

No manâ™s land.

Progress is merely decreation. âœ*Entia non sunt multiplicanda praeter necessitatem*. We must not assume the existence of any entity until we are compelled to do so. This principle is purely destructive, it takes something away.â¹ Decreation: âœA person can doubt only if he has learned certain things; as he can miscalculate only if he has learned to calculate.â² The advances of civilization are gross exaggerations; a function of the language with its built-in commitment to the accretive historical model. Flat earth: round earth. It isnâ™t a one hundred percent accretive advance from one to two: one hundred assumes and decreases ninety-nine. Round earth assumes and decreases flat earth. Invisible assumes and decreases visible. Events assume and decrease matter. The relativistic universe assumes and decreases the mechanistic universe. âœProgress is always a transcendence of what is obvious:â³ decreation. Is it simply that âœprogress in any aspect is a movement through changes of terminology?â⁴

âœA no manâ™s land, or better said, a no signals region extends between past and future.â⁵ Universe is finite: no space-time continuum. A voice out of the past? The reliving of an experience? Donâ™t call it memory. Is it possible to remember? âœA seeing into the past? It does not show us the past. Anymore than our senses show us the present. Nor can it be said to communicate the past to us.â⁶

Universe is finite: a process of decreation: the passing of the created into the uncreated. Decreation: the created passes into man-made invention. Reality passes into description.

The end of the waste system. The waste: the generalizations of previous epochs. Decreation: getting through the history of words. We must not assume the existence of any entity until we are compelled to do so. âœThe point is that unnecessary units in a sign language mean nothing.â⁷

The accretive principle: the predominant way people live, like the oldfashioned idea of making a living; amounting to something. Stuff starts at one point and goes through accretive increments of time, of space, of history, etc., to get to another point. Universe: no accretion; no accumulation; no development; no continuity. Neither before nor after; neither behind nor beyond; neither here nor there; neither inside nor outside; neither from nor to: No direction; no between: no communication.

Universe: a verb. Not existing in time, but time itself and not the time of past, present, future. Time undifferentiated in activity, not time of being. Universe: a decreated world: âœa moment in time / and of time. / A moment not out of time, but in time, in what we call history: / transecting, bisecting the world of time, a moment in time / but not like a moment of time, / A moment in time but time was made through that moment: / for without the meaning there is no time, and that moment / of time gave the meaning.â⁸

Awkwardness: The only way to fit the uniqueness of insights into current laws. Awkwardness: stymied by perception, by knowledge Awkwardness: âœthe primary advantage thus gained is that experience is not interrogated with the numbing repression of common sense.â⁹

Universe is finite: objectified expression of activity: the assumption of the positive-negative abstractions particular to the subject-predicate proposition; the assumption of the process of subject-predicate. No ultimate subject: the unity is unitless. *Where you end / And I begin / Or any else, in fine, / On such dichotomies depend / There's no one left to draw a line.*¹⁰ Subject-predicate: nounTMd. Noun: negated. Syntax: confused.

âœA noun is the name of things . . . why after a thing is named write about it.¹¹ The major accomplishment of science is that it has never produced an objective fact, never proven the existence of an object. No nouns: no objects, no people, no propositions, nothing. Living with âœthe growing terror of nothing to think about.¹²

Undifferentiation of activity: no division of activity into parts. No differences; no between. âœTo be without description of to be.¹³

It is impossible to pay less than one hundred percent attention. It is impossible to do less than you do. Universe: verb. Do: always one hundred percent: the do of do; the do of not do. Activity: always one hundred percent: the activity of activity; the activity of nonactivity. Experience: always one hundred percent: the experience of experiencing; the experience of not experiencing. You can't do less than you do. Doing: complete, obligatory, always one hundred percent, whether the focus is the part or the whole; the totality or the selection obscuring the totality. âœI am doing: don't call it being. âœI am not is doing: don't call it nonexistence. âœI think is doing: don't call it thought. Do: âœThe final elegance, not to console / Nor sanctify, but plainly to propound.¹⁴

