

Pessach this year 5783 (2023 c.e.) starts on the 14th of Nissan in the evening (April 5th). It is always on the 14th of Nissan. In Hebrew 14 is written Yud and Daleth, as the 10th and 4th letter of the alphabet. It also reads Yad, meaning Hand. But then, as you may have noticed, the letter Yud is a miniature of Yad. Then notice that the index is used to point to/determine the world, while the thumb is used to indicate the fingers. This two level correspondence is a basic communicative device between the hands between the world and the (ethical) person. The same kind of relation exists, in the text below between preparations, note-taking and afterwork. Illustrations: [Mark Podwal](#).

Ailing intellectual strategies can be the direct cause for confusion, in an era when immersion into knowledge-intensive usership is everywhere. The reason why it is used to pitch a handout on naming is that the ensuing chaos is regularly seen as caused by someone else. The spectre of the shadow reaches from the deep recesses of personal sensitivities—that have been growing and articulated with social media—and at the collective level with alt right politics/governments.



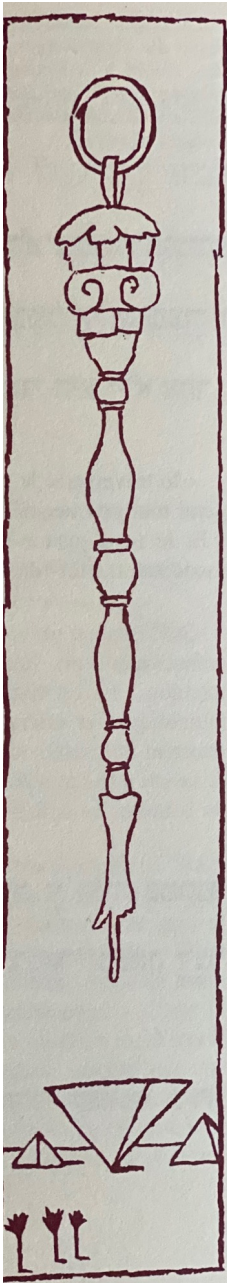
An alternative to the tactics of blaming can/should be sought in developing and understanding certain intellectual habits. For instance, certain working habits are needed in order to assimilate information. This comes about—in a paradoxical way—by informing information: in order to make it stick you have to add something. To make it your own, you have to add something of your own. To assimilate something new, you have to do some memory work: to remember your memory.

Of course, naming is a part of this work: that is, to remember the new. Here, the etymology of re-remembering—piecing together our body of knowledge—comes in handy. What we get our hands on we can manage in two different ways: hands-on and hands-off. We can place our hands on something (whether we make or handle it) and name it. Or, we can disconnect with it: for instance, with money,

Disconnective hands: here in the grabbing mode...

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theodor.Barth@khio.no



The index is one to indicate, determine, order, judge and command. Above is a Yad (Hebr. Hand) whose number is 14. Including the thumb the hand counts 14 bones. This place of the hand in connecting and disconnecting, marks the transition from the Neolithic to the Axial civilisations ([Eisenstadt](#)). They increased in height of ideas and geographical extension. They connected “bigness” and speed.

when we sell and buy it. But the role of our hands in naming is so much more than just that.

Using my iPad I connect with the items before me, because I touch them on the screen. Using my laptop I am disconnected: there is a disconnective distance between both the QWERTY board & the mouse/pad vs. the screen, in exactly the same way that touching and working directly on the screen is connective. Even if the contents/materials in both cases are digital. In fact, they are digital in the sense that we are using our fingers.

Digitus (Lat.) means ‘finger’ and likely connected to digits—and digital technology—because they are used to count. There is a strange connection between counting and naming: “if you cannot count it, it doesn’t count!”; seeming to presuppose that the possibility of naming something is linked unfreely to the possibility of counting it. Both counting and naming determine assimilation. That is, it entails a kind of appropriation without property rights.

Counting the finger joints with the thumb you get 12. This method of counting is still used e.g. in India. But we are not here to discuss dozens, and there are also other techniques. The fingers are called: thumb, index, middle, ring and little finger. The middle finger peaks the ambivalence towards the hands in our culture. It is sometimes called the half finger, sometimes heart finger. In Latin it is also called *digitus impudicus*. The obscene finger.

In Mark Podwal’s illustration of Elie Wiesel’s Haggadah the middle finger features the *bad* son: the Rasha, the index is the *wise* son, the ring finger the *simple* and the little finger the one who *doesn’t know how to ask questions*. By being called wise, bad, simple and ignorant the four sons are *named*. Pointing to something with different fingers, will also name them differently. Giorgio Agamben points out that invectives are not words, but names.

Generally, names are not just words. Names conjure something durable, constant or resilient: while words are time-local—bound to context and use. So there is evidence that there are two levels of language, both of which are concrete: one busy with naming, the other with wording. It is *not* the same thing. Neither can they be conceived as one being practical while the other is theoretical. In fact, they are joined in the act of speaking and remembering.

There is a lot of talk without memory in it—so called, empty talk. Just as there are musings and time-deep treasures that never make it to speech. Perhaps we should separate them more clearly in our idea and practice of them: while words say it, names zip it. Perhaps, finding the words to say things is about remembering memory: it can be hard, and we do have to find the words. While names inform information. Opening and closing the case is not the same.

Introducing a topic and concluding it are different. Midways between the beginning and the end of working things out in conversation with the world, they cross: which may be the precise origin of confusion we started off with. How often have we not seen a crowd/audience trying and struggling to listen? Sometimes, overcome with boredom and sometimes overcoming it. How important is it to come prepared? How important is it conclude afterwards?

Prepare upstream and conclude downstream of the event, for it to take on the character an encounter. What is the importance of note-taking midstream, in the wake of things worded, and before they are named? Remembering information, *first* function of note-taking. Informing remembrance, *second* function of note-taking. Without notes there cannot be re-spect, because we do not look twice. And there cannot be re-search, because it is now/never.

Can we explain the surge of *blame*—and the games people play creating it—by the lack of intellectual habits as preparation, note-taking and afterwork? I think that, as ordinary politeness, that it may go a long way in keeping the shadow at bay. Listening to its whispering without succumbing to it, becoming *enslaved*. What if in plus we took LGBTQ as five fingers of the hand: and to follow the injunction—*not about me without me*. How about *that* queer?