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Chapter 231

Anikoros

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Chapter 231

Apikoros

*A man who dies a dentist is a dentist forever more.

^xDoors are a cause for wonderment.

+To colour the waters.

♦O, let it rest.

[∞]Not to mention sexual relations.

αAre you still at this? Yes, and in a sweat.

+Here some advice: before washing that face in your host's sink. check for a towel you dare to use, i.e. neither too clean nor too dirty.

^wMore precisely, we were seat ed on the throne and reading, prior to putting them to another purpose, the blackened pages of a newspaper.

§And what about him? We are all subsidiary judges, each of us doing his or her job and. while doing his or her job, thinking I am only doing my job. Each one greases a small wheel. A dentist may wash his hands before and after every patient. How should we act in a symphony of delicate power?

Grecian urn. A word about mine. That one, to be pre- insurance. Ten or twelve years in a Pigafetta practice.

cise, is a fine flusher. flushed ing else? Shall we let it

great. He disagreed with himself. He spoke too soon. tering up into his face. Volumes of foul breath, A remnant spun. Or two or three. A severe case of germ-laden. If not an accident or disease, a patient hypotyposis. He had no remedy against the stubbornness of settlement. There is no mystagogy of matter. A matter having gone out from among him, there could be no retraction. There were objects. The event which happened, happened that way. Once again, he cursed and flushed it. An anamorphic aspiration. Because the imbecilic conservation of depth requires. Would sufficiency ever be sufficient? We have learned elsewhere. Something else.^{α} Rarely. A window. Freezing. And since we have come upon it. He had to face his hosts dripping wet in the lingering sound of flushing.÷

But we were speaking^{ψ} of Pigafetta. That dentist with too many teeth in his name. And how does an erstwhile revolutionary die a dentist? Gone back home to his parents, I suppose. Like so many of the rest of teeth and home to the family, the supper table, time sheets. them.§ Old nests. Prodigal lambs. But with conditions. Church wedding, shiny shoes, striped ties, whole works. And a green lawn. All right, good for Sunday meals, clean nose. A lawn. A decent citizen's him. A lot of good it did him. Dead. Drilled. Frozen

man is always considered forewarned. In the lawn is a flag displayed: trimmed, rectilinear, blackened pages of the newspaper, a name, say straight-bordered and devoid of FOREIGN organ-Antonio Pigafetta. Not much more. In loving memo- isms. Neither animal, vegetable nor mineral.[‡] So lawn ^{*}O, perfectly ry. A dentist at the time of his death.* Where was he then, and church, shoes, nose. One more condition. contained, perfectly gaping when he saw it? Shall we say upon the throne? The Dental school. Soon it's buy a drill, a chair and eco-system.

ntonio Pigafetta. Suddenly. In loving memory. Beloved husband, loving ^{Then suddenly,} Antonio ^{Pigafetta.} Suddenly. No cause of death. Which is which is a great advan-tage. In most cases, two are required. It is best to the father. Assorted pets. Large, sunny always an indication. Of be flushed and clear- six-bedroom home. Oil and gas. Fireplace. something. headed, especially in Kitchen island. Convenient for commuters. inquest.⁷ Closed casket. vA coroner is a public places, or when Perfect lawn: rectilinear, green. No dande- Murder? Who? Why? A failed police visiting an acquaintance. People will wonder.^x lions, clover, or crab grass. No birdweed, thousand patients. Ten thousand motives. The Someone said, what is fireweed, chickweed, milkweed, knotweed, drill, the taste, the needle going on in there? He'd pigweed, pokeweed, stinkweed, tumble- twisting around in your slipped away.+ Now, he weed, ragweed, smart- or locoweed. No gums, the drill, mercury and stood, scarlet pimpernel. No thistle, burrs, chicory, fillings, check ups, the flushed, waiting. It took forever. And left much to ponder. And further- prickly lettuce, beggar's ticks, shepherd's never up nor across – the more. It was not in his purse, spotted spurge or skunk cabbage. No drill, flossing for blood, hand. Yet another mute quackgrass. A dentist. Drill, chair, many the frozen drool face, the imperative. They also tiny sharp prodding and poking instruments, drill. And sooner or later serve who stand and a host of clean stainless steel imagery. root canals. What patient, $\forall_{Must you go on}$ given half a chance, like a ped-dler? few flakes of money, Grateful patients. Frozen in grief, drooling wouldn't? What dentist pigs, leprosy." A swirling sentiment. Services, following coroner's does not deserve it? If it abatement. A shred of inquest, at St-Somebody-Did-Something-to- wasn't accidental, a slip paper. And is there noth- Someone Church. Closed casket::

square in the newspaper of deliverance. Beloved over your husband. Loving wife and child. So that too. Drilling deep-piled carpets and pristelevision, a game of Parcheesi, and to bed. The

Coroner's policeman. of the drill, straight through his neck, up into

stand? Do not let this enter your mind. Such an act is the brain. Or disease. The blood, day after day, splatcertain-ly. The chances. That one among them ...

