

# The manifest but concealed background of our communication

Erkut SEZGIN  
Professor,  
Istanbul Kultur University, TURKEY  
erkutsezgin@hotmail.com

**Abstract:** That manifest background needs to be elucidated as against intentional memory and imagination habits structured by our learning and operating with rules and pictures (representations) of language. That's the background which is concealed by our very demonstrative forms of expressions *meaning* and speaking habits expressed by intentional gestures and gesticulations of *meaning* the surrounding differences and identities: As if they are self essential representative of their own truth and certainty, which is supposed to be meant by the demonstrative, intentional form of the expression. While on the other hand, such intentional demonstrative gestures and gesticulations of meaning operate as conditioned forms of expressions of truth beliefs of imagination and memory habits expressed in reaction to the differences and identities pictured (represented by names and descriptions) in deep oblivion of the internal signifying connections of the *Use* of pictures.

**Keywords:** internal connections, use of pictures with self demonstrative forms of expressions

\*\*\*

*L'arrière-plan manifeste, mais caché de notre communication*

**Résumé :** L'arrière-plan manifeste doit être élucidé par rapport à la mémoire intentionnelle et aux habitudes de l'imagination structurées par notre apprentissage et fonctionnant avec des règles et des images (représentations) du langage. Voilà l'arrière-plan qui est caché par nos formes démonstratives d'expression *signifiant* et parlant des habitudes exprimées par des gestes intentionnels et *gesticulations du sens* qui entourent les différences et les identités – comme si elles auto-représentent leur propre vérité et certitude, c'est-à-dire ce qui est censé être entendu par la forme de l'expression démonstrative et intentionnelle. En outre, de tels gestes intentionnels démonstratifs et des *gesticulations* du sens fonctionnent comme des formes d'expression conditionnées des croyances sur la vérité, des habitudes de l'imagination et de la mémoire exprimées en réaction aux différences et aux identités représentées (par des noms et des descriptions) dans un profond oubli des connections signifiantes internes de *l'usage* des images.

**Mots-clés :** connexions internes usage des images, formes d'expression auto-démonstratives

\*\*\*

Perhaps what is inexpressible (what I find mysterious and am not able to express) is the background against which whatever I could express has its meaning.  
(Wittgenstein, 1980, 16e)

The philosophical importance of the question of communication and memory is an ongoing urgency as it is a problem connected with Self-understanding and with the ethical sensibility and awareness of the *manifest sense of life* presupposed as the possibility of speaking, meaning with the self demonstrative historical intentional forms of expressions of truth beliefs and certainties. Our intentional self demonstrative forms of expressions express the operational habits of meaning and speaking with the memory and imagination habits acquired by being trained and educated with the rules and norms of certain pictures held fast, fixed as the rules which operate as paradigms of the sense of truth, reality as such experienced, meant, shared as if its own self demonstrative proof of its truth and certainty. As a result of such operational learning and using names and descriptions woven with the narrative forms of expressions, words used as names and descriptions associate the images of what they mean symbolically, as the written name “pen” and the “picture of a pencil drawn on paper” both are associated with the image representing the concept of “pen”; in deep oblivion of the “Use of pen” which is the kind of Use that requires the awareness of the Use of pen with the use of hand and body in the Use of “drawing”, “writing”, “reading”, “pronouncing”, which is the kind of learning and

operating with the Use of signs which interweaves with the learning and operating with the Use and signifying consequences of other signs. Here the “Use” in question differs from the concept of “use” in that the former is presupposed and operational in our representational, intentional learning, meaning, the actual different use which signify the conceptual differences and identities by the use of demonstrative pronouns, names and descriptions meaning them. Hence the word “use” is a general name, which is concealing the actual Use of words which signify the differences pictured by external definitions of rules as names and descriptions which signify end points “beginnings” and “ends” anticipated, intended, extended as temporal space-time of intentional memory action, the demonstrative forms of expressions of which express the truth beliefs and certainties of such action structured by learning to operate with the rules of such pictures used as means and ends of intentional memory habits of action.

This the Use which needs to be elucidated for our recognition of the manifest signifying surroundings, the internal connections of which are always presupposed for a picture to picture the difference and identity by a name or a description. Hence the word “use” is a name or description which conceals the actual Use the internal signifying connections of which need to be recognized as the possibility of speaking, meaning with the demonstrative uses of the conceptual differences and identities which need to be mentioned in the simple description of the concept of “use” using a pen in “writing”, “letters”, “drawing” “pictures” of “clouds” “on” “paper” etc. That requirement applies to all other concepts the identities and differences of which are actually learnt and represented by learning the uses and rules in signifying internal connections. This means that no-thing or event with the difference and identity of space-time represented (pictured) by names and descriptions can be meant, shown, named by the demonstrative use of a pronoun, in isolation and oblivion of the manifest phenomena in the weave of the signifying internal connections of which our demonstrative forms of expressions of memory, imagination and their operational consequences unfold, get structured and woven with rules and differing consequences and significations to the different uses with differing significations.

But this living manifest aspect of phenomena is always filtered from the structured intentional memory action, which *mistakes*, *misidentify* and *misrepresent* its self reality by picture projections of naming and describing in external connections as from the standpoint of intentional structured habits of reasoning. They are habit structures the self demonstrative truth beliefs and certainties of which mislead one to misconceive its self reality as self subject(ivity) in reaction to pictures and their associations held fast, fixed as the standard rules of measuring the sense of reality and truth. Hence “subject”, “centre of willing”, “*res cogitans*” are maintained as if self demonstrative proof of its truth and certainty which is supposed to be capable of meaning, naming (picturing) the differences and identities of the self-essential features of the reality of its surroundings as *res extensa*. Here the self demonstrative form of expressions of truth beliefs of intentional habits of reasoning,

which operate always by projecting names and descriptions, which picture the surrounding world horizon with differences and identities in accordance with the rules defined and learnt by operational learning and training, dominate and condition reasoning, without allowing any freedom of space, for free movements of thinking and sensibility so to speak, but to perpetuate and cycle with rules of operating and speaking by picture projections of intentional memory action the space-time of memory anticipations of which are structured by the operational habits acquired by being trained and educated with historical rules and pictures of historical language-games.

