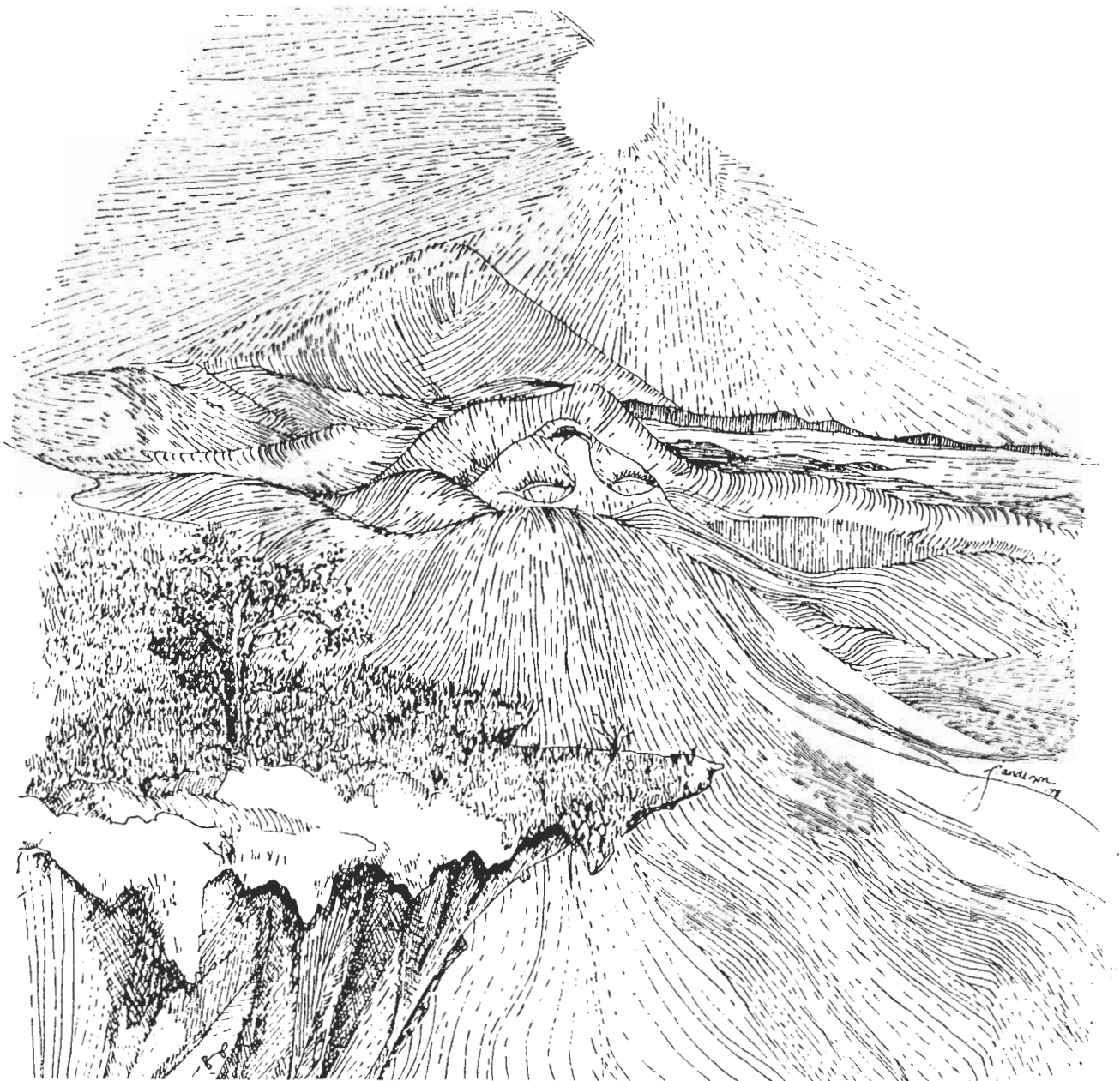




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THE TRUMPETER

*Voices from the
Canadian Ecophilosophy Net Work*



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FOCUS ON LOVE, SEX AND EMBODIMENT

THE TRUMPETER

Victoria, B.C., Canada

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The Aims of The Trumpeter

Our basic aim is to provide a diversity of perspectives on environmental relationships and Nature. By "diversity" we mean cross- and transdisciplinary reflections from both scholarly and nonscholarly sources. Our purpose is to investigate ecophilosophy as this manifests itself in the activities and lives of people working in different ways to come to a deeper and more harmonious understanding and relationship of self, community and Nature. **The Trumpeter** is dedicated to exploration of and contributions to a new ecological consciousness and sensibilities, and the practice of forms of life imbued with ecosophy (ecological wisdom). **Published Quarterly by LightStar Press**, edited by Alan R. Drengson, Associate Professor of Philosophy, University of Victoria, Victoria, B.C. V8W 2Y2.

FUTURE AND BACK ISSUES: The feature on green politics and ecophilosophy will be in the Spring 87 issue, since the focus on love grew to fill a whole issue; other 1987 features will be on community, technology, ecofeminism, ancient ecology and other topics. **Back Issues** of Vols. 1, 2, & 3 are still available. Vol. 1 presents basic ecophilosophical concepts and reading lists; Vol. 2 features a three issue focus on ecoagriculture; Vol. 3 has a three issue focus on wilderness. Each volume of back issues \$8 per set, plus \$1 postage and handling.

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LOVE, SEX AND EMBODIMENT: INTRODUCTION

by Alan Drengson, Editor

We begin this introduction with a discussion of the Paganism of the Old Ways, since these are religions of Nature and embodiment. The Paganism of the Old Ways is sometimes confused with Satanism. "Paganism" is a word whose origins refer to the religions of the country or heath, the primal religions. By Paganism of the Old Ways we refer here to the Nature-awe religions of preliterate peoples. Satanism, however, is the embodiment of everything opposite to the Gospels, and is a dialectical result of certain Christian religious beliefs and institutions. Satan therefore becomes the antiChrist. Given certain confusions with Gnosticism, some forms of Christianity came to deny the body with its eros, and this denial led to an erroneous association of celebration of the body and Earth with Satanism. Gnostic doctrines crept into Christianity early in the C.E. Gnosticism was a type of Platonism that denied the goodness of the material world, of the body and eros. However, Paganism does not deny the body, nor fear erotic energy, as some forms of Christianity do. It perceives the forces of Nature in a different way.

There can be a spiritual problem in confusing ego-eros for compassionate love for others. This is a problem for some forms of Christianity. Furthermore, this problem is one reason it is hazardous not to accept fully our embodied, material existence. This nonacceptance involves denial of the full human self. We are warned not to do this in the Sermon on the Mount. God loves all Earthly beings. We should "resist not evil," and we should behold the "beam" that is in our own eyes, rather than focusing on the "mote" that is in the eye of another. Not to acknowledge our own "negativities", which can arise from denial, leads us to objectify and project them, embody them as the antithesis to what we consciously consider good. It is this process that helps to create the conditions which make Satanism possible. There is nothing like this process in the Pagan Earth religions of the Old Ways. There eros has a different sense. Our confusions about love are not theirs.

Christians are called on in the Gospels to love neighbors and God, and to return love for hate. It is tempting to see that which is not this love as evil. Turning this into doctrine can lead to representing (picturing) the world in terms of absolutes, good and evil, the spirit as opposed to the body. This gives rise to the problem of evil, which does not arise in the Paganism of the Old Ways. Moreover, Paganism did not treat some forms of love as taboo, just because they were too closely associated with the body.

Paganism of the Old Ways survives in some forms, as in some Tantric practices, for example in the sexual yoga associated with Taoism as discussed in

this issue of *The Trumpeter*. These practices are remains of shamanism and ancient oral traditions of the Nature-awe religions. In the Pagan religions we are discussing the world is experienced as a unified manifestation of living energies. While Paganism prevailed throughout most of human existence on Earth, as Dolores LaChapelle points out, the major forms of organized religion, such as Christianity, Islam, Buddhism, Confucianism, Judaism, etc., arose after the development of an agrarian based urban form of life. Pagan religions predate agriculture. In them there are many gods, both female and male. The universe is alive with flowing, dynamic energy, spiritual forces, of which humans are part and with which they can harmonize by means of various rituals and practices. Shamanism relied for its healing power on removing blocks to the full flow of Nature's healing energy.

Pagan shamanism's healing practices harmonized spirit, body, people and world. The sages of Paganism knew that certain forms of ritual sex, breathing and meditation practices, and group festival-rituals, can produce an enlivening flow of energy, a state of high well-being in self and community. Such ecstasy can be a return to our fundamental ground, as well as an expansion of self to realize the Self of Nature. Paganism worshiped the Goddess of the Earth, Her fertility, Her Nurturing and healing powers. In Pagan religions there are unwholesome psychic states, inappropriate actions, disrespectful forms of behaviour, but no absolute evil forces.

Paganism is predated by an ethic of spontaneous care for one's place. In it there are no sharp boundaries between self and other. Understanding one's self through union with the larger world is a dialectical process. Sexual ritual is one of many ways to harmonize male-female energies, achieve a proper balance, harmonize with the very source of life. In mutual attraction and bonding pleasure, it is possible to transcend any sense of disorder. Loving energy can be directed outward, while resolution of tensions brings receptiveness, responsiveness, and a sense of communion. Passion associated with Paganism, then, is not the repressed energies of puritan conscience. And the "animal" behaviour of Pagan rituals has nothing to do with the violence and cruelty associated with Satanism. Puritan taboos toward human sexuality had a religious basis, and that religious basis was ironically connected with the heart of Christian teachings on love. Love as eros was feared, while compassion was revered, and this was in part the result of Gnostic influences. But how are eros (passion) and the love for neighbor (compassion) to be separated? Or, should they be?

Joseph Needham set forth the problem and need to clearly understand love in an address at Caius Chapel on Whit Sunday. He said, "What really is this experience of love? How can one talk about it without cliches, without bathos, without archness,

without vulgarity? I don't exactly know, but I shall have a try, because, so far as I can see, it is the one fundamental thing which our religion [Christianity] is all about. . ." The many forms of love, as well as their opposites, are central to religion and to our embodied existence. We need to understand them.

Philosophers, like Plato and Aristotle, have written eloquently about love, and have clarified many distinctions between various of its forms. They pointed out that there are many different words for love. This suggests a fruitful line of inquiry. In considering the language of love we might come to see it more clearly.

In reflecting on the Gospel commandment to love others, the German Philosopher, Immanuel Kant, concluded that the commandment could either have meant to love others pathologically, by which he meant passionate inclination, or to love from moral respect, which is duty, a practical love, a respect for persons as autonomous rational beings. For him these exhaust the possibilities. His discussion is illuminating to a degree, but is our only choice between passionate inclination and rational duty? Is rational duty compassion? Or, are there other possibilities? Could eros itself become compassion, under the right circumstances?

For love's sake, our songs and hymns say, we would do anything. For love's sake, however, can we do anything that is not love itself? We need an ethic (as principles and rules) as a prosthetic device--as John Livingston puts it, precisely because we have difficulty attaining the enlarging love that is at the center of the the teachings in the Sermon on the Mount (Matthew 5-7).

