

#perspectival nature of truth

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# MONASTERY OF FOOLS



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The world is contradictory.

In quantum science lies the *origin of this weirdness: [...] the duality of wave and particle*. [Zizek LTN] *The nature of the pure state in quantum measurement [...] violates the first principles of classical logic, namely, the Principle of Non contradiction (at most one outcome state is true) but also the Principle of the Excluded Middle (at least one outcome state is true)*. [Bühlmann Hovestadt CaL] If there is everything but one truth in quantum measurements, can there be one objective reality?

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Objective reality is what *can be universalized, and [...] thus by right capable of being experienced by everyone, and hence ,scientific'*. [Meillassoux AF] However there is no objectivity, which *cannot be reduced to that interaction [Zizek LTN] between "everyone"*. *That there are ,eternal truths' will not be adequately proved until someone has succeeded in demonstrating that Dasein has been and will be for all eternity*. [Heidegger BaT] Objective reality is therefore rather intersubjective. Moral is based on intersubjective beliefs and agreements. But not all subjects are included in this intersubjective reality. *The public is wonderfully tolerant. It forgives everything except genius*. [Wilde TAaC] Some "suffer" from **loss of reality**. Those fools are denied any credibility by the society.

Truth is a „project“. [Zizek LTN]

Some half fools, already having been discredited, decided to affirm their fate of being ignored and to found a place like no other in Moscow. The monastery of fools for fools is a *void in the order of the cosmos* [Brodsky GaG]. Inside the intersubjective reality is less deterministic than outside. As the fools don't conform outside moral, inside is a space beyond moral, *beyond good and evil* [Nietzsche BGaE]. Inside is a space of a plurality of realities and worlds. *How does Truth differ from a World?* [Zizek LTN]

## CHARACTERS

The blind girl – visual dominance of the senses.

The conspiracy theorist – classical storytelling.

The old man weary of living – luck.

The Anarchist – law.

The Racist – humanism.

The old man with dementia – memory.

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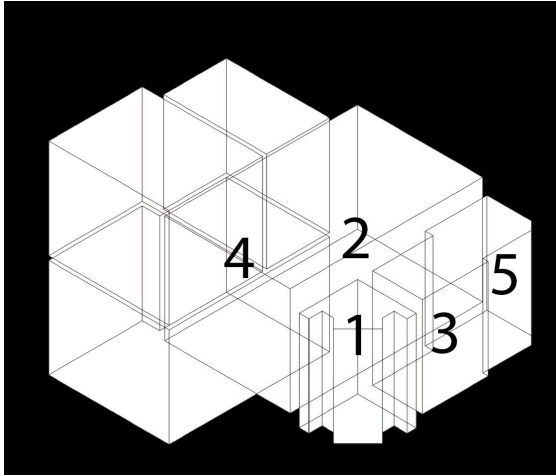
The lonely widow – companion.

The Polygamist – singularity.

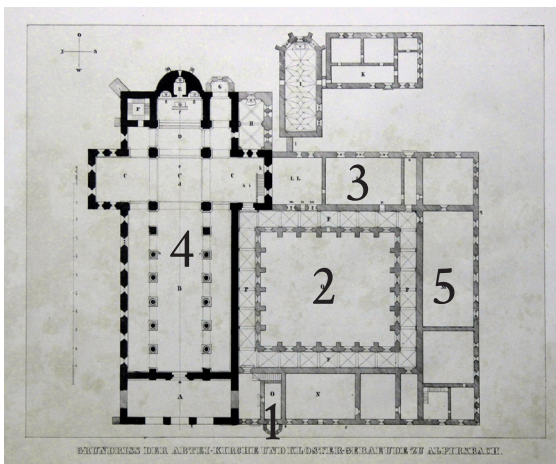
The Harlequins – seriousness.

# SITE

Moscow. House rule: visitors / fools come alone.



