

**The Bomitorium (former The Box), a semantic ruin.**

**Reader 0**

(November 1st to November 7th, 2018.  
Renaming, Reading and Space Intervention)

### **THE MAGIC OF THE CONTEMPORARY WORLD**

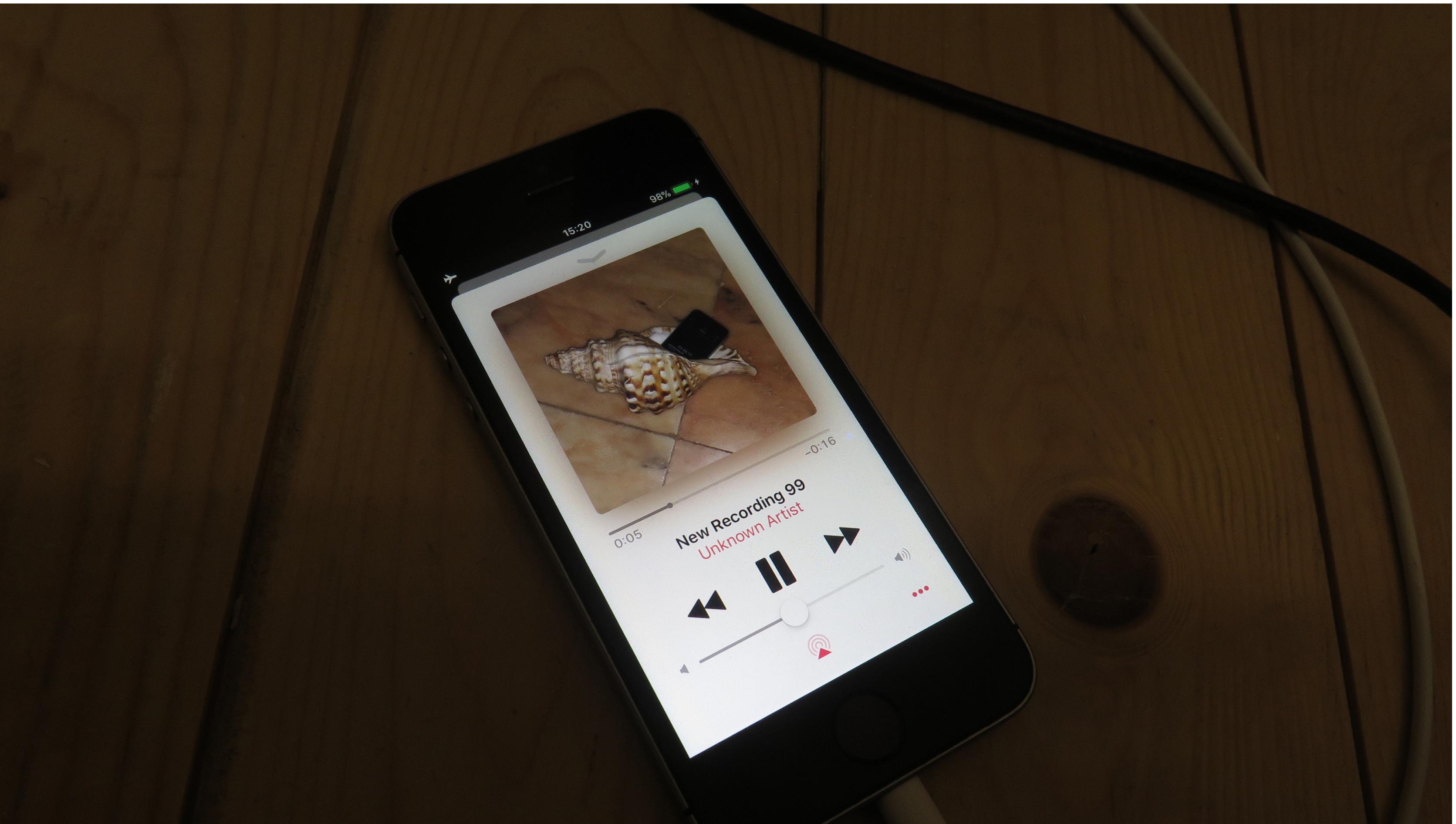
*I've never seriously thought that global projects exist to save the world and mankind, and even less have I been able to design a system of my own... I increasingly feel I'm in the middle of a vast desert of ruins and it seems to me that everything I do, whatever project I may have in mind, immediately turns into a ruin: it becomes a solitary presence, which I myself understand less and less. Maybe what is left for me is to walk among ruins and possibly, by designing, my only destiny is to produce ruins - I mean, to produce designs that, without explanations, drop down among millions of others: designs of which I shall never know the rationale and connections, nor what holds them together.*