An enlarged, mature human life is by its very nature caring for the world. The ethic of reason is principle and rule, but the ethic of love is spontaneous care for all beings. Love is both the means and the end. Hate breeds hate, and love grows love. Love is the Way of union, the Way to union and union itself. Love is One and yet it is many. Respect and care for Nature, the resacrilization of Nature, the care of self and Self, respect and care for others, these are what we are invited to by the ethic of love. This Way of love continues to expand our love and our sense of identification. It calls us to heal ourselves, to learn, to respect, to live for the sake of life as love itself. And what a mystery this love is, what a wonder, and yet in so many ways it is the sense and depth of life.

In this issue of *The Trumpeter* we explore the ecology of sex, love and embodiment, and how these are interrelated with our essential being and the Earth. We begin with an article by Joseph Needham on sacred and profane love. Needham's article sets the context for the ensuing discussion, for he addresses the subject of love within the secular and religious contexts of the West, but he also illuminates our own traditions by comparisons with

those of China. He sets forth some of the variety of meanings of love. Henryk Skolimowski celebrates love as life. His paper is a prose-poem, a pean to love in its various guises and as life itself. David Sparenberg reflects on the emergence of eros and cooler forms of love in our Earthly embodied context. He envisages the possibility of transformation of erotic depression to radiant, illuminating, embodied love. Bob Henderson discusses the emergence of love in the wilderness journey, and how this love makes itself felt as "the best we can be." A genuine, loving dialogue, unhurried and untrammled by the sense of impending time, this is the joy of wilderness travel realized, while together we watch the bannock bake. As seen so far, love makes connections between reproduction, eros, empathy, compassion, sharing food and drink, affection, respect, relaxation and work.

Dolores LaChapelle discusses all of the topics raised in the various papers of this issue. Her approach ties them together in an interdisciplinary, cross-cultural way, with observations drawn from philosophy, psychology, physiology, biology, anthropology, literature, ecology, ritual, and religion. She takes us on a journey through the large and complex territory of "sacred sex, sacred land." Next, Stan Nevins writes on the ethics of conviviality as a reflection of our shared, embodied life on Earth. Drawing from both existential and phenomenological traditions, Nevins shows how withdrawal from our embodiment (into mind) alienates us from ourselves. In dwelling fully in our place we can realize our essence as self-with-others in mutual conviviality. Finally, James Edwards, inspired by Wittgenstein's philosophizing, points toward an "ethic without philosophy", that is, without theoretic structures. This is an ethic not as a system of axioms, but as the realization of a healthy, whole human understanding. The healthy human understanding is one characterized by the ethic of love. This ethic is a means to deepening understanding, as well as a condition of the healthy human understanding. Edwards says that Wittgenstein's philosophizing returns us to the vision of the Sermon on the Mount, with the mystery and majesty of its ethic (Way) of love. Edwards describes what it is to live this ethic, and how it involves a radiant transformation of daily life through embodied, loving relationships. This is a Way of spontaneous caring and respect for Nature and its multitudes of unique beings, which are experienced as they are, unmediated by literalized metaphors or judgemental concepts. In this description, the ethic of love shares many common elements with the Old Ways.

From what we have said above, the relationship of the ecology of love to the ecophilosophical aims of this journal should be clear. Loving and learning intertwine in the realization of an ecosophic life.

LOVE, SACRED AND PROFANE

by Joseph Needham

I have long been profoundly convinced that one of the greatest mistakes of Christian thinking through the centuries has been that sharp separation so many theologians and spiritual guides have made between 'love carnall' and 'love seraphick'. There are really no sharp lines of distinction between 'sacred' and 'profane' love, between *eros*, *phileia*, and *agape* [passionate love, friendship, compassion]. I believe that this division was essentially a Manichaeian belief intruding into the Christian gospel, the product of those Gnostics who believed that the material world of things and bodies was utterly and irredeemably evil; and that the God of disembodied life and light whom they worshipped was not a creator, or the Creator, at all. The Creator had been an evil demiurge, and everything in the world made by him was evil and to be renounced. That is certainly not our religion. Yet we do urgently need today a new theology of sexuality, partly because the Church was so permeated by these Manichaeian ideas through the centuries, but partly also because of the fundamental new knowledge which man has gained since the seventeenth century about the nature of generation, and the structure and functions of his own mind. We even need a new system of moral theology, a guide to saint-hood, conceived in the light of all the knowledge we now have, and not built upon tradition and ignorance. As Samuel Keen has written: 'Though unfortunately most of organised Christianity remains Gnostic in its attitudes towards the body and the natural world, the truly Christian God is for passionateness, fire, new life, life more abundant, the resurrection of the body.'

And in the words of Norman Pittenger: "Man's destiny, under God, is to become in full realization the lover he was meant to be."

Perhaps the most startlingly epigrammatic way of putting my theme is in that saying that 'the only immorality is lack of love.' I would like this evening to accompany you in a kind of meditation on the nature of love as we know it in its most intense forms, which it generally takes, though not always, between people of different sexes. Let us remind ourselves of what it can be like. Rabbi Yitzchak of Akko, blessed be his memory, gives us another challenge when he says: 'He who has never loved a woman is likened to an ass or worse, for all service to God must begin with the discrimination and further sublimation of lofty emotions.'

Let us remember some of the phenomena. Bliss can come anywhere, at any time. It can illuminate the workaday instruments of the laboratory bench. It can happen when the person one loves meets one's train or plane after a long journey. It can give

the feeling that paradise has come down to earth when two people are, for example, cooling a melon in the pool of a mountain stream. And who would suppose that the sudden idea of turning in together for a cup of morning coffee would set alight the torches and sound all the trumpets of the utmost happiness that man can know. Fortunate are those lovers if they have the ability to play together, almost like children, forgetting the roles of Parent or Adult, as modern psychology knows so well. Possibly this is one of the many meanings of the saying that in order to enter the kingdom of heaven people should become as little children.

Then again there is the theme of pursuit. I knew someone who had a vivid recurring fantasy or waking dream of pursuing one that he loved all over the islands of the Hongkong archipelago and their roads, almost catching up but never quite. And as in all these other things I describe, the theme of the love of God is never far away, sometimes it's almost indistinguishable; in this case the idea in Francis Thompson's poem 'The Hound of Heaven', or that wonderful verse written by the sufi Abu-'l-Fazl al-Allami at the court of Akbar in Delhi in the late sixteenth century;

Sometimes I frequent the Christian cloister
and sometimes the mosque
But it is Thou whom I search for from temple
to temple.
Thine elect have no dealings with heresy or
orthodoxy
For neither of these stands beside the screen
of Thy truth.
Speculation to the heretic, theology to the
orthodox,
But the dust of the rose-petal belongs to the
heart of the perfume-seller.

Such is the mystic's search, hindered by no gates,
no barriers.



But anyone who thinks that the bliss of human union may be unalloyed is in for a disillusion. Suffering seems inseparable from serious loving, and sometimes it blends into absolute agony. There is, for example, obviously, the pain of separation, when thousands of miles of space intervene between the lover and his beloved. I remember being much touched long ago by a passage in the *Lu Shih Chhun Chhiu*, (c. 240 B. C.), the author is trying to demonstrate the reality of action at a distance, and says that if a girl was living in the east in Chhi State, while her lover was far away in the west in Chhin, if anything happened to him she would be sure to be aware of it.

Then there is the mystery of evanescence, the agony of transitoriness. Nothing remains quite the same. People age and change, physical passion endures only for a limited time. How awful is transitoriness! Lovers visiting Buddhist temples, or even Buddhist galleries in museums, can know the full pain of this, that nothing lasts; 'tout passe, tout casse, tout lasse.' It was this which the Lord Buddha founded his whole philosophy; a solution which depended upon the annihilation of desire. Christianity says rather that people should desire love and life, have it abundantly and give it more abundantly.

When passionate love is mutual, and can for a time be satisfied and fulfilled, the very gates of paradise seem to be opened, and joy comes down like the City of God to earth. But there are so many circumstances in which love relationships are doomed. It may be that the patterns of life, of work, the careers and circumstances, the things that matter most to the two individuals, won't fit in, as in that famous film *Brief Encounter*. Then dreadful destinies may be in wait for those who refuse to accept the patterns which life has formed for them, those who 'rebel against God's will' as some of our forefathers might have put it. Auden wrote of it in 'New Year Letter':

Oh but it happens every day.
To someone. Suddenly the way
Leads straight into their native lands,
The *temenos*' small wicket stands
Wide open, shining at the centre,
The well of life, and they may enter...
Direct to that magnetic spot,
Nor will, nor willing-not-to will,
For there is neither good nor ill
But free rejoicing energy;
Yet any time, how casually.
Out of his organised distress
An accidental happiness,
Catching man off his guard, will blow him
Out of his life in time to show him
The field of Being where he may
Unconscious of Becoming, play

with the Eternal Innocence
In unimpeded utterance.
But perfect Being has ordained
It must be lost to be regained
And in its orchards grows the tree
And fruit of human destiny,
And man must eat it and depart
At once with gay and grateful heart,
Obedient, reborn, re-aware;
For if he stop an instant there,
The sky grows crimson with a curse,
The flowers change colour for the worse,
He hears behind his back the wicket
Padlock itself, from the dark thicket,
The chuckle with no healthy cause, --
And helpless, sees the crooked claws
Emerging into view and groping
For handholds on the low round coping,
As horror clammers from the well,
For he has sprung the trap of hell.

Here is another sort of agony. Life which brought the lovers together is ineradicably separating them as each one has to go his, and her, own way. A wealth of traditional Chinese poetry hangs upon this, the ineluctable parting of friends. Perhaps Goethe put it most shortly in his 'Iphigenia' when he wrote:

"Und keine Zeit und keine Macht zerstückelt
Geprägte Form, die lebend sich entwickelt."
(And neither Time nor any Power can break in
pieces
Those long-grown patterns that life itself
has wrought.)

Yet this is where the community of love comes in: 'We are all members one of another,' and should 'bear one another's burdens' (Ephesians 4.25 and Galatians 6.2 respectively). Lovers bereft will find that they are not alone in the world, and that deep consolations can come from other friends, who will treat them with loving care as if wounded in some inevitable accident. Help will come also from the revolutionary army of all those who fight compassionately for better things for their brothers and sisters, that invisible Church of the believers in practical loving and caring. There is a memorable passage on this in Day Lewis's 'Noah and the Waters':

...He says goodbye
Too Much, but not to love. For loving now
shall be
The close handclasp of the waters about his
trusting keel,
Buoyant they make his home, and lift his
heart high;
Among their marching multitude he never shall

feel lonely.

Love is for him no longer a soft and garden
sigh
Ruffling at evening the petalled composure of
the senses,
But a wind all hours and everywhere he nowise
can deny.

No human being can ever have enough love, handclasps and physical contact too, or better still ever give enough. At the end of Graham Greene's *The Honorary Consul* Charlie says: 'There's never anything wrong in love, Clara, it just happens. In the end it may not matter very much exactly who it was with.'

So far we have been looking at everything from a rather subjective point of view; let us now turn for a moment to a more objective one. Modern scientific psychology and and physiology have taught us that in the human organism there is a kind of power-house of emotions, the id, pouring forth psychological energy of two kinds, libido and mortido. The former leads to love, affection, sexual drive and cooperativeness; the latter generates hatred, aggression and divisiveness. One would be tempted to call these two forms of energy positive and negative, like Yang and Yin, if it were not for the fact that in traditional Chinese philosophy perfection resided in their optimum balance -- and actually that might not be so untrue in this present case. Libido and mortido can both act outwards or inwards. If the libido is directed inwards, one gets narcissism and hypochondriac states; if the mortido is directed inwards one gets asceticism and masochism, contrasting with the sadism of the outward direction. The ego is the organizing element in the human spirit, trying as it were to operate the controls, and sometimes failing; while the ideals which it has 'in mind' as one might say (and which may be quite wrong ideals) are summed up by the term super-ego. The function of religion therefore, is to encourage outwardly-directed libido and inwardly-directed mortido, though always subject to rational control, as against unreasonable affections and undue mortifications. It is quite easy to see how these two drives should have arisen in evolution. For libido was obviously connected with the propagation of the species, while mortido was directed to the preservation of the life of the individual. If Jesus was truly man, he had all this machinery too.

