Bima, or בימה, or βήμα, or other words asking you to bring yourself forward and name the lines that hold you in place.
"In a synagogue, as in the house of worship of other cults, the rules of worship required that the prayers of the faithful be directed towards the East; hence, the Ark was invariably placed against the east wall. The rules with regard to the place of the bima were less definite. Certainly, it had to allow the speaker to dominate his audience. As a result, in the synagogues of Germany, Bohemia and Poland, the bima was placed in the center of the room.

“The necessity of focusing the attention of the congregation alternately on two separate points required a shifting of seats.”

They looked forever at me, at you. His gaze broke through and I could feel that they were looking at us. She turned to me, and I told them that I cannot answer again. It is not that I am in the world, or with the world, or otherwise of the world. It is that I have held myself to the world. I asked you to hold yourself in the world. I begged that you stay and step towards the world. I hold you as I hold myself. I forgot, I forgave.

Held to the stage by the birds that create the conditions for ourselves. You are me, are her, are them, are him, are we, are us. Held up upon the stage and invited to speak—I heard you, and you stay with me. Here in the world, of the world, on the world, to the world. I am given over. Bima, or, or, or, or in other words: asked you to bring yourself forward and named the lines that held (hold) you in place.

I asked you, when we saw her again, what did you mean by ἐπὶ τὸ βῆμα ἀναβαίνω, or what did you mean by entering the space of public life, or what did you mean to step forward and onto a raised tribune, a platform, a stage? Bima, or a step onto, or, or, or in other words: asked you to bring yourself forward and named the lines that held (hold) you in place.

Mark out a line, from: an artwork is an activity—at the very least—that of perception, if not its reception, and hailing—what you call out to as art, in order to do the work of reception; to: an artwork is an object—emphasize the material, or the matter of a work. The discretionary, the partial, the item, the song, the track, the move, the routine. And between: an artwork is a condition—perhaps there exists a category of things which possess a certain condition, that the encounter with an artwork is an encounter with something that is necessarily distinct from the realm in which we dwell.

You could not even speak to it, I asked you a few times, and nothing came forth. What would it mean to hold that there is nothing there. A void, a bar, a form, a stop, a block, the center of the world, the edge, a stage. Build me and you, and build the forgetting. Shift the site endlessly. There is nothing but the frame of the present (presented, presenting). I forgot that I met you there. I forgot you and left you a stage, you stepped up on the level and saw from there the world unfolding in every direction and mistook this for the center of the world. Everywhere can feel the center, but not everywhere can be the center. Everywhere is the center. You are the center of the world. They are the center. There is no center. Why do they speak to you of the world and hold that in its working at the edge of things, it is the stage: the proscenium.

At this point I look to you to see the transformation of this into all that we could no longer touch. Not through a set of words, or a particular act of language, but in our shared attention.

This begins the world, this ends the world, the world, the world, the world. The "body", you said hold yours from mine so as if to indicate that the body is worth it. The space held between us, between the city and the suburbs, the city and the space beyond. Nothing was spoken of, but in that the city held you, the world began to turn, the body slipped, and the conditions of making ourselves of use (but not useful) were revealed to have little to do with you or your center of the world.

Nothing happened here, and I forgot to listen for how you spoke of all that happened here. I only forgot enough to remember forgetting. You told me to hold the space between. Another slipped in and then there were three of us, undressed and feeling that nothing as yet another body, pressing.

“What have the public done to deserve this?” What made this the center of attention, the world?

The offer of passing attention, the demand for attention. Viewing implies a spectacular relationship, one of both mere witnessing.
“A second example for these conceived lines as invisible organizing powers: in front of the palace, on the other side, lies a long black bar which cannot be seen from the pyramid but is directly opposite. It is placed parallel to the building, blocks the central axis, forms a border to the city, thus distinguishing—in imagination, with 'minimal marks' the former district (of a time which trusted in enlightenment [sic] and reason) from the present state, which was stamped by romanticism and has been gnawed at by modern times.

“The bar lies exactly on the site where in a prelude to modern times stood a Kaiser Wilhelm (monument).”

and of an ever extending potential of meaning and collapse. Viewing implies a passing attention, which drags the witness into the space of the spectacle. This quality, which is symptomatic of the witness's long entanglement with the divine (or at least the ecclesiastical), keeps us from silence but holds us without language.

You put the great man on a horse, he stood like a man on a horse, almost unreal and unbelievable. Held high on two or six legs, as image of itself, the indelible trace of the stand itself. Sincerely, this pressing moment held the world apart from me. Without wax, I told no one.

Where do you get your bullshit from? Why are you so lost? And why can't you be found? I looked to you and looked again to me and found between us there was this condition? Where the fuck do you get off? Can I get you off? Can you hold me so I can only feel where you touch me? I held you in my arms, my eyes.

I pulled back from the edge. There is something in the unceasing difference between us which is where the desire for the same lies. I thought more of our differences than our similarities.

There is nothing that art offers the world that isn't already present in the various moments that hold us from the world and its movement and binds that would hold us to it. I choke, for a moment, the post-nasal that has haunted me for the past few weeks mixes with blood fresh from burst capillaries. Where do you get your bullshit from?

Yesterday, when we were eating lunch together, I looked you in the eyes and said, what must it mean that you're making this up? Fuck that, I said, for it made me think that we are what you make of it. Fuck that, or whatever. It was too late for me to catch. I am not sure, I was not quite looking for you. The long line of the body meeting you I went to the edge of the city, and resting in your chair, you leaned in and breathed me between the holds. It was nice but I could not make anything of it. We fucked, but I did not enter. We spoke, but you did not hear.

