

The Seed-Image

After postmodern modes of reflection on the image as a two dimensional consumer good, it is necessary to turn the image to its place in a light in which it's seen as germinal cause.

What can be the terms of the redefinition of the image after a period of its being reduced to a simple vehicle of contents, or to an object of semiotic analysis?

The nature of the image excludes all circumstantial definitions.

Approaching of the nature of the image is an essential act. This essential act has nothing here to do with reducing the image to its "zero level" as was often said a couple of decades ago: it's an act, instead, of synthesis, much as a seed contains a synthesis: a beginning.

Beginning is a synthesis, already containing the potency of the complexity of the nature of the image. Beginning here as no simple point to be taken as the inception of an action that develops time.

It is essential for beginning to be a seed.

When the seed-image germinates, it creates imagination within us. This germination is in fact an intimate act on the part of the observer, taking place within, with, and by way of the observer. But let's be clear: not everything that's conventionally termed an image is capable of germination.

The image's ability to germinate lies in its essentiality.

I believe this germinal essentiality to have always resided within us. Or, in other words, the image I strive to attain has always resided within us, and is in fact that principle on which the involucre known as "the human being" has effected its self-construction.

Any such image will be found disappointing by persons who feel that the image should offer a description of the human being in a particular historical time. They can have no other experience than disappointment since this image doesn't discuss the human being, but is the human being, constitutes the human being.

Such an image is evocative, and stimulates the viewer to evocative modes of reception. This germination is evocation: the evocation of a mystery: the germination within me of the mystery of myself. The image as seed is what in the past I have spoken of as a "device of demiurgic acts." Such demiurgic acts amount to being the demiurge of oneself (and by this I intend to imply no autobiographical or psychoanalytic process). If this act of demiurgy occurs, "The material world will open itself to the abyss which it knows itself to be. Matter as infinite potency, as the opening of the world to itself, to its capacity endlessly to create meaning. The search for essence is amazement in the face of the world, and the impossibility of closing it up in any single system of meaning."

The nature of the image is the seed-image.