



VEGANSWINES.DE : THE SUBSTANCE OF WHAT
CAN BE CONSIDERED TO BE GOOD.

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When we hear the talk that refers to situations within one or amongst different human groups or societies, we all know that our focus is one, that puts certain aspects under the magnifying glass, whereas other aspects of the same „scenes“ are (simply) being left out.

How does something relate to us in a truly pluralistic way, so that a human is not the “ruling stranger” in nature, but so, that nature becomes a newly discovered x-function. Ok, one can say the environmental havoc already turns nature into an x-function; but not in a positive sense:

It’s still being overlooked how nature has it’s fundamentally “own constituents”, and that insofar that we as humans have created for ourselves a solely dominant role in this world (which doesn’t allow us to really interrelate in a PEACEFUL or better “reverent way”), we should either expect to perish in our “singularity” or broaden our sense of basic plurality so that it duly embraces the rest of the world as how it exists in its own value.

“Rays of plants”, like evergreens and daisies

Why is it, that buying cut flowers, and similar things, does not make people raise an issue of how such a form of environmental decadence basically springs from and leads to an affirmation of the “agonical” ingredients of life?

FLEUR: ‘When I run down the rock-stairs in this weed-garden’s maze, dandelions and roses smiling in their musical color-language, making clear whence the idea of “perfume” stems ... and that of all luxury.

When I run down those stairs, I wouldn’t seek my identity in “flower befondling”. Just rest my dull eyes on that “talk” and feel mentally impoverished. Ruderal plant: from where did you learn how to invent the floral mind?’