

ZEITÜBERSCHREITUNG

essay

Hubert Bergmann, autumn 2018

If a man
isn't willing
to take some risk
for his opinions,
either his opinions
are no good
or he's no good.

Ezra Pound

"AN IMAGE OR A COUNTER-IMAGE, IT MAY BE SAID, HAS TAKEN THE PLACE OF REALITY
AND HAS BEEN USED TO CREATE A CERTAIN ORDER ON ANOTHER EXISTENTIAL LEVEL".

Julius Evola / INITIATION

"BUT THE SENSES CAN ONLY BE STUNNED, NOT KILLED....THE AUDIENCE SMILES
RELENTLESSLY AND MILDLY AT THE SAME TIME: IT BELIEVES AN OTHER BELIFE..."

Botho Strauß, ANSCHWELLENDER BOCKSGESANG

" BECAUSE IT IS EASY TO UNLEASH THE UNEXPLORED WILL THAT LIES DORMANT IN
THINGS: BUT TO BOW TO IT IS TROUBLESOME....

Maximilian Woloschin, DIE PFADE KAINS

ZEITÜBERSCHREITUNG, like REMINISZENZEN (1999), is a programmatically oriented documentation of ongoing internal and external events during the period of its creation. In 1998 I referred exclusively to musical predecessors and impulses, which I played listening to over the years. They continue to be the source of inspiration, but I perceive that the purely musical language has expanded into a sphere from which the attempt at the present answer emerged. Nevertheless, with all the subtext added to the music, it is the unique message that transforms the dilemma it talks about into audible turns that no one understands and yet everyone understands (at least that's my hope). A language that is in the process of being created, but whose twists and turns are nevertheless imprinted on the mind.

Musical production is like a radar of inner search that locates to the extent that it bumps into the hurdles of this world and even transcends the word-language and its pitfalls. This makes the hammering and punching of the notes a superior player compared to the set smithy. Pythagoras already experienced this when he discovered the harmonical cosmology in the world, awakened by the amber sounds of the idæic dactyls. Biographical fields fade, but the background radiation of the vibrations remains. For the joy and rediscovery of musicians of all times.

TIMEOUT, a term mostly from the world of a striking computer network, sets interpretational possibilities. "Time out" or "beyond time", but also "interruption" or "nothing works anymore". Thus the basic direction is more or less given. But it is also possible to say: "Enough". Everyone may decide what is closer to him and how he wants to proceed further with it. Everything else is a matter of music. The subtitle "Hymns and tracts" could be interpreted contradictorily. Because how can any praise of the gods (the hymn) fit together with a twist that probably has more of an resonance to the less salutary "tormenting".

And yet, both spheres sound here continuously through each other, basically they cannot be separated from each other. The one who praises is often unbearable in his stammering, just as the scholar occasionally comes across as anointing in his speech. It is to be hoped that one understands both then nevertheless somehow correctly. And yes, this music still flows from the effect and tradition of European piano music. This cannot be denied precisely where its occasionally restrained critics claim the opposite and turn a self-evident passing of an transmitter into a garish and headless avant-garde, which often plunges into the future as if chased by hellhounds, without ever wondering what the reason for its flight to the front was.

There are 20 years between the two solo recordings with a number of further releases in different instrumentations and genres. That's, you might say, is the usual thing about a musician's life. It is often left unmentioned that he occasionally surrounds himself outside of music and tries to find his view of the world. Since this process took a course with me that I had not thought possible, a reminiscence is set to the messengers and guardians of unheard messages and the truth fighters to whom this is owed.

Even the acousmatics, the legendary community of the Pythagoreans, were of the kind that interfered in socio-political affairs as a reform movement despite the burden of their persecution.

Rarely do we dare to set up camp in the archaic rooms of a night of consciousness and instead invent, in order to dispel the fear of the light in the darkness, an entertaining copy of our possibilities and destinies, which is then called culture. Cultus, however, had long been buried by decoupling it from its connection to historical origin and truth. The past, which an individual for the sake of man's thymotic power must feel, test, trace and find for himself, so that it may not be lost to him as the future. Today, however, the long-term goal of an indefinite future is to be achieved without having rightly understood the immediate goal of a very concrete past. In the best case personal, unconscious historical and transcendent life would come together on a higher level in its wholeness and undergo a "metaphysical clarification" without which damaged life cannot heal. Whether we see this possibility as an assignment, whether we even bring it into everyday life in our own way, is another question.

