
Logic of the Fuzzy*

Who, then, is making such a racket at the door? The gods, come here to save from a possible danger the one who deals with the divine through style. The benefactors, the benevolent, the messengers, the angels. Who is making this noise, this wind, these voices, these tongues? The Holy Ghost, the Paraclete, the gift-giver. The interrupter is an intercessor and a favorable one.

No. Say no to the powers of noise to be able to hear oneself, listen to oneself, understand oneself. Get thee behind me, Satan. Eliminate the parasites from the channel so the message can go through as best it can. The imperative of purge. Thus exclude the third, the Demon, prosopopoeia of noise. If we want peace, if we want an agreement between object and subject, the object appearing at the moment of the agreement, at the Last Supper as well as in the laboratory, in the dialogue as on the blackboard, we have to get together, assembling, resembling, against whoever troubles our relations, the water of our channel. He is on the other bank [*rive*], the rival is. He is our common enemy. Our collective is the expulsion of the stranger, of the enemy, of the parasite. The laws of hospitality become laws of hostility. Whatever the size of the group, from two on up to all human kind, the transcendental condition of its constitution is the existence of the Demon.

The Devil or the Good Lord? Exclusion, inclusion? I don't know. But in any case I know these archaic questions. Struggles between

**Flou* means "nebulous," "blurry," "fuzzy," "cloudy," and so forth. I have chosen *fuzzy* as a translation because of the use of the word in mathematics in the term "fuzzy set." The reader should bear in mind, however, the other meanings of the word *flou*. —Trans.

two men are never anything but theater: appearance, representation (show), scenery, moral, amusements. As soon as we are two, we are already three or four. We learned that a long time ago. In order to succeed, the dialogue needs an excluded third; our logic requires the same thing. Maybe they also require an included fourth. The very lesson is written all around. Saint George face to face with the dragon plays the strongman facing his equal; both are associated, in fact, to cut up into pieces the bodies that crumble under the stable arch of their bridge. These bivalent logics and dialectics are useful only as advertisements, promos, commercials, for those involved. The wolf and the lamb, alone, each on a bank of the river, populate their space with dogs, shepherds, families, kings.

The Devil or the Good Lord? Exclusion, inclusion? Thesis or antithesis? The answer is a spectrum, a band, a continuum. We will no longer answer with a simple yes or no to such questions of sides. Inside or outside? Between yes and no, between zero and one, an infinite number of values appear, and thus an infinite number of answers. Mathematicians call this new rigor "fuzzy": fuzzy subsets, fuzzy topology. They should be thanked: we have needed this fuzziness for centuries. While waiting for it, we seemed to be playing the piano with boxing gloves on, in our world of stiff logic with our broad concepts. Our methods can now be fine-tuned and in the process, increased in number. Henceforth, my book is rigorously fuzzy. Geometry has made its peace with finesse.