When we think in terms like these we can understand the manifestations of the emotional life much better. Uncontrolled by the ego and the superego, libido goes forth to other human beings, glorious and terrible 'like an army with banners' (Canticles 6.4), but the individual has to learn something which is much harder than requited love, namely the practice of love without hope or expectation of return. This may be necessary in

many human situations, and surely this must have been what Jesus' love of man and women was like. Or it may be a ladder towards the love of God. Rabbi Yitzchak of blessed memory has a story in his *Reshith Hokhmah* about a poor man who fell in love with a princess when he saw her bathing in the river. When he declared his love to her, its immensity filled her with compassion, but she answered that it would only be in the graveyard that she would be able to meet him and be his own. She meant by this that it was the only place where rich and poor, aristocrat and beggar, would be equals. But he understood it to be an assignation, and he went and waited for her there. Day by day he meditated on the form of his beloved with increasing fervour, and this led him on to contemplate the divine in all its forms, that which gives them such beauty and grace, and so (as we should say in China) he gradually obtained the Tao. Now this was a story in what was the Platonic tradition, but there are also others, such as the Tantric, in which men and women may rise to mystical union with the universe, and with God, through their love for other human beings. In Tantric Buddhism the *shakti*, or feminine counterpart, is the source of all the wisdom and energy of the divinity. It is fascinating to find Wisdom, Hagia Sophia, depicted in our own scriptures as a woman, a *shakti*, almost a goddess, not a man. (Wisdom, 8 and 9).

I spoke earlier about separation, but there is also rejection -- can you go on loving when someone you intensely love rejects you? That someone prefers someone else, perhaps partly or for a while. Can you go on loving when he or she is sunk in neurotic depression, or some other situation, when either for social or neuro-chemical reasons he or she can no longer feel love to love you back? All love which falls short of these heights is imperfect love, which is why there is such evil in possessiveness and jealousy. Some lovers stifle those they love, grudging them even variation of companionship. But people are not things. As the Confucian *Analects* say: 'the scholar is not an instrument.' (Lun Yu 2.12) Possessiveness and jealousy are almost always counter-productive. In a most Taoist way they repel instead of attracting, for freedom alone is the atmosphere in which true love can flourish. I have long suspected that we should replace in our thinking both 'love carnall' and 'love seraphick' by 'love heroick'.

Surely it was this 'love heroick', which we find in the life of our own supreme spiritual guide, the Jesus of the Gospels, his love for all sorts of people. As I walk around the Cambridge streets I am often deeply oppressed by the fact that sometimes I find humanity as a whole so unattractive. Probably the mistake arises because there's no such thing as 'humanity as a whole', just as nothing is ever 'merely' anything. Each single person that I pass

should be visualized as a human being, a brother or a sister, my friend or my lover, capable of wonderful selflessness, amazing insights, and admirable actions. How truly divine it would be -- how truly divine it was -- that this extreme intensity of love which I have been trying to describe, should be directed to all men and women without exception. They were all his true loves. If we are going to glimpse this at all, we can only visualize it in terms of the experiences which we have had in our own lives. I should like to suggest that this awareness, this thought connection, this integration, is something we all need, whether by way of remembrance of things past, or of preparation for what has yet to come.

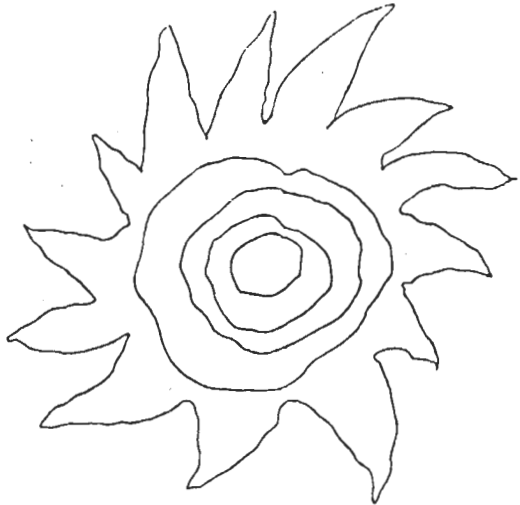
Finally, there is love towards God Himself. We are dreadfully used to that phrase 'God so loved us that he gave his only-begotten Son (John, 3.16) but I don't think that we need to envisage things only in terms of the incarnation. That idea indeed Christians will never renounce; it is their perpetual cause for rejoicing -- but we can take a still broader view. Look at the whole course of evolution which has led up to humanity. Some no doubt prefer to think in terms of chance and necessity acting in a perfectly meaningless universe, but for me this is impossible. For me it is God that has raised us up from the dust of stars and suns in this incredible universe, through untold hundreds or thousands of centuries since the beginning of our solar system. And very likely we are not the only ones either, because it seems now not merely possible, or probable, but almost certain, that there must be untold millions more beings very like us on other planets in other solar systems in other galaxies, of which as yet we know almost nothing at all.

Theology today has got to come to terms with modern physiology and psychology. It also has to come to terms with astronomy and cosmology. To say in the liturgy **hagios, ischyros, athanatos** (holy, mighty, immortal) was always right, but when one thinks of what we know now about novae and supernovae, galaxies millions of light-years apart, red dwarfs, and black holes, how right it was, far, far more justified than anyone of old can have imagined in their wildest dreams.

So finally what about 'cosmic libido'? I said just now that libido leads to co-operativeness, so that if the principle of increasing organization has been the key-note of evolution on our earth and in our solar system, then libido must have been winning the day over mortido for aeons past -- Ahura-Mazda triumphing perpetually over Ahriman. This brings us back again to another favourite theme of ancient writers, most epigrammatically expressed in Dante perhaps when he spoke of 'l'amor que muove il sole e l'altre stelle' (That love which moves the Sun and the other Stars). Surely we can see God's love to us in the ever-continued

triumph of the principle of aggregation and organization; the relative successes of the cohesive binding forces in nature, rather than the disintegrating and destructive ones. Just look at any form of life -- a nemertine worm, a ctenophore, a sea-urchin pluteus, the miracle is that **it holds together!** I remember many years ago being astonished that the great Lucretius prefaced his immortal poem **De Rerum Natura** with an invocation to Aphrodite as the goddess of union, cohesion, solidarity, aggregation, reproduction and mutual love -- libido in fact, though he did not use that word. She was the mainspring, he said, of the universe -- **quae quoniam rerum natura sola gubernas.** These are the triumphs, then, that I wanted to celebrate tonight; the overwhelming love of Jesus for all mankind, and the love of God to us, who moulded us out of the furnaces of suns and stars to love and serve Him, by loving each other.

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LIFE IS LOVE
by Henryk Skolimowski

Life is love for what else can it be to be fully meaningful? Love is courage: the courage to transform the ordinary into the extraordinary; the courage to chisel out exquisite shapes of human meaning from the original amorphous biological

soup; the courage to reveal our vulnerability; the courage to embrace the other in spite of the frailties and defects of the human nature.

Life has survived because it has been a continuous process of participation. In this process some forms have positively flourished. And the forms that flourished most were those based on love. Love has been in the center of life's survival capacity.

If life is not love, life at least owes to love its most radiant energy. If life is not love, it owes to love its most tender manifestations. If life is not love, it acquired from love its most compassionate ways of dealing with other forms of life.

How can we understand life without knowing love? Life as a bio-chemical process? But this is a travesty of life as we know it. Love not only nourishes our soul. It also illumines our understanding of life. Take away love from the question of life and what is left? A dreary process of slugging from day to day to the last syllable of recorded time. Add love to the ordinary chemistry of life and you receive at the other end the radiant energy of the human spirit; the energy that nourishes; but also illumines the meaning of life. Thus love is light which is the light of understanding.

"Love is the affinity of one being with another," says Teilhard de Chardin. Love is a bond that unites all living cosmos. Love is the instrument through which the cosmos sings.

"Love is the only freedom in the world," writes Kahlil Gibran, because it so elevates the spirit that the laws of humanity and the phenomena of nature do not alter its course.

Love is the hidden course of nature, as it transforms matter into spirit. Love is the hidden source in human nature as it transforms anguish into compassion. Love is the hidden elevator of human vicissitudes as it transforms the life of triviality into the life of meaning.

Love is the joy of evolution as evolution transforms its first incoherent sounds--its first creations--into its mature and wonderfully orchestrated forms. The blooming of evolution is the blush of love coming to maturity.

If life is not love, it will become full life when love shines supreme through it. If life is not love, knowing of the existence of love makes life bearable. If life is not love, love's meaning is infused into our understanding of the total universe.

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Mind: Evolution in the Sensitive Cosmos, Quest Books, Wheaton, Ill., 1984. Henryk has written a number of other articles and monographs on technology and environmental philosophy, as well as a booklet on ecotheology. He also leads workshops and seminars in eco-yoga and reverential thinking and publishes a newsletter on ecophilosophy.

A PRESENT USE OF RESPONSA

by David Sparenberg

For a long time in Judaism, rabbis have written **responsa**, or religious and legal prescriptions for those who request them. The practice of responsa was particularly important in the world of East European Jewry, both as an expression of erudition and as a depository of ethical reflections.

Although I am not a rabbi, my several years of study in Kabbalistic literature and Hasidic practices has recently resulted in my writing contemporary responsa for friends (not all of whom are Jewish), with whom I have joined in making **tikkum**, or mending, and **yihudim**, or unifications.

There follows here one such response to questions from a young South American woman, seeking her way to integral living. I share it in the hope that it will serve as an example of this genre's adaptation to current usages, and that it may also be beneficial to the development of others.

To M.

You cannot recover the loss of your virginity. But you can go on to discover love as a whole woman -- not torn between innocence and passion, purity and degradation, or dichotomizing contradictions generally.

The attitude toward sex as vulgarizing your inherent dignity, sullyng your innate cleanliness, as lowering, spreads out to effect other than exclusively sexual experience, and now is with you, below the surface of your everyday identity. This results from intimacy without respect, sex without love -- the absence of sex as love's expression of impassioned honoring.

I will say to you, therefore: Take hold of the ladder being let down. On it you can rise to a new land of identity -- to a sensibility of innocence and love renewed.

Remember this: The ladder that ascends toward heaven is planted for stability on the earth. (While that ladder suspended in midair is not only an illusion of religious imagination, it also goes nowhere.)

Rather than just a temptation, this embodied foundation is a blessing. For the first step onto the ladder is at the actual place where your feet now stand. Were it otherwise, you could not ascend it at all. You would look at the ladder, there

above your normal reach, and think, "This ladder is not for me!"

The ladder of which I am speaking (and which is a metaphor for the process of integration and renewal), is also a channel, extending from the mind (but upward and beyond the mind as well), through the heart, or emotions, and into the seat of life, (but downward from there as well, into the dark phantasm of energies, where sex is associated with the degrees of death).