Many speak of the wonderful paradox that faith transcends materiality and makes the testing grip on the wound of Christ superfluous. Few, however, wonder how it actually became possible for a materialistic, number-obsessed "mind" to generate an absolute faith that could do without testing. We prematurely believe where it would be necessary to test and undergo endless procedures of an equally never-ending test, where the natural activity of a (self)conscious and cognitive mind would be appropriate.

The further one goes back to historical times, for example, reading and with one's own thought, and tries to sit down in the original "Now", the more inconspicuously showy becomes the wardrobe, which today looks badly embellished or, on closer inspection, in many cases does not even exist. The counterpart of this torment could be that quasi-pre-revolutionary state of society that is operated today and produces those means for the unfolding of a full bloom, the "poison" of which is warned against by another view than that of the politically correct. However, the bottler of the bitter juice can be identified by where and by what methods he takes his own products into the press.

**But if the boat no longer carries on the water
because a mountain moves the waves, then what?!?**

It is like the so-called public peace, which is actually disturbed by those who every day with their news and infotainment garbage transform otherwise quite unencumbered people into contaminated and compliant objects, who then get entangled in a battle for their spiritual guideline in colourful media landscapes. This is only possible because only a few can still live from a more recent historical past and most instead live from an emergency ration for the time being. What has passed by eludes us to the extent that a well-guarded fog takes the view of the way back and thus leaves us directionless in the present.

The loss of any real, hard-to-reach and identity-creating orientation is the tiresome prerequisite for this self-abrasive game of memory disappearance. Just as liberal does not mean freedom, but free, "memory culture" does not mean the experience of history that has emerged from one's own study and reflection, from which a deeper connection, quasi religion, can emerge. With all their apparent or actual dramas, which can often be located as unavoidable or deliberately brought about.

In this country we have no more antiques to exchange from the recent past. That is why we stand shamefaced in the corner, when others talk about the past, or with yellow vests ignite the people's anger and stare at the shimmering remnants of those who opposed us at the construction fence of history. We have become corrupt and lepers of history, who only use their warning signs according to regulations. Guilty people who are regularly reminded by politicians and telecrats that our earlier furniture was only murder tools and was therefore burned.

However, quite a few people in their personal everyday life, in their professional existential situation, in the fields of history up to their relationships, experience that what has been assumed or believed without reflection up to now no longer corresponds to the knowledge that they have arrived at after a longer and also painful process of testing: Without immediately finding an answer or a way out of this misery. Instead, we are held subliminally in a bubble, in a countermovement to something terrible.

So the then Federal President Gauck said on 21.01.2015 in the German Bundestag: "...There is no German identity without Auschwitz... Even a convincing interpretation of the terrible cultural break would not be able to calm my heart and mind".

But how can existence succeed in constant reference to terrible things?!?

Benny Golson's music track "Are you real?" (in roughly: "are you real, do you mean that seriously?") contains that question which gives an indication of a discrepancy in the interpretation of previous perceptions of "some things of this world" and finally, in the answer to a relativization of an unambiguous "yes clearly", concludes e.g.: "maybe" or: "maybe not either; I'm not sure"... all the way to: "I doubt". And finally: "After thorough examination I see it quite differently than the (most) others". But then what?!? What if the many others who come towards you on the highway are recognized as the ghost drivers? Were traffic signs frequently swapped on their route, so that they took a wrong drive?! Or am I on a fatal wrong track?!

If one begins to see "some things" (*) differently than the so-called mainstream, he often stands alone. He encounters the incomprehensible work of political correctness, which is a difficult-to-define but nevertheless real continuum of fabricated so-called public opinion. Not to say: He experiences the force of a quasi-Jacobin guardianship in the claim to power to interpret how IT has to be. (* we have to stay generally; everyone may decide according to his own experience where a similar process may have affected him before or is currently affecting him.)

What's the matter with you? To say it with Napoleon: "Four hostile newspapers are more to fear than a thousand bayonets" and to continue with Voltaire: "History is the lie on which one has agreed".

