



2013-2014, inkjet print on mirrored glass, 30 x 40 cm.
Exhibition view from Miroir, Miroir, Mudac, 2017, Lausanne.
Courtesy of the artist and Ceysson & Bénétière, Paris.
Ed. of 5 + 2 A.P.

Collection of Galila's P.O.C, Brussels

Divine Illusion se compose d'une série d'images imprimées sur des miroirs qui créent un jeu visuel de superpositions de textes sacrés et de formes réfléchies qui s'ouvrent à différentes interprétations. Les multiples symbolismes que déploie le miroir dans toutes les cultures, depuis le lunaire et le féminin jusqu'à l'intelligence créatrice même, se concrétisent chez Mounir Fatmi en une charge symbolique qui explore les paradoxes de la représentation et les formes du sacré, une charge tantôt occulte et tantôt visible, tantôt réelle et tantôt irréelle.

Ainsi comme un miroir peut refléter autant la vérité que l'illusion, Mounir Fatmi aborde l'interprétation des textes des trois principales religions monothéistes et de certaines formes dérivées du test de Rorschach – la méthode psychologique qui a connu une popularité au début du XXe siècle et qui a recours à des taches inquiétantes et ambiguës, dont l'association à des réalités concrètes est sensée évaluer la personnalité de celui qui les interprète au travers de lectures diverses.

Que voyons-nous dans une image et que comprenons-nous des textes ? L'artiste nous avertit qu'il n'y a pas de vérité ou qu'aucune vérité n'est absolue : il n'y a pas une seule religion, une interprétation ou une seule représentation de l'image transcendante. Ni les textes ni les images du sacré ne sont des entités inquestionnables ; non seulement Mounir Fatmi subvertit le sacré, mais il nous préserve de la pensée

Divine Illusion consists of a series of images printed on mirrors that create a visual game of overlays of sacred texts and reflected forms that open up to different interpretations. The multiple symbolisms that the mirror unfurls in all cultures, from the lunar and the feminine to creative intelligence itself, are in Mounir Fatmi's works specified in a symbolic load exploring the paradoxes of representation and forms of the sacred, a load sometimes hidden and sometimes visible, sometimes real and sometimes unreal.

Just as a mirror can reflect both truths and dreams, Mounir Fatmi addresses the interpretation of texts from the three major monotheistic religions and of forms derived from Rorschach tests, the psychological method that gained popularity in the early twentieth century and resorts to disturbing and ambiguous inkblots, whose association to concrete realities supposedly examines the personality of subjects interpreting them through various readings.

What do we see in an image and what do we understand from texts? The artist informs us that there is no truth or that no truth is absolute: there is not just one religion, one interpretation or one representation of the transcendent image. Neither texts nor images of the sacred are unquestionable identities; Mounir Fatmi does not just subvert the sacred, as he uses Cynic thought to remind us that power

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Olga Sureda, Avril 2016.

Olga Sureda, April 2016.

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Olga Sureda, April 2016

exhibitions:

2017

Miroir, miroir - Mudac - Expo collective

2016

ARCO Madrid - ADN Galeria - Art fair

2015

Permanent Exiles - MAMCO - Solo show

2014

They were blind, they only saw images - Galerie Yvon Lambert - Solo show



They were blind, they only saw images

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Olga Sureda, April 2016

service. 42] Just as the Eternal had commanded Moses, so the Israelites had done all the work. 43] And when Moses saw that they had performed all the tasks—as the Eternal had commanded, so they had done—Moses blessed them.

40:1] And the Eternal One spoke to Moses, saying:

21] On the first day of the first month you shall set up the Tabernacle of the Tent of Meeting. 3] Place there the Ark of the Pact and screen off the ark with the curtain. 4] Bring in the table and lay out its due setting; bring in the lampstand and light its lamps; 5] and place there the jar of incense before the Ark of the Pact. Then put up the screen for the entrance of the Tabernacle.

6] You shall place the altar of burnt offering before the entrance of the Tabernacle of the Tent of Meeting. 7] Place a bronze laver between the Tent of Meeting and the altar; and put water in it. 8] Set up the enclosure for the Tabernacle and put in place the screen for the enclosure of the enclosure.

9] You shall take the olive oil and anoint the Tabernacle and all the furniture of the Tabernacle, and all the furnishings, so that they may be holy. 10] Then anoint the altar of burnt offering and all its utensils; and the altar shall be most holy. 11] And anoint the ark and its stand to consecrate it.

21] On the first day of the first month, Abib (called Nisan after the introduction of Babylonian times for the months, sometime after the Exile), two weeks short of the anniversary of the Exodus, his chariot was directed by prescriptive-imaginative fiction. The first divine injunction is carried out, then it is shown to be carried out naturally.