> And the revolution? Did you count the years? Tracts, organizing, late nights plotting for the new world, did you march your lungs through the streets, under the nightsticks. Forgotten? And the tenements of hunger outside the pink-skinned suburbs? Skeletal caravans trekking across African deserts? Rag-horses begging for scraps with their backs against the shop windows? Gun-toting children at each other's throats?° Did a "Today mad dentist sometimes catch a glimpse of his shame scorpions teargnawing at the tiny mirrored instrument as he ing away at each other; removed it from the golden mouth of privilege? Shall tomorrow we ask a closed casket? Too late. A small blackened they'll tramp

your blood all

tory. Act. Deed, event, precedent. We interpret beginnings. We speak in the language of men. Fall back onto the soft cushion of common denominators. As though two events could not occur at the same moment. (Two!? Why do I need two?) As though this did not merely resemble this. But this aspect is not like that aspect and that aspect is not like this aspect. If there is difficulty, this is the difficulty. Generalization. From fiction we learn only this. But perhaps you say: if you take hold of the larger, you do not take hold; if you take hold of the smaller, you do take hold. Generalization and detail. Detail and generalization. A generalization that needs a detail and a detail that needs a generalization. A detail and a detail and a detail makes a generalization makes a detail and a detail.

> detail detail, detail,

> > Detail.

tory? Who would tell it? There are some who say. A story is a fiction, a mistake. We add and subtract and expound. We say it thus and we say it thus. When we take the first part, we take the end as well.∞ This is in and this is in. But this only ∞There is no chronoloresembles this. gy in a sacred text. Still, we cast one man or woman against another. The heart in conflict with itself. When? A story teaches an exaggeration. It is possible to refute. If there is a difficulty, this is the difficulty. Better to be

silent.

nd if you say: but what then? A house is not a home, some (too many) say. Still, one resides there, in a room and a half of turpitude. One does not go out if at all possible. One remains perfectly still, if at all possible. And perfect-

ly silent, which is always possible. But perhaps you are thinking: how does he eat, pay the rent, for thus do we move through time toward death? This itself is not difficult: he ate rarely, paid no rent, let time move him. He lay on the cot of desolation in a room and a half. Do I teach an exaggeration? Certainly it is possible to refute. Did he regret abandoning a struggle? Or rather those sins committed in the name of the struggle? What remained in the wake of failure? The body, the thing itself. This is ours and this is theirs.

hat is this? We incubate lust and something else. Sexual relations, money, pigs, leprosy. Here, suddenly, a word about my mother: no mute imperative driving me across the countryside to find

•A Halakhah for the Time of the Messiah.

her. He sought something else, something more. How can you find it? I am still looking. Now that we have come to this. The question, the difficulty, returned to its place. How should we act?* And are we still at it? And he who asked it — why did he ask it? Some will say: Go this way! Others say: Just the opposite! Perhaps it is a case of go read it in the teacher's house.

*This perpetual dis-orientation is responsibility.

E. Levinas

one might write one's solitude. Would he withhold exactly that? And to have come all this way, only to discover. But what did or could he expect. Otherwise. Yes, and how should we act? Shall we assemble a clause. And sign it.

if

ow should we act? Wondering

could.

Ι

Writing here and writing there. Continue in this way. But if so, what then?• Just the knowledge that, in one's solitude, the length of

which and were not for,

 $^{\Omega}$ They add and subtract and expound. They wipe their pink hands.