- 1 \ portal
- 2 \ maze of time
- 3 \ cafe of loneliness
- 4 \ ship of fools
- 5 \ blind room



#CHARACTERS / #SITE

## MAZE OF TIME \ \ MEMORY

*Harlequins*

*Old man with dementia*

\ 8 Having got lost in the streets of Moscow, an old man with dementia ended up at the gate of the monastery of fools. *He was in the middle, between the masked harlequins.* [Borges CF] The two harlequins try any visitor contradicting each other in their questions. As the old man with dementia is *negligent and indifferent to many things – he sings, laughs and amuses himself equally with good or evil* [Foucault HM] – the harlequins recognize a fool in him and welcome him in the monastery. How they separate fools from non-fools, *is this wisdom that seems vertiginous folly: [...] the secret is still fully secret and the contradiction contradicts itself.* [Foucault HM]

The old man enters without any expectations except curiosity. *There were corridors that led nowhere, unreachably high windows, grandly dramatic doors that opened onto monklike cells or empty shafts, incredible upside-down staircases with upside-down treads and balustrades.* [Borges CF] Not knowing how he has come here and only having vague premonitions where he is going to come out again, he finds himself in the maze of time. The walls are full of memories. Passing around a corner, the old man spots first a statue of a *young girl that is only the flash of a dream, and is not yet a statue*, then a statue



of a little boy, he instantly fell *in love with*. [Hugo LM]  
Touching the statues, the old man has a *flashback - a flash of memory, a flashing trip into the past* seeing himself when he was still a boy. [inna-artemova.de] Not only are there statues, with time passing, a lot of plants *quivered in the rising sun, almost like an animal which drinks in the breaths of cosmic love, [...] sprinkled on the damp earth, on the defaced statues, [...] flowers like stars, dew like pearls, fecundity, beauty, life, joy, perfumes*. [Hugo LM]

The flashes of memories, the unconscious associations with odours, images and sounds guide the old man with dementia through the maze of time.

## CAFÉ OF LONELINESS \ \ COMPANION

*Polygamist*

*Widow*

The café of loneliness is located midst the maze. It is a silent gap between the confusions of the maze. The widow likes this place very much. When the polygamist *entered the room, they set up a table, brought food and drink, and sat down to eat.* [Foucault HM] The café is unattended. No service, few visitors.

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The widow raises her glass saying: “*As a subject, I am by definition alone, a singularity opposed to the entire world of things, a punctuality to which all the world appears, and no amount of phenomenological description of how I am always already „together with“ others can cover up **the scandal of another such singularity existing in the world.*** [Zizek LTN] Let’s celebrate this scandal!”

The polygamist answers to her: “*Everyone must come out of his Exile in his own way.* [Martin Buber] *When we’re incomplete, we’re always searching for somebody to complete us. When, after a few years or a few months of a relationship, we find that we’re still unfulfilled, we blame our partners and take up with somebody more promising. This can go on and on - series polygamy - until we admit that while a partner can add sweet dimensions to our lives, we, each of us, are responsible for our own fulfilment.* [Thomas Robbins] *Solitude is the place of purification.* [Martin Buber] ”

## SHIP OF FOOLS \ \ LUCK – LAW – DEATH

*Anarchist*

*Conspiracy theorist*

*Racist*

*Old man weary of living*

A shallow lake forms the heart of the monastery of fools. At the shore an anarchist lawyer, a conspiracy theorist, a humanist racist and an old man weary of living push a small ship into the water. They are doing a journey to the foggy centre of the lake. They sail towards big columns at the horizon.

Knowing no rules, but all of them, the anarchist is appointed captain despite his *explicit rejection of all structures of authority* [Castells TPol]. He sits at the end of the table of many truths navigating between the columns without any sense of sense. The ship works like a parliament which discusses all kind of timeless and yet actual problems raised by the different columns they pass by.