The joint hit me in that way where my ears began to feel full. I smiled. You frowned. And then I cried, you leant me a book about manners. I am writing melodrama: at breakfast you leaned over the table and told me I meant nothing to you.

I went to an immense collection, I saw objects standing for each other, enjoined in the process of justification to such an extent that they were voided, no longer able to exist on their own. In the gallery, the collection, all potential for new relations, modes of something like kinship between object-artist-context-viewer, are voided. To view art in these conditions is to undo its potential in being in this moment and without it. Left without all that exception from the world, collapsed into the material condition of being viewed.

Even in the violent conditions where we meet this art to view it, we call art that which intends or is desired to be viewed. Viewing art is to witness art at its most explicit relationship to power.

I owned nothing, well except for our ties back to what became of our selves, I owned nothing. You found some cloth, and some forgetting things and sold this as your own memories. I owned nothing, but the memories gathered, the activity of arranging them signalled some transformation, from memory to practice.

The gallery bought them and brought them together again, their choice and their memory stood in for whatever it was that you left with them. I owned nothing, I owed nothing, I left nothing and what came from it was actually itself very little. The trace of the purchase now held more than material purchased. The trace, the bind that shone more brightly than the thing itself.
In the collection, standing for you and for me meant that there went in between nothing. In the collection, the condition of space, of understanding, the condition of making meaning in the movement, meant nothing. I owed you everything and you took the total condition of everything, there was no room to breathe, and without breath it collapsed totally.

The stage stands before the presence. At the stage, in the center of the room, stands you before the world. Stand or sit, rest one before the world, stand or sit, rest against the all that comes. It is not that you do not rest before or against, but that rest takes itself from this source and onto, or through another. The ceiling rises high above, taking the eye with it. I hear you at the center of the world.

The bench at the center of the world creaks a little when you sit down. You sit up straight and when you lean back against the bench at the center of the world the small of your back is held just off the backrest. The wood of the seat sinks, you are pulled down, and I settle with you. In the space between your back and the center of the world I hold myself for a moment. It’s warm and I begin to cry.

Stage at the center of the world, the edge, the break, the line—the endless vision of self unbecoming, the edge of order, the collapse of the end of the world. I leaned against the form and made eyes at you, you proceeded from the center of the city to meet me here at the center of the world, at the stage, on the stage, at the edge, at the center of the world. There is a stage where we find ourselves present, presented, presenting.

What is meant by the work, the task of enjoining the present to itself? Present, presented, presenting. Present, presented, presenting. Present, presented, presenting.

Stage at the center of the world, the edge, the break, the line—the world can be imagined as a set of figures which speak to and against each other, that you’ve set these figures, that you held me within this circulation and offered to keep me there, caught in it.

I found myself to the center of the world and look out beyond the edge of the world to find you. The cold edge of the brick, painted, pushes into you just below the shoulder blade. You are eight thousand meters tall, staring down at me like I have forgotten myself.

You made me a language that spoke only enough to me to say that you made me a language to speak. That the world can be imagined as a set of figures which speak to and against each other, that you’ve set these figures, that you held me within this circulation and offered to keep me there, caught in it.

What builds the world and holds this space? You spoke only of yourself, and when asked to speak said nothing. The whole world fell at your feet, not out of supplication but because you insisted that world began at your feet and extended equally in every direction. I resented that you could see me wherever I walked.

I knew the world before you and they knew the world before me, the heavy thing holding it down fell from a great height and broke the world as it broke me. I saw the world and the world says to itself that it is unfolding.

She broke the world into four pieces, and holding them together made a bridge. It failed, and soon we forgot because you would not stop screaming about your world. I tried to listen. She pushed up against me, and I could feel the break, into four parts.
“...that Song of Songs is considered holy[lit., renders the hands of one who touches such a scroll impure] for, the whole world was never so meritorious as on the day that Song of Songs was given to Israel; for all the Scriptures are holy, but Song of Songs is the holiest of the holy...”

David R. Blumenthal
"The difference between genocide and Genocide is at the level of abstraction. Abstraction not necessarily as outright denial, but as a distancing. There are no people in many of these disciplinary debates, no stakes beyond argument."

The small pieces fall down and the larger work their way up. The make of the world and you in it. The center held the finest things in life, those moments of comfort and leisure that slip away. The language of work, and the breaking down of working. I held you close and began to cry. Why could you not love me more than you and yourself? Present, presented, presenting.

The make of the world—the turn of the world, the center and the edge both margins of the bulk of it all. What could you forget but the forgetting itself. A thousand years passed and I found your breast again? This time heavy with these mistakes you described, but how could you not forget me, my face slipped into the turn of the world. An endless blur, a trace. a myth or a forgetting. Present, presented, presenting.

The touch of becoming more than or less than or just the push of your body against another and into another thing, the missing.
Objects are always looser than they appear. Objectness is only a semblance, a seeming, a projection effect of interest in a thing we are trying to stabilize. Thus, I am redefining ‘structure’ here as that which organizes transformation and ‘infrastructure’ as that which binds us to the world in movement and keeps the world practically bound to itself;"
Kept for you to make a trace of this encounter. I hope we made most of what keeps coming undone—like bricks taken apart, not a question of what is destroyed but what could not have been.

Missing.

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