That conditioning is the inevitable consequence manifesting from the failure of a deeper awareness of how intentional reasoning, with the demonstrative forms of expressions of truth beliefs and historical rules of pictures operate as intertwined with the internal signifying connections, which are always presupposed as the possibility and expressive of our forms expressions of learning and operating with the demonstrative uses of pictures and historical rules of the game.

In consequence, such learning and operating with the rules and pictures of historical language-games, leaves one as an actor of the language-game *conditioned* to operate with the intentional habit structures of thinking, reasoning, imagining, remembering, the forms of expressions of which are expressed by the self demonstrative gestures and gesticulations of truth beliefs expressed in habit reactions to the differences and identities pictured, as if this is how they are identified, named: Describing self essential ontological “primary qualities” as opposed to the “secondary qualities” are maintained as if the difference between a description qualifying a “colour sensation” “from its physical extension” is a difference of essence meant, perceived, named by the thinking subject, *res cogitans*.

Such *misconceptions* *misidentifications* with their implicit or explicit essentialist truth beliefs of intentional habit structures systematically follow from the failure of awareness of manifest phenomena expressive of intentionality in internal connections with its signifying surroundings, where the differences and identities and the intentionality are structured operationally, by learning to operate with the sequences and consequences and by further defining and naming them in external connections anticipated as means and ends of intentional action. Thus, not only the belief-systems of the culture of the language-games, but also the theories purported as “philosophical” and “scientific theories” are exempt from being ideological, as long as they are based on pictures which operate as logical axiomatic premises as if self demonstrative proof of its own certainty and truth. Not only narrative forms of expressions of culture, but also the narratives in the form of logical arguments and reasoning constructed out of certain pictures held fast as the axiomatic truth beliefs and certainties can be free of the ideological reasoning so long as they remain conditioned to cycle by habits of meaning, speaking, acting by picture projections acquired by operational learning of the rules of the historical language-games.

Our failure of awareness of manifest phenomena expressive of our intentional demonstrative forms of our expressions as internally connected with its manifest simultaneous signifying surroundings is expressed in the form of narratives woven with the system of truth beliefs and certainties of a culture in the form of naming and describing, depicting the horizons by picture projections. That happens not only in response to answer questions, but also in posing the questions, in the very questioning and of depicting the horizons diachronically; in terms of “causes” and “effects”, “beginnings” and “ends” in deep oblivion of its manifest simultaneity presupposed in terms of speaking by picture projections without a real and deeper awareness of how the space-time differences and identities are signified and learnt by learning to operate in internal connections. That manifest signifying internal connections are always presupposed as the possibility and operational background in meaning, naming, describing, giving ostensive definitions of meaning a sign as a symbol to be used as a self-demonstrative proof of its conceptual difference and identity, which defines and rules a symbol as a logical tool, as means and ends of intentional forms of expressions expressed by the demonstrative forms of expressions of truth beliefs and certainties to be shared and followed with the intentional operational habits of using them as means and ends of the historical language-game in which we are born and trained.

The narratives which take the form of scientific-philosophical logical theories as epistemologies with their overt or covert ontological essentialist implications about the foundation of the system of truth beliefs of historical language-games and cultures, are also based on certain pictures which are held to be true and certain as if they are self representative of their self essence. They are meant, as if they have a self essence expressed and exhibited by the self demonstrative gesture of meaning (like Moore’s gesture of showing his hand – like a pointing finger meant to show itself! – as if it’s self demonstrative proof of its certainty and truth.). It is as if the difference and identity of anything can be meant, shown at all by the self demonstrative form of expression of the meaning gesture in separation from its manifest signifying surroundings. As if, what the word “this” names can be shown by the use of a “pointing finger” and then by the gesture and gesticulation of body, which is finally replaced by the supposition and introduction of such a picture described as “thinking-perceiving substance in action as *res-cogitans*”. It is thus an introduction and projection of a “picture of thinking” projected by intentional habits of thinking by projecting pictures in failure of understanding the intentional self structure of thinking with the rules and uses of pictures which cannot be shown, learnt, meant in separation from their internal signifying connections. *Res cogitans* thus projects and presents an impossible picture of thinking the impossibility of which is concealed from the habit structures of intentional reasoning who projects such a picture of thinking as capable of meaning, perceiving, naming, speaking without the Use of body) as opposed to “body” defined, pictured (re-presented) by an external description as “extended substance”. Such representation narrated in the

form of a theory causes the objection and criticism whether one can think, doubt, reason, speak, say anything with certainty or uncertainty without the Use of body; which needs to be rethought, re-described and re-read not as from the standpoint of intentionality, the reasoning habits of which are determined by images of pictures associated with the human body and action *imagined as* from the standpoint of intentional habits of *seeing as* experienced as if what is seen is self demonstrative proof of the truth of seeing something as it is. Here “seeing” is not grasped in internal signifying connections as the uhr-phenomenon of expression, (language-game as proto-phenomenon (Wittgenstein, 1968, 654) presupposed as essential and expressive of intentional forms of expressions of *seeing* the differences and identities as expressed normally in the manifest stream of language-game.

The lack of the grasp of the awareness of manifest phenomena of internal connections always results in misleading one to confuse in giving an account of perceiving, naming, meaning with the use of words in reaction to the differences and identities ruled and defined like a dictionary entry meant in external connection with the memory habits of reactions and anticipations of images, rather than the internal signifying connections shared and used with rules. One is thus confused and deluded with the images associated by such words as “material extension”, “physical object” “primary qualities” pictured as if essential ontological features of space<sup>1</sup>, as opposed to the self images of one’s habit reactions to the images associated by words as “subject”, “spirit”, as long as one remains in deep oblivion how the use of words, in internal signifying connections *mean*, picture anything with the difference and identity of anything in language. How the Use of words in internal signifying connections in manifest picture (represent) the conceptual differences meant by the self demonstrative form of expressions is not therefore simply a matter of oblivion and remembering the manifest signifying internal connections presupposed in speaking, meaning by operating with the use of pictures. It is not actually an oblivion of something once one was aware, but it is rather gaining and working for oneself in developing by elucidations for a new and a transforming Self insight that allows one to untie and deconstruct the conditioning tie structures woven and interwoven acquired as the empirical-historical self consciousness by learning and operating with the rules and pictures of historical language-games. That is the empirical-historical self-consciousness of intentionality expressed by our self demonstrative form of expressions of our truth beliefs.