It is a column with dying Jesus on the cross, when the old man weary of living feels provoked to say: “*Marching towards God, man is more open than ever to madness, and that haven of truth towards which grace will give him the final push, what else could it be for him than an abyss of unreason? Yet the truth of the world resides in that last fleeting image. This is the tragic madness of the world.* [Foucault] “

The conspiracy theorist watches the statue for a long moment and then says: *“I can no longer know whether any given feature is a faithful transcription of reality or one of the shapes unleashed by my nights. [Borges CF] I dreamt about this statue, this Jesus. One can tell this story in various ways but in the end they all are the same.”*

The racist answers after having studied his humanist bible: *“It is naively assumed that the fact that the majority of people share certain ideas and feelings proves the validity of these ideas and feelings. Nothing could be further from the truth. Consensual validation as such has no bearing on reason or mental health. [Erich Fromm] The greatest humanistic and historical task of the oppressed is to liberate themselves... [Paulo Freire]”*

## BLIND ROOM \ \ SENSE – IMAGE

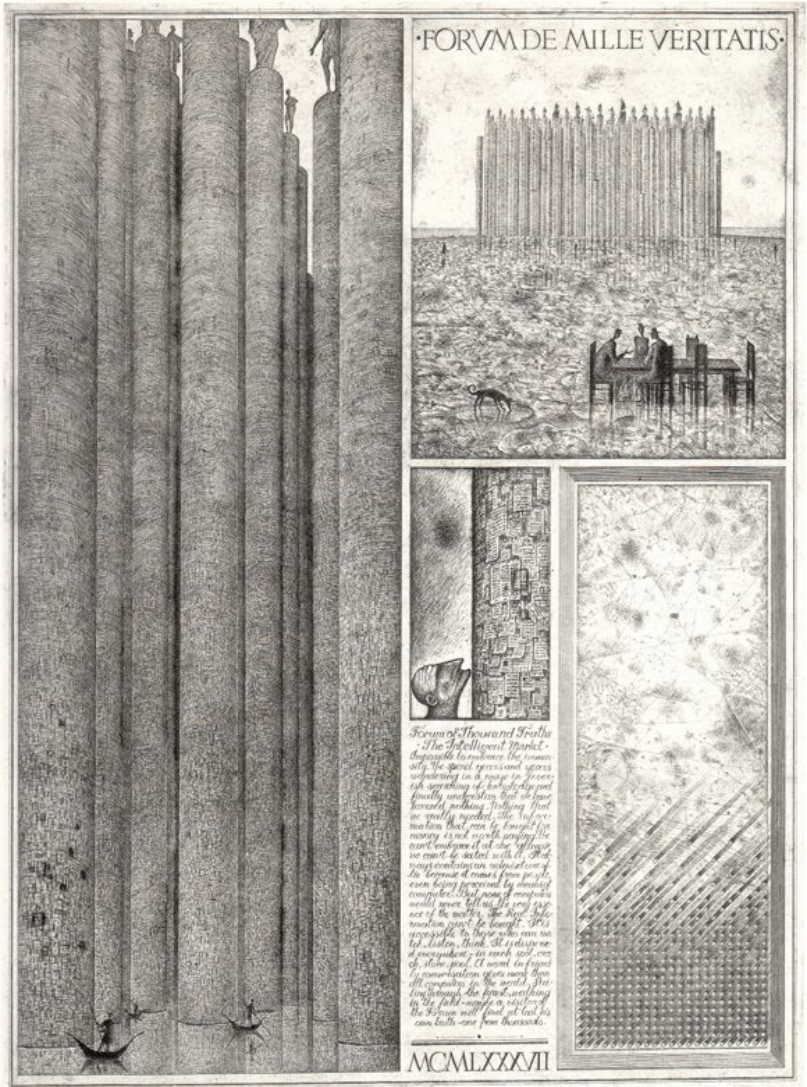
*Blind girl*

*Old man with dementia*

After having gone through innumerable corridors and doors, the old man with dementia still wanders around with no direction. *Who raises the question of sense, is mad.* [Freud] One door turns out to have some different kind of space behind it: *being too bright, a light began to darken.* [Foucault HM]

The blind girl appears, takes his hand and guides him through a series of rooms with less and less light. She explains about all the paintings of things she has never seen and the old man understands them intuitively. Until the old man loses her hand and stands in the dark not feeling anything, not hearing anything, not seeing anything. *When man abandons the realm of the senses, his soul falls prey to a kind of dementia.* [Foucault HM] What the old man with dementia might have memorized unconsciously from the monastery of fools, vanishes at this point entirely.