We live in a time of mental and medial warfare, in which the attempt to express insights and truths other than those currently in force is more and more often stamped as sacrilege and its adherents are made heretics of an absolutism. Probably from the assumption that the force of power and its manipulation violence of the system threatened to collapse if false myths became apparent and taboos were unveiled. Put more simply: The loss of sovereignty of interpretation would ultimately also decide the question of power. Instead, new taboos are set in the world in a proverbial, unbelievable and brutal way, in order to incubate them for decades and cultivate them further in the sense of social control. However, more and more people perceive such manipulations as violence and attacks on their mental health with the help of alternative sources of information, begin to ask questions and investigate themselves, even to give themselves answers.

At a time, however, when there is a great deal of confusion, the lie appears unabashedly as truth. And often with those who pretend to be committed to the truth. Thus the truth seeker, who sees through this, is stamped a heretic, an outlaw by means of so-called "ring words"*, which serve to mark unpleasant questions and contents. The decoupling of the perceiving from the perceiver is carried out through suggestively discrediting words up to ritually defaming* accusation practice in a mantric repetition manner. In the so-called constitutional process, the actual contents of the evidence and sources are neatly separated with the surgical paragraph of the knife and then neutralized, i.e. detained, in the so-called constitutional process. * **see also persecution and imprisonment of the siblings Monika and Alfred Schaefer.**

To name a few such "ringing words": truther , globalization critic, self-governor, critic of Israel, optionally right-wing or left-wing, like to also - radical, boycott Divestment Sanctions proponents (BDS, thus "secondary anti-Semite"), populist, Islamophobia, Imperial citizen, Putin understander, instrumentalization of guilt, xenophobia, Pseudoscientist, anti-semitism scale, selective reading, revisionist, self-thinker, neo-Nazi, rabid citizen, transphobic, racist, conspiracy theorist, right-wing populist, misinterpretation, incitement of the people, climate denier, homophobia, unscientific, hate-speech... and finally and not least Pseudoscientist, anti-Semitism scale, selective reading, revisionist, self-thinker, neo-Nazi, rabid citizen, transphobic, racist, conspiracy theorist, right-wing populist, misinterpretation, incitement of the people, climate denier, homophobia, unscientific, hate-speech... and finally and apparently unavoidable and willingly in a double pack: The anti-Semite and Holocaust denier. Neologisms and manslaughter words, culminating in the "dark Germany" of former Federal President Gauck. Thus the people of poets and thinkers are made into a troupe of stupid, but diligently working Hun descendants by such splitting off. Even the more noble word "controversial", referring to some of the intellectual guards, is an indicator of what may then follow as further public punishment. This happens in a media world that tends more and more towards "voluntary conformity" (according to a correspondent of the *Süddeutsche Zeitung*), while rulers obviously commit a breach of law.

While the actions of people who are based on obvious lies and lead to the deaths of hundreds of thousands of civilians live unchallenged in freedom (think of Colin Powell with his powder bottle in front of the UN), others who, completely non-violently, only express their opinion and view and draw attention to inconsistencies in recent history, are sentenced to several years in prison for "high criminal energy". In this country! After all, in the media circus, opinions and world views of whatever colour come along in the format of docu-soaps, so that it becomes increasingly difficult to separate the wheat from the chaff.

The way to prison via certain areas of contested dogmas seems to indicate the most reliable trace today that someone has said something true and correct.

Last but not least, the equally suggestive question arises in an absurdistan of the spiritless: Is there anything real and true at all? Or something like content at all?!? Or only different opinions, from which, however, more and more, by means of accusations about "bell words", are outsourced into the punishable area. The modern variant of the Jacobin, who stuffed the values of brotherhood, equality and freedom on his red Christmas cap as a sign of power, sharpened the algorithmic word filters of the gooders. Those who step into the argumentative trap of universal human rights are handed over to the welfare committees, today to media observance, and finally to the state courts.

The ethical autocracy striven for by internationalized humanitarianism becomes an effective instrument of social control and division. Hypermorality and humanitarian intervention in all its forms are ruthlessly enforced (and every individual is asked to take care of them). However, anyone who criticises the so-called migration policy (see also the UN Global Migration Pact / e.g. "Objective 17") runs the risk in future not only of being accused of hatred but also of being prosecuted legally. For anyone who rejects someone to "universal human rights", which are almost suitable for everyone in the world, e.g. "at his front door", can only be hostile to people. By commissarial decisions soft boiled the mind slams under the slogan which is now directed against peoples: Liberté, Égalité, Fraternité. The vale of misery of globalized equality finally dilutes in the dissolution of residual items of sparse independence. In contrast to some historical heretics who were burned because of unpleasant books, nowadays there is not much need for the contemporary execution of the dissident. Even single words or sentence fragments, conveniently uploaded from the sofa at home, with an online mask for anonymous reporting to the nearest police headquarters, are enough to incriminate.

