

Part XXII

OMNISEMANTISM

MOTTO

MATERIA:

“And if you want to see that the ONE, who is outside you, is in fact inside you – then chew your tongue and eat it up instead of sticking it out with Wittgenstein gracefulness!

MATERIUS:

Instead of lingering with your tongue out as split as Saussure’s snake’s tongue was while licking Lacan, licking anyone whose craving for possession of the others as replica is stronger than the craving to possess their own selves as a duplica of the Universe – so tuck your tongue back into your mouth and chew it up!

MATERIA: Chew up! But stay away from Heidegger’s melancholy when trying its perfidious taste! Because you have never forgotten that while the Memory puts on a Gown of Emotion, the Intellect is scared of being naked, failing to bear its mill turnaround of a heaven cell over and over again, and on the glittering skin of the Predatory has slipped on the universal costume of axiom!

MATERIUS: And before all, stay away from the Axiomatic Uniform that is reducing the heavenly doubt to the faith of the dust!

Because you have already tried the Taste of self-destruction, you are already chewing you Emotional tongue, and you are not able to forget anymore that perspicacity of mind comes from the emptiness of the words and the emptiness of the words comes from your incapability, to fill up the abyss of the words with Silence!

And your incapability – a well covered fear to search for yourself beyond the nature of the others, which is the nature of the words. The fear to leap across the desert of the

denial, which fear has trapped the world in the tiny coffer of the Pause so that you can take it where the mystery of the words will fade away against the clearness of the Being and the Being is addressing to you in silence.

MATERIA: There, in the silence, begins the Talk, there in the Pause begins the Dialogue, and the conversation with the world makes the Monologue unreal. And you will see the outbreak of your release in the enlightenment on the falsity of all mono-logical knowledge.

And there you will finally turn back to every call, a solitary call because of being false.

There you will be attacked by the awareness that the Truth can’t appear in a mono-logical form, and all your thoughts combined in one voice while you have been reaching the illusive edge of the contemplation and acting as one voice will be seen as just one participant in the conversation which has always been “the half” of the word but you have had the feeling that you have uttered it as a whole.

And once forever you will realize that you haven’t been able to utter even a single word as a whole word. And that everything you’ve seen to have said and what everybody has said, and that what you have found out to be knowledge perceived as a notion, a thought and a sentence – is just a beginning of a word, cut in the middle word, notion and a sentence, which in order to be completed and become a whole part of the speech is necessary the other interlocutors in the conversation to be found.

These interlocutors have never stopped to talk limitedly, just like you, disguised, half-and-half, inconclusive, unfinished because for a word to be completed and come out of their mouths you have to interfere as much as it is necessary they to interfere so that a word to appear in your mouth. And then it will be the last time when you, leaving your mono-ontonic life will decide to be mono-logical and appealing for dialogical knowledge a dialogical word and dialogical Reasoning, with your last mono-logical sentence you say “goodbye” to the borrowed passion and come across its authenticity risking not to understand anything until you answer everyone: “Inside the word speak the numerous witnesses of its silence as numerous interlocutors, only one of which earlier seemed to be me. My task is not to find out in whom of those unceasing interlocutors my voice sounds, risking to consider all their voices as mine, getting rid of the illusion of the individual Ego, and finding the other in what I can’t hear as replying to it saying what I hear, because all I hear is Me.”

MANIACAL FOREWORD OF COMPOSER SCRAFOTZOLUS OMNISEMANTISM AS SYNTACTIC PRACTICE

It is not before Syntactic Revolution, my brothers, that you will acquaint yourselves with the intellectual technique of omnisemantics, which is a reasoning technique for gods and not of human minds, trained in inferiority monosemantics by Time and its logical servants – Non-contradiction and Prose.

But for this Syntactic Revolution, Dear Reader, you will need a special training: Thus, the logical diligence, quarrelsome erudition and dancing invention will not help you; besides, you will have to add three conditions –barriers, every one of which is a particular absolute:

Parting with everything known and beloved.

Forgetting all Concepts, especially the relationships that you are used to drawing from them; Non-knowing of all knowledge.

Giving up the self-confidence of Truths and the guarantees brought by the suggested pseudo-fame of the world.

