where I am truly or allegedly loved, my love has been met with derision and contempt, my offer been turned into a demand, my compliments into weakness, and my

inventiveness into either commonplace or arrogance or egocentricity or threats. AND I stand condemned just because I say that I know it.

197

All that the prominent, published, audible and legible critic wants, is to be popular with those, with whom together he can safely step on those, without whom he would lack subject matter and justified social existence.

198

I use the word "self-appointed moron" whenever I wish to, or unfortunately have to, speak of a person who, having rejected steadfastly over extended periods of time numerous solutions of a problem, now considers himself up to date and even culturally progressive, when he declares the problem to be old, obsolete, aged, passe, obviously unsolvable.

199

If you hurt the feelings of a thoughtful person, this person will think differently of you and, if possible, avoid you.

If you hurt the feelings of a thoughtless person, this person will continue not thinking of you and, if possible, persecute you.

200

If you want a person to be a cripple, call the person a cripple.

If you want a person not to understand you, just call the person a person that doesn't understand you.

If you want to be rude, just be that which they call rude.

In everything the rule is: Do that which makes you or them utter the sentence prepared for all the descriptions that you desire.

If what you do is not described the way you want it described, then you have failed in either one of two ways:

- a) You did not prompt the prepared sentence.
- b) You inadvertently prompted a prepared sentence.

You can never, never, under any imaginable circumstances, overcome or pierce or transcend the narrowness of interest of your listener, not even when the listener eloquently is accusing the listener's listeners of narrowness.

201

So I sit here, unable to continue my work, assuaged by the surrounding insufficient kindness, which is the hallmark of unbeatable dismissal, often spiced with the apologetic smile of contempt.

202

If words are flies caught in a spiderweb, who wants to be the spider? You know what you mean. But do you also know what it means?

Are you or are you not responsible for whatever you do or say, even if it does that which you did not intend it to do?

Unless you know what it is, prefer the sentences "I like" and "I do not like" to the sentences "I like it" and "I do not like it".

Permit your friend to ask you for a definition of it every time you use the word it in a statement or question. Observe how hostile you will become to your friend and how suspicious of the ubiquitous it always offering itself just when without it the world would show itself to you as unspeakable a word as it is.

203

The network makes everybody a spokes-man.

204

In a status conscious society,
affirmation is the activity of one lower
on the hierarchic tree than the one the
affirmation is addressed to.

It relates cheerful and obedient
servants to their superior equals.

205

Whenever a musician begins to believe
that other musicians know how to speak
of themselves and their work, he
inevitably begins to imitate them by
responding with inanities, trivialities
and rosaries of commonplace.

206

If A and I were present while B answered
a question asked by C, and if neither A
nor I commented on the answer, then I
shall have accepted the answer and shall
not ask the question again but shall
expect A to ask the question soon as if
never an answer had been heard.

207

The mouth of the eyeless leaves me
shameless and I shall not fake blindness
to humor ruthless hypocrites.

208

People can not even be addressed in
their language.

209

If I try to discuss the merits of an
opinion with a person who is incapable
of holding in the presence of mind more
than one thought or sentence at a time,
then the discussion will inevitably end
with the statement: "Now don't be rude,
Herbert!"

210

If you want to paralyze a person whose
deeds you do not understand, just say:
"The less you talk, the more you do,
the better!"

211

While I have tenure they have me.
Why should either of us wish to swap?

212

Could not vanity forsake retiring
resistance for the sake of an upsurging
embrace?

Could vanity not, upon discerning the
craving partner, rise from its
entanglement with sated colleagues?

213

Now, that I have declared the intended
meaning of 'truth' whenever I use the
word, I shall attempt to describe
(declare eventually) what I wish to
substitute for the current use of the
word and which aspects of the current
use of the term I consider so important
and indispensable for rational and
eretical discourse, that I shall
untiringly search for that, its,
formulation.

214

Show:

There isn't a good idea that hasn't
wilted, withered and miserably passed
away under the caressing claws of its
compulsive supporters. There will always
be trouble with the silly lovers.

But -- And -- So -- Therefore -- Why not
Show it, this, the aforesaid, the above
mentioned and mentioned above in such
form, shape, event, dimension, medium,
construct, composition as will not, at
least not immediately fall under its
verdict!

215

Why do I admire my opponents often more
than I admire my friends? Why am I far
more surprised at the arguments used by
those who do not agree with me, than by
the supporting contributions of those I
agree with?

216

In particular by people who never ask any questions other than "how much?" "how fast?" "what is in it for me?" "who else?" and "why not?" I have been told in tones of condescending contempt, tempered by fisteyed indignation, to kindly refrain from telling stories, reporting events, relating observations, giving explanations or answers unless explicitly asked. Thus, as they never ask, to them my presence presents indifferent, sometimes even annoying noise; to me their blank stare at best, at worst their vicious hatred, means an intimidating "shut up!" command to which, without disobedience, I can not reply, so that I can always be accused of sarcasm if I shut up, of brainwashing if I expose the dynamics, of manipulating kids if witnesses catch on and learn, and of bad manners every time I use theirs.

Bad manners are mine used by someone I dislike.

