

Studium Generale Wageningen University, May 17, 2011

An introduction to an earlier lecture on *Language as liberation and self-imprisonment*

Dear students, I want to ask you if you have critical remarks or questions on the lecture of May 10, 2011. ... It was and still is my intention to break through the fixations in the way we use LANGUAGE. These fixations are intrinsically connected with the way we perceive and think: **who really thinks is not hindered by ideas** – the motto of my site. Let me be honest: we are all hindered by ideas... and our language reflects this! As said before: the theme of language as a means of liberation and of self-imprisonment is difficult – we have to ‘suffer’, we have to get confused before we are capable of breaking through the crust of our habits in thinking. The poet René Huigen who loves poets as Fernando Pessoa, Carlos Drummond de Andrade and Wislawa Szymborska, writes about the limits of language : “Bovenal ook te spreken / over wat me voorbij / de grenzen van / de taal belette / het eigen achterhoof te raken”. I spoke on May 10 about the eyes in the back of our mind which determine **how** we see and think without realizing that we do so. These eyes are the building blocks of the paradigm with which we *see* our world and ourselves but which our ‘normal’ eyes are unable to see: *they are blind toward their own inner eyes*.

You could not follow or understand me, because I tried – without result, I think – to tell you what it means to travel without any chance of verbal communication and how I went back into my consciousness of a boy of three, four years old (the story about my China journey). I told you what it means to travel for half a year through three continents, and on the way home to finally dream that all philosophy books including my own *Analyze Decondition, an introduction to systematic philosophy*, of which you received the first two chapters last time, *were written on a chair*. The dream revealed a special insight, namely that *nomadic consciousness* is another consciousness than the *sedentary one* of our culture. Sedentary consciousness is disconnected of the bodily consciousness. Nomadic consciousness lives the oneness of space and time; the sedentary mind of modern culture lives in a space that is disconnected from time. My question: **How can I teach you the interconnectedness of language and thinking without creating despair and unbelief?** There are no easy schemes or methods to solve the gap. Those schemes and methods belong to the problem that I try to clarify with examples of travelling, dreams and an analysis such as: *I can offend you only when you feel offended. The so called victim determines whether there is a victim or not*. The verb “to offend” suggests an actor, while the decisive actor is the one who is or is not ‘offended’. Tonight we read and discuss some haiku I wrote in Japan in the autumn of 2007.

Fons Elders

Kapberg, Warder, The Netherlands, May 14, 2011