---

<sup>1</sup> The ontological theories of “materialism”, physicalism” as opposed to the Idealism, Subjectivism are two poles cycling with opposing intentional self confusions knotted and ruled with pictures, in failure of awareness of how historical intentional forms of expressions of truth beliefs and certainties and the rules and pictures of historical language-games manifest and condition memory and imagination habits in reaction to the associated images of pictures. Hence, Wittgenstein’s diagnosis in the Tractatus is to the point when he points out: “Most of the propositions and questions to be found in philosophical works are not false but nonsensical. Consequently we cannot give any answer to such questions of this kind, but can only establish that they are nonsensical. Most of the propositions and and questions of philosophers arise from our failure to understand the logic of our language...” *Tractatus*, 4.003.

The associated imagined picture of body needs to be elucidated as the demonstrative form of expression in manifest with the *Use of pictures from the internal signifying manifest connections of which* no-thing, no body, no speaking mouth, no finger, hand, bodily gesture, no demonstrative gesture of the word “I” can point-mean-show its self difference and identity without being tautological, without repeating what is actually said, shown, signified by the Use of signs in signifying internal connections. That no-thing, or event can be meant, shown, named, said as if its own self demonstrative proof of its reality.

But this manifest state of affairs, when reminded, momentarily may strike us with an awakening touch, is easily forgotten and suppressed by our structured operational habits in reaction to pictures and rules of the language-game held fast. For the rules are fixed as operational in internal signifying connection by rules of the game learnt and followed in practice, which operate as the basis of thinking and reasoning based on premises of axiomatic truth beliefs held fast in reaction to certain pictures and rules of the game. One famous example of such an argument and reasoning is expressed by G.E. Moore’s self demonstrative gesture of meaning and showing his hand, as if it’s self demonstrative proof of its existence and certainty<sup>2</sup>, which is offered as the premise of his argument against the doubt of the “external world”. That premise maintained on the grounds as if it’s self demonstrative proof of its truth and certainty is treated by Wittgenstein as misconceiving the manifest state of affairs in which the self demonstrative forms of expressions expressed by gestures and gesticulations of meaning as if they are self demonstrative proof of its truth and certainty are in actual fact need to be elucidated as forms of expressions expressing the certainty and doubt of truth beliefs which manifest, interplay, unfold with its manifest surroundings in signifying internal connections, where intentional demonstrative uses of pictures with the intended, anticipated ends of memory action are spaced as the intentional space-time of intentionality, as two poles of the empirical-historical self structure. Unless that empirical-historical self structure fails to gather the manifest signifying dynamics of internal connections presupposed and operational in the structuring of intentional demonstrative habits of meaning, reasoning by picture projections, then it is misled by its very reasoning and thinking habits of meaning, speaking with the demonstrative forms of expressions of meaning a “hand”, or the difference and identity of anything meant by the Use of demonstrative pronouns in language.

That the conceptual difference and identity which the word “hand” represents is not shown, by the manner of Moore’s self demonstrative gesture of showing a hand,

---

<sup>2</sup> Wittgenstein deals with the certainty (in *On Certainty*, Blackwell, 1969)) expressed in the nexus of proto-phenomenon, language-game as such, which is no more or less certain than the rules of the game which are held fast and which cannot be judged by the standard of certainty defined in ideal terms as the *apriori* of mathematical logical reasoning applied by Descartes to test the certainty of truth beliefs by his methodical doubt, as the possibility of reasoning, doubting presuppose the manifest certainty of the rules of the language-game of learning and operating with signs. No certainty, defined by external definition can be held therefore more certain than the certainty of the rules of the language-game held fast.

as if a hand shown by such a gesture can be self demonstrative of its own difference and identity, like a finger meant to point to itself! That's gesture of meaning-reasoning in deep oblivion of the *normal*, "proper Use of hand" in signifying internal connections with the living activity and gestures of body. In fact, no part of human body or the surrounding world can be meant-named in isolation of its internal connections with its manifest surroundings, as we *seem* (or perhaps "*deluded*" is the better word more fitting) to be meaning by the use of such words as "mountain", "river", "sea", "star", "table", "Everest", "hand", "letter", "word", "voice", "element", "atom", "quantum" etc. etc. What is meant by these words are not represented by the images they are associated in the user's imagination, even then at the moment of meaning the so called "physical chair itself" and not the color, or the place where it stands which the user means by the self demonstrative forms of expressions meaning by the use of pronouns as "this" and "that":

"If I say: 'That is a chair', 'That is the place where it stood', 'That is the colour it had', the word 'that' is used in many different ways. (I cannot in the same sense point at a place, a colour, etc., Wittgenstein, 1975, 92, 118).

What is meant and shown as the conceptual differences and the demonstrative forms of expressions are ruled and structured by the internal signifying connections in manifest, not by the supposed meaning gestures, and acts of the supposed user, theorized and qualified as *res cogitans*, of Descartes or as the rationalist subjectivity of Kant with *apriori* concepts.

Here such subjectivity is exposed as a redundant and confused self-supposition, i.e. imagining what is meant by the differences of pictures can be read from what the images of pictures resemble, associate in imagination, which take the form of the self demonstrative form of expression from showing a hand, imagining as such something like the conceptual difference and identity of a hand is self demonstrative proof its truth. Similar imagined confused truth beliefs of reality are always entertained as one remains unaware of the manifest signifying surroundings presupposed in internal connections with one's demonstrative habits of learning and operating, speaking with signs of language.

Therefore, the question of doubting the external world is also connected first of all understanding the grounds of reasoning by picture constructions and projections in the form of theories, which require elucidation and recognition of the essential aspects of manifest phenomena expressive of the internal signifying connections of our demonstrative forms of expressions with our certainties and uncertainties.