Undifferentiated activity. Don't call it Life. Don't call it Man. Talk âœof gods and man destroyed, the right / To know established as the right to be. / The ancient symbols will be nothing then. / We shall have gone behind the symbols / To that which they symbolized.¹⁵ Use unambiguous language for objective description: elementary physical laws are all expressed by statistical formulas. âœAll the pictures which science now draws of nature, and which alone seem capable of according with observational fact, are mathematical pictures.¹⁶

The description is the thing. The most important thing is the next word; the to-be-said. Not a word and yet another kind of word: âœa refinement of general language, supplementing it with appropriate tools to represent relations for which ordinary verbal expression is imprecise or cumbersome.¹⁷ No ultimate subject. âœJust by avoiding the reference to the conscious subject which infiltrates daily language, the use of mathematical symbols secures the unambiguity of definition required for objective description.¹⁸

Get through the history of words. âœThrow away the lights, the definitions, / And say of what you see in the dark / That it is this or that it is that, / But do not use the rotted names.¹⁹

Universe: verb. The coupling of observer-observed system. The doing of man-environment. The doing of âœI think.âœ Universe: not observer, not man, not I. The unity is unitless, an expression of undifferentiated activity. âœWe need no longer discuss whether light consists of particles or waves; we know all there is to be known if we have found a mathematical formula which accurately describes its behavior and we can think of it as either particles or waves according to our mood and convenience of the moment.²⁰ It âœexists in a mathematical formula; this, and nothing else, expresses the ultimate reality.²¹

âœOur task can only be to aim at communicating experiences and views to others by means of language in which the practical

use of every word stands in complementary relation to attempts at its strict definition.²² This exercise sets forth exact notions with the inexact language of the spurious names and generalizations that have crept into the language as truth. Thereâ™s no other way. âœThere are no precisely stated axiomatic certainties from which to start. There is not even the language in which to frame them. The only possible procedure is to start from verbal expressions which when taken by themselves with the current meanings of their words are ill-defined and ambiguous.²³ Welcome the contradictions, welcome the confusion . . . as you would success.

The coupling of observer observed system is finite. The observation, the measuring operation, is irreversible. The real world measured itself out of existence. âœThe model need not be that of an objective, immovable world around us. Philosophers of our time cannot ignore the fact that Interaction between observer and observed is finite and cannot be made as small as desired. Observation and perturbation inevitably go together and the world around us is in perpetual flux because we observe it.²⁴

âœA physical quantity must not be defined by verbal reduction to other familiar conceptions, but by prescribing the operations necessary to produce and measure it.²⁵ Universe is finite decreation of the outside world, independent of us; decreation of the outside world not directly accessible to us. The description is the thing. The description: a mathematical formulation, the statistical expression of coupling. âœThe making of models or pictures to explain mathematical formulae and the phenomena they describe is not a step toward, but a step away from reality.²⁶ Universe is finite: not a word, and yet another kind of word, and âœthe word must be the thing it represents.²⁷

No nouns: âœthe notion of an actual entity as the unchanging subject of change is completely abandoned.²⁸ The unity is unitless: âœAn actual entity is at once the subject experiencing and the superject of its experiences. It is subject-superject and neither half of this description can for a moment be lost sight of.²⁹ Unitless unity: the negation of one. Unitless unity, the operation, the statistical expression of coupling, of activity. Unitless unity: âœThe poet and his subject are inseparable.³⁰ There is no ultimate subject. âœBefore the birth of Doubt / Weâ”you and Iâ”were one, / Who now, alack, / Are both undone!³¹

âœTo measure is to disturb.³² âœWe used to imagine that there was a real universe, outside of us, which could persist even when we stopped observing it.³³ The negation of the empirical notion of antecedent observation: âœwe can never catch the world taking a holiday.³⁴ Observation and perturbation inevitably go together and âœthe method of pinning down thought to the strict systematization of detailed discrimination, already effected by antecedent observation, breaks down.³⁵ âœEach observation destroys the bit of the universe observed, and so supplies knowledge only of a universe which has already become past history.³⁶ We cannot abstract ourselves from the world. We form together with it, an inseparable whole. There are no actors and spectators, but a mixed crowd . . . âœreject, absolutely renounce the idea of an objective real world.³⁷ The concern is with âœour observation of nature, and not nature itself.³⁸