217

Truth is, at best, the biological dimension, the life-time, of any concept, including its own. In times of belief 'truth' deteriorates to a concept sported by necrophilosophical collectors, itemizing past times for a pastime.

218

I'd rather be, than be called, selfish.

219

The tremendous delight in music at the expense of music taken in music by people who love music at the expense of music is bad for music.

220

'you know' is the grunt you grunt when you feel too relaxed for warding off inane pomposity. But you know you know it helps breathing you know when you know the air the you know hot air you

know air air you know why do my lips part when all I want is speak you know now why you know the hot air goes into my speech you know while my lungs you know air you know choke.

221

Talking as if language were syntax-deductible.

222

They turn an offer into a demand. They speak of it as if it were known. They take just that for granted which they criticize. They do not know the distinguishing description of humans. They want to get together but, instead, try to become alike. Once they become alike, they begin to hate themselves as they hate their neighbors to whom alike they became. Who are they?

223

To suppress the Press is equivalent to suppressing the improvement of the Press under pressure. As the Press has invented the terminology with which its owners disown it, and its victims, the readers, own it, it is the Press' terminology that needs suppressing, not the Press.

224

The answer to the question:
"When is argument?"
will give all of us far more than itself.

225

Neither is it easy to convey, nor often comfortable to receive, a compliment.

226

The believer appeals to my logical thought processes when he wishes to convince me of his rights to his beliefs, but condemns my logical thought processes when I wish to convince him that he hurts my feelings.

227

Those who are too 'decent' to borrow, always pay back.

228

It is considered bad form, if you answer a rhetorical question as if it were a legitimate one.

229

The substitution of contact for content is beyond being desired also undesirable.

230

If my opponents were able to be as polite and as elegant as I am, they would not have to call me rude.

231

either the relation or not the relation, but in any case the other.
 either the other or not the other, but in any case the relation.
 What if the relation turns into the other?

232

There are those who are bearable only because they are young, and those who are unbearable only because they are old, and then those who are neither young nor old, but only those who are there.

233

As long as we do not claim to know any absolute truth, believers can only make liars, but listeners know that the story teller tells stories and the composer composes music.

234

No person is irreplaceable.
 Every person is replaceable.
 Replaceability
 is the property of a person.
 Every replaceable person
 is replaceable and a replaced person.
 Not the replaceability
 but the placeability
 and the irreplaceability
 of a person are that which are not and,
 thus, is the problem.

235

Around me, in a loosely formed circle, elegantly conversing among themselves, their center oriented expectance barely showing, stand my resignations.
 However: Nothing is trivial, for without continuity nothing could be a risk.

236

All and only all I can lose are my friends.

237

The traditional trust in truth betrays a truce with traces!

238

PEACE has to be understood in two distinct ways:
 as a human need which has to be met by a composition of Quiet, Gesture, Touch, Look, Listen, Language, Expectancy, Presence, Witnesship, Critique, Coming, and Going
 as a necessity which has to meet the human need for problem and conflict and friction and distinction, just as food meets hunger, sleep meets exhaustion, shelter and garment meet weather, company meets loneliness, love meets desire.
 In the absence of human needs, frictions, conflicts, problems there is no need for peace.

239

To love beyond
 comparison
 is in keeping with the image of floating
 hierarchies, where the playful dance of
 centers transcends the relativity of
 observed levels.

240

You think it, you say it, you hear it.
 Say what you think and then listen
 whether, having said what you think, you
 hear what you thought.
 The other, however, says it, you hear
 it, you think it.
 You say what you think but you think
 what the other says.

241

The problem of preferred subject matter,
 or: "Let's rather talk of something
 else!"

242

nit -> nyt -> it -> yit -> other -> new
 not it,
 not yet it,
 it,
 yet it,
 other,
 new

243

nit upon repeat turns it.

244

Composition generates whole systems so
 that there be a context which can endow
 trivial 'items' and meaningless
 'materials' with a sense and a meaning
 never before associated with either
 items or materials.
 Be it linguistic art, where the sentence
 injects meaningful intent into mere
 lexicographic vocables, thus turning
 these into words-
 be it visual art, where the

configuration injects meaningful intent
 into mere perceptible data, thus turning
 these into spaces, shapes, movements and
 colorpatterns-

be it audible art, where the structuring
 of time and distance injects meaningful
 intent into mere acoustical phenomena,
 thus turning these into musical events-
 sooner or later both the profiteering
 interpreters and the consuming audience
 will perversely deny the composers'
 competence and, instead, declare the
 sentence to be meant by its words, the
 painting to be meant by its components,
 and the music to be meant by its sounds.

In order to retard this unfortunate and
 inevitable decay (too many humans are
 indistinguishable from laws of nature)
 for as long as possible, I have
 contrived to inhibit such gesture
 forming tendencies in most of my
 compositions by using many a non
 sequitur as a structural leap over new
 gaps avoiding old bridges.

The intent is motivated by my
 non-malicious desire to keep not only my
 music as alienated as possible from
 'business as usual' and to have not only
 my composition say something to the
 interpreter and the listener for the
 longer time than it may take them to
 just repeat their habitual commonplaces
 to themselves.

The survival of composition depends on
 the composer's art: anticommunication.

