



In Reflections of Reality; The Complex of Inhabiting a Mirage

2018

Preface_

Once in a dream, I found myself in a shimmering space of constantly changing dimensions. Though it seemed to spread infinitely in all directions, its entire mass was right within my reach. As I woke up, I realized the dream had been a reproduction of the room I was in.

*There were two windows, both were open. A large piece of fabric hung to dry in the middle of the room.
As a breeze stroke the soft cloth, slow waves were sent throughout the space.*

On the experience of the room beyond its physical dimensions, I began doubting in the actual essence of the room; whether it belonged to the phenomenal measurable space I was in or the non-physical space of my conscious experience.

This seems to be a real case of the mind-body problem addressed by Descartes in the 17th century. He believed that the mind and body are two ontologically distinct substances and the problem is then of explaining how they interact; how mental states are related to physical states.

A theory to explain the problem is the psychophysical parallelism of Spinoza. This is the thesis that the consciousness and world of phenomena are isomorphic; that they are both reflections of one and the same substance.

This could mean that the essence of the room may be a source of the reflections I experience both in my consciousness and in the physical space. How can this parallelism be practiced? Can an illusion be physically reconstructed and still maintain its imaginary state?

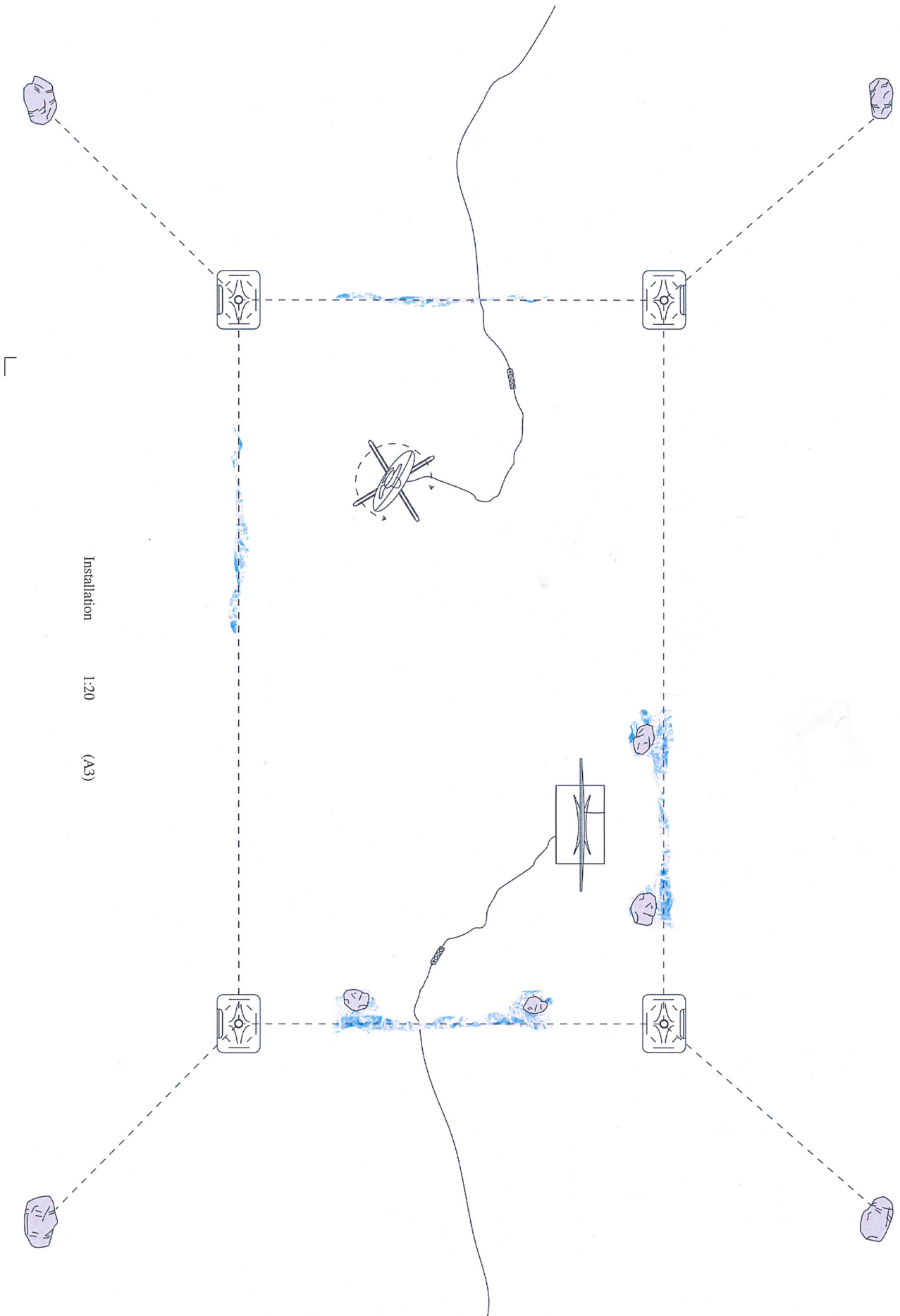


Prestudies





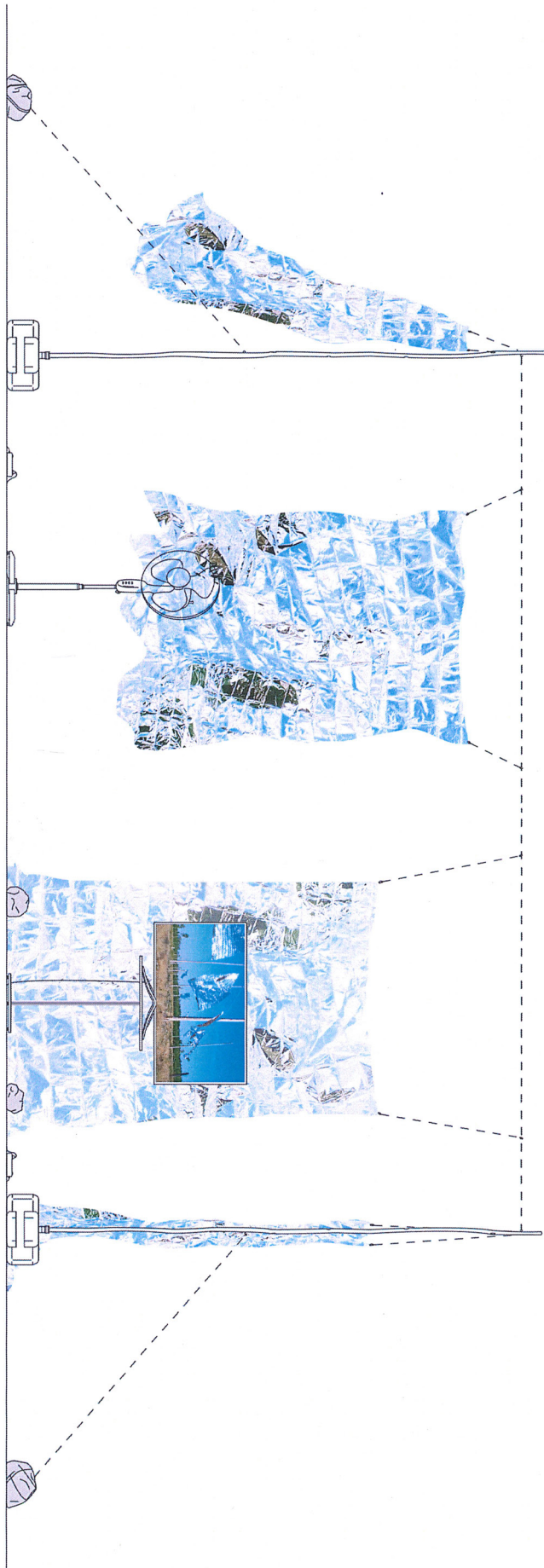
Prestudies



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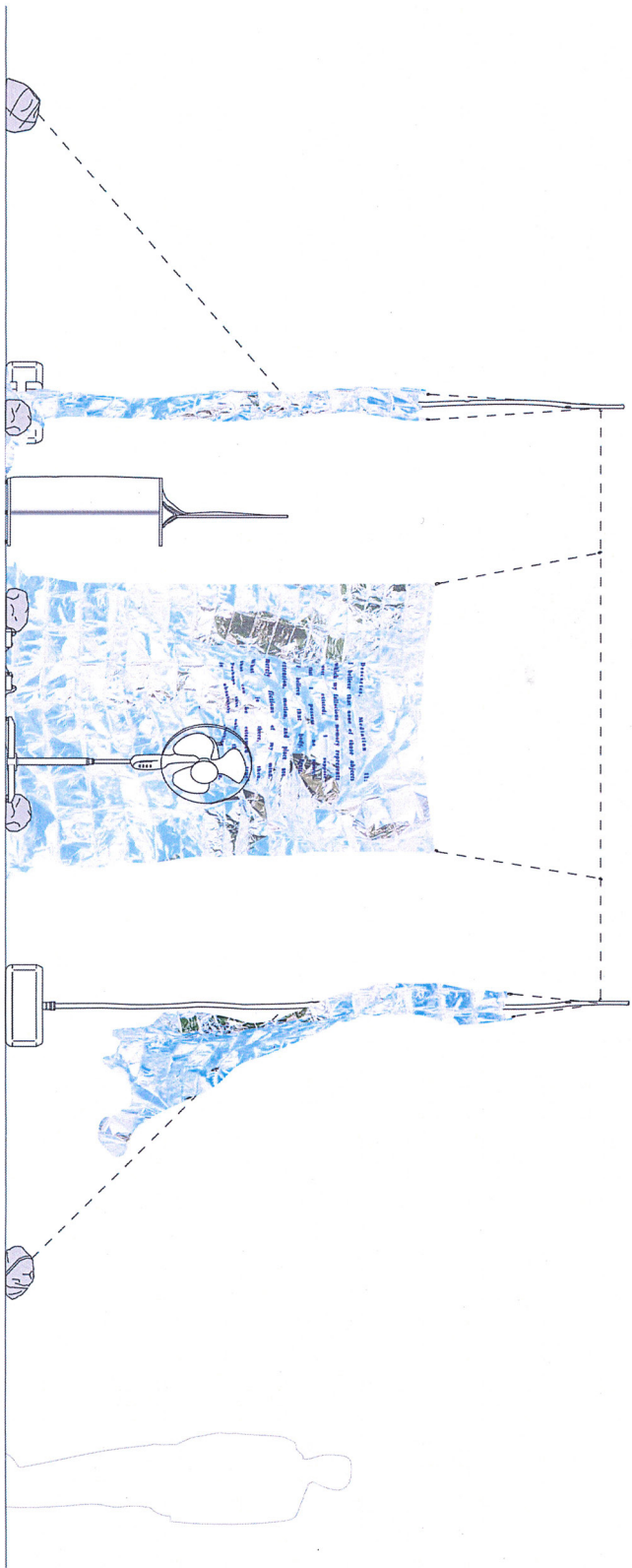
Installation 1:20 (A3)



Installation

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Descartes, Meditation II

"I believe that none of those objects which my fallacious memory represents ever existed; I suppose that I possess no senses; I believe that body, figure, extension, motion, and place are merely fictions of my mind. What is there, then, that can be esteemed true? Perhaps this only, that there is absolutely nothing certain"

"Is there not a God, or some being, by whatever name I may designate him, who causes these thoughts to arise in my mind? But why suppose such a being, for it may be I myself am capable of producing them? Am I, then, at least not something? But I before denied that I possessed senses or a body; I hesitate, however, for what follows from that? Am I so dependent on the body and the senses that without these I cannot exist?"

