



Thus far, Herzliya museum. Curator: Dr. Aya Lurie. 2019.

EITAN BEN-MOSHE: THUS FAR

Curator: Aya Lurie

Open Meditation

Menahem Goldenberg

Where are you going? Following the sound.
And when it stops? Following the light.
And when that goes out? Following the form.
And when that is gone? I keep going.
Where to? To the presence.
Don't you feel it? The confusion?

Since it is impossible to know things in their entirety, to perceive them perfectly and completely, we must fill in the void with meaning. And the less we know, the more meaning we bestow. We adopt a self-explanatory illogic. This is the way things are for the consciousness and the mind. If one wants to survive, one must find meaning for existence.

Since it is impossible to know things in their entirety, to perceive them perfectly and completely, we are obliged to imagine their sense. And the less sense we have, the more we shall fabricate. However, there are actions that seek to address fantasy as real. There are times when we do not necessarily live the fantasy, but position ourselves in service of the fantasy – allowing it to exist through us. Articulating the logic of the fictitious. This is how things are in the realm of things: if one wants to know something, one needs to find a reason for it.

Breathing

Let us step into the space that opens before us – between the “self-explanatory illogic” and the “logic of the fictitious.” Let us join the movements of thought: concentrate, analyze, contemplate. Without fear, without conflict, without concern.

Positioning: We enter the sphere of the imagination, moving between the imaginary and the fictional, between fantasy and science fiction. A space where things can (only) resemble things, be “like” things, and nonetheless be real.

Characterization of the space: A space composed of relationships and communication, of countless possibilities and occurrences. Some are specific (unlimited), some are concrete (restricted).

(Relative) advantage: The power of imagination is bound by perception. So even though things can get out of control, one can count on the original perceptions being certain. In cases of confusion, one can go back and rely on the simple perceptions of things. Those who wish to continue to take full advantage of the (relative) advantage can use the following strategy: Since imagination is bound to things, its original perceptions are certain, since they allude to something concrete. In other words, they refer to things that can be thought of. This strategy will help to attach the power of thought to the power of imagination.

Equipment recommendation: To allow the imagination to meet the real, to allow for an experience of the spirit, it is recommended to use a Transcendental Accelerator (henceforth, TA). Use of the TA is permitted to anyone, provided that they have a friend.

Transcendental Accelerator

A TA is a psychosophical device that allows us to experience spaces where the determining factor is the power of possibility: spaces of presence governed by the power of imagination – namely, reality.

To start the operation, the TA must be loaded with a true statement. A true statement is one that is ineluctably certain. It is modeled after an analytical argument – one in which the predicate is an essential part of the subject itself. Thus, we can say that a true statement does not add knowledge, but merely extricates and highlights what is already inherent in things; a statement free of meaning. If so, true statements are both hidden and common, and may be produced about anything. Therefore, one must concentrate on the things themselves, to try and establish their character, to derive their quintessential and inescapable attributes, to mine information. (In truth, a single true statement is enough to start up the TA and get going – however, the TA may be loaded with as many true statements as one likes, and as often as one wants.)

Once loaded, the TA is ready for action. It is designed to operate intuitively. From the moment it is started up, the TA is attuned to the movements of thought and to the patterns of reality. Operation of the TA requires no prior skills, and is simple and easy, if a little inconvenient. So practice is in order: desire and internalization, the creation of habits.

You can use the following short guide to get a picture of where you are.

Initially, the TA helps to distinguish between meaning and sense. To this end, the TA acts upon the fundamental logical unit of the true statement – the identity theorem, $A = A$. Since truth does not add knowledge, we now have concepts that do not require the creation of meaning. The TA helps us to propel ourselves beyond explanation, and allows us to construct and examine meaningless sense. At this stage, we are led to an abstract logical space in which we encounter concepts and operate them, providing them with a living space.

At the second stage, the production of sense that is liberated from meaning – the clarification of the reason of the true statement – will allow the TA to accelerate beyond sense, to the presence of the identity theorem. Here, the TA allows us to experience the sensual (aesthetic) dimension of logic. The identity theorem is one of duplication and resonance. Duplicating the thing and the attribute, duplicating the imaginary in the real. The concepts resonate the attempts to present accidents as essential. Through these duplications, the TA reveals the hidden resonances of the innumerable possibilities of the things' being, according to their nature. Note that this action will allow you to roam freely, following concepts and ideas and forms and attributes, as though they were objects. To pursue sense, toward the nonsensical.

At the third stage, you will have objects. Strange objects perhaps. Symbiotic objects, speculative objects, duplicated objects – real objects that are also objects of thought. In the sensual space of logic, the TA works to distinguish between the existence of a thing or an attribute and their materiality. To produce the real through its effect, or the impression it leaves. Accelerating toward the nonsensical helps to harden the reality of the objects in the face of thought. At this stage, the TA will allow you to encounter objects that require no foundation or explanation. Objects that bring with them their own time and space, their own world, their singular conditions of experience – their own impressions and notions of perception. In short, objects with style!

By the way, this is a good time to gather true statements for future use.

The final step in the TA's operation involves the transformation of each relation into consciousness. This is a phase marked by experimentation – that is, by dissolution. The object of thought (like any object) reciprocates, or duplicates, the action directed at it: it gives feedback. The TA perceives the object's act of reciprocation as a reflective response – an echo of the object's recognition of its own nature. The reciprocal action is merely an expression of the nature of the object, the object's consciousness of its essence, and the adoption of a strategy that enables us to grasp it. Without much fuss.

By this point, we have accelerated beyond the logical realm that we have traversed so far, toward the spiritual dimension of presence. Now you can forge a bond with the objects around you, act in relation to them, and with them. At this stage, the TA opens up before us the realm of relationship and (telepathic) communication as an objective, shared, symbiotic space. A space where you can approach the objects, connect with them, form relationships, and receive in return some of the truth of the things and of their relationships and ties. A space of thought that is not necessarily subject to categories of type or sex or race or nationality or any other construct. Now you can grasp the ways in which the relationships and the ties that things maintain – even when these appear to be random and coincidental – are at some point, here and now, their (essential) properties.

Cautionary note: Attention! At this stage, the TA will allow you to turn anything into an object. It is an experience of thought that draws inspiration from psychotic thoughts and flirts with them. If you have decided to try it, this is the stage where you are advised to seek help from your friend.