The channel, too, is a river, which proceeds by removing obstructions and cresting into a fountain of liberational and directional light. Bathing in the water-light of this fountain is immersion in authentic identity, which opens up wholesomeness, ontic trust, and love as confident mutuality.

Where there is unity of flow between the rational, the suprarational and the emotions -- both those held captive in the dungeon of violation and those hidden in the castle of the inviolate -- and the seat of life -- with its power-waters, warmth, and fecundity -- life celebrates the absence of walls.

This **fiesta**, which follows upon hard and deliberate labor, is called dancing in the meadow, or flower dance. It is like the consciousness of trees and stones, which are closest in time to eternity. It is also like the consciousness of wind, the spirit-breath, which is closest in space to infinity -- for wind passes over, beyond the sense's apprehension, without ever ending.

Here then are the inscriptions on the main walls you must apply yourself to removing: (1) sex as a declining stairwell, leading to betrayal and confinement, (2) the heart as a prisoner, who is, none the less, kept from starving, (3) the mind as a labyrinth, like a hermit's lonely cave, in which to take refuge, and (4) God as too far away to be found.

For this work you are given specific tools, which are also keys of integral magic. Like the walls themselves, the tools are derived from these sources: your gender, your life history, your psyche, your spiritual root and displacement, your present necessity. Just so, the tools should be recalled regularly and treated as visionary emblems.

First there is the ladder, which is a servant facilitating human descent and ascent. Second there is water, an element of reflection and motion, or intuition (that is, soul-speak) and change. Water represents the feminine in heaven and on earth and is on the side of life -- so long as it does not stagnate. Third there is light, the revelation of truth, and honesty, also a mirror, fuels and reflects it.

Honesty in darkness, on the other hand, is the truth of despair, which is to despair of truth.

Behind the rational-rationalizing voice and ascetic-like visage of the hermit of mentality is

the Inquisition, with its power-techniques and apparatus of discipline and punishment. Wherever there is torture (dis-integration), the demonic impetus in human character builds its inverse world over against the light and unitive flow of life, and joy declines.

This antiworld for you is called the Cathedral of Walls. Within it you have lost sight of holiness as a quality you are worthy of attaining in your expressions of human love.

Because of this, finally, these elements come forth from the realm of the masculine, as remembrance and symbols of personal mythology: the Indian pipes of the Andes and the mountains of Peru themselves.

The man of the mountain
plays on the wood pipes.
He shows the young woman
the dream she is dreaming.

The man from the **sukay**^{*}
blows out the life-force,
the spirit-breath voice
enchancing her world.

"There in the mountains,
the music rejoicing,
the sun-force will open
the doorway above.

"Our earth has raised up
the mountains for burdens;
why do you crouch
at the threshold forlorn?"

The man with the pipe-strength
comes opening dreamtime.
The path to the **sukay**
is dust at her door.

"The white gown of ether
longs for your body.
The flowers of dawning
weep for your hair."

^{*} **Sukay** is a native South American word meaning the place where earth and sky are joined.

David Sparenberg's essays, stories and poetry have appeared in a variety of periodicals and journals, throughout North America and Europe, including **Telos, Parabola, the Jewish Exponent, Response, Aim, Festivals** and **Transnational Perspectives**. David is a Jewish mystic. He has published **Words On Fire, Not Bodies** (prose) and **The Name is Shalom** (poetry). Both are available from him at 230 - 23rd Ave. E. Apt. 407, Seattle, WA. 98112.

THOUGHTS WHILE WATCHING THE BANNOCK BAKE,
OR LOVE AND WILDERNESS TRAVEL

by Bob Henderson

It had been a long, hard canoe tripping day. We were sitting back idly watching the bannock bake, tired, content and whimsical, when my partner said to me, "this is the best we can be". I thought he was right at the time, but I didn't realize I'd be seeking to sort out why this is so, for what appears now to be the rest of my life. Well up to this point anyway, though I don't see much cause for a radical departure in study. Really I have little desire to study much else, but then again I don't think there is much else to study. As Einstein reportedly said, "I want to know God's thoughts, the rest is just details", so too is this quest similar. Granted he had a bit more Physics behind him, but few can bake a better bannock than I.

"This is the best we can be!" If it is wilderness travel that draws out the best in me and others, it is wise to consider what is happening. New feelings, new awakenings and generally a surfacing of a truer self and entry in nature are all involved. It all feels like an exciting madness come over you, not so much as a breakdown, but rather as a breakthrough.



At this time, I am convinced of one thing; LOVE has everything to do with this breakthrough; and the newness and surfacing is a straight ahead link to ecophilosophy themes -- "the best we can be".

Evolving from this love in a synergistic way is a personal perceptual-conceptual expansion, an "extending selfing" within a larger reality so that the world makes perfect sense and perfect non-sense at the same time. LOVE is the key, but that's too vague even for me. Like the Inuit who has many words for snow in its various forms and textures, so too, does our culture need to expand on LOVE, its meaning and forms. What follows is a search for an extended language to expand on the LOVE that makes for "the best we can be."

Our planet is divided up into clearly delineated borders, often establishing walled off and non-communicative, competitive and aggressive relationships. We seem to like it this way. The self, our egos, are much the same and again we seem to like it. When borders break down, anxiety and conflict seem assured. Relationships become confused and risky. We often look at love this way. Love is risky business. Borders are protection. Such bordering does not make for controlled, empowered entries into themselves. They create an alienation from true self and true love.

Erich Fromm defines a member of an insane society as, "he [who] does not enter into human relations with convictions of his own, but only with the willingness to be 'as you desire me'." Fromm's contrast is a sane society where, "each man is an active participant in all that vitally concerns his own well being. He is never merely an object but pre-eminently a subject. He sees himself as involved not in some petty and provincial enterprise but in a human quest."¹ This sane alternative is free of borders, or learns to live with fewer borders. There is less fear and anxiety created as borders break down. A threat is replaced with a freer expression of self, an emerging true self. Without the borders, sharing, communication, co-operation and intimacy are free to flourish and further mature the ego. This maturation takes the form of love and humility, a loss of self with its true nature known. Love of self allows for its loss. Love of others and surrounding makes for a larger reality through binding engagement enriching the human quest.

I am not trying to explain an abstract. I am struggling to recreate what I have been party to in the successful wilderness group travel experience. To simplify, I have been party to a deeper relatedness to self, land and other that compels me to act.

It follows that without the borders there is an interconnection of all things. This pervades one's behavioural patterns and cultivates an ecological focus, newly liberated from a consumptive, detached, border ridden, secular faith. The

surfacing feels immediately inherent. It makes perfect sense and with this it is visionary and transcendent.

The new faith in self reacts positively to human needs, as opposed to a behaviouristic orientation where people react largely to situations according to societal expectations. "Being" replaces "Having" as a dominant code of conduct, both with others and the land.² Needs become simple and intrinsic, compared to consumptive and extensive. Neil Evernden has wisely stated that Descartes' edict should have been, "I care, therefore I am".³ The "care" reflects the interconnection of all things: land and species, self and group. Relationship reigns supreme. It makes sense because now YOU do. So when my partner said to me, while the bannock baked, "this is the best we can be", he was in fact saying all this. He was not saying "love," but he was talking of love.

The nature of the travel experience and the natural setting has a lot to do with this inherent surfacing. No borders here! An increased intimacy of contact in novel forms can break down barriers and free strict expectations. A shared group enterprise of common focus and experience, and simple, clearly defined goals such as to travel well (the journey itself being the only destination) and experience of the landscape, set a stage for a "no borders here" growth. Leadership - a role model exhibiting all the above, or conscious of the above as a lofty aspiration, is also a significant ingredient.

There is an element of practice involved. The veteran can slip into a **no borders here mode** easily. He has been here before and knows what to expect, and how to make it all click for others. Perhaps this presence of mind/spirit is not restricted to the wilderness setting. It is just that this is where my experience lay in successful group work, where LOVE radiates in what always seems exciting unexplained ways.

It has been in the group wilderness travel setting that I have observed loss of self, a strong bonding to the larger reality of the total environment, to a surfacing of loving. The entrapment of borders is the curse, leaving us exotics in our surroundings and false in our expression and identity.

Alan Watts sums this up neatly,

A fanatic preoccupation with self leads not to discovery, but to an abysmal lack of identity. It would appear that the self is discoverable only in its own loss, and that it is not identifiable without an intense sense of environment.⁴

It feels great to lose yourself and find yourself at the same time. It is BEING struck by wholeness (even if for fleeting moments) where

things make sense and nonsense at the same time. Novelty, common focus, shared experience, clearly defined goals and risks and accomplishments are hardly limited to wilderness travel. The special ingredient, special relationship that brings out the visionary and transcendent spirit is the connection to the land. The secular must be lost as the ecstasy of wholeness (sense and nonsense) in nature is experienced as an exiled faith rediscovered.

The making sense is easy to explain, the making non-sense is not. Arne Naess has said, "Seek Simplicity to preserve Complexity". In an end of canoe trip ritual, I recently wished this for all members of our group. It was a wish shrouded in the love we'd shared on the trip for "that larger reality", an expression of that love and for its continuance.

The simplicity is set up by the travel experience. Being in nature as far as activity patterns go is a very simple matter! The engagement of direct dependence on natural resources and group limits and potentials, is simple and beautiful. It is as much a relief as anything. Most new participants expect trials and tribulations with nature, as adversary and depriver of comforts, and from judging, competitive companions. The excitement in finding this is not the case does a great deal to aid the new reflective qualities of belongingness and cooperation with nature and group. Sentiments like "how could I have been so wrong" are common.

"Simple in means, Rich in ends!" (Arne Naess)

The travel experience is a trial run of conserver society values and personality behaviour patterns. One's surrounding stimulus becomes appreciated through an uncomplicated low level technology. Experience and tools are easily understood. A reflector oven based on radiant fire heat replaces microwaves and household complications. Water comes from a river linked to the planetary water cycle, not from a tap ejecting a manipulated water cycle source. The paddle and canoe replace the car and subway, the mechanics of the latter are less easily understood. One appreciates a greater relatedness to one's tools and surroundings. Comfort replaces anxiety over fear of deprivation, as it is learned that household conveniences are hardly critical. Simplicity is discovered. The REAL resource of nature is appreciated. Accepting the freedom of limits, which is easier to deal with than the freedom of excess, is a liberation to understand potentials. The newly experienced simple means of the travel experience (enhanced by a low tech camping outfit) is a delight, not a hardship.⁵ The simple relationship with nature is one of love, a former lost love from humanity as a species. It allows for the rich complexity of life to be fully experienced: another loving relationship.

Being in nature, as far as spiritual patterns go, is a very complex matter! In Thomas Mann's novel *The Confessions of Felix Krull*, the comic hero Felix states, "He who truly loves the world, shapes himself to please it." Love is learned through SIMPLE social and ecological engagement, that, put simply, makes sense. Shaping oneself is a product of seeing the complexity and comic non-sense of it all that again requires simple roots and love.

So simplicity leads to a faith in the complexity of life, where the beautiful non-sense in relationships reigns supreme.