Description is the thing. Decreation of the idealized real world, the thing world, the people world. âœExperiments are the only elements which really count.³⁹ Coupling of observer-observed, an event: the matter of fact. âœThe elementary particles themselves are not as real; they form a world of potentialities or possibilities rather than of things and facts.⁴⁰ Physical phenomena: not things made of matter. Coupling: the matter of fact. âœDo not look behind the facts since the facts themselves make up the doctrine.⁴¹ Physical phenomena: coupling: the matter of fact. âœTo confront fact in its total bleakness is for any poet a completely baffling experience. Reality is not the thing but the aspect of the thing.⁴²

Unnecessary units in a language mean nothing. The unnecessary unit: an invention. The real world: an invention. Invention: a question of decreation. Invention: a question of realization, not intention. We must not assume the existence of any entity until we are compelled to do so. âœWe approach a society / Without a society.⁴³ We are compelled to assume the existence

of an entity only by decreeing that entity. Invention by decreeation.

Concepts are the impersonal effect of an epoch. Names are included in conceptual exercises either to impress the reader or to support a notion so weak as to require a name with which to tyrannize the reader. "The first idea was not our own."⁴⁴ Not one idea in this exercise is original. They are the ideas of the reader, not the author. There is no author. Not one idea in this exercise is original.

The final elegance: assuming, asking the question. No answers. No explanations. "Why do you demand explanations? If they are given, you will once more be facing a terminus. They cannot get you any further than you are at present."⁴⁵ The solution: not an explanation: a description and knowing how to consider it.

Everything has been explained. There is nothing left to consider. The explanation can no longer be treated as a definition. The question: a description. The answer: not explanation, but a description and knowing how to consider it. Asking or telling: there isn't any difference.

"Why is a contradiction more to be feared than a tautology?"⁴⁶ Success in this exercise is confusion. Knowledge is tautological. "Knowledge is the thing you know and how can you know more than you do know."⁴⁷ The decreeation of reality: as it is known; as it is not known. The decreeation of reality: the invention of reality.

Make or do: You can't do other than do. Each observation destroys the bit of the universe observed, and thus supplies knowledge only of a universe which has already become past history. Make-create: spurious conceptions of the empirical notion of antecedent observation. Make-create: accretive advance from nothing to made; from nothing to created; from nothing to thing. Make-create: a real world taking a holiday. You can't do other than do. Doing: do. Not doing: do. Make-create: do. Not making-not creating: do. Observation and perturbation inevitably go together and the world around us is in perpetual flux, because we observe it. You can't do other than do.

Nothing comes before performance.

"Concepts which refer to distinctions beyond possible experience have no physical meaning and ought to be eliminated. This principle should be applied to the idea of physical continuity."⁴⁸ No nature at an instant. "An infinitely small distance cannot be measured . . . we should especially emphasize the impossibility of physically defining a continuum in space and time."⁴⁹ No accretion. It is impossible to locate a thing, stuff, etc., in space at an instant of time. No pictures. Experiments, measurements are what count. These "events must be treated as the fundamental objective constituents"⁵⁰ . . . an "analysis in terms of doings or happenings."⁵¹ No nature at an instant. "Nature is such that it is impossible to determine absolute motion by any experiment whatsoever."⁵² No nature at an instant: no movement; no change; no distance; no speed; no development; no continuity; no creation; no from; no direction; no there; no before; no accretion.

No nature at an instant. But "what can be described can also happen":⁵³ the description is the thing. "Where was it one first heard of the truth? The the."⁵⁴

âœThe past has another pattern and ceases to be a mere sequenceâ” / Or even development.â” No accretive time: a unique seriality of incremental creative advance. Physical phenomena cannot be represented in the accretive spacetime continuum. No nature at an instant: no pictures: no mirrors. âœNo pictorial interpretation on accustomed lines, but establishing relations between observations.â” These relations are represented statistically. Their expression, a consequence of the coupling of observer-observed is independent of time and place; independent of development; independent of seriality.