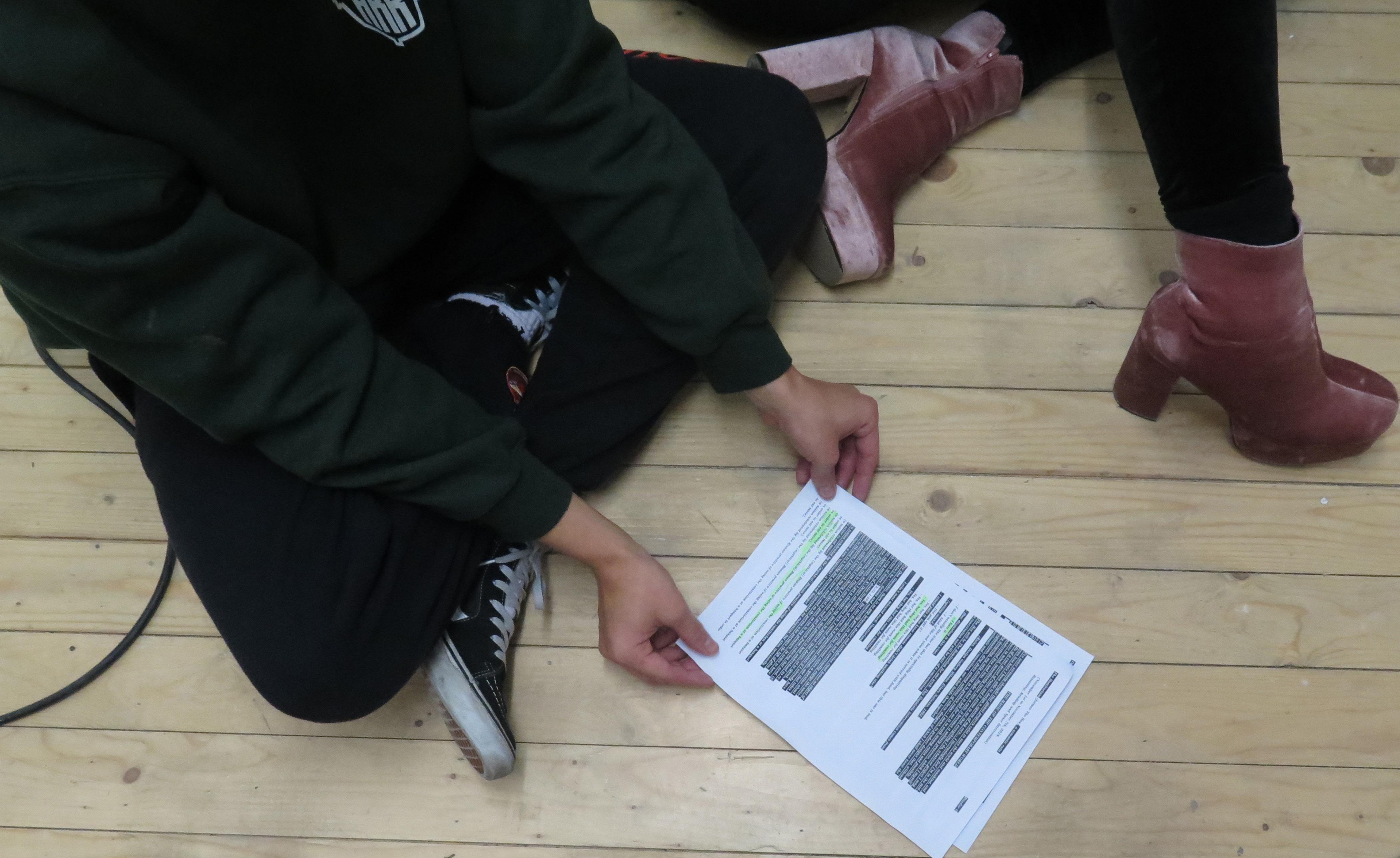
*(Ruins, Design Gallery Milano, Ettore Sottsass, 1992)*



Normal  
Low beam  
(duck)



























*For Don Giovanni, there is no gap between desire and satisfaction (and hence no object of desire); he ‘. . . desires and continually goes on desiring and continually enjoys the satisfaction of desire’ (E/O, 1:99). But this description of Don Giovanni raises a question about the very nature of desire itself. Desire, of course, is a propositional attitude, one that takes an object: ‘I desire X’. Desire also implies lack: I cannot desire a chocolate if I already have one. Furthermore, when I get a chocolate my desire is fulfilled: that desire, so to speak, dies. Of course, this is Plato’s own model of desire, that pleasure is best understood as replenishment: when I am thirsty I drink water and I get pleasure from relieving that need. Of course, when I have drunk my fill my thirst is gone; so too is my pleasure. In order to have more pleasure, I have to have more need—and so the person who pursues the life of pleasure is likened to a leaky jar, necessarily consuming for enjoyment, but also, necessarily, developing a new ‘emptiness’, a renewed ‘hunger’*

*(a notion celebrated by the (mythical) Roman practice of using the vomitorium at a banquet in order to eat more),*

*(a notion celebrated by the (mythical) Roman practice of using the vomitorium at a banquet in order to eat more),*

*(a notion celebrated by the (mythical) Roman practice of using the vomitorium at a banquet in order to eat more),*

*(a notion celebrated by the (mythical) Roman practice of using the vomitorium at a banquet in order to eat more),*

*(a notion celebrated by the Roman practice of using the vomitorium at a banquet in order to eat more),*



23