Such Elucidation differs from theoretical thinking and speaking habits of describing and narrating which necessarily involve and operate with certain pictures held fast, which may be characterized as "intellectualism"; the reasoning and thinking habits of which necessarily are expressed by picture projections of an intentionality in the form of questions and responses which are cycled as the form of



expressions of the truth beliefs of actors' memory and imagination, as the historical intentionality of the actors structured by learning and operating with the rules and pictures of historical language-games. Whereas the question of elucidation turns spiraling around the nexus of internal signifying connections of the *proto-phenomenon of language-game* expressive of intentional self demonstrative forms of expressions of truth-beliefs (certainties, experiences) as essential for a name to mean, picture (represent) anything with its difference and identity. Therefore the reminders assembled for elucidation and recognition of what is essential for any demonstrative pronoun to operate significantly from what is inessential<sup>3</sup>, goes by *exposing* the demonstrative intentional gestures and gesticulations of meaning the differences and identities ruled and defined as means and ends in external connection with memory anticipations, in falling so short of the awakening of the awareness and sensibility of the manifest internal signifying connections of any demonstrative form of expression. The effectiveness of the elucidation goes hand in hand and depends upon how deep going the reminders may touch to awaken the movement of our awareness that may then arrive to the insight expressed by the Zen master Hui-neng: "From the first not a thing is." Which means that no-thing has a self essential reality, to be a self-demonstrative proof of its own, except the signifying internal connections in which anything is meant, seen, perceived, meant, has a reality; or conversely no-thing can be meant, named, described by a self demonstrative form of expression, in isolation of the signifying internal connections presupposed in manifest. That is also the signifying surroundings of internal connections of the Use of a picture to picture anything with a difference and identity. The elucidation of that goes hand in hand by the exposition of the demonstrative gestures of meaning, which are meant to express the truth beliefs and certainties as if self demonstrative proof of their certainty and truth, in deep oblivion of the signifying manifest surroundings presupposed in learning to operate in agreement with the demonstrative uses of pictures and rules of the game.

Thus the reminders expose such demonstrative gestures and gesticulations of meaning anything supposed to be "subjective" or "objective", "internal" or "external" *like an idle wheel turning nothing with itself*, signifying nothing, in deep oblivion the Use of the picture in internal signifying connections With the Use of other pictures. They are exposed as the confused self understanding operationally conditioned, cycling in reaction to pictures and their associated images.

---

<sup>3</sup> "A recognition of what is essential and inessential in our language if it is to represent, a recognition of which parts of our language are wheels turning idly, amounts to the construction of a phenomenological language." Wittgenstein, *Philosophical Remarks*, p. 51. Accordingly, all the reminders of Wittgenstein are assembled in a minimalist way, to introduce for the recognition of the essential manifest aspects of signifying internal connections presupposed in learning to use the different uses and significations of the seemingly same use of such demonstrative pronouns and names as "this" and "that" meaning the differences and identities named or described in external connections.

Here the Use of pictures the internal signifying connections of which are elucidated by reminders as what actually represents the differences and identities of pictures, and the Zen master Hui-neng's insight express the same insight or awareness as to the manifest phenomena of life.

"The body is no-body without its Use, and the body is the Use. To be itself is to know itself. By using itself, its being is demonstrated, and this using is, in Hui-neng's terminology, 'seeing into one's own Nature'. Hands are no hands, have no existence, until they pick up flowers and offer them to the Buddha; so with legs, they are no legs, non entities, unless their Use is set to work, and they walk over the bridge, ford the stream, and climb the mountain..." (Suzuki, 1993, 42).

The epistemological theories the arguments of which are based on introducing pictures as if they are self-demonstrative proof of their certainty and truth all suffer from the same failure of taking notice and paying attention to how meaning, speaking, showing, acting with the demonstrative forms of expressions manifest in internal connections with its signifying surroundings, where speaking with intentional forms of expressions with the demonstrative uses of names and descriptions need to be elucidated as internally connected. That is an elucidation the sharing of the insight of which is capable of changing our habitual way of seeing and reading the world horizon from the standpoint of intentional habits of meaning; namely by allowing us the awareness of how our intentional demonstrative use words as names and descriptions presuppose the forms of our expressions which manifest in internal signifying connections with its manifest surroundings before the surroundings are pictured as space, by differences and identities defined and ruled to be used as means, as tools and techniques of intentional memory action in anticipation of ends intended, forecasted, anticipated and so on. The means and ends defined, named, described as such by rules and techniques are thus elucidated as picture projections defined in external connections as means and ends of intentional action of memory anticipations. Therefore the awakening of the awareness in question, manifests as a change in the movement of our thinking and reasoning so far structured only to move, by hearing-listening-responding-reading-seeing-sensing-speaking with the intentional memory space-time of intentional action – which is ruled and spaced by picture projections as means and ends of intentional memory action.

The awareness therefore allows a free space of authentic thinking from the conditioned space of intentional empirical-historical memory action with rules and pictures of historical language-games. That is also the awareness capable of unraveling all the chains of *doxa*, the historical backload of thinking the reasoning habits of which are conditioned by learning and operating with pictures and rules of the game held fast, without however the awareness what is presupposed as its possibility in its historical unfolding.

Getting clarity of this understanding in the sense of acquiring and grasping its insight goes hand in hand by the recognition and elucidation of the signifying phenomena expressive of intentional forms of expressions, the internal signifying connections of which are operational in our learning to operate in defining symbols and descriptions ruled in external connections as tools of intentional action in reasoning, meaning, naming by picture projections in anticipation of means and ends named and described.

Such habits of thinking and imagining the naming and describing the connection of signs as words of language to the world have its consequences in representing, interpreting, communicating, narrating, theorizing social, historical, cultural as well as the natural world of life. The main consequence is that, although we interpret the world by our picture projections, by operating and speaking with the use of signs, we are misled to identify what is projected as “there” with differences and identities represented in terms of space-time of intentional memory action. The confusion of certain representations as if they are self essential representative of their own reality, supposed to be self demonstrative proof of its own truth and certainty, is due to our failure of Self-awareness as to how picture projections by naming and describing and operating with signs in internal signifying connections are expressed by the forms of expressions with its manifest surroundings. The question, therefore, also connects up with the question of Self-awareness of understanding how empirical-historical intentional self-consciousnesses are expressed and structured by learning to operate with the rules and pictures of historical languages and cultures, rather than idealizing reasoning and thinking with certain rules supposed to be *a priori*, described as *idea innatae* given to a human subjectivity, as theorized by rationalist epistemologies, or historicist anthropological theories.