Measurements, experiments are what count: nonaccretive discrete energy values for discrete states (S) of experience. The measurement (S) destroys the bit of the universe observed. Observation and perturbation inevitably go together and âœthe world around usâ is in perpetual flux because we observe it. No accretive states of experience: $S_2+S_3+S_4$, etc. To measure is to disturb. Every measurement is S_1 . There is no S_2 . There can be no addition, no comparison, no creation, no reproduction, no difference. A no-signals region extends between past and future. âœOne picture of the scenario about the caterpillar stage does not communicate its transformation into the butterfly stage.â” No-signals region: no difference. No accretive states of experience.

The end of the beginning, of first, of last, of before or after, of between. A no-signals region extends between past and future: no manâ”s land.

It isnâ”t necessary to be aware of concepts in order to live them. Knowledge makes no difference: measurements are what count. Knowledge makes no difference: âœto know is to measure.â”

The doing of âœyou do.â I, you, she, he, they, represent the concept of the static unchanging subject of change, advancing through accretive states of experience in a space-time continuum, Thereâ”s nothing for you to do. âœDo I dare to eat a peach?â”

I: a noun. I am: nounâ”d. Existence is being: nounâ”d. To be or not to be: nounâ”d. Universe as finite: negation of the noun: no things: nothing.

Coupling: irreversible: noninterchangeable. âœIf you came this way, / Taking any route, starting from anywhere, / At any time or at any season, / It would always be the same: you would have to put off / Sense and notion. You are not here to verify, / Instruct yourself, or inform curiosity / or carry report.â”

Coupling of observer-observed system is finite: the observational process is irreversible. âœPhysical knowledge is of an observational nature, in the sense that each item is an assertion of the result of an observation, actual or hypothetical.â”
âœThe study of coupling between observer and observed system, between man and physics, will probably oblige us to revise the notion of value and to dissociate it from that of scarcity.â” âœValue is in activity.â” Physical phenomena: a verb. Value is not to be found in scarcity of people, things, ideas, etc. Physical phenomena: the irreversible coupling: a verb. âœOnly the final sum matters.â” The computation assumes the history of the system in its expression. âœPhysical science consists of purely structural knowledge, so that we know only the structure of the universe which it describes. For strict expression of physical knowledge a mathematical form is essential, because it is the only way in which we can confine its assertions to structural knowledge. Every path to knowledge of what lies beneath the structure is then blocked by an impenetrable mathematical symbol.â”

People world: things, objects, knowledge, ideas. Universe: "And say of what you see in the dark / That it is this or that it is that / But do not use the rotted names."⁶⁶

"I think," or "I do not think;" syncategorematic, cannot be used as terms in themselves. The finite, irreversibility of coupling cannot be ignored. It does not take "finding to show what we were looking for, and fulfillment of a wish to show what we wanted. it is not the expected thing that is the fulfillment, but rather: its coming about. The mistake is deeply rooted in our language."⁶⁷ Universe is finite: at once both subject and predicate of conventional language. The word that must be said; that can't be said; not a word and yet another kind of word, "that hallowed and accursed word which is life and death at the same time."⁶⁸ Universe is finite: "a form to speak the word / And every latent double in the word."⁶⁹

Our knowledge has led us to this place: nowhere. Our knowledge has proven one thing: nothing.

It's a question of getting through the history of words: the spurious conceptions, generalizations: the rotted names. "Is it peace, / Is it a philosopher's honeymoon, one finds / On the dump?"⁷⁰

The experience of not having an experience: Everything is interchangeable on a live level. Undifferentiation of activity: communication is a myth: here to there; you to me; then to now; nothing to something. Everything is interchangeable on a live level.

Experience a minute. Experience an hour. Can you experience a minute and an hour together, simultaneously, at the same time? This is an important question to ask.