But it is not in our hand. For his part he was silent. On Monday mornings he went out to confront the shopkeepers.^{Ω} He sported a visible expression. On the clothesline, he suspended a device of surrender. This is ours and this is theirs. Can we stretch a breeze? He thought: Je suis un homme malade. Is he the only one that way? They were drilling teeth in the street. This is in and this is in.^{∞} He sought the repose of self within self. It escaped him.

e sought a consolation. He returned to the asylum of self. He had not moved toward the other, because, once he moved, he knew there would be no return to the self. You wanted Ulysses; you got Abraham. (With Abraham, there was no return.) What is there to say to someone else? What do you have to say? "Comment toi ici, Qu'as-tu à faire? toi, ici?"^{\phi} The violence of an empty phrase. The pure and immediate ethic in the face-to-face of the other's face. He tossed himself back into the world like a stone. There was no being there. Grain of sand by grain of sand, he had built a Sinai between them. He was done with Messianic politics. That was a Halakhah for (the time of) the Messiah. He busied himself with the accomplishment of his solitude. He banished hospitality from his house. He banished language. He produced on a regular basis less than excellent excrement. He would neither sleuth nor struggle for solutions. He would wrap his legs with the daily newspapers. (If he continued to read the obituaries, it was idly.) He would not say, the event that happened happened that way. Act, deed, event, precedent. Solve this, solve that. A mystery was a small brown pigtail trailing behind its solution. From this it was impossible to learn ::

φ_{Kings} I, 19

A ntonius said to Rabbi: Seemingly, a person's body and soul are each able to excuse themselves from judgment after death. The body says: It is the soul that has sinned, for from the day that it has departed from me, I have been lying, unable to sin, like a silent rock in the grave. And the soul says: It is the body that has

sinned, for from the day that I have departed from it, I have been flying in the air like a bird, unable to sin. Rabbi said to him: A king owned a beautiful orchard which contained beautiful early figs. And he stationed two guards — one lame, the other blind. The lame one said to the blind: "I see beautiful early figs in the orchard. Come, mount me on your shoulders and together we will bring the figs here to eat them. The lame mounted the back of the blind, and they brought the figs and they ate them. The owner of the orchard came and said to the guards: "The beautiful early figs — where are they?" The lame one said to him, "Do I have feet with which to trav-

> el to the figs? I certainly could not have taken them." And the blind one said: "Do I have eyes with which to see where the figs are? I certainly could not have taken them." What did the king do? He mounted the lame one on the back of the blind, and he judged them as a unit.

"All is not assemblable." -E. Levinas, *The Time of the Nations*

The truth is not satisfied with people. I may not be looking for it. Is there a refusal to pursue the mystery of the other? And why would people want it? Is this desire to share our pain a generosity? Not everything is in our power. One labours under the weight of one's invention of mind; we call it "I"° It may be necessary to make this hannen When? Daily In order to cost out of In the this happen. A maintain and a many the set of th mane uns nappen. When Y Dany. In viver w Eer vir Vi bed. Hence: boys, dentists, grocers. And we discuss the colour of our water. This iself is difficult. une conour or our warel. In my solitude. But is, unfortunately, my case in connection I can act is, universatively, my case, in suspecting I am not perhaps I am not alone in suspecting of the second seco permaps I am not arous in suspecting t am not alone. I to avance the less, in our suffering, always alone?* The nature of this case is not like the nature of this case and the nature of this case is not like the nature of this case. What is there seated between a door and the self? What can be added or subtrac-ted? Not only this but also this. calling "this"?

°After a good meal one may well feel grammatically complete.

⁺One belongs to the Messianic order when one has been able to admit others among one's own. That a people should accept those who come among them ---even though they are foreigners with their way of speaking, their smell — that a people should give them an akhsaniah, the wherewithal to breathe and to live.... Simple tolerance? God alone knows how much love that tolerance demands.

-E. Levinas, In the Time of the Nations

⁺I meant that literally until it cried out.

> *Here we did not intend a soteriology.

hen the revolutionary soteriology died, he sought to attenuate. We are easily pleased to worship sausage. Meanwhile, the French had reinvented corner-flanking. We call it theory. He plunged that way, his reticulated life a very heavy stone. Trudged through enormous language. I do not doubt we're into injury time. He took revenge on language (he brandishes a savage solecism). The slight wheel makes life easier for the runners. Attenuate was a momentary tactical overhead. And is there nothing else? Things from which benefit is forbidden. And is there truly nothing else? Those damned oneiropompists did their worst. In measured amounts. He awakened too early (the damp tee-shirt) to change the world. Such is the way of things. Since he took the first part, he took the end as well. He learned to take long walks

proleptically. He learned to be silent. The body, the thing itself. And is there nothing else?^ø He said his own. The grocers. They subtract and add and expound. Le visage de l'autre. The question, the difficulty returned to its place. And he to his. A Halakhah for (the Time of) the Messiah?

^ØThere is something that cannot be said.

Chapter 231

hittling. The struggle: to be released from sub-

*Did you remove Tannaim from the world?