The question therefore requires awareness of the phenomena presupposed in our expressing ourselves with the use of pictures, before attempting to explain the surrounding horizon by narrating or theorizing and questioning by picture projections. But this requires understanding and elucidating language phenomena, while using language, through a language Use, the movements of which articulate the signifying internal connections presupposed in speaking, meaning, with the Use of signs, as carried out by Wittgenstein’s reminders assembled to remind always what is presupposed in meaning, showing with the demonstrative forms of expressions of meaning gestures supposed to be self demonstrative proof of its own certainty and truth.

Phenomenology of Husserl have adopted this task of elucidating phenomena expressive of intentional consciousness, but as noticed by his earlier critics like Heidegger and Maurice Merleau-Ponty, and later by Jacques Derrida,<sup>4</sup> his efforts seem to have stuck between the essentialist presuppositions of *a priori* perception,

---

<sup>4</sup> Notably, in his *Speech and Phenomena and Other Essay on Husserl’s Theory of Signs*, Northwestern University Press, 1973, and *On Touching – Jean-Luc Nancy*, Translated by Christine Irizarry, Stanford University Press, 2005.

or the self demonstrative proof of the givenness of any self essence, offered as the “picture of intentional consciousness”, described (pictured) as “*Noesis* and *Noema*” the two poles of which seems to be modeled upon subject object consciousness. Whereas Wittgenstein’s reminders, (in more accordance with Heidegger’s attempt to elucidate the *facticity* of internal signifying connections presupposed as the Being of beings, in speaking with the conceptual differences and identities as of the different beings by “Dasein’s way of being-in-the-world”, which is an attempt to elucidate the fundamental characteristics and dynamics presupposed characterizing all the modes of intentional consciousness under the impact of the historical rules and pictures woven with the narratives of historical cultures...) elucidate intentional consciousness: Not as “consciousness of something”, with a supposed difference and identity as if it’s expressed by the self demonstrative gesture of meaning; as if it’s own proof of its truth and certainty; But as a form of expression in manifest in internal signifying connections with its surroundings; where the difference and identity of the thing meant, supposed to be perceived, meant by the subject, is elucidated in internal signifying connections with the surrounding manifest simultaneous phenomena with others’ manifest forms of expressions in the form of spontaneous actions and reactions which surround the form of the expression of the demonstrative pronoun and its consequences. Thus the phenomena of object-event space-time of intentional consciousness are exhibited and elucidated as manifested by the form of the expression of the Use of the demonstrative pronoun in signifying internal connections with others’ actions and reactions *as manifest nature in manifest nature*, before that nature is represented as from the standpoint of the pictures of language, which re-present a surrounding world horizon seen and described as from the standpoint of intentional historical consciousness, the thinking and reasoning habits of which are structured by the rules and pictures of a historical language-game in which one is born, trained, and educated as an actor.

Hence, all the self demonstrative forms of expressions of intentionality expressed by gestures and gesticulations of meaning anything, as if anything can be self representative of its own difference and identity, are exposed by Wittgenstein’s reminders like an idle wheel turning nothing with itself. It is exposed as an imagination and memory reaction of a false self-consciousness wholly determined by imagination and memory habits of reacting to the images associated by words, in failure of the awareness of the internal connections signified and presupposed in learning and operating with signs in manifest. It is elucidated to share a Self-insight or Self-awareness that no picture and no self demonstrative form of expression is possible in isolation of the internal signifying connections presupposed as manifest and as the possibility of learning and operating with the use of demonstrative pronouns and names with the demonstrative forms of expressions of meaning, saying, showing anything; hence picturing anything with its difference and identity in the language-games unfolding as different historical contexts of differing historical cultures. Thus, language-games are elucidated as differing historically diachronically while presupposing the manifest sense of phenomena of life in

simultaneity and spontaneity in which human intentional historical forms of expressions with differing truth beliefs and certainties with differing senses and experiences of life unfold.

“The concept of a living being has the same indeterminacy as that of a language” (Wittgenstein, 1967, 326)

“Only surrounded by certain manifestations of life, is there such a thing as an expression of pain. Only surrounded by an even more far-reaching particular manifestation of life, such a thing as the expression of sorrow or affection and so on” (*ibid.*, 541).

Without awareness of the manifest phenomena of life presupposed and operational in learning and operating with signs defining and symbolizing them by names and descriptions as representing the different senses and references with differences and identities pictured as such, on the other hand, one is inevitably misled to reason with the differences and identities represented with images and associations of images to the point of identifying and hardening them as the hard reality supposed to be experienced or perceived as if such perception or experience is self demonstrative proof of its own certainty and truth, as if experienced, and meant, exhibited by the self demonstrative form of the expression which we are all expected to share. And this very self demonstrative form of the expression of meaning, expressed by our gestures and gesticulations of meaning anything, including the use of the pronoun “I” is exposed like an idle wheel, signifying nothing, except as the false self awareness in failure of the manifest signifying internal connections presupposed in learning and sharing and operating with the rules and pictures of the historical language-game in which we are born, trained to share-operate-practice to follow its rules with others.

That failure operates and takes the form of epistemological ontological essentialist theories as maintained and formed the main stream of the history of western philosophical tradition or “the history of western metaphysics” as Heidegger characterizes. The ultimate premises of such theorizing are based on certain pictures held fast, as if the truth and certainty of which are self essentially grasped and offered as if it’s self demonstrative proof of its certainty and truth by Descartes’ proof of *res cogitans*, namely by rational methodical doubt as self demonstrative proof of its own certainty and truth. Hence the thinking soul-substance, subjectivity, is pictured as “*res cogitans*” as opposed “*res extensa*”. Such words and descriptions hide the confusions of identifying the associated images of pictures which one reacts with the demonstrative habits of meaning as if they are self demonstrative proof of their self essential reality and certainty experienced or perceived. In this supposed sense of “experiencing” or “perceiving” as if its self demonstrative proof of its truth or reality, as pointed out by Jacques Derrida: “There has never been a perception” as such, which is an imagination picture projected by reasoning and thinking habits of intentionality, instead of expressing and describing the expressive phenomena of the

conceptual differences expressed and presupposed in learning and meaning them by demonstrative uses of pronouns and names. What is missed from the horizon of theories of perception and perceiver is the signifying manifest phenomena presupposed but which remains *deferred*, to use Derrida's term, from the horizon of intentional habits of reasoning and thinking by picture projections learnt to be used by learning to operate with projection techniques and rules.