By means of specially fabricated laws (e.g. "Netzwerkdurchsetzungsgesetz zur Verhinderung von Hasskriminalität"!! s.a. Georg Orwell 1984) a new species of marginalized people is created, which at least gnaws at the questionableness of the served narrative of the respective ideological discipline and is marginalized and sanctioned by it during the attempt to populate the diversity of opinion guaranteed by the system. Many have already learnt that after the mention of the "bell words" in question, the floor under their feet begins to get hot without further explanation and behaves accordingly undercooled. Regardless of this, the blossoms of abusive criticism, of argumentum ad personam, drift wild ramifications and an artistic acrobatics of distancing in our liberal democracy.

Just here, where such a thing, because of legally protected freedom of opinion and the demand of all-encompassing tolerance, guaranteed in the basic rights of the Basic Law (Art. 5.1), should not exist at all, the labeling sometimes degenerates into abstruse forms of the social ostracism of the other and the dissident, to stick labels on the game to its opponent in order to put itself in the correct corner. However, zero tolerance towards those who see some things somewhat differently is explicitly tolerated and paradoxically even demanded in the general state of a virulent tolerance terror. Even the hypocritically projected "Never again" and "Resist the beginnings" in the abysmal other, which one usually neither knows nor has heard, seemingly protects us from our daily perception of the terrible and the worst, which, however, happens now and exactly today and every day before our eyes in the world. This makes us corrupt in history, unbelievable and compliant objects of the alleged good. With "heart instead of rabble-rousing" there is a loud rush against the others. Some use the words ascribed to Bertold Brecht: "Imagine it's war and nobody's going," but hide the sequel: "then the war comes to you. By war I mean here the confrontation with unloved, risky, taboo and sanctioned issues in our society.

"Fake news" is booming on all channels and on all sides of an increasingly crazy world. So one could think that the search for truth, whether it is called "one" or "the", is already the ticket for an inquisitory circus event, which is celebrated under the thunder of a so-called public, in the showroom of modern mediocracies. In favour of media power, the question of the truth content takes a back seat, and the audience surrenders its total power of manipulation.

The antidote of the telecrats is also called "factfinder" and often enough refers to passed and unchecked information and mere narratives.

And just there, where the truthfulness of an event is presumed to be generally known by its alleged obviousness.

Was there something?! ...The Emperor's new clothes.

Moreover, obviousness means a fact which is not controversial. But controversial are precisely those topics, e.g. the events of 9/11, where, in deviation from the official views and narratives, only the aforementioned conspiracy theorist and denier as outlaw and relic of the abstruse seem to remain. The eccentric adept who supposedly still sees a clandestine request in the packaging of his "Tempo" handkerchiefs to fulfil his hourly target faster. The premise: The media, historians, the judiciary and politicians have all argued that or how something has to be true. In the past, you were widely believed.

But what if the lie is presented as true and ends as a ware?!

An approach that has been uncovered often enough in recent years. Just think of the above-mentioned prelude to the Iraq war in the UN or the war of aggression of NATO without a UN mandate on Yugoslavia or the prelude to the Libyan war or or.....

Can we still trust our senses or our interpretation of what we have seen, heard, read and even thought of in such a way that we can draw our independent conclusion and draw truth from such an act, called the process of becoming conscious. Also in the face of the danger of being discredited with said labels?! A kind of résumé, then, a balance sheet, a valuation and distinction, a view of some things in this world, a view of the world that can diametrically oppose that which is passed on to us e.g. by public legal narrative, by historiography, by court order, by order, by moralizing dictum?!

Are there therefore events which are passed over the table and proclaimed as true, as facts and realities, as scientifically proven, but which on closer inspection prove to be false, or even lies, but at least doubtful, and thus question persons, institutions, or even the course of history, so that the demand for their revision, for a new view, for a new evaluation and correction arises? As it is usual in every science, by the way. What happens to a person who realizes events in this way? What dynamic is set in motion when, for example, music is not notated in A flat major but in F minor? The same key signature produce a new quality of development despite the harmony of the original material, through a different relationship, from which a complex whole can be built. One hears the same tones, but imagines a changed tonal reality in relation to the basic tone. A different way of listening allows a new piece, a new reality, to emerge from a parallel key.