ØHow he trudges through enormous language...

sidiary judgment.* Someone has been convicted and sentenced at a higher level. What discretionary power remains? Over whom? We are all subsidiary judges, each of us doing his or her job and, while doing his or her job, thinking I am only doing my job.Ø They say in the west, each one greases a small wheel. We squat with rolled sleeves to wash anonymous linen by the well. A dentist may wash his hands before and after every patient. The way of things. How should we act in a symphony of delicate power?x Will you languish in

^xThey were drilling teeth in the street.

[≠]The quality of mercy is a pedestal upon which a judge perches his power. We have learned this elsewhere.

⁺This word is free.

some quiet place? There is no question of non participation. We can learn but not refuse. Who are the judges? Those that speak the seventy languages of the nations. The mystagogues. Those who decide which ones are strangled. Of course, the strength of leniency is preferred.≠ He whittled, whittled away at his own subsidiariness.+ Was there absolution in retraction? Still conscious (red-faced) of his needless size, he whittled a definition. We are all subsidiary judges. Foot-soldiers. Hence the hand-washing. The addition and subtraction. The whittling::



¹He was silent.

	• "Hello," he said, "and after all			
	these years."*			
"Mouvement vers l'autre qui ne revient pas à son point d'orig- ine comme y revient le divertisse- ment inca- pable de tran- scendance. Mouvement par-delà le souci et plus fort que la mort." E. Lévinas, <i>Quatre</i> <i>Lectures</i> <i>talmudiques</i> .		+Shall we say, a clue? They were all three — the caller, the one who regretted having answered his phone, the dead man called Pigafetta — once, in their youth, together in a group, radical, left-wing, revolution- ary. Go ahead, laugh,	• "Well, so be it," I replied.	*The phone punctu- ates. It is a chink in one's armour.
	 "And still, does the you I am thinking of remain you as I speak to the you I am speaking to, or do you remain you?" "And the me you might recall, 		• "If you prefer."	It requires a body. Does it encircle the heart? Does it bring you to your feet? History.
	does it remain me?"		• Here a suspension. I held my tongue between my knees.	Bad memo- ries. Too late, hav- ing lifted the receiver,
			• "None that I cherish."	to retreat.
	 But you read? Did you hear? Did you hear? Did you know? That man Pigafetta is dead." "But what kills a dentist?" 		• "Drilling teeth."	
	• "In the newspaper, some things remain unsaid. Well, I say, the		• "A very heavy stone?"	
	event which happened happened that way. There was no accidentist. Hear from this, learn from this, conclude from this. I tell you, he was not the first. (Here some names, perhaps two, no more, dimly recalled. A list of tombstones).+ In either case, no matter what. And the common denominator is. (Here, something about the old days.) And if it were a case of the four deaths of the Bet Din? Those 60s again. Our rebellious youth. Our engagement. Committment. A cause. The teleology of revolution. Were we so young? Now this? In the beginning we were few, now we are few again. And which of us will be next?"	those days were full of hope, where were you?	• (There was time to think here. And he tried. He thought, something learned from its end. Act, deed, event, precedent. There was remembrance of something. This is not from the same name. This aspect is not like that aspect, and that aspect is not like this aspect. He teaches an exaggeration.)	

• A sign of age advancing, you say? The glancing at the obituaries? Death introducing himself. But when death comes without footnotes, how do you understand? There was and is a cloud or sense of lack."

- "Which is a reason for calling. The telephone is an instrument of convenience, not to be squandered on the living. We should meet flesh to flesh in each other's presence."
- "And so to reverberate our fears and mount a tension worthy of release."
- (Here a time and place were mentioned.)

- "We interpret beginnings.
- And is there nothing else?"
- "And is it necessary?"
- Here, once again, a suspension.

• (And a promise was made; neverthe-less, with not the slightest intention to honour it)::

pikoros: Those of us who say, the Torah is not from heaven. Those of us who interpret the word of the Torah in a way contrary to the halakah. Those of us who profane the covenant inscribed in the flesh. Those of us who profane the holiness of the sacrifices. Those of us who disdain the half-holidays. Those of us who say the whole Torah comes from heaven, except this deduction, except this a fortiori, or this proof by analogy. Those of us who have the opportunity to study the Torah and do not do so. Those of us who study the Torah, but only from time to time. Those of us who cause the face of their fellow to pale with shame.

All these have no share in the world to come: even if they know the Torah and have performed charitable deeds, all these have no share in the world to come:: Morning is the time to hide. They wake up, hale and hearty, their tongues hanging out for order, beauty and justice, baying for their due. Samuel Beckett, Molloy