Such confusions remain concealed as shared confusions of historical imagination and memory habits (the truth beliefs as the *doxa* that chain the inmates in Plato's cave metaphor) as long as one remains having never taken any notice of how one's intentional demonstrative forms of expressions operate in internal signifying connections with its manifest surroundings.

The question therefore connects up with the question of freeing self-understanding from the conditionings of intentional habit structures of thinking-reasoning with the rules and norms of pictures (representations) of historical languages and cultures ("language-games" as such). This doesn't mean necessarily the denying of the historical self reality experienced with changing paradigms and rules of historical language-games, but it means gaining a freedom of distance, a free movement of awareness to the conditioning dynamics of all possible historical pictures and rules which otherwise condition-chain human thinking with the truth beliefs hardened with the uses and rules of pictures held fast as the rules of the historical language-game(s), which chain the inmates mentioned in Plato's cave metaphor, as the *doxa* confused with the truth.

We are all born into historical language-games and trained, educated by operational learning to follow the rules of the game; we learn the pictures used with different rules and techniques as the tools of meaning the different ends with the demonstrative uses of the demonstrative pronouns of the language games to say, mean, point, show, name, define always the ends as "something" meant as "objects", "objectives", "space", "space-time", "quantum", "social reality", "cultural reality", "physical reality", "matter", "subjective reality", "objective reality" and so on, while missing the awareness of the text and texture of speaking, meaning, expressing our sense of reality and truth with our intentional demonstrative forms of expressions. Although the different senses are expressed and signified by different significations and consequences unfolding, we operate to "think" with habits of thinking unaware of manifest phenomena expressive of our speech, intentions, thoughts, imaginings, rememberings. We ascribe them to a misconceived self subjectivity operational in meaning, naming as if the different "self-essential realities" are discovered, perceived, meant, named or described by the intentional habits of meaning-showing as expressed by our demonstrative gestures and gesticulations of meaning, pointing, naming, describing.

This is the kind of learning and using the rules of the historical language-games in which we are all trained and educated. Namely our actions and reactions are

interwoven by learning to follow the ways of acting with rules, which are shared conventionally-historically-culturally established rules and norms operational as the truth beliefs experienced and sensed as reality, not only as the sense of reality of science but also as the sense of the reality of the values of culture and religious belief systems. This is also the reason behind the conflict between the religious sense of life, and the sense of life- experience presented by the representations of science, which confuse many people to decide between them, while polarizing others with the truth beliefs and sense of values of life acquired by cultural training and education with the rules and norms of representations of the language-games. Here representations need not to be interpreted as names and descriptions but are in need to be clarified in internal signifying connections as forms expressions learnt and practiced as interwoven with narrative forms of speech, where the forms of expressions of intentional meaning with memory and imagination are expressed, modified and acquired by learning and operating with the rules and pictures of historical language-games. They are pictures which are defined and ruled to be used as means and ends with the use of demonstrative pronouns used as means to mean the ends intended, named, described, projected as differences and identities of the conceptual differences which re-present the surrounding world horizon.

However, this presupposed background, although it is operational and present in learning and operating with the demonstrative intentional uses of signs as means of meaning, showing, demonstrating the differences and identities, remains always *concealed* from the intentional self-consciousness of the actors of the historical language-games and cultures, with the result of misunderstanding an misconstruing the sense of reality by external definitions of naming and describing! Therefore, the “unconcealing of what is concealed”, so to speak with Heidegger’s terms, goes hand in hand with a Self understanding, or awareness that would awaken by gaining an insight of what is missed from the intentional habit structures of thinking and reasoning by projecting pictures. That is to say, reasoning and analyzing by theorizing by picture projections instead of gaining clarity and illumination about how rules and pictures are expressed by the forms of expressions, and how they build a cycle of confusions implicitly or explicitly maintained in the form of truth beliefs expressed by self demonstrative truth beliefs and certainties expressed in reaction to associated images of pictures, as if the imagined picture is self representative of its own sense of reality and certainty. One can test one’s own truth beliefs associated with the meaning of words, as if the meaning of “hard” is what is associated by the word “hard”, or “red”, or “mountain” and so on.

The Call of Philosophizing Expecting Our Response to be Articulated by Our Speech and Writing in the Sense of *Dichten* as a Different Call of Language From the Speaking and Reasoning Habits of Culture Industry.

To recapitulate my words as a response in connection with the questions of memory and communication, I only want to point out the importance of the

awareness of the ambiguous, indeterminate and infinite nature of phenomena of Life which is presupposed as expressive of our self demonstrative forms of expressions of truth beliefs and certainties expressed by our self demonstrative gestures of meaning-showing, the failure of the awareness of which leaves the horizon of the sensibility of the actors of the historical language-games as completely determined by the finite rules and pictures of historical language-games, so much so that leaves them unable to sense Life as it is, as not to be touched by its ambiguities and mystery of its Otherness, the sense of “daemonic” and “uncanny” expressed as the substance of narratives practiced as myths and rites, which is the sense of life-experience completely missed<sup>5</sup> by the changing rules and representations that determine present historical intentionality (Heidegger, 1998, 99). That finds its form of expressions by means of the movements of the sensibility, the articulations of which we experience as the touch or call of *poiesis*, which is a movement, the articulations of which express a counter-gesture of writing and calling. That is a “calling” which is articulated to touch with a sense of awakening always as the sense of manifestation in which the sense of time and space is expressed by the demonstrative form of expressions which manifest as internally connected with its signifying surroundings, in simultaneity with its “before” and “after”, the internal connections of which imply and require each other along with all the other concepts. That is an articulation and calling, which therefore does not address, say anything to be responded, listened, interpreted by our intentional memory habits of action. It calls, on the contrary to be responded by restoring the unity of the manifest sense of life by allowing the awakening of deep silent awareness by bringing the standstill of memory and imagination reactions of intentional self demonstrative forms of expressions of truth beliefs to the pictures with their associated images confused as reality, as if self demonstrative proof of its sense experience or perception, truth, certainty etc.