Similarly one can imagine the process of a change of perception and consciousness development also in the extra-musical area. So does that different hearing and seeing have to do with a changed quality of relationship to a reference event? Or rather: Is it not at all a question of deepened reference that lets us see the world differently than it is often portrayed to us, even pretended to be? Is it here that what goes beyond opinion and what is believed lead out?! One's own design with all its conflicts and friction surfaces against the taboos of a collective from which an individual develops.

The media, politicians and lobbyists, even historians - the priesthood of the new myths - are trying, however, to preserve the cult of the golden calf of the respective proclaimed maxim of a procedure prescribed, but in the process they are increasingly getting lost in abstruse justifications that could not be more absurd. Protest is occasionally reformatted by them as hatred, the connection between cause and effect is concealed or reversed. Even the questioning of certain topics is punishable by law.

The controversial should be believed blindly or one refers stereotypically to its obviousness.

Everyone knew that it was generally known that you could read about it everywhere, etc. However: "The characteristics of the legal facts and other immediate evidentiary facts can never be general." (such a commentary on the penal procedure code of the BRD). With the tools of modern cybernetics (the "art of controlling" of social organizations, thus of whole societies) the chases of guilt are organized on the drill ground of opinions. Often referred to or embedded in a simplified forged collective history of this country, those so-called 12 dark years that serve the politically correct as a compliant hostage. An artifice that unfolds when the present or the future begins to become gloomy and a counter-reaction inevitably raises the question of origin anew by means of a confirmation of orientation. "Right" is then painted on the wall where "Left" sees the stock of traffic rules exhausted. Which brings us to the Orwellian word creation "opinion corridor" and again to "public peace".

Who else as those determines what is obvious and paves the opinion corridor with fewer and fewer stones, with the aim of selling more and more "information" in ever newer clothes as merchandise and social propellant. To finally get hold of the last unbeliever, who can be recognized by his refusal to swallow all the unchallenged things he is presented with. Because more and more people are enlightened in the true sense of the word. Precisely what the modern revolution of the equality makers demands is now turning against them. Similarities to french revolution at that time are "purely coincidental", or even only gradually to be interpreted differently. In the best case here and now "...no heads would roll, as these would be superfluous..." (based freely on Botho Strauss: "swelling Bock chant" 1993). Meanwhile, bourgeois death today replaces the guillotine. Thought police rules of "distanceritis" buzz like self-guiding drones over the heads of those who intend to wander beyond common definitions and thought patterns to find new and different insights that can lead to truth.

Spheres of faith long taken for granted turn out to be programs of self-proclaimed popes of strangely new religions and interpretations of a perverse gospel of annihilation and death. Depending on which perspective one looks at it from, however, there seems to be a connection between the belief in modern mystification and contemporary developments, the further effects of which are probably still to come.

Back to the music. Perhaps one result of my reflective position is that I want to play music in a way that is beyond feasibility and manipulability. A kind of collection of free-running "NOW". The always same jump into the always different waters of the fugitive. "What could BE, IS the fleeting," I wrote in my film "La zone de memoire" at the front door of the philosopher Martin Heidegger's hut. In a world where no brutal manipulation of the individual or of entire societies is ever shrunk from on every corner, it is my concern to play with raw material and the unconcealed.

But hopefully this one can be heard ancestry as well (because who comes out of nowhere?!). Basically, music should stand for itself. This is the dilemma of this album. Nomen est omen means here: The respective titles may accompany the music, but they themselves may indicate a direction.

Actually, she doesn't have any names. Music can only be used conditionally for what the author may have experienced or which event he wants to help with his music on the jumps. The impulse that preceded her is important. The performance, however, is a search and transformation in ever further depths. Yes, ... with boundaries also ... or shallows ... And yet it is always a hidden expression of the holistic or fragmentary state of a human being. However, in his life the author always becomes a different person and in this respect what he does in the following is also a transformed, new, different, never heard thing. So this album has evolved in the face of what younger and recent past has produced in terms of social, collective and thus historical events and upheavals.

In this respect, it could be a kind of socio-political programme, with music as a vehicle. But rather I understand the actions of the musician as those of a transistor. In German, however, the opposite is better. Namely in the sense of a "resistance transmission" (and not as in the English "transmission resistance", from TRANSfer-ReSISTOR).

