Thesis Chart, Version 1

...dark entity ...irrationality - Gaston Bachelard (1958), The Poetics of Space, p. 18. ...shadows ...unconscious ...fears - Gaston Bachelard (1958), The Poetics of Space, p. 19. ...secrets - Gaston Bachelard (1958), The Poetics of Space, p. 21. ... the ultra-cellar is no longer under the sign of the sinister projects of diabolical men, but is perfectly natural, inherent to the nature of an underground world. By following Henri Bosco, we shall experience a house with cosmic roots. [...] This house with cosmic roots will appear to us as a stone plant growing out of the rock to the blue sky of a tower. [...] Reality here to reveal dreams. - Gaston Bachelard (1958), The Poetics of Space, p. 21.

Cellar

1. If the dream is real in my life, the reality must be demolished before I am awake.

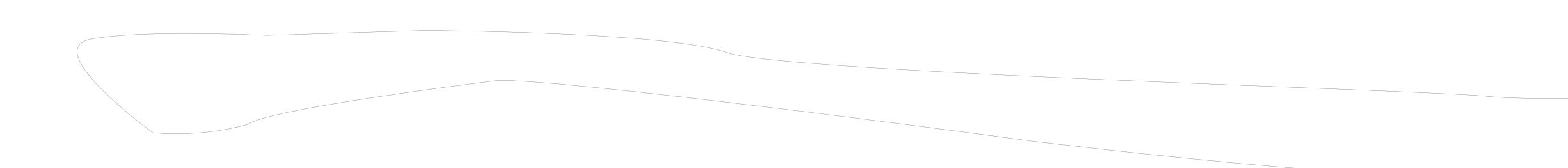
2 If the dream is true in my life, there must be a monster called 'The Reality' which must be hunted down before the day breaks. - Before the Day Breaks , 27/08/2002 (23/04/2003)

The repose of sleep refreshes only the body. It rarely sets the soul at rest. The repose of the night does not belong to us. It is not the possession of our being. Sleep opens within us an inn for phantoms. In the morning we must sweep out the shadows. - Gaston Bachlard