245

If the Inexplicable is treasured for
 being apparently inevitable then it will
 be called a stroke of genius.

246

model: a conceptual look at an it in a
 system, where emphasis is the
 distinguishing feature.

247

The artificial paradigm
is that nest
which I have to rebuild
each spring and
it's all the same to me
if all birds mock me
for having a different
nest every year.

248

"Know thyself!" I was told.
Ever since, I've tried to know myself.
I forgot I knew Iself.
Slowly I recovers.

249

To remember a solved problem is nearly
impossible; to remember how there once
was one is easy. The story of the story
is the story of how questions begot
answers, to be told at a time when
answers, queried for their questions,
fail to answer. So far, so good, so,
still, stories stand in our way
to the questions.

250

It is difficult to sustain a commitment
while avoiding decisions which lead to
irreparable action.

251

Which fails:
the attempt to change reality
(which we admire)
or the reality
(which,
in admiring the attempt,
we condemn)?

252

That's it!
The statement: 'That's it!' can mean
either that one is in the presence of an
object, or state, or a process, or an
event; where 'it' refers to what one is
in the presence of. Or it can mean all
that, but with 'it' referring only to
the state of 'being in the presence'.

253

In a social system in which thought
appears to be impotent it is easy for
the thoughtless to claim equal rights.
If thought and thoughtlessness are
equally impotent, then they are also
equally potent. Unfortunately, however,
only the thoughtful are capable of this
thought. The thoughtless plead pragmatic
innocence. The thoughtful plead the need
for communication with the thoughtless
and use condescending relaxation in
order to see themselves, and to be seen
by the thoughtless, as sympathetic co-
victims suffering, just like everybody
else, only in a better position, under
the same conditions inflicted upon them
by a brutally powerful, but here and
there imperfect, social system.

254

My friends are cursed with the utterly
respectable desire to teach the subject
they love, where and when I, who so much
wants to be my friends' friend, have set
out to teach the students to love the
subject they desire.

255

It is that they have a consistency which
is not ours which gives them the power.

256

The two parallel attempts:
let the word survive the time it takes
for the context to attach a meaning to
it.

257

I have found what I've been looking for.
I am looking for what I've found.

258

There are to be observed three actions of that mental process called 'common sense' (with the stress on the first syllable):

Common sense as it perceives;
Common sense as it concludes;
Common sense as it compromises.

Common sense perceives
solvable and unsolvable problems.
Common sense concludes
that solvable problems ought to be addressed and solved, while unsolvable problems ought to be considered a waste of time.

Common sense compromises
by conceding that unsolvable problems can disappear thanks to an act of genius, an act of accident, an act of divine interference, and by fully understanding that any undesired solution of a problem proves the problem to be unsolvable.

Common sense can not grasp and, thus, can not accept, the assertion that the above defines
neither perception nor conclusion
nor compromise nor solvable problem
nor unsolvable problem nor waste of time
nor desirability nor genius nor accident
nor divine interference
but merely and only and accurately
'Common Sense'.

259

I has a relation to its superior:
I is accused
of its superior's
hypocrisy.

260

I is not better than its contemporaries.
No. Not better.
But I is less frequently as bad as its contemporaries.

261

I is out of your mind.

262

I always like to see you,
only never now.

263

It is not what It was.

264

I know everything. If everything were to know me we could have a chat.

265

So long as public safety will be understood to mean protection of somebody against everybody, and not of everybody against anybody, policemen, whether they want it or not, can not but function as somebody's executive arm; anybody can thus, simply by calling the police, temporarily imitate somebody.

266

The legally protected interpretation of the constitution is made in legally protected language by police protected people who act in a legally protected position in police protected offices.

267

If a constitution is so constructed that a set of constitutionally admissible arguments can support a constitutionally inadmissible conclusion, then this constitution can always be used for unconstitutional purposes: our society, all of it, has in thousands of years been conditioned, by commonplace, hypocrisy, religion, and fear, to value higher the consistency of argument than the desirability of conclusion.

268

When a young person is, at a crucial moment, given an answer which has a devastating effect on this person's life, then this person will accredit the effect to the power of the answer, and thus learn to use this answer for its devastating power over another person's life. Finally, the answer will be believed by the no longer young person to be a truth, a valid argument, a necessary piece of knowledge, just because it was powerful, effective, and devastating.

269

Just because nobody understands himself nobody agrees with himself.

270

The natural moron does not know that he makes and takes decisions. When asked, why he made and took the decisions he made and took, he indignantly asserts that not he made and took them.

The self-appointed moron knows that he makes and takes decisions. When asked, why he makes and takes the decisions he makes and takes, he admonishingly submits that not he makes and takes them.

The oxymoron knows that he neither makes nor takes decisions. When asked, why he did not make or take decisions he neither made nor took nor makes nor takes, he gleefully giggles that he is waiting for you to see whether once you made it you can take it.

271

Everybody is willing to be a liar, thief, criminal, fool, moron, pest, etc. but nobody is willing to allow for being called a liar, thief, criminal, fool, moron, pest, etc. - So you have to show people what you think they are, but not tell them. That is the reason why people don't like talking and telling.