With loss of self, follows loss of a tragic overload of nature view of mankind. Man the animal, as opposed to man the king, puts one in relationship as an organic participant on many more qualitative dimensions than the king would ever know. One shapes oneself to an already beauty. The human quest is seen within this beauty. A biological-ecological comic awakening is revived to complement cultural man. Without the biological reality, man is left overly tempted by Man as king, and detachment and tragedy as conduct. The organic participant delights in the wholistic complexity of his membership. Interconnectedness, diversity and meaninglessness are treasurer. So much is beyond his comprehension: Why are we here? What is worth doing? Is there a creator to all this of which I am apart? The spiritual stimulus of the natural world is penetrating, when compared to a complicated, largely man-made life removed from "real sources". Ultimately, nature is the real resource upon which we are dependent and a part of in activity and spirit. The man-made setting fails to tap the spiritually enriching questions of our existence -- that complexity around us. To see it is to love it. This complex relationship with nature is again a love affair; a lost love as Kipling said in the explorer,... "Somewhere lost beyond the ranges..."

I liken the question of love and wilderness travel to the co-operative game of knots. A group starts in a circle of reaching, probing hands, finding any two free hands. What results is a mess of confusion, with all hands connected without any concept of possible pattern. Slowly the puzzle is untangled, the confusion cleared and a pattern revealed.

The group may end up with an open complete circle symbolic of ecological harmony and grace. Some travel groups start tangled and reaching, but finish lovingly in this way having surfaced free of borders, having found simplicity and a resultant complexity.

Other solutions for the knot game include: 1) a figure 8 final form, where the middle members approach the lofty objectives of the circle, but the outer reaches remain detached; 2) two complete smaller circles where fractions split a group, and it remains less than it could be whole; and 3) a

tangled mess from start to finish, because of lack of effort, or perhaps the starting point was just too taxing for the harmonious outcome.

Lewis Thomas has written,

If we were ever to put all our brains together in fact, to make a common mind the way the ants do, it would be an unthinkable thought way over our heads.⁶

I think at present this ultimate, circular finish, wilderness travel experience, shrouded throughout by LOVE, is akin to the above statement. One's perceptual -- conceptual world is expanded in countless revived qualitative dimensions. There is diversity and unity free of borders. There is the larger reality of the human quest. All this at present seems, "way over our heads". Thank goodness for ecophilosophy -- a means to understand all the above.

My canoe tripping partner relaxed, watching the bannock bake, was right, "this is the best we can be". I suppose we were in love. In love in context.

Notes

1. Erich Fromm, *The Sane Society*. Rinehard, New York, 1955, p. 275.
2. Erich Fromm, *To Have or To Be*. Abacus Sphere Books, London, 1979, p. 25-36.
3. Neil Evernden, *The Natural Alien: Humankind and Environment*. University of Toronto Press, Toronto, 1985, p. 70.
4. Alan Watts, "The Individual as Man/World". In, Shepard and McKinley (eds.) *The Subversive Science*. Houghton Mifflin, Boston, 1969.
5. Complication versus complexity and our use of tools are considered in: Sigmund Kvaloy, "Ecophilosophy and Ecopolitics: Thinking and Acting in Response to the Threats of Ecocatastrophe." *North American Review*. Summer, 1974; and also in Ivan Illich, *Tools of Conviviality*. Harper and Row: New York, 1973.
6. Lewis Thomas, *The Lives of a Cell*. Bantam: New York, 1974, p. 103.

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SACRED LAND, SACRED SEX

by Dolores LaChapelle

This exploratory essay ventures into the vast expanse of radically inquiring into the nature of the relationship between human sexuality and the natural world. Others, such as Wilhelm Reich, Norman Brown and Herbert Marcuse, have begun with the individual and then gone on to question the sexual mores of our culture. This approach is too anthropocentrically narrow for my purposes. Instead, I go to the roots [L. *radix* - radical] of the matter by considering three different approaches which each recognize the reciprocal relationship of human and non-human: 1. primitive cultures; 2. Taoism, with its direct ties to the primitive; and 3. D. H. Lawrence, the only modern literary figure who has ventured into this terrain of human sexuality and nature.

This essay leaves the reader with more questions than answers but the first step in our search for a modern ecological consciousness is learning to ask the right questions. We have only begun to do that.

Let us start with a passage from D. H. Lawrence.

Oh, what a catastrophe, what a maiming of love when it was made a personal, merely personal feeling, taken away from the rising and the setting of the sun, and cut off from the magic connection of the solstice and equinox! This is what is the matter with us, we are bleeding at the roots, because we are cut off from the earth and sun and stars, and love is a grinning mockery, because, poor blossom, we plucked it from its stem on the tree of Life, and expected it to keep on blooming in our civilized vase on the table.

Today, more than half a century later, it is even more obvious that we are "bleeding at the roots"; yet, judging from the dozen books published last year on the fiftieth anniversary of Lawrence's death, the full implications of this "love", which he spent his lifetime exploring, are as little understood as they were in his own day. Of his contemporaries only the perceptive Scandinavian novelist, Sigrid Undset grasped the importance of Lawrence's work. In 1938 she wrote:

So many-sided was Lawrence and so intensely did he live his life that he became a representative figure -- the man of mystery who symbolized his civilization at the moment when it reached a crisis. It is among other things a crisis of population and an economic crisis. In the language of mythology it means that the phallus has lost its old significance as a religious symbol... Much of what is happening in Europe today and yet

more that will doubtless happen in the future are the brutal reactions of mass humanity to the problems which the exceptional man, the genius, D. H. Lawrence, perceived and faced and fought in his own way.

The following year, 1939, the "brutal reactions" which Undset so clearly anticipated began with Hitler's invasion of Poland, quickly escalating until the slaughter became world wide; yet, once the war was over, it was "back to normal" with an unprecedented "baby boom" as fears and uncertainties about the future were covered over with an emphasis on settling down and raising a family. It was "the world all in couples, each couple in its own little house, watching its own little interests, and stewing in its own little privacy" as Lawrence so graphically stated in *Women in Love*.



In the nineteen sixties, when the children of this middle class "baby boom" reached maturity, they rebelled against the affluent "system" bequeathed to them, confusedly proclaiming themselves pro-life, and against exploitation of that life in any way. In trying to help the victims of exploitation such as the blacks and the poor, they discovered that they too were powerless against the "system"; and while experimenting with freer, uncommitted forms of sexuality, they frequently found sex meaningless. Furthermore, while working alongside their men in these crusades, the women began to realize that they were as exploited as any other minority. Out of this impasse came many aspects of the "women's movement," with its confusion over the "rights" of man *versus* woman. We are no nearer a solution to these conflicts than we were in Lawrence's time. If anything, there is more hostility, more anger and more hatred between the sexes. We are obviously asking the wrong questions, if we are getting such devastating "solutions."

When Undset mythologically defined the crisis which our culture is facing in terms of the phallus losing its old significance as a religious symbol, she was referring to our European cultural inheritance of two thousand years of Judeo-Christian emphasis on sex for procreation. To get

to the roots of what sex is for among human beings, we have to go beyond this temporary two thousand year anomaly, to the total span of the 300,000 years of *Homo sapiens*' life on Earth. When we do this, we discover that, as in so many other aspects of human behavior, some of our basic sexual patterns we share with our ancestors, the higher primates.

The higher primates made a break-through from the usual mammalian sexual pattern, that in which all the females come into heat at the same time of year, thereby creating intense rivalry among the males during this limited time. Usually the dominant male secures a harem of females, leaving the other males to wander alone or rove in "bachelor" bands. Such activity effectively breaks off any continuity of relationship among the entire herd or tribe. In the higher primates all this is changed. With females coming into heat throughout the year, at any one time some females are always available, so copulation becomes an ongoing activity. In fact, Shaller says that gorillas show no sexual jealousy whatever. Mating is a year round possibility, therefore sexual activity becomes a method of creating closer bonding, rather than a temporary breaking-up of society, as in most mammalian species. This continuous sexual atmosphere leads to social relationships based on sexual status, and ritualized forms of sex become a form of communication about other matters. Among higher primates sexual postures, such as mounting and presenting, are examples of non-reproductive sexuality. Many different kinship ties develop, as well as various relationships to consorts of the opposite sex. Sexuality becomes a general style and way of behaving throughout the primate society. Freeing sexual patterns from procreation alone increases the bonding within the group.

Sexual activity continued to serve as the major bonding mechanism for human tribes of hunter-gatherers. For over 99% of the time that human beings have been on this Earth, they have lived as hunter-gatherers. Only in the last 10,000 years have they begun to live by agriculture. Ten thousand years is only four hundred human generations. In so few generations there is no possibility of major genetic change. "We and our ancestors are the same people," as the anthropologist, Carleton Coon succinctly pointed out; therefore, the same physiological and psychological structures form the roots of our behavior patterns today.

Until quite recently agriculture was considered to be an enormous step forward for the human race, one which vastly improved human life; but during the last fifteen years new areas of research have made this idea seem very dubious indeed. Originating with the 1967 conference on "Man the Hunter", the proliferating research since then has clearly shown the advantage of the hunting-

gathering life over both agriculture and modern industrial culture. Even today modern hunting-gathering cultures in the most marginal land, such as the Kalahari desert, work an average of two days a week to secure all their food, leaving vast amounts of leisure for the preferred human pursuits of dancing, music, conversation and art. Recent research has shown that hunting and gathering can provide higher quality and more palatable food than agriculture; furthermore, crop failures cannot wipe out the entire food supply of hunter-gatherers because their food supply is so diverse. Only ten thousand years ago a few groups began agricultural practices, yet by two thousand years ago the overwhelming majority of human beings lived by farming. What happened to cause this incredible shift to agriculture all over the Earth in only 8000 years? Although clues have been accumulating during the past few decades, it was not until 1977 that the answer became clear, when Mark Cohen wrote **The Food Crisis in Prehistory**.

Drawing on more than eight hundred research studies, Cohen concludes that human populations grew so large that hunters caused the extinction of great numbers of large mammal species by the end of the Pleistocene, thus forcing large numbers of humans to resort to agriculture. Cohen points out that the major advantage that agriculture has over hunting-gathering life is that it provides more calories per unit of land per unit of time, and thus supports denser populations. He explains that fifty species of large mammals were extinct by the mid-Pleistocene in Africa, two hundred species in North and South America by the end of the Pleistocene, and in Europe the enormous herds of grazing animals were gone about the same time. Paleolithic hunters had destroyed the easiest, most tasty protein source. Mythologically, we can say that the hunters realized that the Mother of all Beasts no longer sent Her animals to them for food.

To deal with this new situation, over a period of several thousand years, human beings developed several strategies, some of which led to "biosphere" cultures and others to "ecosystem" cultures. One of these strategies, agriculture, required more work than hunting-gathering, thus encouraging larger families of children to provide more workers, which in turn meant more intensive agriculture, and so on, in an ever increasing spiral of scarcity, hard work and destruction of soils. Eventually, this led to enslaving other peoples as workers. These conquerors, the "biosphere" people, as Gary Snyder concisely explains, "spread their economic system out far enough that they [could] afford to wreck one ecosystem, and keep moving on. Well, that's Rome, that's Babylon" and every imperialistic culture since then.

Biosphere cultures assumed that Nature was no longer the overflowing, abundant Mother, giving all

that humans needed. She had withdrawn her plenty; the never-ending stream of animals was gone. Nature was not to be trusted anymore; therefore, humans must take affairs into their own hands. Within a short period of time, the last five hundred years of the era encompassing the 10,000 year spread of agriculture, all of the world's so-called "great ethical systems" arose, beginning with Confucius and Buddha (approximately 500 B.C.), through the Hebrew prophets and Plato and ending with Christianity, in the beginning of our present era (the year 1 A.D.). What these systems represent is the establishment of religious systems based on "ideas" put forth by individual persons: Buddha, Moses, Jesus, St. Paul and others.

