

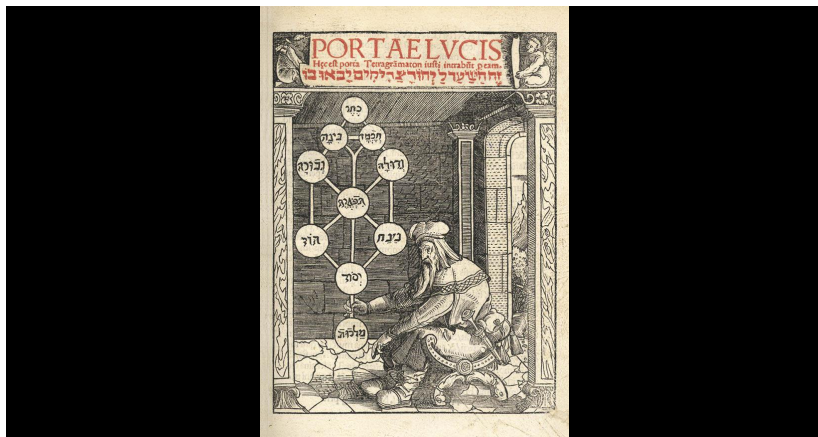


Credits

In the *edgeland* between our *environment* and the *world* there are factors that *compare* and *compete*. They both seek and escape each other. Which is why the human practices of *matching*—jointly comparing and competing—is a mysterious realm, from which insights on transcendence may hatch.

One doctrine of transcendence will seek invisibility and to eliminate. Another will seek to create—in a terrestrial reality out of kilter—a path of self-realisation and love. Here, there is no hiding and the sense of struggle is not to eliminate opposition. But to discover and materialise a match of a *third* kind.

That is, the match *between* the love of others *and* having oneself, in the harsh reality of the world where life-forms compare and compete. If we seek closure in a system so immaculate that it *cannot* be held, then the chances are that there is *no one* at the other side. That is, terrestrial transcendence.



Credits

Unlike Heidegger, Binswanger's focus is on love, rather than on concern. The multiple capacities and rôles, in which we operate as humans, are connective in *society* in a fashion similar to which they are connective in *ourselves*. This articulation comes through *transcendence* primarily.

Wholeness is *derived*—though not necessarily secondary in importance—because it is intermittent, temporary, ephemeral and passing. Because we are thrown into *existence*, perhaps by the mere fact of being born (Lacan), the current, the presence and the completed are all *out of kilter*, if only slightly.

The flections of existence—relating to what we call the work of time—is what determines where we are in the scale from love (Binswanger) to care/concern (*Sorge*, Heidegger). The upheavals and reversals of existence articulates in the edgeland between our environment and the world.

A relevant question today is how this edgeland articulates with the terrestrial outlined by Bruno Latour in his later books. If the terrestrial attractor, which Latour counterposes to the global one, is populated by agents that make up the living varnish between the [universe below and above](#), what is the *traffic*?

That is about 3km up and 3km down—given to what we know as agents in the realm of life—covering the earth's surface (510 million km²). If the terrestrial defines as the compound of environment (*Umgebung*) & world (*Umwelt*) the traffic between them features a *third* element: their convertible aspects.

How do we determine a match? In the human realm it is not only evident that they *compare*—as Tiril Schröder compared digital and analog drawing—but that they also *compete*. An example of the latter can be studied in the flyer series [design #01-06](#). Telescoping *matches* that compare & compete.

In sum, the *environment* and the *world* compare & compete: there is the environment, the world and the traffic *between* them. This is what determines the *terrestrial*. If the match was an immaculate fit at comparison, there would be no competition. Without competition no comparison. What of it?

The *elimination* of competition—which is the face of violence in the mercantile world—also *removes* comparison, and therefore brings about a certain type of invisibility. That is, invisibility in the *world*, as for instance in general news coverage. And invisibility in the form of *environmental* desolation.

Both these two faces of invisibility are currently being protected: not only by the governments, but also by the media. It is slowly starting to [crack](#). And it is this world out of kilter where *existential* transcendence again will be on the agenda. If our systems cannot be held, no one will be at the other end.

The match—in the sense of competition and comparison—makes humans readable to each other and affords the development of ownership in both parties. The *flections* of existence resulting from this conjoint match, results in a *third*: the match between *having oneself* and the *love for others*.