272

Whenever the word 'intellectual' is pronounced by a proud would-be non-intellectual, the word carries the intent of insult.

273

Anyone can call that to which he refuses to respond a monologue.

274

How much dignity can be gained by getting bored stiff with the repeated occurrence of a traditionally sanctioned mistake?

275

The Hypocrite affirms a code of ethics and morals which prevents his competitors from looking good.

276

This year at last shows our decaying buttocks.

The faint sweet stench reminds our noses of dismissed thoughts.

Those lawful crimes have turned instructive evidence again.

The match we used to burn a flag with now but picks a tooth.

The finger, coaxed by bible, memory, and usage

grows nails, proverbials, homilies, sharp claws.

The reinvested profitable righteous smile at law and order

once more times twice upon a time grins beam.

The brutal grimace of the victim who adores

the brutal grimace of the victimizing power paints the

latent and incurable cocksurely tolerating bulge

of staring eyes who feast on a crucifixation.

Don't bank.

Don't bank on anything not even on beliefs.

Don't bank and don't believe!

Just don't!
Learn how to think and learn
how to be hind.

When my friend Pat Daugherty, still
lovingly and affectionately, proposed the
assembly of the stuck,
I now, equally loving, equally
affectionate, propose the conspiracy of
the hinds.
Unless you be hind you'll be but tock.
Lest you be but tock, be hind!

277

Communication is not necessarily social.
Whether something is or is not
communicative or communication, is not
always, not even usually decided by
social thinkers, speakers, etc.
If a needed message is rejected by an
otherwise communicative network, then we
have to question the desirability of
that network, no matter how
communicative it appears to its
(sanctimonious) supporters.
Many a question is still with us,
because the answers to it have been
rejected by those who prefer the
questions.
Just as many an answer is still with us,
because the questions that would render
the answer obsolete, have been rejected
by those who prefer the obsolete
answers.

278

A Commonplace For Holydays.
They could not understand it.
So they simply agreed,
that they did not understand,
and that "it" was neither plausible
nor really understandable.

279

A, who attacks the stupid for being
stupid is just as stupid as
A, who attacks the thoughtful for being
thoughtful.

280

By calling another person an elitist one
becomes one.

281

The refusal of sharing with a teacher:
the teacher is the person who considers
it her calling to share all her power
with others until all differences
between her and others are greater than
the difference between her power and
theirs.

282

The National Need
For any society, and in particular for a
society that struggles for its survival
as a democratic society, a major problem
presents itself in all cases where the
maintenance of either the whole or any
important part of this society's system
requires the participation in decision
taking of every single member-citizen.
It is one thing to organize a system in
which every member possesses the right,
the privilege, the opportunity to
participate in the administration of his
social environment. It is another thing
to organize a system in which the non-
participation of any number of members
is translated according to the
administration of the participating
members. It is still a third, and the
most problematic thing, to instill in
the members, who either actually do, or
potentially could, participate, the full
consciousness not only of the fact of
their participation but also of the
effect of their participation. It is the
last one that most clearly is neglected
and most urgently asserts itself as a
national need.

283

For those he hated he became a sacred
model; for those he loved he became a
point of departure and out of date.

284

They who tell us something, are good
if they tell us a story and do not
imply that we should believe it.
They who tell us something, are bad
if they tell us a story and do imply
that we should believe it.

285

Whenever and wherever the testers fight
the believers,
I am, though being the laughing third,
left out!
What we need are neither testers nor
believers, but teachers.
Are teachers what testers and believers
say teachers are?
No! --- Why not? Because:
A teacher who tests wants to know, since
he doesn't, what he has taught. But he
talks as if he wants to know what the
student learned. The student, however,
learns only what he was taught---so who
ought to be tested?

286

Not without trepidation I bow to the
demanding supplications of my readers
and, overcoming both shyness and
modesty, I here state and affirm:
In what can be found on the ensuing
pages there is nothing stated in
unawareness of the arguments that could
be raised against it; it better be fully
understood and, where applicable, be
taken to heart that I know what you
think while you do not know what I
think. It would, however, be slander and
libel of the most ruthless sort to draw
thence the conclusion accusing me of
contempt for your thoughts: on the
contrary, while you fear my attempts at
distinguishing myself from all of you,
I strive to effectively and once and for
all and irreparably distinguish all of
you from myself.
Let go, I implore you, let go and
refrain from reminding me of the way
things are and the truths life proves.

Let go of all hope, that any argument
you may raise against my assertions, may
have been unknown to me, may have been
overlooked by me, may not have been a
sufficient reason and motivation for my
assertions.

You are not worthy of my trepidation but
I am of yours and, as long as I keep
talking, writing, asserting - I cannot
rest in contempt of us.

287

Surrounded by ruthless liars
and their believers
I stand condemned.

288

Reality today is a trap in which even
factually correct assumptions turn into
false promises. The only dignified
method of counteracting the malignant
damage is to teach and preach doubt.
To teach and preach doubt is the only
dignified method in which we may
counteract the malignant damage caused
by all the false promises we are
consistently trapped into making.

289

To be good in the face of evil
is not a virtue
but a virtuosity.