"It is very noteworthy that what goes on in thinking practically never interests us."⁷¹ The concern is always with thoughts . . . not thinking. "I see . . . I know . . . I perceive;" syncategorematic: cannot be used as terms in themselves. They are nounTMs.

Everything is interchangeable on a live level. "Can I think away the impression of familiarity where it exists; and think it into a situation where it does not?"⁷²

Indeterminacy: interchangeability. "The actual occasions, the coupling of observer-observed, are devoid of all indetermination. Potentiality has passed into realization. They are complete and determinate matter of fact, devoid of all indecision. They form the ground of obligation."⁷³ The concepts of the people world, the thing world: indeterminate: interchangeable. Universe: determinate; noninterchangeable; irreversible.

People world, thing world concepts: syncategorematic: cannot be used as terms in themselves. They are nounTMs. Such terms "express the definiteness of the actuality in question, but their own natures do not in themselves disclose in what actual entities, what coupling operation, this potentiality of ingestion is realized."⁷⁴ Actual entity: coupling: noninterchangeable: irreversible. Syncategorematic terms: decreated. Me? I don't.

Nothing left to say. *Any absolute statement relating to properties of the world around us must be considered as an unjustified extrapolation. Only a description based on observations and relative to the process of observation can be valid.*⁷⁵
We no longer talk of states; we measure. The measuring operation: irreversible and indeterminate.

Living with nothing: *costing not less than everything.*⁷⁶ *Do I dare / Disturb the universe?*⁷⁷ Living with the knowledge that intention makes no difference. *In the oblivion of cards / One exists among pure principles. / Neither the cards nor the trees nor the air / Persist as facts. This is an escape / To principium, to meditation. / One knows at last what to think about / And thinks about it without consciousness, / Under the oak trees, completely released.*⁷⁸

There is no difference in doing less. You can't pay less than one hundred percent attention. There's no quantity in a nothing, non-accretive dimension. Numbers don't count, from one to two. Quantity: ha ha. The doing of *you do*, the doing of *you don't*: one hundred percent attention. The name, the sign of distinction, the description are assumed as a consequence of the coupling: undifferentiated activity; coupling: a verb. You can't pay less than one hundred percent attention: call this a part, call that a whole; call this man, call that God; call this finite, call that infinite; call this the totality, call that the selection obscuring the totality: the description is the thing. The assumption of the description: a consequence of coupling: the observational operation: complete, determinate, one hundred percent. You can't pay less than one hundred percent attention. *The part / Is the equal of the whole.*⁷⁹ Everything is interchangeable on a live level.

Awareness no longer matters. Knowledge makes no difference: there is no outside world to change. There can't be communication if there are no differences: here and there, before and after, now and then. From and to are no longer useful words. Between is merely ridiculous.

There can't be communication if there is no differentiation: point A and point B. No differentiation: no communication. No differentiation: no signal accretively advancing by increments of space and time from message source A to message destination B. The current word is nonaccretive, undifferentiated, mathematical: the statistical expression of coupling: only the final sum matters: no communication.

Negation of the accretion principle. *There is a prevalent misconception that "becoming" involves the notion of a unique seriality for its advance into novelty. This is the classic notion of time, which philosophy took over from common sense.*⁸⁰ *There is a becoming of continuity but no continuity of becoming.*⁸¹ No accretion: put off sense and notion. *This is the springtime / But not in time's covenant.*⁸² / *Where is the summer, the unimaginable / Zero summer? Spring-time: not in time's covenant. Space-time: not in time's covenant.*

No end, no beginning. *No matter how often what happened had happened any time any one told anything there was no repetition.*⁸³ No repetition, no competition, no emulation, no comparison, no meaning. This doesn't compete with that. This can't be a repetition of this.