You will have to feel insignificant, Dear Reader, if you want to go, together with me, along the road towards your deformity! To take off of yourself all logical conveniences of the categories, by which your spirit has protected itself, and from categories – all linguistic alibis they raise against the accusations of the Anxious Criminal Truth! Is it the first time that you hear that Truth is Criminal? The Criminal – Spirit?

In Volume One you heard about the omniseptic thinking, but in a monosemantic way, and by monosemantic expressions. In Volume Three you will face Omniseptics already demonstrated omniseptically. That means: All familiar judgments will become unfamiliar to you.

All familiar theories and hypothesis, omniseptically restructured, will become unfamiliar to you.

Your own phrases will become unintelligible to you, but after a brief dizziness, they will also become deformed!

You will see for yourself, in the destruction of phrases and disassembly of Syntaxes, that enormous semantic material is left unused in every monosemantic ; built sentence, and that a wealth of meanings, inherent to words because of their primordial, apriori internexus is oppressed by the tyranny of the monosemantic syntax !

During the disintegration of the phrase and reaching the starting elements – the omniseptic nexus and the continuum-sentence – you will see for yourself that every semantic atom, the omniseptic nexus is omniseptic. And when, having adopted the technique of De-semantization – A-semantization – Re-semantization, with its subtypes of actualizing all possible connections between terms by combination, permutation and perversion, you reach and become elevated to the supra-mental technique of Meditative Trans-semanticalness of the Semantic Polyphony, realizing the Omniseptic hearing, and begin to “hear the essences” the way Husserl saw them, you will become convinced of the advantages of the omniseptic methods, until you begin to call the semantic epohes herein offered to you “Omniseptic Ascesis”, that all omniseptic epohes, ascesis, doubts, suspicions, scepisis, despairs and sufferings do not culminate in a universal uniting methodological praxis: Liberation from the Established Knowledge, liberation from the established concepts, liberation from the established meanings, and liberation from the established being, that are all monosemantic structures, non-contradictorily dictated, non-contradictory-genic, and through the monoseptics they carry, they falsify the true image of the world by screening nine-tenths of its status, hiding the omnidirection of things by hiding the omninexus of words, and falsely revealing by the mononexus of monoseptics their unidirectional status, transforming it in the utilitarian, comic and cynical ontology of the Temporal, that in its truth boils down to Dissimulative Monoorder of the Omniorder.

Such is the need of Omniseptic technique: to restore, by secondary omninexus of words, the primary omnidirection and omnisexuality of terms in their apriori continuum-sentence of All-thinkability – All-imposition – Omnipenetrability – Omninexus, lost by monoseptics. This secondary Omnipenetrability of terms should restore the primary

Omnidirection of the object, where the difference between the Verbum syntax and the Fusis Syntax disappear.

All books will be written a new, in such a way that all insignificant sentences will become significant ! All theoretical systems will be destroyed, and built anew.

Every prosaic text will disintegrate into the multiple poetic texts that comprise it, and that were hidden in it by its monosemantic aposteriori temporalogenetic re-arrangement by Non-contradictoriness, and that the prosaic text has definitionally buried into itself by its monosemantic writing. All prosaic texts will be unmasked as compressed poetries. And all logical relationships will be unmasked as condensed rhythmic relations.

Omniseptics will demonstrate the re-construction and re-configuration of the entire intellectual capacity of humankind by deviating it from its so-far utilitarian empirical monosemantic mutilation of the object and return it to the all-direction of the object, by restoring Cleverness to the Object that was stolen by the subject, and will thus restore the “Clever Object” by combining in a common event the Mind and the Object. But what is remarkable in Omniseptics is that it not only actualizes all possible semantics of the mind, but also links the omninexus of the mind with that of the universe, thus restoring the vision and actuality of the universal nihilistic syntax, and presenting the Cosmic Mind as Cosmic Nihilistic Semiotics.

By actualizing all possible links between terms and unmasking the omnidirection-omnidirection of primary semantic atoms – the Atomic Omni-internexus – the omniseptic praxis writes at one go in a single sentence-continuum all possible poetries, all possible metaphysics and all possible theories. Following this praxis, not only all possible metaphors will be automatically actualized, but also all possible conjunctions, disjunctions, implications and deductions between terms.

By actualizing all possible nexuses between terms, the omniseptic praxis stultifies by a single act all possible poetries and metaphysics, because it makes their “Spontaneous” and “Serious” writing redundant and comical, proving that there is no spontaneity (in the omniseptic kingdom) where everything has been actualized once and for all, and the unseriousness is the vain wish in the play of all possible games together; where we think that we have been monosemantically inspired – we have been moaning under the omniseptic control.

