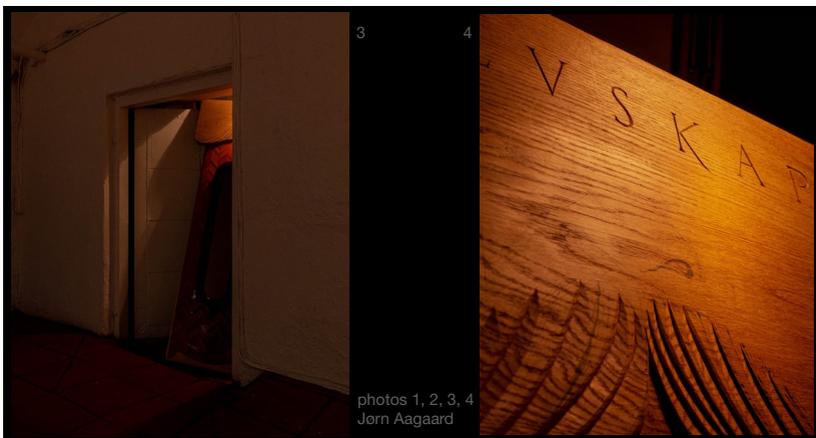




Why is it that when we think of *self-knowledge*—according to Socrates’ γνῶθι σεαυτόν/*gnōthi seauton*/know thyself—we readily think of *human being*, while when we think and speak of the *self* we don’t. Can we be satisfied by the explanation that we still are living in the wake of C.G. Jung?

Or, must we run deeper than that? Is it possible for human being to *leave its own circle*? No, says [Agamben](#)—in a reflection on the hermeneutic circle—*we can only move in spirals*. But can we be sure? Even as we are *immersed* in reality, what is there to prevent a fundamental *shift* in our co-existence?

The self shifts between being placed before us, around us and in us. Beware of assuming to fully contain the self—Jung warns us in *Aion*—it can be fatal. In *Self-shaft*, Jørund Blikstad humorously includes his own moustache—it is a *mirror*. Within *Taweret* above, however, there is a *mirror* of that mirror.



photos 1, 2, 3, 4
Jørn Aagaard

How should we understand that one of the early exponents of *humanism*—Pico della Mirandola in his magnum opus *Dignity of Man*—was also a *Kabbalist*? What's it the promise of *system* in the Tree of Life? Was the promise of charting the *chasm* between the Platonic and Aristotelian?

Between the ideas *beyond* us and the precincts of *what can be known* (through a scientific effort)... the walled city expanded unto the forest of dangers (Blikstad). Between the *spirit of the law* and the *will* in the *wilderness*. A promise to journey *safely* where *angels fear*. Possibly.

The transformation of human being into a “daredevil” hence might have been on della Mirandola's horizon of *dignity*. But it is indeed paradoxical as whoever is driven by interest in the above, and concentrating their efforts on *human being*—as the subject of knowledge—might be wasting their time.

For when reducing *thinking things* to *things human*, what is there to protect us from downwards spiral of false errands—the *obverse* of the hermeneutic spiral, according to Agamben—leading to falling apart into fragments, rather than expanding the hermeneutic come *and go between part and whole*?

Why would we want to expand the precincts of the wild unto the forest of dangers, if not to achieve a *rotation* provoking a fundamental shift in how the *elements* our understanding work *together* for a comprehension that is *not only* surprising and new, but *changes* we way we are in the world.

How we *live* and *work*: bringing not only *ourselves*, but the *world* to a new level. This is what hermeneutics does *not* do: if what it offers is a *spiral*, what will prevent it from moving downwards just as easily as it moves upwards? What is there to prevent it from shipwreck in *addiction* and *trouble*?

All kinds of addiction: chemical, technological, physical—and the ensuing troubles of guilt (knowledge of addiction). We will take a step into the wilderness. And from there we will take a *leap*. Once back in the walled city a shift will have taken place in the spirit of the law. 40 years in the desert.

The *two goats* at the day of atonement: which one will be sacrificed and which one will be left in the wilderness is decided by lots. A random pick of one of two stones. One white and one black. The *urim* and the *thummim*. A *random* pick, or its divine reverse: necessity. The language of truth.

We are not looking for *any odd* relation between ‘doing as one says’ and ‘saying as one does’—but one that *will* yield a moment of truth, which we will here study as the above mentioned *rotation*. A truth that will change the world and our place in it. As a spring waiting to be released. A catapult.

Not a catapult launching brazen items in order to ram the walled city. But one that rams the gates contained by human beings, with no other choice than defining itself anew. This journey—called *theoria*—comes with a query: what is it that, with the shifts, testifies of a trans-human substance/self?