Coupling produces finite interaction: the universe is finite. No mirrors, no pictures. To measure is to disturb. The measurement: the coupling the matter of fact of physical phenomena: a statistical expression, the consequence of an event which is independent of time and place. There are no clocks, no mirrors, no place. There is no one to talk to. To live is to forget. *Feign then what's by a decent tact believed / And act that state is only so conceived, / And build an edifice to form / For house where phantoms may keep warm. / Imagine, then, by miracle, with me, / (Ambiguous gifts, as what gods give must be) / What could not possibly be there, / And learn a style from a despair.*⁸⁴

Universe: "Physical experiments have found no solids, no continuous surfaces or lines" only discontinuous constellations of individual events. An aggregate of finites is finite. Therefore, universe as experientially defined, including both the physical and metaphysical, is finite.⁸⁵

Universe: a description. "All physics one tautology; / If you describe things with the right tensors / All law becomes the fact that they can be described with them; / This is the Assumption of the description."⁸⁶ Assumption of the description: decreation of the thing described. Assumption of the description: the compulsion to assume the existence of an entity. By decreasing we invent the existing entity; invent the unnecessary unit in a language; invent history; invent universe; invent reality, nature, etc. The decreation of the thing described compels us to assume the description of the thing described. Activity is undifferentiable: the names, the signs of distinction, the descriptions, are a consequence of the event, the coupling operation. "Progress so far has consisted not so much in specifying what is actually observed, as in eliminating what is definitely unobserved and unobservable"⁸⁷: the assumption of the description: decreation of the thing described. "We approach a society / Without a society."⁸⁸

"Most men find the final dissolution of the universe as distasteful a thought as the dissolution of their own personality, and man's strivings after personal immortality have their macroscopic counterpart in these more sophisticated strivings after an imperishable universe."⁸⁹ The universe is finite: there is nothing beyond, nothing outside this finiteness. Just the next measurement, the next word.

No explanation, no solution, but consideration of the question. "Every proposition proposing a fact must in its complete analysis propose the general character of the universe required for the fact."⁹⁰ The description, the proposition: not a definition, but a commission. "Understanding a commission means: knowing what one has got to do."⁹⁰

"The final truth about a phenomenon resides in the mathematical description of it. We go beyond the mathematical formula at our own risk; we may find a model or picture helps us to understand it, but we have no right to expect this and our failure to find such a model or picture need not indicate that either our reasoning or our knowledge is at fault."⁹¹ The description is the thing: "Description is revelation. It is not / The thing described, nor false facsimile."⁹² Nothing to describe.

Intention embarrasses. "Every phrase and every sentence is an end and a beginning. / Every poem an epitaph. And any action / Is a step to the block."⁹³ Hope? But "hope would be hope for the wrong thing."⁹⁴ Love? But "love would be love of the wrong thing."⁹⁵ Stopping or starting: intention embarrasses.

Names: the description is the thing; the word must be the thing it represents; the most important thing is the next word. Getting through the history of words: Throw away the lights, the definitions, / And say of what you see in the dark / That it is this or that it is that / But do not use the rotted names: mind, space, time, people, place, life, death, world.

Awkwardness: the only way to bear so much reality. Camouflage: the only way to live on the sophisticated edge of awareness. Confusion: the only way to live with the trivia of daily life.

Fact: doing. Fact: events. No nature at an instant. Activity: the matter of fact. "The exquisite environment of fact. The final

poem will be the poem of fact in the language of fact. But it will be the poem of fact not realized before.⁹⁵

Facts smirk.

Waste time: the thing world, the people world. Waste time: the trivia of daily life: the forms which command attention, respect. Waste time: the belief that idealization is above performance. Waste time: *âœRidiculous the waste sad time / Stretching before and after.*⁹⁶ Waste time: *âœHill, cloud, field, wall . . . / All that we touch, see, think . . . / Unliven all: the stone, the dust / The Earth itself and man and Man / Turn thing / And must.*⁹⁷ The incredible something of nothing.