Both the art and the philosophy will become impossible.

It will be understood that theory has legalized the non-transparency of the monosemantic mind before the all-seeing all-transparency of the polyphonic omninexus object. Hypotheses have justified the mono-orderliness of Time before the Ideas, omni-arranged by Eternity-Simultaneity: Because Time lends the linear consistent order to the universe, and this linear consistency is simply structured as monosexuality in thought and causality in perception. That is why the non-transparency of the monosexual Time is translated in logic and theory as Non-contradiction, and the homophony and non-transparency of the monosexual Time is translated in logic and theory as Non-contradiction, and the homophony and non-transparency of the monosexual Non-contradictoriness construes the causal monosemantic Objects in the language of Fusis.

Thus, Objects as structures come to justify the monosexual Hypotheses, that copies time in its model, and events as processes come to justify monosemantic non-transparent

deductions. Judgments, assisted by monosemantics, create ontologies that immediately fall apart in the omnisexuality of the all-thinkable omnilectic logic of the polyphonic energetic Lecton. Had the monosemantic order not ruled over in the temporal macroscopic universe, Judgments would have never created ontologies. Judgments produce ontologies only in the legalized non-transparency of the monosemantic Non-contradictoriness.

From a logical particle denoting the “is” becomes an ontological particle denoting “being” only in the conditions of Monosemantics, where the temporal non-transparency of Non-contradiction allows one of the possibilities in the Omnisexual continuum to run away from the community of the remaining possibilities into the future and become emancipated as a Present, laying the origin of Perceptum as Perception Function, which also lays the beginning of Being.

But is the production of ontologies implicitly and obligatorily laid in judgments?

Or, to put it in other words: Are judgments capable of non-ontologicalness? Can judgments not produce ontologies? Or does every single judgment inevitably entail ontology?

That is the big question of the Truth that we will not solve in this forward-summary. We shall only note briefly that judgments implicitly carry ontologies only in the monosemantic non-contradictory logics, and in those logics, which we call “mono-logics”.

Judgments no longer entail ontologies, once they leave the monosemantic logics and enter omniseptic logics, which we call “para-logics”.

Why is it precisely Non-contradiction that gives birth to Being, while Contradiction gives birth to Nothingness? – That is the revolutionary thesis of our anti-metaphysical metaphysics.

Disgust, Disgust, Disgust! – Omniseptic demands from you, Dear Reader, at every step, before every phrase, before every sloppy monosemantic thought, in which the mind has been thoughtlessly held by its desires to be enchanted with some logic, or to belong to some hypothetical imperative for understanding, suggested by a treacherous concept.

Disgust with the monosemantic hypnosis of the mind, and after disgust – Sadness! You will feel a cosmic sorrow for so many worlds that have been lured by the monosemantic convenience and buried in the monosemantic phrase. And you will be afraid and you will become numb with a millennium-old pain. But it will be a tender pain, with the price paid for monosemantics by human ingenuity: we would have forgiven, if this was simply the price for building the alienating civilization, but it is also the price for building the Macroscopic temporal self-confident world of self-content sensitivity! Because Time and Matter and Sensitivity had to be ordered – and purchased – so that the price of monosemantics could be paid, and that is the price of Non-contradiction that has erected the causal universe as nature-barrier between Cogito and Energy, the energy it had to lose so as to remain only with its symbolic nature, which is a self-sentence!

Oh, how easy it would be for us, if the monosemantic thinking had as its only aim to disintegrate philosophical and metaphysical systems. But, alas, it had undertaken a much more powerful and unrewarding task: to decompose the very capability of logical mastering of the world as scientific nature – consecutive-temporal, and after correcting and suggesting a new logic – the simultaneous one – to re-compose the world as a scientific nature more adequate to the multiple and probable nature of the very mentality interwoven in the tissue of the Universe as a building plasm.