290

The difference between a hero and a
composer: one of them would rather
switch than fight.
Guess who?! And what!

291

Arrival and departure: The Enharmonic
Change.

292

It, as we use it, uses us as we use it:
The story of your life, told as you
would tell it:
at least three times.

293

I am looking all the time for people who care as much as I do for the many stages of distinction that we can discern and add when walking up and down the various blind alleys closed at their ends by genuine feelings of nonsense and seeing at their openings genuine feelings of sense.

294

If we say "a society wishes to solve its problems" then we have to look into the meaning which this statement has in that society which makes it.

295

Fascist is every ideology that values and gives high priority to the notion, that a system has to be maintained at the expense of its elements.

296

An intentionally "false" statement:
Rather Whither the Statement
than Whence.

Whenever I am wanted, my identity is defined.

Whenever a connection I want wants establishing, I am wanted.

Thence: rather 'whither the statement?' than 'whence?'.

297

A game is the evaluation of probable events in terms of certain rules.

A culture is the evaluation of probable rules in terms of certain events.

A work of art is conceived and initially functions as if culture were a game and finally functions and becomes absorbed as if a game were culture.

Human society is wonderful for having invented culture and the game. Its ridiculous tragedy is brought about by a divine mistake. The belief that, being able to treat one as if it were the other, one also may treat the other as if it were the one, is unfounded.

298

When they disapprove of something, friend and foe look alike. But when they approve -- what a difference between them, and their numbers.

299

I have more enemies than they know.

300

The word 'natural', whenever it is applied to a human action or reaction, implies a quality uniquely human and not generally of nature.

301

I always have tried to brag, but
I never made it!

302

The triviality of a statement does not guarantee that my partner in discourse knows, or even has ever heard the statement, nor that he appreciates its triviality. To ignore this possibility is a non-trivial error facing a non-trivial situation.

303

Learning, learning, learning I never got to teach.

304

If A suspects that B has a personal problem with matters concerning responsibility

then A implies that matters concerning responsibility should not be a personal problem

and A implies that A has no personal problem with matters concerning responsibility

and A is a public problem.

Matters concerning responsibility are personal problems and a personal problem.

305

Scientific research, if it is to provide implementable solutions of problems related to people, may have to ask our present day reality and the people for facts, but must not ask either for interpretations.

306

Wherever those who participate in a disturbance fail to refrain from disturbing the disturbance, there protest turns into mere unrest.

307

When they tell me that institutes of higher learning must strive for excellence I agree and wonder why they don't.

308

Salestalk is every sentence which claims the ubiquitous as a unique feature of its subject or object matter.

309

Dear friends,
I wish to remind you that our disregarding a truism just because it is one, may maybe raise our intellectual dignity, but also fix our function as fools.

310

None but a believed in God can forsake you.

311

Our average countries are so average because their survival depended on the sacrifice of their best, and, because this competition brought out its and their worst, on the sacrifice of their worst, and thus, are so average because of the survival of their neither best nor worst but their mediocre.

312

The by far most important, most significant context, overriding in power every other even ever so blatantly perceivable context, the context decisive in the beginning and in the end, in the speaker and in the receiver, the context which gives its meaning to a statement, the context in which a statement is most undebatably made, is that context which we call "the person who makes the statement". And let the period after the quotation mark be legal. For to be quoted is not my statement but "the person who makes the statement" and the context he is, not I make. The hostility of a system is not that of its members, its elements. These, stipulated as they are, are victims, more or more often less conscious of just that. It, the system, with its existence due to no more than a preferred look, is always the ruler, unconscious by definition, always perfect, you take it or leave it, it's it. Now you, an element, a member, make a statement. Whom will it state, show, and tell? -

313

jealousy
the fear of losing that which exclusivity offers.
the fury of the fear finding itself warranted and the loss irretrievable.
the anticipation of helplessness after the fact.
the emotionally urged rejection of any intellectual insight conceiving of that which the loss of exclusivity offers.
the self-recrimination for finding oneself having turned exclusivity into a possession.
the self-recrimination for finding oneself having placed, contrary to all previous notions, the happiness of the other second to one's own.
the terror of finding one's offer turned into a demand.
the terror of finding the other's pleasure

one's pain and the other's pain no one's pleasure.

the maddening revelation that the loss irretrievably precedes all efforts for its prevention, thus dooming the loser to a losing battle fought by the only casualty.

but

your assertion, that I shall not, by loss of exclusivity, lose what you think I fear to lose, is callous, if what I fear to lose is not what you think I fear to lose.

we may not know for which 'loving look at one another' exclusivity is indispensable.

we may not know which 'loving look at one another' will be irretrievably lost with lost exclusivity and in spite of the offers of lost exclusivity.

we may, both, have all the time rejected that 'loving look at one another', which would not be lost with, rather have gained from, an apparent, a temporary, a total loss of exclusivity.

with exclusivity, listening is a way of speaking to the speaker; without exclusivity, listening becomes mute, and speaking becomes the escape from being doomed to mute listening.

what, then, must be the 'loving look at one another' that prepares exclusivity to host inclusivity when it is hopeless to expect inclusivity to host exclusivity?

how much too late is it to ponder all this when the time to ponder all this has already come and thus gone?

what to do, if what the other wants to hear the one must lie, and if what the one wants to say no longer reaches the other?