Menta Inside Past

Man House Univer

Body Outside Future



	How concrete everything becomes in the world of the spirit when an object, a mere door, can give images of hesitation, temptation, desire, security, welcome and respect. If one were to give an account of all the doors one has closed and opened, of all the doors one would like to reopen, one would have to tell the story of one's entire life. - Gaston Bachelard (1958), The Poetics of Space, p. 224. Ramon Gomez de la Serna wrote: "Doors that open on the countryside seem to confer freedom behind the world's back." - Gaston Bachelard (1958), The Poetics of Space, p. 224.	daydream transports the dreamer outside the immediate world to a world that bears the mark of infinity. [] In point of fact, daydreaming, from the very first second, is an entirely constituted state. We do not see it start, and yet it always starts the same way, that is, it flees the object nearby and right away it is far off, elsewhere, in the spaces of elsewhere. - Gaston Bachelard (1958), The Poetics of Space, p. 183.	When I let myself drift into the intoxication of inverting daydreams and reality, that faraway house with its light becomes for me, before me, a house that is looking out - its turns now! - Through the keyhole. Yes, there is someone in that house who is keeping watch, a man is working there while I dream away. He leads a dogged existence, whereas I am pursuing futile dreams. Through its light alone, the house becomes human. It sees like a man. It is an eye open to night. - Gaston Bachelard (1958), The Poetics of Space, p. 34.	the centre of the house as though to a centre of magnetic force, into a major zone of protectionBut in most hut dreams									
	Door	Window	Light	Room									
	Science	Literate man, once having accepted an analytic technology of fragmentation, is not nearly so accessible to cosmic patterns as tribal man. He prefers separateness and compartmented spaces, rather than the open cosmos. He becomes less inclined to accept his body as a model of the universe, or to see his house - or any other of the media of communication, for that matter - as a ritual extension of his body. Once men have adopted the visual dynamic of the phonetic alphabet, they begin to lose the tribal man's obsession with cosmic order and ritual as recurrent in the physical organs and their social extension. - Marshall McLuhan (1964), Understanding Media: The Extensions of Man, p. 124.											
Anneorance	Face of impermanence. - Stanislav Grof (1994), Books of the Dead: Manual for Living and Dying, p. 23. "Vanitas vanitatum, omne est vanitas (vanity of vanitiesm all is vanities)" - Stanislav Grof (1994), Books of the Dead: Manual for Living and Dying, p. 24. "Thou art dust, and to dust thou return." - Stanislav Grof (1994), Books of the Dead: Manual for Living and Dying, p. 24. Deep acceptance of our physicality, including the worst that biological decay has to offer, leads to the realization that we are more than our body, and is a prerequisite to transcendence of the body and to spiritual opening. The message of the Ars vivendi (The Art of Living) was thus that we should not live purely for worldly pleasure, power, and riches, which must inevitably fail us. Instead we should learn to focus our attention on transcendental reality. - Stanislav Grof (1994), Books of the Dead: Manual for Living and Dying, p. 25.	 (A clown with big boots) that's a very, very good image. It's funny because it's absurd. The proportions are not as they should be. Yet in some curious way we all do those things mentally - in dreams or states of yearning. That's what made me make works like - the extended arms. It's a very, very common experience. Antony Gormley, www.fdavidpeat.com/interviews/gormley.htm. The world's body (which used to be called res extensa, the extended thing) is the visible material stuff "out there" that seems to be just waiting for us to push it around. Dudley Young (1991), Origin of the Sacred: The Ecstasies of Love and War, p. xxi. If that apparent part of life's delight Our tingled flesh-sense circumscribes were seen By aught save reflex and co-carnal sight, Joy, flesh and life might prove but a gross screen. Haply Truth's body is no eyable being, Is the choked vision of blindfolded eyes. Wherefrom what comes to thought's sense of life? Nought. All is either the irrational world we see Or some aught-else whose being-unknown doth rot Its use for our thought's use. Whence taketh me A qualm-like ache of life, a body-deep Soul-hate of what we seek and what we weep. 	The hidden nature of memories is expressed in metaphors such caves, mineshafts, the depths of the sea. Buildings are also included in this imagery: palaces, abbeys, theatresever-changing images are projected onto our theories of memory, a succession of metaphors and metamorphoses, a true omnia in omnibus. - Douwe Draaisma, Metaphors of Memory, p. 3. The oldest memory aid is wiringon clay or wax tableton parchment and vellum on paperaccommodate drawings of all kinds: hieroglyphics, diagrams, portraitsphotographcinematographypreservation of soundphonographcassette, recorders, video, CDs, computer memories, holograms. Image and sound are transportable in space and time, they are repeatable, reproducible, on a scale that seemed inconceivable a century ago. - Douwe Draaisma, Metaphors of Memory, p. 2.	