For resistance to political, historical, social and personal developments merely evokes the same resistance in a different colour on the other side and thus produces what one actually wants to overcome: division. Hence the necessity of a transfer of resistance in the sense of a transcendental, timeless time, into the clarified space of inner peace and suppleness, into an overview with full awareness of the dynamics of the event. Ultimately into a kind of praise and transformation of what we emerge from and where we return to. The completely different, the completely unknown and good, to which we dedicate our hope.

A malaise that precedes this completely earthly could be called allegorical and rather general: right-left conflict. As if more complex connections could be explained with a few ridiculous directions. Surprisingly, however, the black-and-white scheme is quite durable in a world where colorfulness and variety generate quite short half-lives in a constant change and decay of the fashionable and the constantly reissued promotional items. So that you can close with a smile on your face. "Diversity is when simplicity becomes more". And for the (probable) criticism: The vice versa: "Simplicity becomes less when diversity increases."

However, the confusion works surprisingly well, probably to the delight of those who do not live up to their responsibility for real enlightenment and the struggle for truth and instead reintroduce the Inquisition through the back door. This time equipped with the paragraph jungle of "constitutional" trickery and **special laws**, which according to the Basic Law should not exist at all, but in their effect usually lead into the same trap.

If one says nothing, he is "guilty" according to what he is accused of. If he wants to prove his innocence, e.g. by referring to sources that led him to his opinion, he is even more guilty, since most of them are already on the index and their quotation would result in further punishment.

Yes, there are forbidden books. Yeah, they're getting burned. Yes, in a German country.

But books, according to Jean Paul, are the standing army of freedom!

Circulus vitiosus, the classic vicious circle of the Inquisition. The "bad guys" are no longer standing where the earth turned around the sun, but for example where the thumb sits on the left. This makes it easier for the control of the masses, infused with a mythologizing narrative. We remember the "trick", formerly called Nazi cudgel: The thing about the 12 years and their end. Have we not really understood these years with her before and after?!

Because we shy away from independent contemplation, examination and research as we would from a hot iron and instead feel very effective defensive reactions to ourselves and to those who dare to venture into the well-guarded smithy of history, because there they hear sounds of a parallel minor key that clearly differ from the hard ground major threshed in continuous repetition. Above their entrance now "HASS" and "RIGHT" are alternately flashing in large letters and all those who go in there to hear the actual story of those sounds, i.e. the whole truth of major and minor, are declared dangerous monsters. At the edge of the pit, the gawking and drooling accusers, those who call themselves LINKS for the simplicity of "distinguishing", gather together in a green hut under the banner "TOLERANT". In inverted pride they murmur, deaf and self-accusing, the same rhyme of an unchangeable arithmetic of specifically chosen and singular horror and faith.

INTOLERANCE but purrs in the key of TOLERANCE

For fear's sake, few dare to enter the smithy, to assure themselves of those other sounds, to perceive and explore them. The power of discernment is lost here in the motto of "All Equals", which is followed by the inability to perceive the finer tones of current and past existence.

As a pianist, however, after decades of in-depth practice one knows that basically the transcendence of that rough category right-left, optionally black-and-white, is the goal of the exercise, the goal of every musical language, yes, of every philosophical way of thinking. Not the fear-filled projection into the (supposedly) abysmal, from which one then flees into the only apparently brighter realms of a flattened mind. Even meditation would thus degenerate into an endurance run away from the worldly "hellhounds" towards a misunderstood inner peace. The fatal "delete" of our hard disk of the ancestry in the middle of the exercise of the present. The memory and its friend, the thinking, would twilight for lack of backups in the nirvana of the ahistorical.

I am convinced that sooner or later this simple realization will necessarily grow into social developments through the practice of lived life. The artificial separation of "left" and "right" cannot be maintained. Both form a unity, not only in piano practice. Because where in the keyboard "Reft" begins and "Light" ends, not to mention crossings and other acrobatic mixes.

The so-called elites, those who invest their cybernetic (un)knowledge in "left and right", are beginning to realize that consciousness cannot be restrained, controlled, manipulated and suppressed in the long run. The manipulated stock exchange of freedom of expression is running in its basic illusion here and now nicely slowly on the ground. Orwell was not the only one who knew: "If freedom of speech is to have any meaning at all, it is only that I may say something to someone who does this not want to hear."