314

The word 'revolution' refers to a conflict between predictions made by living systems, where none can prove, but all assert, that only a particular set of predictions will guarantee the maintenance of the system which encompasses them all, and where the

particular sets fail to intersect, even to contradict one another.

315

People write down and tell what they know. And what they know may have happened, may happen, may be happening.

People also do not write down and tell what they do not know. And what they do not know may have happened, may happen, may be happening.

People even write down and tell what they do not know as well as do not write down and tell what they know. Neither can prevent that both, what they know and what they do not know, may have happened, may happen, may be happening.

In contradistinction to all and everything that may have happened, may happen, may be happening, the writing down and telling has happened, will happen, is happening and is - disguised as a free and critical running commentary - running society.

316

Revolutions without regret fail with.

317

The human is part of nature.

The human is that part of nature without which nature is without human.

Nature with human brings about that which nature without human does not bring about.

However vulgarly the juxtaposition of human with nature may be either intended or merely believed: Within the universe of thinking where the juxtaposition is held as a paradigm the human mind is defined as bringing about that which nature does not.

In fact we always know whether an event or a trace of an event was and is caused by human or by nature.

318

The typology of attributes and properties is not the typology of those distinguished by some of them.

319

It is without spying behind forbidding curtains and without peeping into classified closets that I, at this time, cherish my idea which I am offering to you, because it embraces yours. The linguistic domain, which manifests our emergence as observers of that which the linguistic domain manifests, has to rest its case and ought to freeze in an attitude of listening. And let us consider as defined, precursively, the desirable meaning of the concept of "listening": preparation for a jump into the just "now" unpredictable future, where the idea will be (that is: is) a just passing articulation of that present, which will see no jump, not remember a jump, but, instead, will contemplate the past, the utterly never-jumping articulator, as manifested by a long since left and foreign-tongued linguistic domain of which we then, or then we, will have had understood all except its significant word.

320

I wish to forward a suggestion, to suggest a proposition, to propose a thesis, which requires that it be argued for with its consequences rather than with its premises. The thesis says:

I use the word "human" whenever I wish to speak of a living organism that (who) manifests more than its mere existence not only by interfering with threats to its integrity but also by the desire to retard the decay of selected segments, real or conceptual, of its environment. The human attempts to let what would pass stay at least for a while so that death not be merely the cessation of life but rather the defeat of the attempt. Thus I use the word culture, whenever I wish to speak of the human

need for the retardation of decay and of the human ways of meeting that need through learning from the attempts rather than from the defeats.

321

In order to disarm the hostility of their indifference to content and desire, we have to use reasoning and language.

322

Parasiticipants and Participantparasites carrying their merely lipserviced wants and bees in their bonnets singing woe, woe!

Teased, taunted, and trapped among pampernickels and napkins I am made the blood sucker.

Were I as brutal and as cruel a believer as they are I would cry out: "The only hell left for me after you is heaven!"

323

Why do I hate to be so utterly disgusted with just those whose misery disturbs me so much that I have an urge to liberate them, even at the expense of seeing them, who disgust me, at liberty to curse me and to slander me?

324

The helplessness of rational thought facing argued mood requires that rational thought argue through composed unreasonability.

The thesis to be investigated for its merits proposes that thoughtful absurdity responding to argued mood might incite the latter to correct and admonish the former and thereby loosen the link between mood and argument in exchange for loosening the link between rationality and reasonability.

The difference between composed unreasonability and condescending humoring (therapeutic, well-meaning, charitable, babying, double-talk) is crucial and must be understood and rigorously maintained. Unless I diagnose

the argued mood as a mental disease, I have to recognize it as an argument, to treat it as an argument, albeit both, the recognizing and the treatment, have to find logic, coherence, consistency within, and according to, the universe wherein the mood resides.

325

Why do I have to have that pullshit be bullied on me everytime I try to show that I won't have that bullshit be pulled on me?

Do they really have only the exclusive alternative: Either a heart or a brain?

And do I have to vegetate, with a bad conscience, just because my brain does not cuddle their heart, and just because my heart, which they slander, never reaches their brain?

Not one second of their caring worry is spent on the pain they inflict, on the bubbles they blow, on the tokenism they cherish and flaunt into my face.

I never asked anybody to keep my promises. Nor did I ever promise to keep theirs. And blackmail is not what I want.

But if their complaint and question bothers me, and if I provide solution and answer, then I shall respond to contempt with cold fury.

326

If the addicted were to unite, and to write the piece of prose for which their addictions are amiable substitutes, then all the deploring advisors would, offended and accused, consider the prose to be even worse than the addictions.

327

If those whom poetry no longer reaches were given a voice, this voice might speak a piece of prose which reaches poetry.

328

The strength of a socio-linguistic system can be observed in the extent to which its opponents are forced to share its points of view in order to express their opposition.

329

To accuse facts of existence and thus to use the existence of facts as an excuse for the existence of facts, isolates facts from existence for purposes of such justice as accuses facts of existence.