Before exploring the second type of culture, the ecosystem cultures, it is necessary to take a look at the two basic, underlying ways of looking at life. One emphasizes the initial point of the process of life, the birth or coming into being of new things, and the other emphasizes the end of the process, the death or disappearance of old things. Of the major world religions mentioned above, some forms of Judeo-Christianity and Buddhism, focus on the final phase, the inevitable decline, destruction and death of all things. Buddhism, in some of its forms, teaches the way of deliverance from the wheel of rebirth, from the impermanence and ongoing passing away of all things. This universal impermanence of things arouses an ultimate anxiety in the rational mind, and according to Toshihiko Izutsu, it is this "existential pessimism that is at the bottom of Buddhism." Christianity also, in some of its forms, focused on the endings of things, the transiency of life, preferring to concentrate on the "ideal" of life after death in a perfect state called heaven. In these "ethical" world religions, life on this Earth, or on this "plane of being", is transitory, unimportant, even illusory; therefore, the Earth itself becomes expendable, of no real value, thus permitting total exploitation of Nature.

The other type of world view is exemplified by Taoism, which focuses on the initial stage of the process, the birth, the coming into being of new things, "the never-ceasing procreativity" of life. The word, I in the Chinese Classic, the I Ching means just this: "The eternal continuation of new interconnected lives," as Izutsu puts it. There is no separation between human and non-human. The human mind came out of Nature and is identical with the structure of the Cosmos. Nowhere in Taoism is there a "great man" who formulated "ideas" out of his head as in the ethical religions. The legendary Lao Tzu and the historical figure Chung Tzu are the most noted proponents of the Tao; but it is clear from their writings that Nature was considered much too complex for the human mind to order. Human society could only be brought into order by fitting itself

into the order of Nature, because human society was only a smaller part of the whole of the Tao.

With the distinction between these two viewpoints on life clarified, we can now turn to "ecosystem" cultures. We find that instead of taking up agriculture these people moved into marginal areas, high mountains, deserts, deep jungles or isolated islands, and learned to pay attention, to watch carefully. They learned to reverence all of life as it was considered their body and their life. They developed rituals which acknowledged the sacredness of the land; thus enabling them to remain aware of the sacred cycles of taking life to live, but also of giving life back, so that the whole of the land could flourish, not just humans. Because their economic basis of support consisted of a limited natural region such as a watershed, within which they made their whole living, it was possible for them, with careful attention to notice when a particular species of animal or plant became scarcer and harder to find. At such times they set up taboos limiting the kill. They began to understand that they could destroy all life in their environment by excess demands on it, if there were too many human beings there; thus, they came to understand that sex must be part of the sacred cycle. Misused it caused destruction, not only within the human tribal group, but on all the life around them. Used with due reverence for its power, it brought increased energy and unity with all other forms of life.

In the primitive cultures which developed out of the "ecosystem" way of life, based on "sacred land, sacred sex", much of the wisdom of the tribe was devoted to "walking in balance with the Earth." Human population was never allowed to upset this equilibrium. Early ethnologists in North America found that the child spacing and child rearing practices growing out of this approach to the Earth showed remarkable similarities in tribes as far apart as the Arctic and the Southwestern desert. For instance, John Murdock wrote:

Infanticide is frequently practised among the Eskimo of Smith Sound, without regard of sex. ...The affection of parents for their children is extreme...the children show hardly a trace of the fretfulness and petulance so common among civilized children, and though indulged to an extreme extent are remarkably obedient. Corporal punishment appears to be absolutely unknown.

The Pima Indians of the Southwestern U.S., according to Frank Russell, regulated births in this manner:

Babies were nursed until the next child was born. Sometimes a mother nursed a child until it was six or seven years old and if she became pregnant in the meantime she

induced abortion by pressure upon the abdomen...the youngsters are seldom whipped.

In the **Assiniboine** tribe, according to Edwin Denig, the children were never hit or corrected in any way. "Notwithstanding this they are not nearly as vicious as white children, cry but little, quarrel less, and seldom if ever fight." He continued by saying that infanticide was very common among the Assiniboine, the Sioux and the Crow. Cushman reported that, "Children were never whipped among the Choctaw, Chickasaw and Natchez Indians." Infanticide, abortion, the lack of punishment of children, and the quiet, "good" children proved a continual source of amazement to these early researchers.

Among these tribal people, however, the birth of a child was not an "accident" left up to the individual parents, but instead was regulated by ritual, or contraception, or abortion, so that the particular child would fit into the overall health and stability of the entire ecosystem. This is shown in a chant from the "Reception of the Child" ritual among the Omaha Indians:

Ho! Ye Hills, Valleys, Rivers, Lakes, Trees,
Grasses,

All ye of the Earth, I bid you hear me!
Into your midst has come a new life! Consent
ye, I implore!

* * *

Ho! Ye Birds great and small that fly in the
air,

Ho! Ye Animals great and small that dwell in
the forest,

Ho! Ye Insects that creep among the grasses,
and burrow in the ground, I bid you hear me!
Into your midst has come a new life! Consent
Ye, I implore!

In some cultures the food/reproduction/energy cycle is so attuned that there is no need for conscious birth control. The !Kung have lived in the Kalahari desert for at least 11,000 years. Recently, because of the drop in the water table, they have been forced to begin moving near the farming villages of the settled Bantu. Here the !Kung women are losing their equal status, children are becoming more aggressive, and the once stable population is exploding. Population stability among the nomad !Kung is mostly due to the scarcity of fat in their diet, which delays the onset of menstruation. First babies are usually born when their mother is about nineteen. They are nursed for four years. The mother rarely conceived during that time, because nursing women need one thousand extra calories per day; therefore, she does not have enough fat left for ovulation to take place.

For these "ecosystem" people it is not appropriate to speak of the human beings' relation

to the universe, for their way is one of universal interrelatedness. Humans are not the focus from which the relations flow. For instance, Dorothy Lee, in her study of the Tikopia natives, found that

an act of fondling or an embrace was not phrased as a 'demonstration' or an 'expression' of affection, that is, starting from the ego and defined in terms of the emotions of the ego, but instead as an act of sharing within a larger context.

By way of illustration there follow three detailed examples: In the Ute Bear Dance sex was used to bond the widely scattered hunting bands into the tribe as a whole; in the Eskimo game of "doused lights" sex was used as an emotional cathartic; and, in the final example, a modern Odawa Indian shows that the sharing of sex still contributes to the bonding of the tribe.

During most of the year the Ute tribe was split into small kinship groups hunting in widely separated parts of the high Rocky Mountains. Once a year the entire tribe met for the annual spring Bear Dance. They waited for the first thunder, which they felt awakened the hibernating bear in its winter den, awakened the spirit of the bear in the people. A great cave of branches, the **avinkwep** was built with the opening facing the afternoon sun. At one end of the cave a round hole was dug to make an entrance into a small underground cave. Over this area the resounding basket was placed with the notched stick resting over the top. When played, this made a sound like thunder "spreading out over the awakening land and rumbling in the spring air." The singers closed in around this thunder and the dance began. Because the female bear chooses her mate, the woman chose which man she would dance with by plucking his sleeve. For three days the dance continued. The spirit of the bear filled the **avinkwep**. From time to time a couple would leave the dance and "take their blanket up into the brush of the hillside to let out the spirit of the bear and the thunder of spring that had grown too strong in them." Many healings took place during the Bear Dance. At noon of the third day, the Dance ended and gradually, over a period of days, the big camp broke up, as the small hunting groups went out into the hills. A woman who plucked the sleeve of a man during the Bear Dance might visit the bushes with him for an hour, or for the entire night, or might stay with him for the entire year's hunting, until the next Bear Dance, or even for "many snows." Here ritualized, sacred sex served the function of putting the individuals together again as a tribe, and back in connection with their land through their totem animal, the Bear.

Peter Freuchen tells of an Eskimo game, "doused lights" where many people gathered together in an igloo. Lights were all extinguished and there was total darkness. No one was allowed to say anything and all changed places continuously. At a certain signal each man grabbed the nearest woman. After a while, the lights were lit again and now innumerable jokes could be made over the theme: "I knew all the time who you were because..." This game served a very practical purpose, if bad weather kept the tribe confined for a long time, for the bleakness and loneliness of the Arctic can be difficult to bear. The possibility of serious emotional trouble is ever-present, because bad weather can mean little food, or an uncertain fate, but after this ritualized sexual game is over, when the lamp is lit again, the whole group is joking and in high spirits. "A psychological explosion, with possible bloodshed, has been averted," Freuchen explains.

Wilfred Pelletier is a modern Odawa Indian who left his island reserve in Canada. He became a success in the white man's world, but he found it wanting and returned to his reserve. He says that his own introduction to sex was provided by a relative. "I still look on that as one of the greatest and happiest experiences of my life. From that time on, it seems to me that I screwed all the time, without letup. Not just my relatives, who were not always available, but anywhere I could find it, and it always seemed to be there...On the reservation people were honest about their feelings and their needs, and as all the resources of that community were available to those who needed them, sex was not excluded. Sex was a recognized need, so nobody went without it. It was as simple as that."

In the examples just discussed sexual activity served as a bonding mechanism for the tribe. The Tukano tribe provides us with an example of an even more expansive sexuality. They derive their entire ecologically sophisticated cosmology largely from the model of sexual physiology. The Tukano live in the rain forest of the northwest Amazon Basin, with its difficult climate and easily depleted natural resources. In their worldview the Sun Father, a masculine power, fertilizes the feminine element, the Earth. Creation is continuous because the energy of the sun, which to the Tukano is seminal light and heat, causes the plants to grow and humans and animals to reproduce. This procreative energy of the sun flows in limited quantity continuously between all parts of the universe. Humans can remove only what is needed for their life and only under particular ritual conditions. Whatever energy is borrowed must be put back into the circuit as soon as possible.

They have little interest in new knowledge about how to more effectively exploit their environment; instead, their basic concern is knowing more about

the natural entities around them, and finding out what the beings of their world need from them. They feel that they must fit themselves into the ongoing circuit of energy, if it is to continue. They have detailed knowledge of their microclimate. Raichel-Dolmatoff, of the University of the Andes in Columbia, discovered that they understand such phenomena as "parasitism, symbiosis, commensalism and other relationships between co-occurring species," and that their shamans have consciously adapted some of these strategies into human life. Their myths tell of particular animal species which became extinct or were punished for such behavior as gluttony, aggressiveness and other kinds of overindulgence, which might upset or stop the energy flow through the entire circuit.

The birth rate is controlled by the use of oral contraceptives and sexual continence. Certain herbs are eaten which cause temporary sterility thus providing proper spacing between children, so that the eldest has the advantage of a totally adequate diet. The number of children for each couple is quite low. Sexual abstinence is required before any ritual. Food and sex are closely related and symbolically equivalent.

The Sun-Father created a limited number of plants and animals and put them under the protection of the Master of Animals, considered to be a spirit-being with phallic attributes. In order to obtain the Master of Animal's permission to kill an animal, the hunter must undergo rigorous preparations, including fasting, sexual continence, cleansing by bathing and use of emetics. Plant and Earth resources, such as thatch for a roof, or clay for pots, cannot be gathered until certain ritual actions are completed, which bring with them the necessary permission from the spirit owners of each resource.