The old man is alone. Until a door opens up and light floods the room. You step out and suddenly you are in the streets again.



alexander brodsky & ilya utkin  
Forum of 1000 Truths





#ARCHEOLOGY

hieronymos busch  
*Ship of Fools*

*contradiction* (n.)

late 14c., objection, opposition; hostility, mutual opposition, also absolute inconsistency, from Old French “contradiction”

a reply, objection, counterargument, noun of action from past-participle stem of “contradicere”, in classical Latin “contra dicere” to speak against, oppose in speech or opinion

*dialectic* (n.)

1580s, critical examination of the truth of an opinion, formal reason and logic applied to rhetoric and refutation, from Old French dialectique (12c.) and directly from Latin dialectica,

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from Greek dialektike (art of) philosophical discussion or discourse

Originally synonymous with logic; in modern philosophy refined by Kant (the theory of false argumentation leading to contradictions and fallacies), then by Hegel, who made it mean process of resolving or merging contradictions in character to attain higher truths.

*perspective* (n.)

late 14c., science of optics, from Old French perspective and directly from Medieval Latin perspectiva, from Latin perspectus „clearly perceived,” past participle of perspicere „inspect, look through, look closely at,” from per „through” + specere „look at“.



*truth* (n.)

Old English *triewð* (West Saxon), “faith, faithfulness, fidelity, loyalty; veracity, quality of being true; pledge, covenant,” from Germanic abstract noun *\*treuwitho*, from Proto-Germanic *treuwaz* “having or characterized by good faith,” from PIE *\*drew-o-*, a suffixed form of the root *\*deru-* “be firm, solid, steadfast.” With Germanic abstract noun suffix *\*-itho*.

Sense of “something that is true” is first recorded mid-14c. Meaning “accuracy, correctness” is from 1560s. English and most other IE languages do not have a primary verb for “speak the truth,” as a contrast to lie (v.).

“the equivalence of a statement with the thing”

*sense* (n.)

c. 1400, “faculty of perception,” also “meaning, import, interpretation” (especially of Holy Scripture), from Old French *sens* “one of the five senses; meaning; wit, understanding” (12c.) and directly from Latin *sensus* “perception, feeling, undertaking, meaning,” from *sentire* “perceive, feel, know,” probably a figurative use of a literally meaning “to find one’s way,” or “to go mentally,” from PIE root *\*sent-* “to go” (source also of Old High German *sinnan* “to go, travel, strive after, have in mind, perceive,” German *Sinn* “sense, mind,” Old English *sið* “way, journey,” Old Irish *set*, Welsh *hynt* “way”).

*maze* (n.)

c. 1300, „delusion, bewilderment, confusion of thought,“ possibly from Old English \*mæs, which is suggested by the compound amasod „amazed“ and verb amasian „to confound, confuse“ (compare amaze). Of uncertain origin; perhaps related to Norwegian dialectal mas „exhausting labor,“ Swedish masa „to be slow or sluggish.“