Divine Illusion

mounir fatmi

קָן: כָּל אֲשֶׁר-צִוָּה יְהוָה אֶת-מֹשֶׁה עָשׂוּ בְּנֵי יִשְׂרָאֵל אֵת כָּל-הָעֲבֹדָה: לֹא רָא מֹשֶׁה אֶת-כָּל-הַמְּלָאכָה וְהַגָּזָה וְיָ אֲתָה פֶּאֶשֶׁר צִוָּה יְהוָה בְּן עֲשׂוּ יְהוָה אִתְּם מִשָּׁה: פ 5 7

וַיְדַבֵּר יְהוָה אֶל-מֹשֶׁה לֵאמֹר: יוֹם-הַחֲדָשׁ הָרִאשׁוֹן בְּאֶחָד לַחֹדֶשׁ יִסְמְךָ אֶת-מִשְׁכַּן אֹהֶל מוֹעֵד: וְשָׁמַתְּ אֶת אֲרוֹן הָעֵדוּת וְסָכַת עַל-הָאָרֶץ אֶת-רֹכֶת: וְהִבַּאת אֶת-הַשְּׁלֵחָן וְעִרְכַת-הָעֵרֹב וְהִבַּאת אֶת-הַמִּנְחָה וְהִעַלְתָּ הַגִּרְתִּיָּה: וְנִתְתָּה אֶת-מִזְבַּח הַזֶּהִב לְפָנַי אֲרוֹן הָעֵדוּת וְשָׁמַתְּ אֶת-הַפֶּתַח לְמִשְׁכַּן:

וְתָתָה אֶת מִזְבַּח הָעֵלֶה לְפָנַי פֶּתַח לְפָן אֹהֶל-מוֹעֵד: וְנִתְתָּה אֶת-הַכִּיֹּר בֵּין ל מוֹעֵד וּבֵין הַמִּזְבֵּחַ וְנִתְתָּה שֵׁם מִים: שָׁמַתְּ אֶת-הַחֲצֵר סָבִיב וְנִתְתָּה אֶת-מִסְכָּה ר הַחֲצֵר:

וְקָחְתָּ אֶת-שֶׁמֶן הַמִּשְׁחָה וּמִשְׁחַתְּ אֶת-שֶׁבֶן וְאֶת-כָּל-אֲשֶׁר-בּוֹ וְקִדַּשְׁתָּ אֹתוֹ: וְכָל-בְּלוֹי וְהִיָּה קֹדֶשׁ: וּמִשְׁחַתְּ מִזְבַּח הָעֵלֶה וְאֶת-כָּל-בְּלוֹי וְקִדַּשְׁתָּ הַמִּזְבֵּחַ: וְהִיָּה הַמִּזְבֵּחַ קֹדֶשׁ קְדָשִׁים: מִשְׁחַתְּ אֶת-הַכִּיֹּר וְאֶת-כָּנּוֹ וְקִדַּשְׁתָּ:

(mishkan ohel mo-ed), combining terms heretofore used separately. See the essay on p. 635. 3] Screen off the ark with the curtain. "Curtain" (parochet). However, the Samaritan ver reads "cover the ark with the ark cover" (ת' kaporet). Such interchange of letters occurred occasionally despite the great care exercised in copying manuscripts. It is not possible to prove which way is original.



PSALMS 26, 27

David protesteth his integrity, according to the many; notwithstanding, he is in the goodness; saith, O Lord, do not and upright in the courts; therefore will he teach sinners in the way. 9 The meek will the guide in judgment: and the meek will he teach his way. 10 All the paths of the Lord are mercy and truth, unto such as keep his covenant and his testimonies. 11 For thy name's sake, O Lord, pardon mine iniquity; for it is great. 12 What man is he that breatheth the Lord; him shall the Lord in the way that he shall choose. 13 His soul shall dwell at ease, and his seed shall inherit the land. 14 The secret of the Lord is with them that fear him: and he will show them his covenant. 15 Mine eyes are ever toward the Lord; for he shall shew me out of the net. 16 Turn thee unto me, and have mercy upon me; for I am distressed and afflicted. 17 The troubles of my heart are enlarged: O think thou me out of my distresses. 18 Look upon mine affliction and my pain; and forgive all my sins. 19 Consider mine enemies; for they are many; and they hate me with cruel hatred. 20 O Lord, mine ear, and deliver me: but my soul is not abandoned; for I trust my trust in thee. 21 Help intently, and uprightly preserve me; for I will not be moved. 22 Righteous heart, O God, of all his troubles.