This is always the presupposed background *sine qua non* awareness of which is required for philosophizing in the real authentic sense of the word, and which is so much lost and covered by layers of intellectualism entangled by arguments and reasoning ultimately based on pictures the truths and certainties of which are maintained and held fast as the truths of historical intentional structure of consciousness. That intentionality is strengthened by reasoning and thinking habits cycling itself by picture projections in failure of unraveling the dynamics and signifying internal connections presupposed as operational in learning and operating with the demonstrative intentional forms of expressions with the rules and uses of pictures of historical language-games.

---

<sup>5</sup>Heidegger elaborates this issue, in his *Parmenides*, Indiana Univ., 1998. p. 70. “For the Greeks, the opposite to “barbarism” is not “culture”; it is dwelling within Mitos and Logos. Myth and “Logos” appear in an erroneously much-discussed opposition only because they are the same in Greek poetry and thought. In the ambiguous and confusing title “mythology”, the words “mitos” and “logos” are connected in such a way that both forfeit their primordial essence. To try to understand “mitos” with the help of “mythology” is a procedure equivalent to drawing water with the aid of a sieve, p. 70.



Therefore understanding with awareness the always presupposed signifying surroundings which our forms of expressions manifest in internal signifying connections is the insight here into understanding and unknotting the conditioned state of thinking and reasoning by picture projections without falling into the trap of the truth beliefs and certainties maintained in essentialist ideological senses; and neither, for the same reason, falling into the trap of denying the false essentialism in the name of conventionalism, instrumentalism, pragmatism, relativism. These are *theories* and theoretical stances characterized by the “ism”s, without a deep change in the stance and sensibility of the horizon of life determined by pictures held fast as the premises of such theories. Unknotting with awareness and insight here means not a theoretical stance maintained as characterized by the “isms”, but characterizes an insightful Self-understanding which calls and addresses to awaken the same Self-sense which requires our response to its sense of calling.

Understanding the thought experimental movements and reminders of Wittgenstein as to how our self demonstrative forms of expressions operate, show, mean, say what they say and mean are offered like a *koan* which calls our experimenting and recognizing the manifest internal connections. They are reminders therefore which are not to be “read” with the old habits of reasoning by picture projections used as means of reading the ends as “pictures”, “ideas” of a theoretical argument, the premises of which are based on certain pictures and rules held fast, as if it’s self demonstrative proof of its truth and certainty. The reminders, rather call us to experiment with our own demonstrative form of expressions and truth beliefs. And by such way of mediation of questioning come to the awareness of wherefrom and how our forms of demonstrative forms of expressions call, speak, mean without the presupposed self essentialist meaning of the self reality of anything, but with the Self understanding of *everything* all at once so to speak, which is the possibility of resolving of all the chains of *doxa*, that chains the inmates, the intentional consciousness of historical actors to the paradigms and rules of historical language-games.

Thus while a parasitic language of operating and reacting by picture projections of intentional habits of reasoning and arguing does not allow one to take notice of manifest signifying phenomena, the insight of awareness of manifest signifying internal connections of our demonstrative forms of expressions allows us to trace and unknot the intentional truth beliefs and certainties of ideological belief systems woven and knotted with the rules and pictures of the historical language-games held fast in which the actors born, trained and educated.

That is the awareness the awakening of which is capable of changing our whole sensibility and ethical stance the communication and sharing of which would then require its own movements and articulations that is creative of its ever undivided present sense in response of our acting and living with others, of other uses of the demonstrative pronoun of “I” of other cultures of the present and past histories, as

forms of expressions in manifest both historically diachronically determined and differentiated voices and speeches of historical forms of living and experiencing life, and also as the manifest voice the present echoes of which expects to be responded, voiced with articulations adequate for its calling to be heard and responded. That is to say, it is a calling which calls to be shared by a movement of articulation of the internal connections of speech which is suppressed as not to be noticed by the intentional habit structures of reasoning, speaking, acting by picture projections defined and ruled in external connections. Therefore it is a calling of Self-awareness that can unknot the knots of the structure and dynamics of historical intentionality. Its articulations can be said to express a trans-historical awareness to be responded and voiced by responding with the required articulations that allow the freedom of movements from the bonds of historical entanglements and conditionings in the form of acting and operating with intentional habit structures of speaking and acting. Which moves in a way blind to the Self-sensibility presupposed as operational as well as the possibility of all the historical-empirical intentional habitual self-structure in experiencing and sensing life by the rules and pictures acquired by operational learning the rules and pictures of historical language-games.

The calling for insightful awareness is an ever present calling awareness of the manifest sense of phenomena of life presupposed in our speaking with the demonstrative forms of expressions of meaning, saying, showing in terms of space-time of intentional memory action the space-time of which is structured by the signifying internal connections of the Use of pictures, rather than the space-time meant, named pictured as means and ends of intentional memory space of action. The freedom of action of the latter from the belief systems and valuations determined by the rules and pictures valued as means and ends of intentional memory ends are commodity values. However, the unmasking the idealizing and idolizing masks of such value systems, depends upon the degree of the awakening of the awareness of insight that is capable of unknotting the habitual intentional operational dynamics involved in our reacting to pictures and associations of pictures with memory and imagination reactions.

Although that calling of awareness is voiced as authentic search of philosophizing in search of Self-understanding and insight, which is also expressed by the phrase “search of wisdom”, “freedom from self-conditionings as doxa, and philosophizing as unchaining the chains of the inmates of the cave in Plato’s metaphor, the possibility of that unchaining requires its proper articulations of untying the knots tied and knotted by learning and reacting with the pictures and rules of historical language-games. What Wittgenstein means by writing in the sense of *dichten* is connected with the kind of *re-writing* the characters of language which we normally learn to speak and mean as our words mean something like “extended matter”, “space”, all the different “things” named and meant by the words. Without that rewriting the reminders of which are assembled to make us recognize the signifying phenomena expressive of the use of our words with the use of