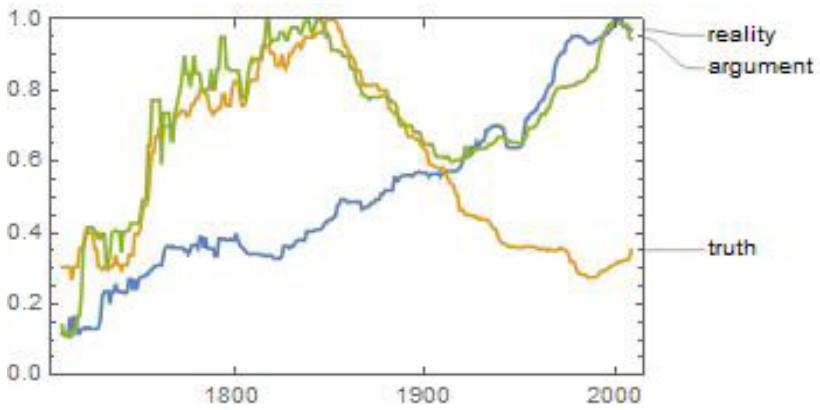
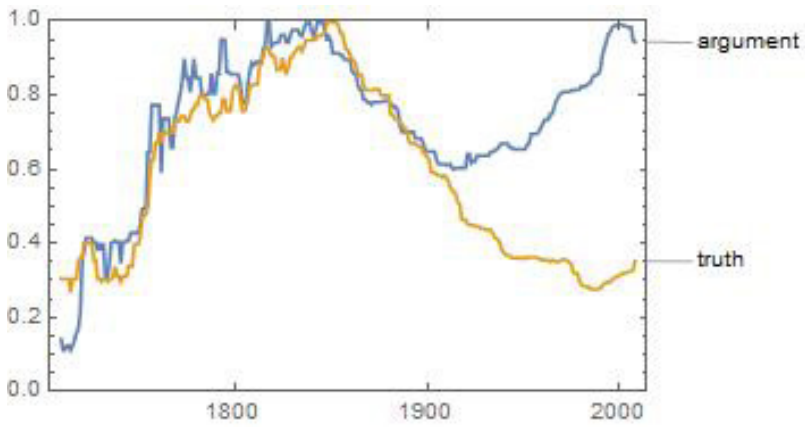
Meaning „labyrinth, baffling network of paths or passages“ is recorded from late 14c. (on the notion of something intended to confuse or mislead“). Also as a verb in Middle English, „to stupefy, daze“ (early 14c.).

In German: Irrgarten, Irrenhaus = house of fools, Irrer = fool

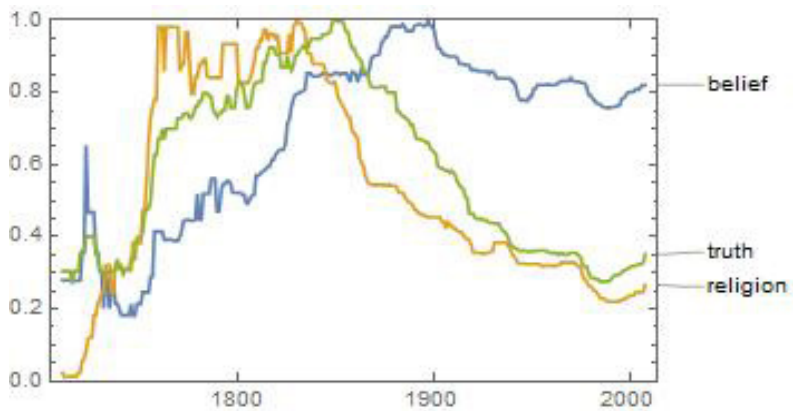
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*monastery* (n.)