330

If not shared, knowledge can not be respected, not be used, not be augmented, not be discussed. Beliefs, on the other hand, can; and thus beliefs are necessities for the asocially inclined.

331

As obsolete as these, my words and concepts, will be one day, so obsolete is today already the language of those who oppose them.

332

The contamination of discourse with confusion leads to alienation. Just as every other interpersonal concept alienation ought to be a privilege and not a destiny. I wish to control the degree of alienation between myself and the population of my environment, and I do not wish any alienation forced upon me.

333

I sat the chair a seating surface,
bottomed it comfortably,
and was said
"thank you."

334

To understand a composition in the light of the past requires but commonplace classification.

To understand the past in the light of a composition requires distinguishing description.

A composition wishes to be understood as being unlike, not as being like, other compositions.

Its initial unintelligibility promises worthwhile events before final communicativity and death.

335

We never know that something is stuck unless we have seen it moving.

336

If you dislike, or disagree with a statement, do not argue against it, unless you have answered two questions:

1. Is the statement, according to the speaker's logic, consistent with premises you don't accept?
2. Is the statement, according to your logic, consistent with premises you do accept?

If the answer to the first question is 'yes', then refrain from disputing the statement, rather challenge the premises and, if it is of no avail, declare your unwillingness for living in the world in which the speaker is 'right'.

If the answer is 'no', then the cases are trivial.

If the answer to the second question is 'yes', then you have to say: 'In the world in which we are right I do not wish to live.'

337

Attractive is what I can cast, together with me, in one of my favorite old stories, without compromising the dream come true.

338

By way of Definitions I tell my partner not only what is but also what could be the case.

By way of Declarations I tell my partner not only what he could do but also what he actually does.

Since things not only are what is said about them but also what is done to and with them, the universe of definition derides declarations so that the universe of declaration may lack definition.

Def makes Dec pay penance for Def's deeds. Dec knows how Def did it, but Def denies this to be knowledge. The question whether Def did it or not, is corrupted into the question of innocence: whether Dec, and thus Def, and thus anyone, can know it or not.

339

Things is what is said about them, or else!

340

The ass you kiss not always sports the lips you serve.

341

About the cliché !!

It, in the mouth of whoever is stuck with it, becomes the cliché, which it is not in the mouth of whoever could, at the crucial moment, avoid it and still say what want to be said and still understand why.

342

If, duty bound, I am to obey orders,
I shall resent, and rebel against,
reasoning. I might conceivably grant
someone the privilege of restricting my
freedom of choice; in inverse proportion
I shall certainly restrict that
someone's right of boring, yes,
insulting me with arguments. If I join
an army, I shall do so only if, in
exchange, I shall be protected against
ever having to hear, to be told,
why I did.

343

Recognizing nature to be my given
condition I am human by cognizing my
need for demonstrating the given as
wanted.

As a human I know need which nature
but has.

Nature offers what it has to me to know.
To turn this offer into a demand is
equivalent to being had by nature,
to renouncing human cognition,
to believing in the subjunction, rather
than knowing the response, to nature.

344

If in the presence of n alternatives you
select one for implementation, then, if
asked for your reasons, argue with your
preferences for the selected one without
degrading the rejected ones. Otherwise
your selection will lose significance
and your freedom (freedom = number of
alternatives) will shrink. Alternatives
are not to be weighted against, but with
one another.

345

The history of a person's decisions is
meaningless without the history of this
person's awareness of alternatives.

346

Find an illustrative example for the
distinction between a decision process
aiming at the decision for the best

alternative, and a decision process
aiming at the best decision.

Show the fallacy of the counterargument,
according to which the best decision is
an alternative.

347

The difficulties of obtaining freedom of
choice from among the concrete offerings
of reality are nothing as compared to
the difficulty in imagining an unheard of
offering.

348

There is no merit in anyone's preferring
reality when no imagination has to be
overcome.

349

Why do people so often eagerly try to
understand just that message which is
not addressed to them, and thereby miss
the point and the care which is offered
to them?

Imagine: I offer a thought whose general
acceptance would remove all misery from
our society; a decent, well educated,
gracious, generous friend rightly
requests that the thought be rejected,
as it was not presented in this friend's
words, music, mood, context, consistency.

Know: Just to preserve the decency, the
education, the graciousness, the
generosity, the friendship of the
friend, just to honor the righteous
request I shall reject my offer, the
thought, which would remove all misery
from our society.

Yes, to please you, dear ones, misery
will continue and be perpetuated, so
that there be peace on earth and good
will among friends.

350

It is the difference that makes the
difference.

351

The relative freedom of a person becomes manifest and measurable only during periods preceding and following the making of a decision.

352

To reject an idea as motivation does not require its rejection as criterion.

353

If I know all the reasons for and against some decision, what's left to be discussed is the question: "Is there any reasoning to be done?"

354

Gesture under Stress
is an action of consciousness:
The awareness of a link missing
elicits a scream for a leap
toward the yet nowhere.
But under the dying echo again
the noise of stealth becomes audible.
Noisily shuffling, the creep today
will have been
the longed for leap tomorrow.
The consciousness thereof is
manifested by every gesture under
stress.
Not the gesture,
the stress is the music.