Man possesses the ability to construct languages capable of expressing every sense, without having any idea how each word has meaning or what its meaning is - just as people speak without knowing the individual sounds are produced. - Ludwig Wittgenstein, Tractatus Logico-Philosophicus, section 4.002.	The introspectable surface of consciousness needs an unknown substructure to link it intelligibly to the physical body -or else it float miraculously free of what we know to be its necessary basis. - Colin McGinn (1991), The Problem of Consciousness, p. 122.	The overaching concern with appearance and representation that has hitherto characterized Western art has made it the servant of ideologies of both church and state. Its concern with appearance and has kept it in line with classical science, looking no further into things than their outward forms allow, making of the world a clockwork machine of parts whose movements are regulated by rigid determinism, and seeing man as little more than a material object. It is the art of appearance that is purveyed in boutiques, galleries, museums, and on the pages of chic art magazines. - Roy Ascott, Telematic Embrace, p. 277	By seeing only nodes and links, we were privileged to observe the architecture of complexity. - Albert-Laszlo Barabasi (2002), Linked: The New Science of	A computer is a 'virtual' machine it is an abstract entity or process that has found physical expression, that has been 'realized' it is a simulation, only not necessarily a simulation of anything actual. - Benjamin Woolley (1992), Virtual Worlds, p. 68.	the place where events increasingly happen, where our lives and fates are increasingly determined; a place that has a very direct impact on our material circumstances - a blip in the money markets can raise bank lending rates, a blip in multinational's productivity can close factories and throw economies into depression, a blip in the TV rating can wipe out an entire genre programming, a blip in an early warning system can release a missile. - Benjamin Woolley (1992), Virtual Worlds, p. 133.		the slip and pur sig rec exp terr pai inte em visi aw	ur phenom is divided into three parts: (1) experiences le 'external' world, such as sights, sounds, smells, lippery and scratchy feelings, feelings of heat and color and of the positions of our limbs; (2) experience of the yrely 'internal' world, such as fantasy images, the inne ghts and sounds of daydreaming and talking to yours collections, bright ideas, and sudden hunches; and (3 operiences of emotion or 'effect' (to use the awkward rm favoured by psychologists), ranging from bodily ains, tickles, and 'sensation' of hunger and thirst, throu termediate emotional storms of anger, joy, hatred, mbarrassment, lust, astonishment, to the least corpor sitations of pride, anxiety, regret, ironic detachment, r we, icy calm. Daniel C. Dennett (1991), Consciousness Explained, p 5.	 It is a second second
Appearance	Birth	- Fernando Pessoa, Sonnets II, 1918. Body	Artificial memory	Grammatical form	The surface	Appearance	Hub/node/connector/link	Actual	Metaphorical space	Material/ physical Experience	Sense Perception Ph	henomena Existence	us into the circuits of her dance, drifting onward with us herself, until we grow tired and drop from her arms. - Johann Wolfgang von Goethe I can prove at any time that my education tried to make another person out of me than the one I became. It is for the harm, therefore, that my educators could have done me in accordance with their intentions that I reproach them; I demand from their hands the person I now am, and since they cannot give him to me, I make of my reproach and laughter a drumbeat sounding in the world beyond. - Franz Kafka When I consider the short duration of my life, swallowed up in the eternity before and after, the little space I fill, and even can see, engulfed in the infinite immensity of space of which I am ignorant, and which knows me not, I am frightened, and am
Conceptual System	Life	(Extensions of) man											astonished at being here rather than there, why now rather than then. - Blaise Pascal
			Memory	Language	Consciousness	Art	Network	Computer	- Cyberspace - F	Philosophy: Materialism	Immaterialism	Phenomenology	Existentialism
