

The Apparatus Of Influence After Everyman

Ferenc Jádi

GALERIE FA. PARADIGMA Linz, Bürgerstraße 18

THE APPARATUS OF INFLUENCE AFTER EVERYMAN

One of the Individuals happened upon the zone between beginning and end and discovered that Words, just like Things, have a beginning and an end. As Things awaken together with Words, Things passing through the Individual like Words and stories, they do the same with him as Words do: they bring him to a quick end. (1) Beginnings are uncertainties of the future. Ends are uncertainties of survival. Time stops at the ends i.e. it becomes rigid and the body concentrates on the hope that Things will not overpower us. Here, Words and Things part ways as Words can no longer be directed. The emptiness at the end protects the Individual from following his Words. If Things inside him now become audible i.e. if the souls of Things become alive, the newly found Words carry him off to an every day special present time in which he assumes his past. Should he reject the unknown past he will lose his weapons. Deluded, he heaves a sigh of relief in his frailty and forgets that he has disappeared from the present. The Individual who has been removed from time can no longer find his footing in the Other. On the contrary, Others turn up again by him, as he has stripped off his clothing. Most wait; wait for one of them to withdraw, to split up at the end of time and report that he once lived in the time of the Others; and reports about the Waiting, that they once lived.

The Waiting in their state of timelessness do not let the Individuals bask in their protected state. They hear their Words like threats, hostile; their Things do not reach them.

The one who has been removed from time is under the influence of Words which have become alien to him, as he discloses that which cannot be named. One of the dead (2) says of the one who has been removed from time that he has become a child. And, in actual fact, Everyman in this marginal zone recalls events that Others (adults) than His have lived, as though undigested he has made them his own. (3) In the situation of the Individual he is forced to discover that he possess nothing that could help him come to. While nothingness grows, he embraces himself and squeezes himself together. The walls of doubt result in a crystal whose surfaces reflect the emptiness like a kaleidoscope (4). The presence of nothingness forces the person to harsh realities, the past of which has been created by others, who made believe that they knew everything. Consequently, Words have to be examined again for their truth. (5) The omnipresent Words turn out to be contrary authorities. One can string them up along logic and with its aid explore the knowledge surrounding their own existence, but recognizing, at the same time, that pure logic can only determine one side of truth.

In the struggle of arguments which should describe existence, the natural matter-of-factness disappears from the world. Words can be comprehended but not grasped. Who dares to grasp words will break his hand on them, unless he fills them with pictures and unites Words like Things. (6) However, in the state of doubt, the effigy of the experienced world exposes itself to be appearance. In this way, after his conceptions collapse the Individual is tossed back (7) to the Others' organs of observation and thinking, as in childhood. At this point his self-portrait is still struggling but his self is represented by the Others. The Others have their matter-of-factness and function like a machine without any disturbances. This is how the self of the madman sits in the every day almighty machine and steers himself through it. (8)

The world is based on facts. The sense of which should be sought where he is and not be found where we would like him to be. In order to fulfill the functions of the mediator of sense, the speaker would have to forget his history and be present exclusively in the actual moment. It is only this affectation that could make the finding of word similarities possible. Word similarities result from the facts as an interpretation of entirety. (9) The timeless character of the world bears the fact that human life is too short to grasp its meaning. This is why the human spirit tries to be present in the world, after death. Unfortunately, the human being only comes to one point during life: Aha!, whereby he believes he has discovered a huge word. The Individual who drains himself and overflows into the Others, discovers his Aha! here, and feels that he is completely at his mercy. (10)

