

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

Reader 0

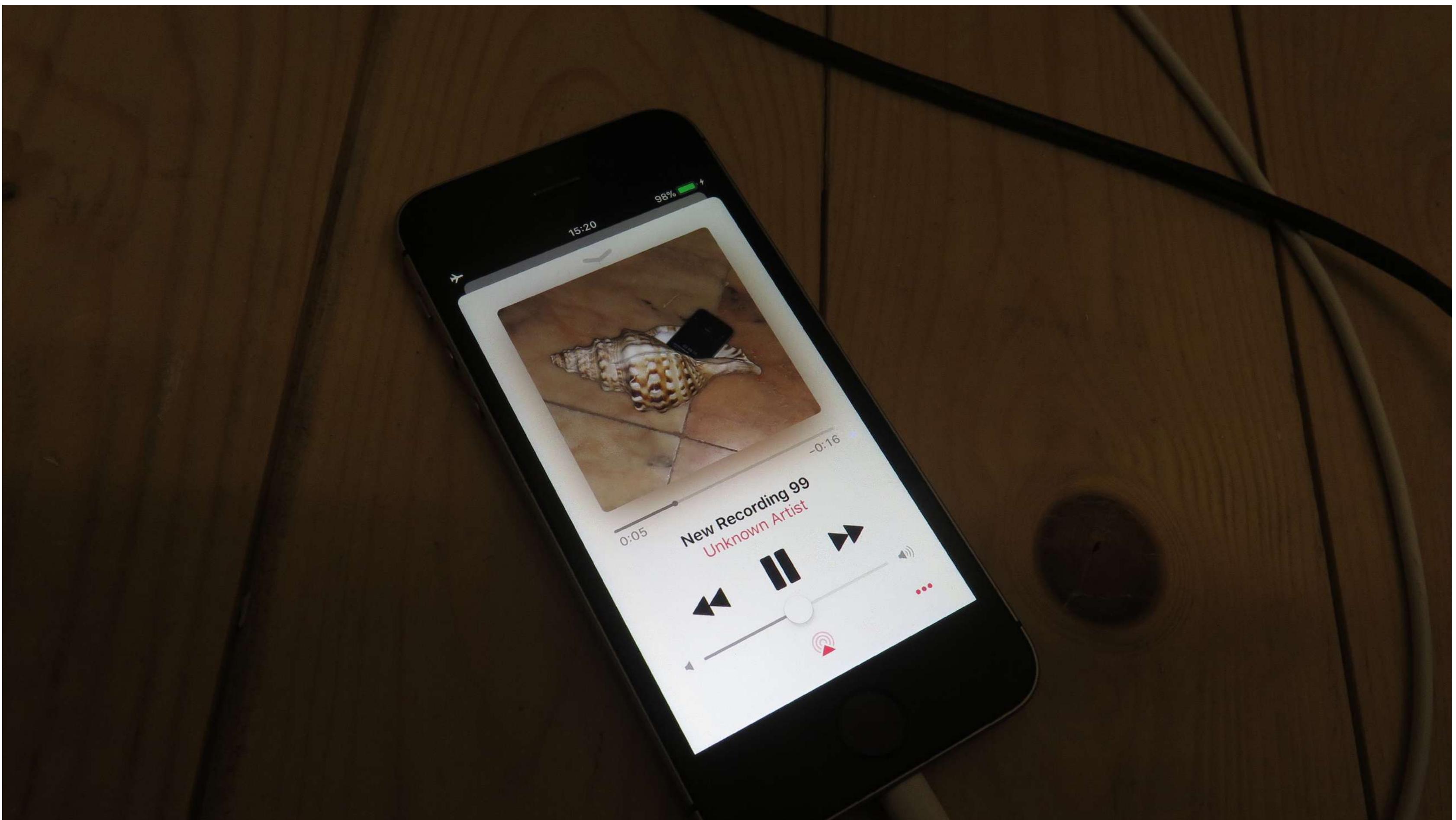
*(November 1st to November 7th, 2018.
Renaming, Reading and Space Intervention)*