The reibach in the information business of noncommittal shows its result. Bankruptcy. The demand for more investment in equality must inevitably go hand in hand with more restriction, quasi the debts and their rates of interest, because otherwise there would be too much of the differences, mirrored, a too independent = debt-free budget. But this inhibits investment behaviour, i.e. the urge to debt.

Perhaps there are exceptions: "The Shoah business is the only real growth industry of the United States" (Brewster Chamberlin, archivist at the "Holocaust Memorial Museum" in Washington, SPIEGEL/ 19.04.1993) or "There`s no business like Shoah business" (Abba Eban, former Foreign Minister of Israel, quoted in: DIE ZEIT / 25.04.2018) In contrast, a prototype of the German journalist in a circumcision carried out on himself: "Not only religions have something that is sacred to them. Taboos, which must not be touched, are also cultivated by liberal states - and, incidentally, also by artists and satirists. If, according to their feelings, it is about their own identity or existence, then **special rights** are also permitted." (R. Müller FAZ / 27.01.2015)

May this grotesqueness come to an end! May a form be found which solves from it. Music is not the worst thing to make a transformation possible, but listening is the most important thing. Only with him can opening and cognition succeed. Until then, the lawsuit remains....

So listen: A country where people are discredited and persecuted, who denounce obvious manipulations that serve to keep a society under control.

So listen: a country where information is treated as business every hour, rarely serves a truth and provides the templates for perverted public entertainment.

So listen: A country in which opinions that differ from the valid identity image are subject to sanctions.

So listen: a country in which old and decidedly lucid people go to prison because for years they asked questions of leaders and institutions in that country about historical issues or justified their views on them, but instead of an answer they receive imprisonment.

Two of them are mentioned: Ursula Haverbeck, 90, in prison for 2 years since May 2018. Horst Mahler, 83 years old, seriously ill after more than 10 years in prison, amputated leg, dying in prison. A newly invented species of thought criminals is imprisoned until their expected death. In the name of human rights and democratic freedoms, people are locked away and silenced because they have touched on the sore point of a collective understanding of identity and express a different opinion on a particular narrative. Not out of malice, ignorance, or even the blind glorification of a past system, but out of well-founded and comprehensible questions about certain historical events. But bell words effectively deny us access to this "sphere of the monstrous" and switch us off at the same time.

In such a country we live. Do we still want to hear this?!

However, this practice of the most severe sanctioning cannot be reconciled with the values of the Basic Law.

So let's hear....

What is needed is literally a dialogue with those who think differently and on a other basis of a perhaps new understanding. Especially where the circle of taboos is engraved in our ancestors and further reflection is effectively prevented.

That's the appeal! Knowing full well that this is feared by those very elites as the holy water is feared by the devil. It could be healing: Consciousness can't be learned. But already knowing. It doesn't even need a captain. And politics is what it's supposed to be. Servants of men as unity. Right and left have their justification on a certain level of craftsmanship (not even in conflict), but are in the metaphysical enemies of wholeness. Let them speak together and the sound makes the music again.

But there, where the divisive reigns, the so-called freedom of opinion begins, which is allowed not to say certain things. This is then called "unspeakable". One could believe anything, only not pronounce and pronounce taboos. "But everyone could believe what he wanted. This was covered by the freedom of opinion as long as one did not make oneself punishable;" so a judge shortly before he passed the sentence (3 years and 2 months imprisonment) about the dissident **Alfred Schaefer**. Who had expressed his own opinion, in his own way and completely non-violently also pronounced and comprehensive, which is not considered politically correct. Requests for evidence to prove his innocence were rejected with reference to abuse.

As the example of the German lawyer Sylvia Stolz, who was sentenced to 1 1/2 years in prison for her lecture in Switzerland in front of about 3000 people, shows, in the meantime also is persecuted, who discusses this common court practice on jurisprudential basis, explains objectively and/or speaks about it publicly. The verdict is currently before the BG for examination in the final instance. According to the dictum of the judge, to want to remain unpunished means from now on: remain silent. Without questioning further: Why?

Why should the so-called unspeakable, i.e. the unheard of, not be sayable, not be able and allowed to be heard? It was for the sake of this salvation! Aus-Spruch is Aus-Bruch of the locationless W-Ortes. A W-Ort without a pronouncement is homeless, ghosts around, becomes the ever-increasing spook of those who conceal the W-Ort.