You will see demonstrations of impressive excerpts from insights and systematics of the spirit, such as the Upanishads, Veda, Bhagavadgita, Buddha, the six Brahma systems, Samkhya, Yoga, Vedanta, Lao Tsi, Chuan Tsi, Sankara, Anaximandre, Anaxagor, Zenon, Parmenides, Pythagoras, Heraclites, Socrates, Plato, Aristotle, Plotin, Augustine, Eriugena, Thomas d’Aquinas, Duns Scot, Azelm, Jacob Bohme, Descartes, Pascal, Leibniz, Berkeley, Humme, Kant, Schelling, Hegel, Kierkegaard, Nietzsche, Francis Bradley, McTaggart, James, Pierce, Bergson, Husserl, Russel, Wittgenstein, Poincare, Heidegger, Sartre, Lacan, Jacobson, Bart, Derrida, Meinong, Quain, Kripke, Hans Otto Albert, Prigozhin, Whitehead, Hilbert, Schroedinger, Heisenberg, Bohr, Einstein, David Bomme, Wheeler, Hawking, T. Schwarz, and others.

These excerpts will be monosemantically dismantled and afterwards each monosemantic text will be compared with its omniseptic duplicate-context, as the omniseptic material that was hidden and suppressed in it, and the omnisexual image that the text originally possessed, that it had to lose under the pressure of the temporal Monodominatio Oppositorum, in order to arrive in human wretchedness as a Non-contradicting text-imperative that constituted the perception world.

And when the History of Cognition in broad outlines is once again written to you, and you hesitate between the objective enthusiasm of the form and the subjective sadness of the contents, here you must once again hold your breath, because what awaits you is the bitterest disappointment, and maybe the most worthy and unintelligible joy: the objective joy in which the Rejoicing

Disappears, and only the Joy remains – when you will understand that only the monosemantic technique has presented the great philosophies and the grand projects of the world as different systems – because the omniseptic description of these great texts of temporal Narcissism will reveal that wherever we used to see individual theories lies a single hypothesis of human ignorance: the hypothesis of the Oblivion of the Universal; and wherever, out of habit, we applaud individual masterpieces – this is our physiological reaction of Shame by our Ubiquitous Sameness, or of hatred for our Similarity.

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We should be afraid just by pronouncing the word science. Having seized power in art (culture), the masses predisposed fantasy against man. Having seized power in knowledge (science), the masses prejudiced the Universe against man. When the masses seized the power in art, culture, ideology, policy and generally the state (the state is the most precise expression for ruling mob), we can still not be afraid, but just and only be sorry. What else can the taking of Bach’s place in human hearing by Rolling stone be but sorrow? However, after the masses have conquered not only culture but have reached their hands to Knowledge, to the sacred regularities of existence, we are entitled only to curse and revenge. Because in culture the masses damage only human subjectivity, but in science the masses damage the very cosmos and the very existence. When the masses rush into music and theory, musicians and mathematicians begin to groan. But when the masses make their way into Knowledge numbers and Music begin to groan! We are still inclined to be forgiving, when the crowds conquer the theaters, because in theaters Ideas watch the

spectacle of peoples and their funny clashes, but when the mob conquers the universities, we cannot be indifferent and unimpressed any longer because in the universities humans watch the spectacle of Ideas, while the mob is deprived of eyes which are worthy of such spectacle the non-individual gregarious eyes would profane it.¹ In popular culture human feelings are affected; in popular science world intellect is abused. The least which popular culture can do is threaten civilization by destruction, but popular science can annihilate the Universe. Whereas art is an imaginary connection, but with the entire Universe, science is an actual connection, but only with its intellect. Art is real pantheism. Science is imaginary and symbolic pantheism. That is why the crimes of science are sanctioned by man, while the crimes of art are sanctioned by nature. If this popularized, desindividualized and irresponsible form of knowledge, as actually modern science is, does not face the court of Reason and continues to develop so expansively, taking benefit as no other humanitarian formation of the exceptional benevolence of the state, mankind will face annihilation earlier than the Universe. Because it will not be able to survive and save itself from the hostility of the Object and of the objects against man. If popular science does not begin to treat the Universe as a gigantic organism, but as a dead object which is suitable for experimentation and human utilization, if it does not begin to recognize the individuality and spirituality of nature and enter into an equal meditative contact with it whenever knowledge is available, but destroys it by the cognitive act, degrading it to the humiliating nickname *object*, if the cognitive act does not re-transform from an alienated, impartial schematic analysis to a *love affair with the Universe*, and popular science does not renounce the collective narcissism of its underlying humanism, then nobody be angry, if the Universe which will be affected in the very intimacy of its vigor does not hesitate to annihilate mankind as an act of self-defense.