355

The composer of music is in a position to effectively initiate in the system he creates an algorithm analogous to the algorithm he would like to see initiated in the system which contains him. The task of aesthetics, be it the composer's or the listener's, is to determine, speculatively, whether the analogy implies, at least structurally, events of contemporary relevance in the system called environment: whether the composer was motivated by a vision of what would be desirable processes in his contemporary society. It is not of primary importance for aesthetics whether everybody or even anybody agrees on the

desirability of the processes implied by a work of art. This is rather the subject of political considerations. Political considerations, however, all too often remain without tangible substance because the contemporary significance of individual acts and decisions is ignored and thus never properly evaluated. Any research of an aesthetic nature that fails to discover what at a given time is believed to be true and real, and what at the same time is desired to be or to become true and real instead, fails to give food to political considerations and, thus, simply fails.

356

I use the word "creation" whenever I wish to speak of the intended displacement of an imagined or observed or stipulated void.

357

A creation (composition)
is to present
an order to future,
chaos to a past.
(while meeting Stefan)

358

It is considered absurd to think that an event in the future could cause another event in the past. Maybe so. Note however that every event in the now future will cause another event in the then past; give to future as much time as you have - it will presently return it, return, turn past, the past.

359

A system in which a problem is recognized and articulated may not be the system in which this problem's solution can be recognized and articulated.

360

I is willing to face any problem and willing to try any of its solutions. I is not willing to listen to your resenting the problem and I is not willing to listen to your contempt for any of its solutions.

361

The desire that a link be missing precedes
 the establishing of connections which precedes
 the naming of relations which precedes
 the appeal to communication which precedes
 the need for anticomunication which precedes
 the discovery of the desire which precedes
 the missing of the link which precedes
 cognition.

362

The sentence
 'I love you'
 shall be replaced with
 the sentence
 'I love us' ;
 the sentence
 'We love oneanother'
 shall be replaced with
 the sentence
 'We love us' .

363

It is still possible, not yet impossible.
 Still possible, merely possible, thus not yet impossible.

364

Among the sentences I have written, I respect those most which I had considered 'wrong' and 'untrue' until I wrote them.

It merely, therefore, annoys me today to have to listen to someone who discusses those sentences as if he wrote them, or as if I did not.

365

What if I know me better than I does?
 and
 What if I knows me better than I do?
 and
 Change the mind and mind the change?

366

The imperceptible change is a myth. The perceived but not registered change keeps the myth alive. The kept alive myth pervades supportively a language in which the non-registered change is called imperceptible and the imperceptible non-evident.

367

If that which is the case is evidence, then what is that which is not the case?

368

My desire is to create trust in doubt. The things and thoughts we have been taught to take for granted have long since been turned against our desires. We must learn to trust our doubting the good faith of the powers that denounce as asocial and antisocial the desires of women and men. The credibility gap needs not to be bridged but rather to be widened. Unless we isolate the powers, mentally as well as physically, we shall find it forever impossible to either attack, or defend ourselves against, them. It is of equal urgency to find their identity as our own. "They" must be named and our language must be taught to spell the name as an accusation. Our language must learn to accuse of inciting to riot those who bend our law to protect their riot inciting actions.

369

People who hate their environment and, instead of trying to change it, kid themselves in and with temporary substitutions, are it.

370

A system will always try to solve the problems which assail it, and to perpetuate the problems which maintain it.

371

Change:

implementation of an idea or thought inconsistent with the current logical network of arguments against change.

372

Since reasonable argument in our society always starts with premises evidenced by our society's structure now, it contradicts, of course, reasonable argument based on premises evidenced by our society's structure then. This alone is the unassailable reason for the accurate observation of all unreasonableness in arguments reasoning on behalf of change. The observation is accurate. The conclusions drawn from the observation are, however, inaccurate, simply because they fail to account for the human ability of applying reason in more than just one way.

373

The future is needs out of date.

374

We must assume that lack of imagination is just that. If it were true that people agree with war for lack of imagination then it might be true that people would, for the same lack of imagination, agree with peace. Lack of imagination is non-selective and thus insignificant. Those who out of their fullness of imagination and fully aware of the alternative decide to prefer peace to war will have to make peace with, not against, lack of imagination. In fact: any observed lack of imagination is to be the void into which their fullness shall spill.

375

You must think for the people for if you don't they'll think for you.

376

The evidence which supports a statement for change is always a subset of the evidence which supports a statement against change.

377

The significance of that which is called success can be measured by the degree to which violence responds to it.

378

Everyone has the right to his views and opinions only as long as he also claims his right to their consequences and as long as he also claims and defends his right to my views and consequences.

379

If you can't argue for your position without arguing against mine - forget it.

380

He who publicly insists on wanting something that the public thinks he cannot get is usually considered ridiculous.

381

That which needs me defines my identity.

382

I am needed whenever a connection I need needs establishing.

383

A problem is defined by the existence of its solution.

To speak of a problem as having no solution is tantamount to saying that it is not a problem but an unchangeable state of affairs.

To pronounce something to be an unchangeable state of affairs is tantamount to stating a preference for a state of affairs over the solution of a problem.

384

Those deadlined faces and these deadlocked limbs - - !