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If mind and true opinion are two distinct classes, then I say that there certainly are these self-existent ideas unperceived by sense, and apprehended only by the mind.

Plato

Nous was what Plato called such self-existent ideas, ideas only apprehended by the mind, only thought.

To what we vulgarly call *atoms*, Anaxagoras called *seeds*.

The word *seed* appears from the Indo European root **se*, that meant the *idea of sow*.

Seed, origin, invention, enlightenment, discovery, semen, insight – mixture of two things that, so subtle as they can be, never had been mixed before – creativity.

The word *koan* appears from the Chinese *kung-an*, which in Japanese is pronounced *kō-an* and that means, literally, *public document*.

Daisetz Suzuki: «When the importance of *koan* is understood, we may say that more than the half of Zen is understood».

The experience produced by a *koan* is incommunicable.

The image on the book – digital photo project about urban spaces, after images digitally captured by satellites.

Urbis, liber, cyber.

Artificial, natural, sense, meaning, to seed.

Public document.

*If you call this a stick, you affirm; if you call it not a stick, you negate.
Beyond affirmation and negation what could you call it?*

Tai-hui (Twelfth century)