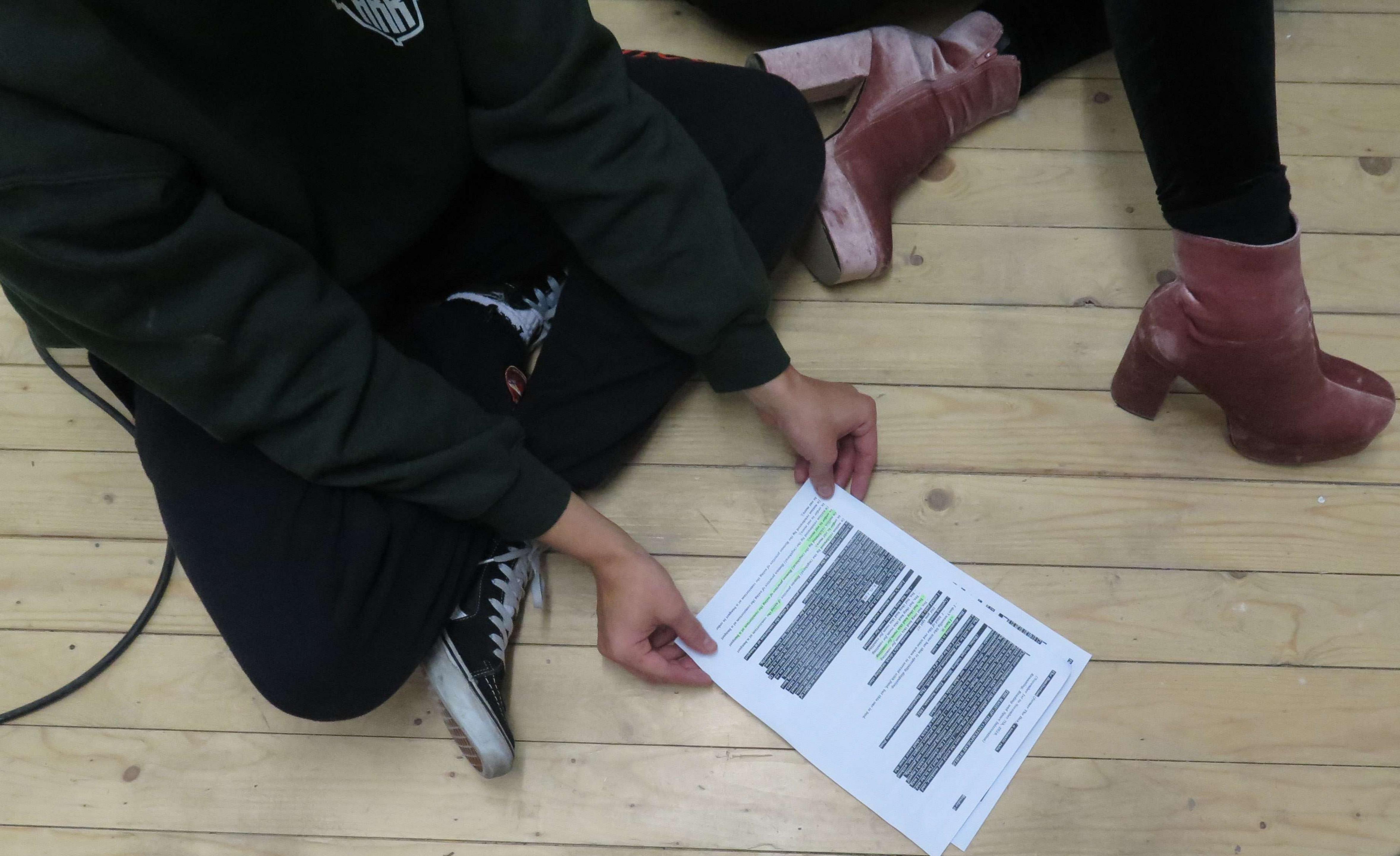
THE MAGIC OF THE CONTEMPORARY WORLD

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.

Lumibean
(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),

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