No differentiation: *âœAnybody can be interested in what anybody does but does that make any difference, is it all important. Anybody can be interested in what anybody says, but does that make any difference, is it at all important.*⁹⁸

*âœForget, forget . . . Forget what you forget. / The diary entry: name, fact, place, and date / Let go and let the loitering dead be dead.*⁹⁹ Universe is finite: obligatory, devoid of indecision, determinate. *âœWill, doubt, desire, thought . . . / All in us: / Faith, Hope, Love . . . / Naught but THINGS itself away / And you, and I, as meant, obey: / Are nounTMd / To naught.*¹⁰⁰ The incredible something of nothing. *âœStill missing it though: / Though what, none know.*¹⁰¹

No accretion: no hierarchical order. *âœThere cannot be a hierarchy of the forms of elementary propositions. We can foresee only what we ourselves construct.*¹⁰² Praise-blame: no hierarchical judgment. You are not to blame: what does this do to this. People do not help people: what does this do for this. No accretion: no hierarchical order. There cannot be a higher intelligence whether alien, technological, etc., for *âœwhat cannot be expressed we do not express,*¹⁰³ what cannot be known we do not know. Judgment is impossible. No hierarchical order: Nature is never more complicated than we imagine it.

Numbers don't count. *âœA multiplicity merely enters into the process through its individual members.*¹⁰⁴ Counting: comparison: one for a; two for b; There is no comparison. No accretion: no hierarchies. The description is the thing. No multiplicities: *âœit is the chord that falsifies.*¹⁰⁵ Numbers don't count. *âœA man and a woman / Are one. / A man and a woman and a blackbird / Are one.*¹⁰⁶ Numbers don't count. No one: unitless unity. Not a number, but a commission. Not a word and yet another kind of word.

Living with the growing terror of nothing to think about. *âœNot a persistent thing with varying states but a system of interrelated events. The old solidarity is gone, and with it the characteristics that, to the materialist, made matter seem more real than fleeting thoughts.*¹⁰⁷ The incredible something of nothing. *âœMatter of solid objects and hard particles has no existence in reality and only appears to exist through our observing nonmaterial things in a confused way"through the bias of human spectacles.*¹⁰⁸

*âœNo language can be anything but elliptical, requiring a leap of the imagination to understand its meaning in its relevance to immediate experience.*¹⁰⁹ Take the available language with its ambiguities and use it. The language is completely elastic. Anything can be said. Welcome the confusion: welcome the contradictions. Knowledge, wisdom, are a dead end. You can't know any more than you do know. Ask the fool.

Physical knowledge: observational: each item an assertion of the results of an observation. The coupling of observer-observed: undifferentiated activity. No difference: *âœthe duality of choice becomes the singularity of existence; / The effort of virtue the unconsciousness of foreknowledge.*¹¹⁰ No distinctions: life-death; real-apparent; actual-hypothetical; no distinctions: true-false-maybe. No distinctions: past-present-future; end-beginning. Life is just a question of whatever you get away with.

The only place left is nowhere. *âœSo which wayâ™s which is now no more a query / And up or downâ™s as free as heads or tails. / Without a center or a pull to check it / The very sense of that dimension fails: / Rise! Fall! Sinkswim? All idle theory.*¹¹¹

Waiting for the present.

*âœThings fall apart.*¹¹² No other to fight. No cause for which to struggle. No ideal for which to offer sacrifice, *âœYou are a metaphor and they are lies.*¹¹³ And I . . . *âœNot mine this life that must he lived in me.*¹¹⁴ No other. No self, No manâ™s land. *âœDo you look into yourself in order to recognize the fury in his face? It is there as clearly as in your own breast.*¹¹⁵ No one: the unity is unitless. *âœOne beats and bears for that which one believes, / Thatâ™s what one wants to get near. Could it after all / Be merely oneself?*¹¹⁶ The unity is unitless.

*Donâ™t try to repeal circumstances. Try something new. *âœA people without history / Is not redeemed from time, for history is a pattern / Of timeless moments.**¹¹⁷ *âœAhistory: Amen.*¹¹⁸

*âœAll time is eternally present.*¹¹⁹ Not in the past, future, or present. Not before or after. Not now, then or when. Not anywhere. *âœHere and there does not matter / We must be still and still moving / Into another intensity / For a further union, a deeper communion.*¹²⁰

*âœThe composition we live in changes but essentially what happens does not change. We inside us do not change but our emphasis and the moment in which we live changes. That it is never the same moment it is never the same emphasis at any successive moment of existing. Then really what is repetition? It is very interesting to ask and it is a very interesting thing to know.*¹²¹ What is repetition? What is insistence? What is repetition? What is insistence? What is repetition? What is insistence?

