[Given, If, Then]

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III

Julia Hölzl
1.

and it is thus that I say.
for, says the image,
to say an image
is to say the image as image.

for the image, says the image, says every image, perhaps,
says, of course, nothing but this:
\textit{noli mi dicere}
and this is, of course, to say
that the image, as celan’s poem, does speak
does speak.
2.

what is there to be
if this,
if this there is

no is for this,
for real,
and what is there to be

if such is
this “as is”
if there is

no here in there,
and what if

the here a/s such
and all this
and all this:

because a perhaps does suffice
3.

outside, certainly, but from where
where, to
such outside
obtuse meanings, of course
but what for

oscillating, yes

neither from within, nor to the without; from inside, from outside,
and blah

a reflected perhaps
a double meaning, sure, perhaps even a neutre

but why this ambiguity
why this either and, and sides,
when there is nothing
nothing to begin with
why not
just no where,
to begin with
4.

speaking of absence; speaking of which:
which, then

presence presences its absence, we insist

sure, why not,
but why such to and fro,
why always from there

never as such never a such,
when there is, no fore no after but

es gibt, perhaps
a moment

enigmatic plainness
descending in, to nostalgie
empty slogans, Leerzeichen
sissy negation, all affirmation
and nothing but this

but this is to read, read this:
that nothing is what there is, and first of all nothing beyond, as reads blanchot
5.

pale questions, as per advice
who am i, she asks, why make me

but who is she
to be said
but who am I to say
to say I,
who says I,
says I

who are you to be you, to begin with
with whom to begin, and where, from
« je » est un autre etc.
we know
but alas, if only there was less rimbaud and more
6.

where else
no here for this there, we remember
neither absence nor presence, once more
but more:
because seriously,

a lingering
past, present, future, and shangri-las
we remember
day that is no(t) night:
_Đămmerung_,
“a vague, twilight glow,” and this existence, writes blanchot reading kafka, is an
exile; not there, we are elsewhere,
where else
7.

yes, where
instead a toward, instead the from, the a-byssos, *grund-los, grundlos*,
un-founded, unfounded,

from where, then
and it is from this conciliating vagueness that we should leap

no opening, no closure, ou-topian fragility
no entrance thus
but a dawning, this perhaps
8.

that nothing is what there is, and first of all nothing beyond
that perhaps
nothing is, this first of all
9.

a beginning?
a blanchotian *pallid daylight without depth*

but from where
in the first place
its first place, of course,
from when, then, to think this light,
lacking day, lacking locale

for who dares to think of light as being light

but seriously
wherefrom does light take its lightness
its lack of depth
when all we know are opposites

clarity, citing blanchot, as *the non-light of light, the nonseeing of seeing*

how not to see: such is to think, perhaps

10.

staging
enacting the something to stand
but never on-, and never for its own

a-scriptions of a late presence yet to pass
pre-emptiness

its coming always yet to come, a *vor-wegnahme* of sense
futile in-scriptions

do not de-scribe me, pleads thus the image,
do not tell me
11.

a whole, where
(why remains absurd)

the fragment, fragmenting a/s fragment,
nothing more, no less,
embraces not the lack
does not shatter, nor break
does no/t outside

is elsewhere, where else,

is no/t plural but on(c)e

12.

ainsi toute la philosophie est comme un arbre, writes descartes,
and, asks blanchot, is there any writer who could not succeed in making a tree talk?

but how without symmetree
without metes, and bounds, and rhythm,

how to begin
13.

from the side where elsewhere is affirmed

where presence must no longer be
but could [be], whatever
14.

still, a mourning for presence
in heideggerian anticipation we are:

my death is mine
certain-ly
yes,
but not-yet, but being-ahead, being-possible, and possibly impossible
etc

yes
but really,
why always just stick to the potential
15.

to abandon: to put halt to presence
as if

for how to leave a/s something

16.

chances are
that, says blanchot, there is no luck for luck, and that the only luck would be in this anonymous relation that itself could not be called luck, or only this luck that does not fall due

aporetic opening, to begin with,
but no chance—cadens, cadere, falling—for chance,
auf keinen fall,
but nothing but chance

for how without chance
how out-side the end
17.

that re-presenciacion
[of what could not have been present]
(perhaps: a/s perhaps)
is, yes, to affirm:

but to affirm without yes

without the perhaps

but there is an out there
18.

Heideggerian being-in-the world: *mitsein*, being-with, *being-with-one-another*

to think! that we could be several

in this

19.

to answer to no call
we must, with Heidegger, *we must stay with the question*
20.

there exists, for houellebecq, in the middle of time, the possibility of an island

as if there existed, for me, the possibility of a sea;

of a middle;

as nowhere
21.

and still,
a primal scene?

*what happens then: the sky, the same sky, suddenly open, absolutely black and absolutely empty, revealing (as though the pane had broken) such an absence that all has since always and forevermore been lost therein — so lost that therein is affirmed and dissolved the vertiginous knowledge that nothing is what there is, and first of all nothing beyond.*

, writes blanchot

that perhaps there is,
that, perhaps, there is
22.

and still, where to begin
when to begin might mean nothing
but this
when where to begin

23.

when there is neither
when all there is is this

what, then, to erase, and where
what, then, to obliterate, and when

being cannot be
duh
24.

remember to restore absence
re-cover its absence:
conceal concealment, perhaps

*lethe*; etc

25.

ex,ponere, putting forth, originating its origin, to be originated
first, of all
to expose oneself to the feeble gesture
of pointing toward an elsewhere
26.

but, writes blanchot, when the other is no longer the remote, but the neighbor whose proximity weighs upon me to the point of opening me to the radical passivity of the self, then subjectivity—subjectivity as wounded, blamed, and persecuted exposure, as vulnerability abandoned to difference—falls in its turn outside of being. then it signifies the beyond of being, in the very gift—in the giving of the sign—which its immeasurable sacrifice delivers to the other.

then—yes, then, and only in such then—
being gifts itself
beyond being

27.

to have done with the judgment of god
but, nietzsche:
man of renunciation, all this you wish to renounce? who will give you the strength for that? nobody yet has had this strength!

all this is what I wish to renounce
for what is to renounce than to affirm
that there is
in such is
28.

feigning indifference
that it is difference which reminds us of sameness
fragile equanimity
that everything is the same,
all the same,
same same but difference,

29.

toward the end, to each and all their ending
and how to end an end

and from where
30.

*how can we live without the unknown before us?*, asks and cites blanchot rené char, how can we not

the unknown is to remain
is no(t) potential,
is nothing *to come*
is what eludes,
speaks our desire

not know how to live with—

“Mit allem, was darin Raum hat, auch ohne Sprache.”
(Paul Celan)
31.

hyped, hyphenated, same same anyway
except the tiring different
of course
there must be what differs
must differ
because

time and again,
and, again, time

and when to think time

32.

to ascribe the image
an image
*the eidos as the look*, writes heidegger, *anticipated in imagination*,
of what is to be formed gives the thing with regard to what this
thing already was and is before all actualization.

what we need to re-call is this:
that all there is
is the unknown before us
33.

to inscribe the image an image —
is to imagine
that there be an outside the image
but,
says Blanchot,
the realm of the imaginary is not a strange region situated beyond the world, it is the world itself

this is, and
this is what the world means to me
means this world to me

34.

no beyond, and precisely elsewhere
someone else’s
not beyond, and precisely here:
*it is not here, and yet it is not anywhere else. nowhere? but then nowhere is here*
, writes Blanchot

a/s here, no where

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