PSALM 26

A Psalm of David. JUDGE me, O Lord, for I have walked in mine integrity: I have trusted also in the Lord; therefore I shall not slide. 2 Rejoice me, O Lord, and prove me: thy way is true, and thy heart is far above mine eyes; and I have walked in thy truth. 3 For thy iniquities is before mine eyes; and I have walked in thy truth. 4 I have not sat with vain persons, neither will I go in with dissimulators.

David protesteth his integrity

1 I have hated the congregation of evil doers; and will not sit with the wicked. 2 I will wash mine hands in innocency; so will I compass thine altar, O Lord. 3 That I may publish with the voice of thanksgiving, and tell of all thy wonders, O Lord. 4 I have loved the habitation of thy house, and the place where thou hast dwellest. 5 Gather not my soul with blood; neither let mine hands be established in iniquity; for mine enemies as mine as mine. 6 My heart is established as a rock; and I shall not be moved. 7 My heart is established as a rock; and I shall not be moved. 8 My heart is established as a rock; and I shall not be moved. 9 My heart is established as a rock; and I shall not be moved. 10 My heart is established as a rock; and I shall not be moved. 11 My heart is established as a rock; and I shall not be moved. 12 My heart is established as a rock; and I shall not be moved. 13 My heart is established as a rock; and I shall not be moved. 14 My heart is established as a rock; and I shall not be moved. 15 My heart is established as a rock; and I shall not be moved. 16 My heart is established as a rock; and I shall not be moved. 17 My heart is established as a rock; and I shall not be moved. 18 My heart is established as a rock; and I shall not be moved. 19 My heart is established as a rock; and I shall not be moved. 20 My heart is established as a rock; and I shall not be moved. 21 My heart is established as a rock; and I shall not be moved. 22 My heart is established as a rock; and I shall not be moved.

David's praise for deliverance

Unto the Lord, O Lord, my heart hath said unto thee, Thy face, Lord, will I seek. 2 Make not thy face far from me; do not thy servant away in anger: thou hast been my help; leave me not, neither forsake me, O God of my salvation. 3 When my father and my mother forsake me, then the Lord will take me up. 4 Teach me thy way, O Lord, for thou art my God; deliver me not into the hands of mine enemies. 5 Gather not my soul with blood; neither let mine hands be established in iniquity; for mine enemies as mine as mine. 6 My heart is established as a rock; and I shall not be moved. 7 My heart is established as a rock; and I shall not be moved. 8 My heart is established as a rock; and I shall not be moved. 9 My heart is established as a rock; and I shall not be moved. 10 My heart is established as a rock; and I shall not be moved. 11 My heart is established as a rock; and I shall not be moved. 12 My heart is established as a rock; and I shall not be moved. 13 My heart is established as a rock; and I shall not be moved. 14 My heart is established as a rock; and I shall not be moved. 15 My heart is established as a rock; and I shall not be moved. 16 My heart is established as a rock; and I shall not be moved. 17 My heart is established as a rock; and I shall not be moved. 18 My heart is established as a rock; and I shall not be moved. 19 My heart is established as a rock; and I shall not be moved. 20 My heart is established as a rock; and I shall not be moved. 21 My heart is established as a rock; and I shall not be moved. 22 My heart is established as a rock; and I shall not be moved.

PSALMS 28-30

The Lord is their strength, and he is the saving strength of his anointed. 9 Save thy people, and bless thine inheritance: feed them also, and lift them up for ever. PSALM 29 A Psalm of David. GIVE unto the Lord, O ye mighty, give unto the Lord glory and strength. 2 Give unto the Lord the glory due unto his name; worship the Lord in the beauty of holiness. 3 The voice of the Lord is upon the waters; the God of glory thunders; the Lord is upon many waters. 4 The voice of the Lord is full of power; the voice of the Lord breaketh in pieces the cedars of Lebanon. 5 He maketh them also to skip like a calf; Lebanon and Sirion like a young unicorn. 6 The voice of the Lord divideth the flames of fire. 7 The voice of the Lord shaketh the wilderness; the Lord shaketh the wilderness of Kadesh. 8 The Lord maketh the hinds to calve, and discovereth the forests; and in his temple doth every one speak of his glory. 9 The Lord sitteth upon the flood; the Lord sitteth King for ever. 10 The Lord will give strength unto his people; the Lord will bless his people with peace.

PSALM 30

A Psalm and Song at the dedication of the house of David. I WILL extol thee, O Lord; for thou hast lifted me up, and hast not made my foes to rejoice over me. 2 O Lord my God, I cried unto thee, and thou hast healed me. 3 O Lord, thou hast brought up my soul from the grave; thou hast

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