Seen in this light, these recordings are a locating and further a piece of way from a metaphysical sphere to meta-politics and back to a kind of meta-music. But without wanting to leave the path of the artist, in the best case scenario, the proclaimer of higher, more thoughtful or even more salutary worlds. Because we're literally at ground zero. A zero point. The term previously used exclusively for the exact geographical location of an atomic bomb. It reappears unquestioningly 56 years after the first atomic bomb was dropped in Hiroshima, New York.

This time extended by the event of "**an apparently different kind of destruction**". (Wikipedia, as of 11.9.2018)

"The emperor's new clothes"... there they are again... measures 9/11. Everyone sees him: "the elephant in the room". Few say anything. You could be declared a nutcase, a conspiracy theorist, or a denier. Most of them are silent. It would be detrimental to one's own career or social contacts, however modest they may be. In addition, as already mentioned, the labels are within easy reach and the bell words are on the lookout.

Instead, decoupling is rampant. Isolating and severing original contexts, perceptions and their interpretation in many areas of life has become a systemic game. Wherever, but always with the best of intentions, the musician who wants to transcend this game now sees himself as his opponent. A wholeness, in the sense of a transcendent language, how authentic music wants to embody it, is not accompanied by any kind of partial drift. The old-fashioned "divide and impera" fades away. Timeout...What now comes, I suspect, are networks of various directions that hinder each other in the course of things, with the intention of controlling them.

The hidden clou, however, which like Pawlow's poodle will jump ever further and more grotesquely, follows the effective rules of said bell words. It is the perfection of the "distanceritis reflex" in various areas of life. The litany of the abyss, whose remembrance and at the same time fight should give us a better Now.

Packed in the history idiom of said 12 years, which are misused like a black sun to progressively poison the so-called public life in this country and a natural connection to our ancestors, thus our future. In an undifferentiatedness that makes the ground on which we stand brittle over time. So that life seems possible only in the form of a counter-project to this dark projection, which in turn only gives birth to a new dependency. If this questionable game is also practiced by descendants of not only potentially re-educated people, the aberrations will hardly be disentangled. This is followed by the grand mantram: a 24-hour permanent exclusion ritual of the labelled per decretum officium.

In other words, the inability to distance oneself from oneself as part of collective history. Something you may not have understood yet. An independent individual relationship to the collective memory, elaborated through (self-)study and reflection. This no longer needs to be continuously painted over and covered with a made culture of remembrance (another word for re-education). Do we still remember the half-life of the colporated and just fading so called welcome culture?! The chattering of propaganda and an almost endless "ability to believe" in even the most absurd narratives. This is at least the largely decoupled state today, which doze before an residual light of an apparently new identity.

To conclude with a dilemma to "Heidegger": Some "Zeitgeist" wants to avoid the following paradox and thus gets involved in the same thing. To want to BE without being able to be, because the BEING of the BEFORE is not suitable, which each BE needs but so that current BEING can grow. BEING without BEING BEVORE it is difficult to be. If, however, an BEING refers to a misunderstood BEFORE, i.e. would be tantamount to an illusion, the rest of the way, built on sand, would go fatally into the abysmal. So at least an understandable and justified fear. **Fear of who we really were is a fear of who we have become.**

If we had understood correctly that we had no longer been afraid of the past, because we really understood it, the fear in the now and in the future would become superfluous with the constant reference to the former, which was only lurking to haunt us again.

A vicious circle of "gossip, slander and be forfeited"* from which it seems impossible to escape.

***(Heidegger)**

"Heidegger's silence"* deprives the provided his power to exist, since "the obvious" (but personally unexamined) neither confirms it nor does he confirm it, yes, he knows nothing to say about it, and thus calls up the question of what kind and to what extent was the past. I.e., he poses the question of a different view of a historical narrative without pronouncing it. If he were to pronounce this today, legal consequences would possibly result. It would lead to the following conclusion: By accusing an unspecified unbelief in the obvious or in a false belief, i.e. the pattern of an inquisition, those mechanisms are set in motion that ultimately lead to a conviction within the framework of a constitutional state (?), see above. It should not go unnoticed that historical scholarship, as the stirrup holder of the judiciary, is essentially maintained by states and organizations that use it to patch up the garb of their identity, i.e. their claim to power. *after: Roger G. Dommergue Polacco de Ménasce