action. Our ordinary conceptual system, in terms of which we both think and act, is fundamentally metaphorical in nature. [] If we are right in suggesting that our conceptual system is largely metaphorical, hen they way we think, what we experience, and what we do everyday is very much a matter of metaphor." - George Lakoff and Mark Johnson (1980), Metaphors We Live By, p. 3.	gyptian Book of the Dead: Pert em pru (Manifestation in the ght) betan Book of the Dead: ardo Thodol (Liberation by Hearing on e Afterdeath Plane) uropean extensive of body literature: Ars moriendi (The Art of ying) Stanislav Grof (1994), Books of the Dead: Manual for Living		Memory	Language	Consciousness On the one hand, consciousness possesses properties to which we have immediate introspective access; on the other, it has properties of which we have no knowledge at all, and perhaps cannot have knowledge. It is simultaneously the best known thing and the worst thing, the most manifest and the least manifest. - Colin McGinn (1991), The Problem of Consciousness, p. 122.	Art		Computer everything that exists within it the product of some algorithm. - Benjamin Woolley (1992), Virtual Worlds, p. 70.	Cyberspace F we have extended our central nervous system itself into a global embrace - Benjamin Woolley (1992), Virtual Worlds, p. 124.	Philosophy: Materialism		in which the outer world and all its implications an	Existentialism I stick my finger into existenceIt smells of nothing. Where am I? What is this thing called the world? Who is it who has lured me into the thing, and now leaves me here? How did I come into the world? Why was I not consulted?Soren Kierkegaard
action. Our ordinary conceptual system, in terms of which we both think and act, is fundamentally metaphorical in nature. [] If we are right in suggesting that our conceptual system is largely metaphorical, hen they way we think, what we experience, and what we do everyday is very much a matter of metaphor." - George Lakoff and Mark Johnson (1980), Metaphors We Live By, p. 3.	ght) betan Book of the Dead: ardo Thodol (Liberation by Hearing on e Afterdeath Plane) uropean extensive of body literature: Ars moriendi (The Art of ying)	Soul Inside us there is always something else being born. We have bodies that are very good, provisional habitations for the spirit. We use them and through our time in the mind and the body we are making room or creating another kind of being. Those experiences of extension from the body are signs of the potentiality of that process. - Artony Gormley, www.fdavidpeat.com/interviews/gormley.htm. The world's soul is composed of all those powers that seem to move invisibly and immaterially. "in the wind" as it were. It is insufficiently that the words for wind, soul, and breath commingle in virtually every languagepneuma, to designate the mystery of invisible soul-power. - Dudley Young (1991), Origin of the Sacred: The Ecstasies of Love and War, p. xxi. Mow many masks wear we, and undermasks, Knows it the last mask off and the face plain? The true mask feels no inside to the mask But looks out of the mask by co-masked eyes. Whatever conciousness begins the task The task's accepted use to sleepness ties. Like a child frighten by its mirrored faces, Our souls, that children are, being thought-losing, Foist otherness upon their seen grimaces And get a whole world on their forgot causing: And, when a thought would unmask our soul's masking, Itself goes not unmasked to the unmasking. Itself goes not unmasked to the unmasking.	Natural memory Nevever majestic a memory, however many splendid things fill t, death erases it all in a moment. . Douwe Draaisma, Metaphors of Memory, p. 3. It is important to bear in mind that the cell is a community of autonoma. Its members have no volition, no foresight, no memory, no altruism (nor selfishness, in the strict sense). They often collaborate so beautifully that it is easy to forget this. On the other hand, cell can be unpredictable, because we know so little about how they work. They might survive when we expect them to die, or they might react to a potential drug in totally unforeseen ways. • Philip Ball (2001), Stories of the Invisible: A Guided Tour of Molecules, p. 45.	<text><text><text><text><text></text></text></text></text></text>	On the one hand, consciousness possesses properties to which we have immediate introspective access; on the other, it has properties of which we have no knowledge at all, and perhaps cannot have knowledge. It is simultaneously the best known thing and the worst thing, the most manifest and the least manifest.	Art	Paul (religious [Christianity] link) and MafiaBoy (cyberterrorist) succeed because we are connected. Our biological existence, social world, economy, and religious traditions tell a compelling story of interrelatedness. As the great Argentinean author Jorge Luis Borges put it, "everything touched everything." - Albert-Laszlo Barabasi (2002), Linked: The New Science of Networks, p.5. Spiderless web	everything that exists within it the product of some algorithm.	, we have extended our central nervous system itself into a global embrace	Mathematics Logic Idea R Common Sense to be about establishing the structure of knowledge and reasoning. - Benjamin Woolley (1992), Virtual Worlds, p. 63.		based on a special techniques of introspection, in which the outer world and all its implications an presuppositions were supposed to be 'bracket' in a particular act of mind known as the epoche. - Daniel C. Dennett (1991), Consciousness Explained, p. 44. Spirits Belief aken to be uctively from e to some matter of rception. contingent	I stick my finger into existenceIt smells of nothing. Where am I? What is this thing called the world? Who is it who has lured me into the thing, and now leaves me here? How did I come into the world? Why was I not consulted?Soren Kierkegaard

