

Friday February 18th Sindre Buraas/MA2 came to talk to the MA1 class about his theory project, in the company of his reflective *alter ego* called **georg**, featuring his *reflective practice*, traced on a large surface—a map of a run, and an itinerary of *topics* he took with him on this run—foldable into a plastic pocket, for storage and retrieval. A reflection 3-layered with Kierkegaard's *stages*.

The map was also equipped with a *legend*: **a**) a map-legend showing a variety of *datum*, gathering the information on the map in different ways; **b**) the legend of Sindre Buraas as a professional runner, obstructed by **georg**; for reasons either handed down from his inheritance in *lumbering*, or as a placeholder for the *threescore* shift that Sindre Buraas would *pace up* and *map*: his run.

Notwithstanding the *leaps* from the *aesthetic* to the *ethic*—and from the *ethic* to the *aesthetic*—as Sindre Buraas was bent on hatching from his long practice as a formerly professional long-distance runner, as the “Chinese boxes” of his evolution as a woodward designer; his alter ego **georg** brings to mind such notionally *liminal* creatures as Odradek (Kafka), or the **objet petit a** (Lacan).

His errands with Kierkegaard's philosophy he hatched at the outer edge of what a human body can take: in this case, running 87km without the routine of scientific preparations with which he would prepare his runs in the past, when he was working as a professional runner. The ultra-marathon distance also exceeded, by far, his experience up to this point. Existence comes first.

That is, before engaging *critically* with matters of being—such as wood, varnish, colour and artistic choices—you first have to engage with existence. Hence his errand with Sartre. Sindre Buraas engagement with **georg** therefore came in somewhere *between* Kierkegaard's *faith* and Sartre's *atheism*. Undead and half-live as Odradek. An animate object as the **objet petit a**.

The problem of how a *content* is linked to what is—and is perceived—as *outside* of it. Like the ethical is *external* to the aesthetic stage, and the religious to *both* the ethical and aesthetic, they can also be contemporary (rather than organised in stages) as *boxed-in* layers: though the *ethical contour* on Sindre Buraas map is *external* to the *aesthetic*, it appears *internal* once it is reached.

And so it is with with the *religious* in relation to the *ethical* and *aesthetic*: though internal, once *reached*, the ethical and religious *layers* are domains of *disregard*, before they have been reached. And, what is more: the disregard of domains of *decisive* importance once reached, is *recurrent* in a life-time. It doesn't happen *just once* and then we learn. It happens again and *again*.

So, it would appear that the repetition of *invitation* and *disengagement*, is a vehicle for the *aggregation* and *iteration* of a particular experience. Perhaps even the source-code of *exchange*: metabolic exchange, transactional exchange, cultural exchange, *design*. That is, exchange is structured by a *unilateral duality* that Kierkegaard, Sartre and Buraas see in each their way.

Unilateral duality: God, void, **georg**. The hit and impact of the *erosive* turn in generative processes seeking, and tending towards, and optimum. The *sobriety* that applies to it. The *awareness* that hatches from this application. And *circularity* not closed on itself, but established as a loop between the terms in unilateral duality. If gardening in Eden it would be of this specific kind: *wood*.