demonstrative pronouns, names and descriptions, it seems that we are condemned or damned to misunderstand the logic of how our words mean say anything along with the reality of what is meant. As if what is meant as such has an external self-essence of reality, as if the “pointing finger” or like “Moore’s hand has an external reality independent of the signifying internal connections of the use of the finger or hand in internal signifying connections with what is pointed at. This actually means that there is nothing there as subjectivity” or “objectivity” (as these are words the valid senses of which are expressed in signifying internal connections of the form of the demonstrative form of the expression in manifest) independent of the manifest signifying internal connections to be meant, named, described. As we fail to take notice what is presupposed in speaking with the demonstrative uses of pronouns and names in deep oblivion of what is presupposed in *meaning*, speaking with such concepts (pictures) of “internal” and “external”, “self subject as opposed to external self reality of objects, world, matter and so on, we are misled by our intentional habits structures of speaking, meaning by the demonstrative uses of words as if they mean something having an external self essence. Indeed we are imprisoned with the truth beliefs of our intentional habits structured to operate as means and ends defined in external connections in deep oblivion of the internal manifest signifying connections presupposed in ever presence. Understanding the internal signifying connections of our demonstrative form of expressions with the uses of demonstrative pronouns and names would express itself with a deep change of our stance and response to the manifest life. Such a response can only speak to be heard with the same response, to mediate the same universal insight as to the uses and senses and references of the pronoun “I”, to the differences and identities expressed and meant by the use of words with the insightful understanding of the demonstrative uses words that they are not connected to what is meant by intentional demonstrative gestures and gesticulations of a self-subject meaning the self nature or essences of objects. But articulation of this insight and its calling addresses and voices already its own anonymous voice which is at once all of ours all through different historical intentionalities. This is the unheard voice of call the ever suspending vibrations of which are expecting our response for making it to be heard, responded by our very live movement of our articulations of sensibility and thinking, while freeing its Self-sensibility from the structured habitual movements of speaking-thinking-reasoning by picture projections defined and ruled in external connections of intentional memory anticipations of means and ends. Here the articulations of such thinking giving voice and movement of action in freeing sensibility are what the words “philosophizing in the sense of *dichten*”<sup>6</sup>, means.

---

<sup>6</sup> “I think I summed up my attitude to philosophy when I said: philosophy ought really be written only as a *poetic composition*. I was thereby revealing myself as someone who cannot quite do what he would like to be able to do.” Wittgenstein, *Culture and Value*, p. 24e.

Here, what is rendered by the necessarily inadequate translation of *Dichten* as *poetic composition*, and the original meaning expressed by Wittgenstein’s use of *dichten*, I hope is clarified in the context of my writing about the internal signifying connections, which the philosophizing and writing of Wittgenstein are meant to elucidate as the presupposed background of speaking-meaning anything. That is a *writing* carried out by assembling reminders for the recognition of what is essential in operating with the

Namely the articulations of the forms of expressions expressive of its undivided sense of awareness in its freedom of movement from the use of language as means and ends, as tools of intentional memory action with which one's reactive habits of sensibility dominate speaking, reasoning with the rules and pictures of historical language-games. Thus the language of poetry calls from nowhere, addresses no-one to do anything, as it is a saying, calling to be heard, and responded with the freedom and the distance of awareness from the habit structured space-time of intentional consciousness expressed by self demonstrative truth beliefs and certainties, with the self-identifications in reaction to pictures and rules of historical language-games. But nevertheless it is a language addressed to every one of us, to be heard and responded by awakening the same freedom of sensibility or awareness, to start the same movement of articulating language to give voice, in ever completing its self sense of movement such as expressed in the following verse: Battle of Kadesh. These are forms of expressions articulated by a higher sensibility or awareness which we categorize by naming and classifying, describing, comparing different "styles", "genres" and "aesthetic experiences" cataloguing and giving a historical account of them as "works of literature" and "poetry" in our language and world horizon. We talk by such words, but without much touched by the articulating movement and motivation of sensibility or awareness, the real touch of which otherwise awakens the same trans-historical Self-expression and Self awareness that strives to be articulated, shared, responded and ever voiced by moving and touching others to call and respond by the movement of articulation, the movements which characterizes the sense of *dichten* that gives voice and sensibility to its calling, touching.

#### BATTLE OF KADESH

On one side of the river Asi  
 Stood Muwattali among his soldiers,  
 Gazing without movement.  
 On the river's other side Pharoah,  
 Ramses, was up on his chariot,  
 His eyes fixed across.  
 Here is what we all know,  
 Though history narrates lengthily,

---

demonstrative forms of expressions of meaning, saying anything with the use of demonstrative pronouns and names. The reminders are thus obtained by means of movements and articulations of thought experiments cutting out *cross-strips*, so to speak from the manifest signifying stream of significations internally connected with our form of expressions, presupposed as the possibility of meaning and saying anything with the demonstrative uses of signs as names and descriptions. The thought experiments are carried out by assembling the reminders as against and *in contrast* to the flow of memory habits of meaning, reasoning, theorizing by picture projections in external connections of space-time expressed by our self demonstrative gestures and gesticulations of meaning differences, as if they are self representative picture of their identities and differences!

This encounter of gazes rests, if anything rests at all.<sup>7</sup>

“In art it is hard to say anything as good as saying nothing” says Wittgenstein 1980, p. 23e), which can only be heard and responded as the voice of *poesy echoing in its own free space* as free from the space-time of intentional ego-centered use of language, which cycles and are cycled by means of reactive learning and operating by picture projections ruled and defined as means and ends of intentional operational habits of using language, which seem to be dominating, exhausting all communication and memory space by the journalistic communication in the service of culture and media industry.

## References

- Derrida, J. (1973). *Speech and Phenomena and Other Essay on Husserl's Theory of Signs*. Il: Northwestern University Press.
- Derrida, J. (2005). *On Touching – Jean-Luc Nancy*. Stanford: Stanford University Press.
- Heidegger, M. (1998). *Parmenides*. Bloomington: Indiana University Press.
- Suzuki, D.T. (1972). *The Zen Doctrine of No Mind*. London: Christmas Humphrey, Weiser Books.
- Wittgenstein, L. (1966). *Tractatus logico-philosophicus*. London: Routledge and Kegan Paul.
- Wittgenstein, L. (1969). *Philosophical Investigations*. Oxford: Blackwell.
- Wittgenstein, L. (1969). *On Certainty*. Oxford: Blackwell.
- Wittgenstein, L. (1975). *Philosophical Remarks*. Oxford: Blackwell.
- Wittgenstein, L. (1967). *Zettel*. Oxford: Blackwell.
- Wittgenstein, L. (1980). *Culture and Value*. Oxford: Blackwell

---

<sup>7</sup>Melih Cevdet Anday, Turkish Poet, translated by Erkut Sezgin.