*âœThe theory of description matters most. / It is the theory of the word for those / For whom the word is the making of the world.*¹²² Description is the thing: nothing.

Confusion: no-thing=thing. The incredible something of nothing.

Things operate the waste system. Idealization or performance: *âœRidiculous the waste sad time / Stretching before and after.*¹²³ Activity is undifferentiable: no difference: no between. The performance decreates the idealization, the thing. And yet . . . the description of performance is itself an idealization, a thing. Confusion: *âœwe had the experience but missed the meaning, / And approach to the meaning restores the experience / in a different form, beyond any meaning.*¹²⁴

The empirical: knowledge derived from experience. The epistemological: investigation of the methods and limits of knowledge. At the intersection of the empirical and the epistemological: a convenient nowhere, anytime, to be or not to be. Confusion: the incredible something of nothing. Beyond the reality principle there is nothingness: the void. And beyond the void: description of the void: the idealization, the objectification of nothing. Description of nothing, of event, of process, of doing, of void: a thing. The description is the thing. At the intersection of the empirical and the epistemological: a convenient nowhere, anytime, to be or not to be.

There is âœonly a limited value / In the knowledge derived from experience. / The knowledge imposes a pattern, and falsifies, / For the pattern is new in every moment / And every moment is a new and shocking / Valuation of all we have been.¹²⁵ At the intersection of the empirical and the epistemological: the first time that says anytime; the first place that says nowhere; the first thing that says nothing: the fact with a sense of humor.

Truth is now a matter of convenience; concepts are valid only in their capacity to sustain interest: only in their use. The interchangeability of concepts is a consequence of the non-interchangeability of the coupling operation. The description of the coupling of the undifferentiated activity: a thing, a distinction, a differentiation. âœAn instrument which would depict the Source / Does not produce what baffles it as well.¹²⁶ The description is the thing: everything. It is not a case of different ways of putting the same thing. âœLife consists / Of propositions about life.¹²⁷ Itâ™s the next word that matters. âœThat one word might be a name, the release from a name.¹²⁸

The round earth followed from the flat earth. Before the of the round earth, all thoughts, concepts, were the product of the sensibility of life on a flat earth. The earth was flat until the point of creation of the round earth; which is not to say that the earth was flat until we realized that all along it had been round.

The information on the previous page is false. The previous page is the flat earth. This page is the round earth. The earth is round: this page is being read. If we talk of a flat earth producing a round earth; the round earth is doing the talking. If we talk of the previous page: this page is doing the talking. The previous page as an entity is the invention of this page, it can exist only on this page, it can live only on this page. We must not assume the existence of any entity until we are compelled to do so. Without this page the previous page could not have existence as an entity. The previous page exists as an entity only through decreation; this page decreates the previous page. Decreation of the thing described: assumption by this page of the description of the thing described: this page describing the previous page. Decreation; this page invents the previous page: round earth invents flat earth.

âœThere is nothing more to invent, nothing more to play with.¹²⁹ No creation, no becoming, no pretention, no intention: âœthatâ™s not how the show is run: / This independent mind, / Unkingdomâ™d, might as well be none.¹³⁰ No one: âœNot the intense moment / Isolated, with no before and after, / But a lifetime burning in every moment / And not the lifetime of one man only / But of old stones that cannot be deciphered.¹³¹

And whatever you can do . . . there will be no difference. And whatever you will do . . . there will be no difference. And whatever you could do, donâ™t do, should do . . . and whatever you do . . . there will be no difference.

Unitless unity: silence. âœBut listen! When, / If ever in the windings of the dance, / To-be-said and saying in perfection fit, / Another silence listens: listen again.¹³²

Stopping: never having started.