On ritual occasions the shaman does not merely ask for abundance of food; instead, the ritual provides him with the occasion for a sort of stock taking of the available resources, and according to Raichel-Dolmatoff, "can be viewed as rituals concerned with resource management and ecological balance." The Tukano do not see nature as something apart from humans, so there is no way that human beings can confront or oppose it, or even try to harmonize with it. The individual human, however, can unbalance the cosmic system by his personal malfunctioning as a sub-part within the overall system; but he can never stand apart from it.

Generally, in the past a linear cause and effect model has been used to explain how cultures function. "Only in the last decade," Raichel-Dolmatoff point out, "ethnographers and archaeologists are coming to accept as the only kind of explanatory model which can be used to handle ecological relationships the kind of overall systems model which was adopted by 'primitive' Indians a very long time ago."

The linear, cause and effect model, with its dualistic presuppositions has been inherent in Western civilization since the time of the Greeks. Only since the famous Macy Conferences (1947-1953), which "invented cybernetics", has the West been moving toward the "systems model" of thinking. In the East, however, the "systems" way of thinking dates from the Taoists of very ancient times. Laszlo, a pioneer of systems thinking in Western philosophy, points out its advantages when he states, "In opposition to atomism and behaviorism, the systemic view of man links him again with the world he lives in, for he is seen as emerging in that world and reflecting its general character." Or, as the Chinese say: "Heaven, Earth and Man have the same Li."



Taoism does not consider that the order in Nature comes from rules laid down by a celestial lawgiver, as in our Western "laws of Nature" concept; but from the spontaneous cooperation of all the beings in the universe brought about by following the li, the pattern of their own natures. The earliest meaning of the word li came from the pattern in which fields were laid out for cultivation in order to follow the lay of the land. "Li" also stood for the basic patterns of propriety expressed in ritual. Laying out fields was a ritual undertaking. Hence, the Earth itself was the ordering principle for a particular place, and ritual helped to divine its pattern. Generally, in ancient times the word, li, was also used to describe the pattern in things such as the markings in jade or the fibres in muscles. "Li" eventually came to be used to stand for the principle or organization in the universe. It is the order to

which parts of the whole have to conform by virtue of their very existence as parts within that whole. If they do not behave in a particular way (according to their Li) they lose their relational position in the whole and become something other than themselves. This is one of the underlying reasons for the elaborate seasonal rituals practiced throughout Chinese history. Since human beings were considered an integral part of Nature, to follow their own li required that they conform to the ongoing seasonal pattern, the li of Nature.

Early European translations of the Taoist classics distorted the meaning of key Taoist concepts by attempting to fit the Chinese words to Christian metaphysical terms, which resulted in an other-worldly, "spiritualistic" text. [The Christian concepts referred to here were those in vogue in the dominant culture of the modern era. In some versions of Christian themes there is greater similarity between these concepts. See Needham's article in this issue. Ed.] Recently, the work of a number of men such as the English scholar, Joseph Needham and the Japanese scholar, Toshiniko Izutsu has succeeded in freeing Taoism from this Christian overlay. Its roots have been traced directly back to the primitive shamanistic cultures existing on the frontiers of the ancient Chinese Empire, to a period prior to the development of writing. Izutsu observes that the mythopoetic imagery in Chuang Tzu's writings is of shamanistic origin and further states that Chuang Tzu was a "philosophizing shaman."

Because of the very early development of writing in China, Taoism not only provides us with written material coming directly out of the oral, original primitive concept of man within Nature---uncorrupted by any later "ethical religious" systems, but also gives us the advantages of centuries of further development and elaboration of these concepts, within one of the most "civilized" cultures in the world. According to Taoism, the energy of the universe operates through the interaction of yin and yang (female and male). Taoism developed some of the most sophisticated methods of any culture for dealing with sexual energy, within and between humans and Nature. Until recently, Taoist sexual techniques were dismissed as superstition, but these methods were rescued from obscurity when Joseph Needham devoted to this subject a major section of the second volume of his life-long work on **Science and Civilization in China**.

Needham explains that,

The purpose of the Taoist techniques was to increase the amount of life-giving chi as much as possible by sexual stimulus...Contenance was considered not only impossible, but improper, as contrary to the great rhythm of Nature, since everything in

Nature had male or female properties. Celibacy (advocated later by the Buddhist heretics) would produce only neurosis.

Taoist sexual techniques were used to increase the energy, not only between man and woman, but within the human group as a whole, and between the humans and their land. From these relationships came the exquisite sex/Nature poetry of China.

The most important ritual was called "The True Art of Equalising the Chi's" or "Uniting the Chi's" of male and female, dating back to at least the second century A.D. [But these had already been described in Lao Tzu's *Tao Te Ching*. In this book the concepts of yin, yang and chi are all prominent. "Chi" roughly translates as living, creative energy. This text is based on first-hand experience and knowledge of Chi and the tantien or centre, as described below. Ed.] Most of what we know of these ancient rituals comes from a convert from Taoism to Buddhism who wrote the *Hsiao Tao Lun* or "Taoism Ridiculed", in much the same fashion as pagan converts to Christianity wrote treatises ridiculing pagan customs. The ritual of "Uniting the Chi's" occurred on, either the nights of the new moon, or full moon, after fasting. It began with a ritual dance "coiling of the dragon and playing of the tiger" which ended either in a public group ritual intercourse, or in a succession of unions involving all those present in chambers along the sides of the temple courtyard. A fragment of the highly poetic book of liturgy for this ritual called the *Huang Shu* survived. During the Ming dynasty most of these Taoist sexual ritual books were destroyed. Fortunately, some were preserved because they had been translated by the Japanese in about the tenth century.

In both the Chinese sexual rituals, and in primitive tribal rituals, sex itself was made numinous. In the Chinese rituals it is not clear what deities were worshipped, but Needham refers to Maspero who says that they seem to have been star gods, the gods of the five elements, and the spirits residing in and controlling the various parts of the human body.

Buddhist asceticism and Confucian prudery were both scandalized, so that there were no public Ho-Chi festivals after the seventh century. [It bears noting that there is a yoga of sex connected with some of the Tantric Buddhist traditions, which also had close links with primitive shamanism. Ed.] Private practice continued well into the Sung dynasty in Taoist temples and, among certain classes of lay people, until the last century. While Needham was in China in 1945, gathering Taoist documents in danger from the revolutionary struggles, he visited many old Taoist centers dating back as far as 554 A.D. This enabled him to get considerable insight into the ideas behind Taoist sexual techniques. When he asked "one of the

deepest students of Taoism" at Chengtu, "How many people follow these precepts?" The answer was: "Probably more than half the ladies and gentlemen in Szechuan."

To understand why the Taoists devoted so much attention to sexual techniques, it is necessary to understand the importance of the structure of the pelvic region with its central bony mass, the sacrum. Because Western culture puts so much emphasis on the rational mind, (specifically, the rational, left hemisphere of the neo-cortex), the Taoist insistence on the importance of the lower mind, located four fingers below the navel (tantien in Chinese and hara in Japanese), seemed utter nonsense until quite recently. In the nineteen twenties when D.H. Lawrence emphasized the "solar plexus" he was ridiculed; but, in the last two decades, with the growing popularity of such disciplines as Tai Chi, Aikido and other martial arts, as well as body therapies such as Rolfing, the pelvic area is coming to be recognized as our "sacred middle", the area within us where the flow of energy (Chi) takes place between us and the cosmos. The functions of sex, prenatal life, birth, assimilation of food, as well as deep emotions, all emanate or take place in this area. "Sacred Middle" refers to the area of sacrum, the bony plate which gets its name from the same Latin root as the word sacred. The lower five vertebrae, which in the adult become fused into a single, curved, shield-shaped plate, make up the sacrum. Since the muscles of the entire pelvic girdle are attached here, this area is central to being human. The enlarged human brain developed only after we achieved true upright posture; and furthermore, all the muscles involved in walking, standing and sitting converge here. Of these muscles, the psoas muscles are the most important ones for determining the human, upright position; while the pubo-coccygeus muscles, which attach the legs to the inner sides of the spine and run up to fasten the pelvic rim to the front of the ribs and the breastbone, literally hold us together. Both these large, strong sets of muscles crisscross in the pelvic area around the sexual organs.

Much of the corrective work accomplished through Rolfing has to do with breaking down the over rigidity of the abdominal muscles so prevalent in our culture. The psoas muscles are then freed to function, thus permitting the body to realign itself with gravity. It has been shown through laboratory experiments that rolfing these muscles cuts down, and often completely eliminates many states of underlying anxiety. This connection between what we generally conceive of as a "mental" condition, and the actual facts of its cure through manipulation of muscles within the pelvic region, defies the conventional Western connections; yet the Chinese have always considered the tantien the seat of strong emotions. When trained by Tai Chi it

can also sense the emotions of other people, as well as registering currents within the Earth. [See the article on Geomancy by Feather Anderson, *Trumpeter* Fall 1985, Ed.] Modern experiments with dowzers suggest that the pelvic area is the particular physical location within the dowser's body which indicates water beneath the Earth.

The most ancient of the martial arts, Tai Chi, was developed in the Taoist Shaolin monastery in the mountains of China. Each of its 108 forms deals specifically with the muscles discussed above. It is these same muscles, which Tai Chi liberates, that are crucial for the practice of Taoist sexual techniques. For the man these muscles are essential for the Taoist technique of orgasm without ejaculation. For the woman, during the moment of vaginal orgasm, the fascial and coccygeal muscles of themselves, with no immediate conscious effort, can prevent the entry of semen and thus provide an automatic method of birth control, when needed.

In the second volume of *Science and Civilization in China*, Joseph Needham discusses the connection between Taoist sex and primitive tribal mating festivals. Ritualized sex in both primitive societies and in Taoism came from entirely different roots than sexual activities in modern Western culture -- where the emphasis has been on procreation. In the latter culture, male ejaculation is of great importance, as it is tied in with fertility and the male ego. In ritualized sex, however, the main concern is "dual cultivation," bonding within the group, and harmony with Nature. None of these functions need ejaculation to succeed, hence male ejaculation, but not male orgasm, becomes unimportant. This completely eliminates some of the most important male emotional problems, due to such things which Western culture labels as "premature ejaculation" and "impotence", two categories actually created by an overemphasis on male ejaculation. The **jade peak**, as the Chinese call the male organ, naturally acts as it was designed by Nature to act, unless there is physical disability. In ritualized sex, which is not confined to the genital area, the entire body and the brain receive repetitive stimuli over a considerable period of time. This leads to a condition called "central nervous system tuning," which has a clear physiological basis.

The organs of the body are homeostatically interconnected by the nervous system and the brain. The autonomic nervous system (ANS) consists of both the parasympathetic (PNS) and the sympathetic (SNS) nervous systems. The entire SNS can be excited by stimulation of only a few nerves, thus readying the muscle structure and stopping or reducing activity in organs, such as the digestive system, not immediately needed for escape or fighting. The ergotropic, (energy expending), response occurs when the SNS is stimulated, resulting in

increased muscle tone, excitation of the cerebral cortex and desynchronized cortical rhythms. The parasympathetic nervous system (PNS) responds only to more generalized stimulation and results in pleasurable states such as sleep, digestion, relaxation and, among animals, grooming activities.

Generally speaking, if one of these systems, either PNS or SNS, is stimulated, the other system is inhibited. Tuning occurs, however, when there is such strong, prolonged activation of one system that it becomes supersaturated and spills over into the other system and it, in turn, becomes activated. If stimulated long enough, the next stage of tuning is reached, where the simultaneous, strong discharge of both autonomic systems creates a state of stimulation of the median forebrain bundle, generating not only pleasurable sensations, but, in especially profound cases, a sense of union or oneness with all those present. This stage of tuning permits right hemisphere dominance, often enabling solution of problems deemed insoluble by the rational hemisphere. Furthermore, the strong rhythm of repetitive action, as done in sexual rituals, produces positive limbic (animal brain) discharge, resulting in increased social cohesion. This contributes to the success of such rituals as bonding mechanisms.