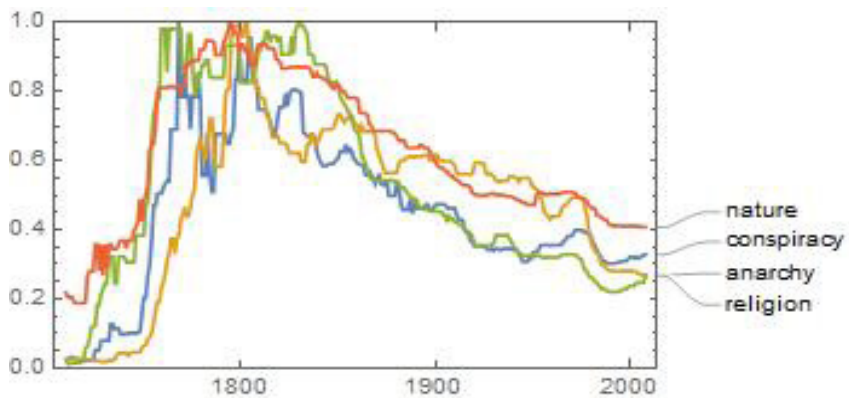
“place of residence occupied in common by persons seeking religious seclusion from the world,” c. 1400, monasterie, from Old French monastere “monastery” (14c.) and directly from Late Latin monasterium, from Ecclesiastical Greek monastērion “a monastery,” from monazein “to live alone,” from monos “alone” (from PIE root \*men- (4) “small, isolated”). With suffix -terion “place for (doing something).”

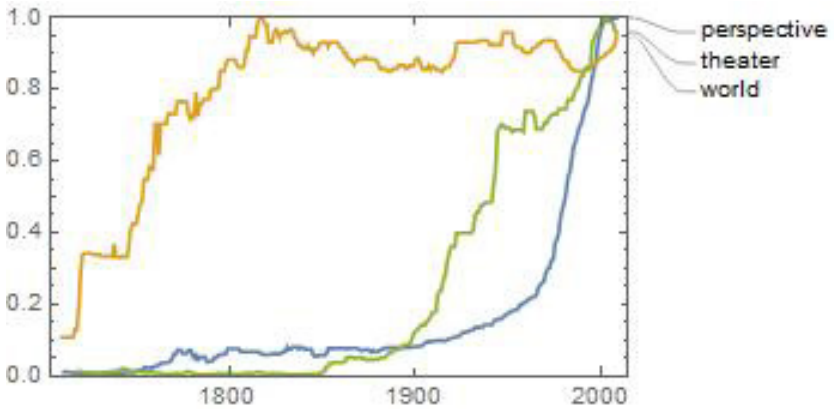
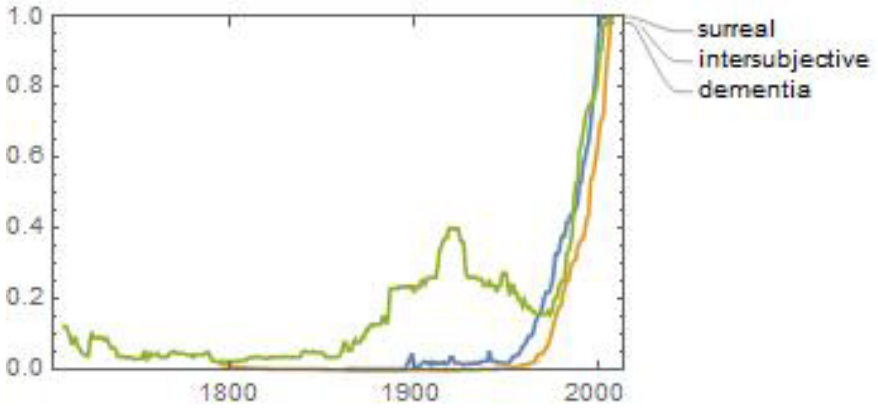


#ARCHEOLOGY



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#ARCHEOLOGY

[Zizek LTN]  
[Bühlmann Hovestadt CaL]  
[Meillassoux AF]  
[Heidegger BaT]  
[Wilde TAaC]  
[Brodsky GaG]  
[Nietzsche BGaE]  
[Borges CF]  
[Foucault HM]  
[Hugo LM]  
[Inna Artemova]  
[Martin Buber]  
[Thomas Robbins]  
[Castells TPoI]  
[Erich Fromm]  
[Paulo Freire]  
[Sigmund Freud]



MONUMENTS OF FOOT

studio meteora#2