The other who is so close to me that he understands me and is in a position to call my inner language to being is dangerous for me. I am at his mercy, he explores my inner self and knows more about me than I can discover from myself. I gain insight to myself through his eyes. The person who understands changes me because according to his judgement, I must cut short and leave my life which has become meaningless. The person who understands is a magician who proves to me that I am translucent. His table of words bears a lot from the table for everyman. His secret is not to objectify the chest in language in which I am conscious of my soul, but to subjectify his spirit and to alienate his language from the jointly meant reality. The understanding person is the discoverer of my other being. He discovers me to be the one who has alienated himself in general language. He releases the chains of my solitude. I recognize his other being's right to exist and let myself be absorbed by it. I present him with my right to exist at the moment when he has withdrawn me from the world of arrangement. He shows the only possibility for a normal life where the complete denial of reality is achieved with the aid of elementary orientation by smells, warmth, and other shapeless authorities. He delivers my soul to my body again. (11) He occupies my unfinished body with the feeling of the absolute and replaces the banal with the unique. Through the understanding, the tensions between lived thinking and actual life dissolve. Thinking can depict life itself, i.e. can only depict the positions sought out in life in the form of rough casts. Controlled thinking, on the other hand, by the person who understands, who is sitting in my observation and influence machine, discharges the tension between reality and truth formed by my biography. He shows me the unpredictability of truth which I now admire and fear. He probes my words with his questions, like a child asking: What is that? This is how he examines my things, have I made the right choice in the designation. And low and behold, my language on which I have whetted my spirit proves to be a weak indication of reality which has no power over the unknown. General logic becomes a weapon whose shots resound like in an adventure film. The inner unit disintegrates in unregular parts and the formless functions like a transmitter. (12) This is how our order proves to be a conception in the state of having no connection.

(1)

Discovering words means to integrate contradictions in one another. In everyday paradoxes one always selects one side of the truth. In artistic paradoxes one becomes unconscious, caught up in entirety. When understanding one runs

into the words of the Other. When making one understood one does not forget that there is no such thing as miracles. When understanding one gets the shock of one's life. → [back](#)

(2)

Freud is meant. We will dispense with quotes here in the interest of scientific methods. Quotes accelerate self-interpretation but falsify the essence of what is said by means of the fact that impersonality is achieved. Quotes create the appearance that we have all experienced the dead. The belief in the immortality of the dead is based on the experience that the moment of creation is repeated when reading through their works. By means of the discovery experience we would like to see ourselves as being immortal. The problem arises from postponing the time context. One always forgets that pieces of paper have given the dead immortality. → [back](#)

(3)

The one who has been removed from time grows closer to his childhood by relying on his stillness. As long as he was situated in time he had the background language of his soul at his finger tips which reported reality experience. The more confidence he had in it, the quieter it got and reality disappeared with it. → [back](#)

(4)

The good picture emerges while the hand appears to move aimlessly i. e.; the hand loses the head. Psychosis warmed by love is pliable like the hardest of heat treated steel. In this sense thinking means preserving the traces of being in the dust where we live. → [back](#)

(5)

The protoplasmic ability of the spiritual organization materializes through the impression of the outside world. This influence radiates from within. The psychoplastic power, on the other hand, leaves an impression in the outside world. In the influence, this is experienced from the outside. Therefore, it should be locked up. Reality is an intra-psychical entity which is discovered in the outside world. Reality is an objective category but is perceived as intersubjectivity. It is of lighter substance than reality and floats over generality. It is brought to earth by means of joint effort and is incorporated in reality. It is therefore understandable why painters have been looking at reality through blinking eyes for several hundred years – to filter out what is true. Blinking unites contradictions and drives forms and lines in the right direction. It only depends on the right eye. → [back](#)

(6)

Traditional poetical work uses words as a means to escape reality and to achieve new realities. Contemporary poetical work is aimed at entering the reality of words by focussing on words themselves. Realities are questioned and cohabitation with the words of Others is prohibited. → [back](#)

(7)

The most important driving mechanism in poetical work is doubting the obvious; the word. The influence is to tilt the balance of the truth of words. → [back](#)

(8)

To understand the influence machine would mean to peel words from words. As this is not possible, there only remains to forget. → [back](#)

(9) Generally we look for existing truths in thinking and consider and hope that partial truths are absolute, so that they will withstand time. Experience arises from clear periods of time. Therefore, the truth is alien to the entirety of human life. → [back](#)

(10)

The story of influence is a Genesis story and is the disintegration of a story of contexts with the aid of logic. It is described as smashing the structure and thence, the labour pains → [back](#)

(11)

The Individual behaves ahistorically and develops in the creation of his own story. He becomes conscious of the fact that it attracts the logic of the unconscious. Now it listens to the lost language of the innards and the forbidden voice of the organs. The organism passes on all the thoughts of the human race in the gesture of confrontation. This is how the mute creation, the body of the individual manifests itself and compels a picture of the world by writing history. → [back](#)

(12)

Before thoughts become audible, we try to find basic principles. Theories acquired in this way are revelations which oppose reality and change. However, as reality is stronger, there remains nothing but to accept it and to move over to making thoughts audible. Language acquired in this way provides knowledge about reality and the information about this degenerates into certainty.