Sarah Riseborough, Friday, 1st March 2013.

What I was trying to get at, last session was, the relationship of auratic experience to human function - it being an experience that appears similar to ideas of consciousness, the risk of slipping into mysticism being hopefully avoided in referencing human development of the facility to exploit what is perceived in the world and conceptualise, as a kind of mental space behind (temporally) the actual moving world - my position being, that aura, presence IS experience of the moving world beyond our semiotic understanding of what we think we are looking at. Play and chance become the means of attaining the connection with the moving world (think about how we see art, in what it does, not what it looks like) but also the 'something else' of chance is not necessarily an appearance from out of the blue, but the seeing of a connection that was hidden by a certainty and 'chance' occurrences become more likely under the supervision of one who can assemble the elements (that hold associated meaning) and the conditions to encourage visibility (I know, artistic practice, sorry for stating the obvious). But, the understanding must be that one desires what is not present, but cannot wish for something that does not exist. What tends to be provided is the means, not the object - so, when I asked what function aura had, it was in this spirit, that it is desired in an art work (for example).. for it's own sake? I think this is like the idea that alchemists simply to turn base metal into gold.

Conceptual holes in magical ideas have been read as evidence of incomplete knowledge filled in with fancy, Taussig reads the conjuring trick, the falsehood, the illogical as means of access to this 'other'. Levi-Strauss (if I remember rightly) coined the phrase 'floating signifier' as a term for a magical concepts that had no basis in any truth (to the witness). This floating signifier could be the term for the chance, the unknown, the playful element that must be present.

Yes, this is about creating, rather than witnessing aura- this is some kind of acknowledgement in our involvement with the process: human-in-the-world? It was talked about, I believe, the necessity to possess presence, in order to experience it? No spectators, only participants, please...