

# Garden Again - Anthropocene

2015

Tags

[The Long Now - Anthropocene](#)

These notes were taken during closed sessions at the Anthropocene curriculum campus at Haus de Kulturen de welt in 2014 and 2015.

Regarding the conversation on Pacha Mama

We have two paradigms here. They lead us back to Plato, within our own Western cosmology. They lead us back to Plato's translation of a tradition that he inherited, from a priest named Solon amongst others. A tradition that leads deep into what we might call a proto history.

Plato is the name of a wicked translation. An unnameable immaterial order becomes further hidden as if it were an epistemology... but it was everything *but* an epistemology. His translation brought a concept about a "world of ideas", within conceptual paradigms, not within the literal dimension of a multi dimensional experience. An *epistemological* metaphysics hides another metaphysics, and there was no other way in which this could play itself out. Every revelation is an occultation simultaneously.

1) This is the story we tell ourselves. The human walks into a garden, the human is the conscious being. He has named the plants, they have Latin names, because the human came up with a nomenclature. Nom, name, Nomos. Human law applies to these plants, in the same way that human law applies to the laws that govern the interior of the house, the one that is hosted and/or hosts the garden. Oiko nomos, economy. The governance, of the house extends to the garden -economy- it is a metaphor, to begin with, that a human house-law may govern the plants of a garden, but the metaphor is soon forgotten and from then on there is only a tenuous consideration for something that the human has named Eco logos, the invocation of an intrinsic *language* of the garden that he is attending to.

Again: the human walks into the garden, the human is conscious, the human names the plants, blocks of plants, gradations, what he calls families, by analogy to what he sees in his house, and subfamilies, and categories, and all kinds of other classifications. The garden is unconscious, he is given these names, he bears them from there on. He also bears the word Eco logos, ecology, but what that may mean is blurry to the human, only that it is usable prime matter, because it is outside of eco nomos, and so eco nomos can make a fagositosis out of this. Some of the valuing nature people want to drive this point to its bitter end in order to raise awareness of the fact that if everything is in the eco NOMOS dimension, at least the resources like oxygen, needed for technologies at play, would need to be considered as values within the equations of eco nomos.

2) The human walks into the garden of consciousness. He partakes in this consciousness, he co expresses the language that is already expressed in the garden and in his own body, the numbers,

the junctures, the meeting points, the shapes, the geometries, the volumes, the mathematics. Therefore his language is his commonality with the garden, he recognizes the voice, the word, the frequency the pattern that is coming out of the garden. He attends to it, he draws on it, he plays on it, he channels it he furthers its architecture, he is connected, he comes up with images, and the images are outside of his cranial cavity, he speaks words, and those words come at him from the garden far edge of the garden. He is written into the garden and the garden is written onto him, code on code, language on language, frequency on frequency, kaleidoscope on kaleidoscope.