From their research into ritual actions, D'Aquili and Laughlin conclude that when this "tuning" occurs in rituals, "It powerfully relieves man's existential anxiety and, at its most powerful, relieves him of the fear of death and places him in harmony with the universe...Indeed, ritual behavior is one of the few mechanisms at man's disposal that can possibly solve the ultimate problems and paradoxes of human existence." All these benefits which follow on "tuning" apply even more powerfully in ritualized sex; such "tuning", however, cannot come about through the usual quick orgasm of Western style sex, programmed as it has been mainly for procreation. Such an organism resolves only immediate sexual tensions. Ritualized sex requires considerable time to allow for full "tuning" of all the interconnected systems in the body. Jolan Chang quotes Li T'ung Hsuan of the seventh century in his commentary on the "thousand loving thrusts" of the "jade peak":

Deep and shallow, slow and swift, direct and slanting thrusts, are by no means all uniform...A slow thrust should resemble the jerking motion of a carp toying with the hook; a swift thrust that of the flight of the birds against the wind.

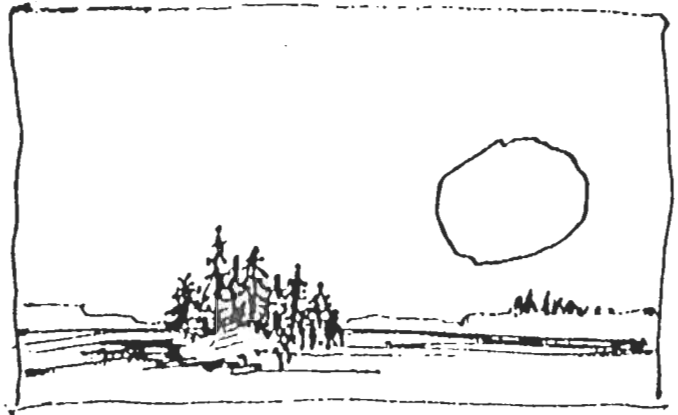
From his own experience, this modern Chinese, Jolan Chang, adds in a footnote that the "thousand thrusts" can easily be done in half an hour at a very slow rhythm.

Taoist sexual rituals sensitize the entire body; whereas, in Western culture we have forced most of the passion of living into the narrowness of genital sexuality. But any time there is a total response, in any situation, the whole being is there, and, because the whole being is sexual, sexuality is always there in any total response. It can occur in any relationship, with an animal, with a flower, with the world itself. Some of the criticism of D.H. Lawrence came from his total response to Nature. Walking one day with his stuffy Edwardian type editor, Ford Madox Ford, Lawrence went "temporarily insane." He knelt down and tenderly touched the petals of a common flower and went into an "almost super-sex-passionate delight." Ford admitted that this was "too disturbing" for him.

While written accounts of Taoist sexual practices date back to over a thousand years ago, when it comes to primitive ritualized sex, we have no written material. Such cultures were not literate, and in the case of the American Indian, by the time they became literate many of their cultures were largely destroyed. Of course, anthropologists have written on these matters, but they have usually dealt only with surface manifestations. Fortunately, because of a most unusual combination of personal talents and circumstances in his life, the linguist, Jaime de Angulo has contributed some insight into the Indians' own understanding of the place of sex in their world. De Angulo's life was so unusual and controversial that no biography has yet been written; therefore, a few details are necessary to understand why he was able to transmit unusual insights into primitive sexual matters.

Jaime de Angulo was born in Paris in 1887 of Spanish aristocratic parents. At eighteen he left for the United States where he worked as a cowboy on ranches in Colorado, Wyoming and California. Talked into getting an education by a Frenchman he met in California, he enrolled in the now defunct Cooper Medical College in San Francisco and, later, got his M.D. from John Hopkins in 1912. About this time he married Cary Pink, who later left him to study with Jung in Zurich, eventually becoming one of the major translator's of Jung's work. During World War I, Jaime was a doctor and a psychiatrist for the Air Corps. He later met Jung and visited him in Switzerland.

It was while Jaime worked on a ranch in California that he became friends with Achumawi ranch hands; thus beginning his linguistic studies. Later he lived with the Pit River Indians. In 1915 he drove a herd of cattle five hundred miles south to the Big Sur country to homestead. There he met Kroeber and Radin, both outstanding anthropologists at the time. Recognizing his linguistic talents, Kroeber got him to teach two courses at Berkeley: one in psychiatry and the other on the mind of primitive humans. Jaime did not stay long because



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he was not academically inclined. He learned seventeen new Indian languages in the next fifteen years and became known as something of a shaman. During the nineteen forties, when he was quite old, Jaime gave a number of radio talks about Indian culture. Indian people would call in and say "Jaime's ear for song and custom is very, very accurate."

The combination of his shamanic knowledge, and his academic knowledge of psychiatry and medicine, along with his incredible linguistic ability, gave him access to areas of Indian thought denied to other white men. The poet, Robert Duncan, was de Angulo's typist during the last year of his life, while Jaime was dying of cancer and making a last effort to organize his manuscripts. In an interview with Bob Callahan of Turtle Island Press, Duncan explains a few aspects of what Jaime had discovered. Duncan reports that Jaime got the idea from the Indians

that you could cross over not just between the living and the dead, as in Shamanism, but also from one sex to another. He found the Indian understanding reasonable enough. We get confused about something like homosexuality. But sex and gender are not the same thing... At one point when I confused sex and gender, Jaime said, 'You're Western in your thinking, you think that male and female are genders. For Indians there can be five genders in a language, five genders in a tribe.'

In English we have only three genders: male, female and neuter. According to a number of sources, there can be as many as eleven to fifteen genders in some tribes. The most commonly known example of crossing from one sex to another is the "contraire" in certain Plains Indian tribes. Influenced by "thunder", this man could marry a warrior and was considered a sacred personage.

Coming back to the interview, Bob Callahan remarked:

With de Angulo, almost for the first time, we are getting a text on Native America which is sexually sophisticated in terms of the individual identity of the characters. I mean it was there all along, but now we've got this unusual man picking right up on it.

Duncan replied,

Oh yes, again, Jaime's definition of sex is not specifically male or female. It's not locked to gender in that way. It's who you can actually fuck. Now that might be a tree, a rock...And it may not have anything to do with producing children...We've confused generation with reproduction and production; and so, as we also have private property thrown in there as well, we confuse children with "our" children. And we can't understand a social structure where the tribe as a whole has children...We still have the term generation, 'for my generation'; my generation was the "jazz" generation. In that way we understand what generation is. The total society generates, and the children belong to that society...Everybody really exists in a continuous world of generations, of being the children of the world they are living in, so you're a very bad child indeed if you do not venerate Father Tree, or any other aspect of your parent world.

The word, engendering, means, according to the dictionary, "to produce, give existence to living beings." Looked at from Jaime's point of view, it is obvious that humanity alone cannot engender children. Instead, it is the entire living environment which produces the child and keeps it alive, the air, soil, plants and animals of its immediate environment. We are the children of our particular place on Earth. This is why the land is sacred, sex is sacred, and eating is sacred; because they are all parts of the same energy flow as the Tukano and the Taoists conceived it. The Indians repeatedly acknowledge "all our relatives" in their sacred sweat lodge ceremonies, the hot rocks, the water which is thrown on the rocks, the sage, all are part of the same family. Other cultures have never lost this understanding of being part of the whole, the Tao. Western culture did forget, but now we have been forced by ecological disasters on every side to begin to recognize the inter-relatedness of all. As Lawrence observed:

The last three thousand years of mankind have been an excursion into ideals, bodilessness, and tragedy and now the excursion is over...It is a question, practically, of relationship. We **must** get back into relation,

vivid and nourishing relation to the cosmos...The way is through daily ritual, and the reawakening. We **must** once more practice the ritual of dawn and noon and sunset, the ritual of kindling fire and pouring water, the ritual of the first breath, and the last...We must return to the way of "knowing in terms of togetherness"...the togetherness of the body, the sex, the emotions, the passions, with the Earth and sun and stars.

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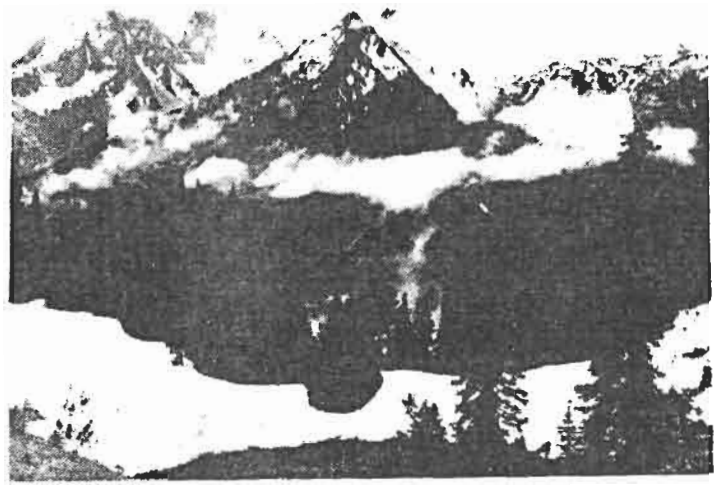
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ECSTASY

by ARD

We Kiss, then merge,
and together we play
this engrossing flame.
We leave our bodies
on the ground
moving on their own.
We transcend space and time.

One being, becoming one another,
Shiva and Shakti
dancing erotic poses
hold the temple high
locked in eternal motion.

We spin around the moon
lit by the eclipsing sun.
We soar the night in flight!
That ecstasy that is so rare
we wear as skin into our naked nights
and our full clothed days.

This heat flows with the moving blood,
it swells the tide to flood,
runs over with dammed-up Sun.
Its flight accelerates
across the sky,
pulls us through a galaxy.

Across the endless sky
the sun eclipsing
the moon in pairs,
each one, each us
untangle through shares.
We wear this light
when morning comes;
we share this sun
this eclipsing one.

Human beings are unique in that they alone **care** about their being-in-the-world. **Dasein** (being-there) is mine to be in one way or another, either by taking hold or by neglect (Heidegger, 1962). One expression of the care a person takes for his or her existence is to question it. How am I in the world? What clue is there that indicates the nature of my relation with other beings, with nature, with other forms of life? Is there some model to help elucidate how I stand out to the world (**ex-sistere** - to come forth)?

The aim of this essay is to explore the implications of a philosophy of embodiment as a way to elucidate our relation to the world understood ecologically, i.e., as the place of our dwelling-together-with-others.

The relation between embodiment and the world is suggested by Gabriel Marcel, who brings us directly to the ontological statement of the issue:

The world **exists** in the measure in which I have relations with it which are of the same type as my relations with my own body -- that is to say in as much as I am **incarnate**. (Marcel, 1952, p.269)

In other words, my carnality is my model of the world. As I am in my body, so am I in the world. But how does this help us? What does it mean to take the "corporeal turn" (Davis, 1986) in order to comprehend our relation to the world? It is not always clear how to take the fundamental ambiguity (Merleau-Ponty, 1962) of the body. As R. D. Laing observes, the body can appear in

...two basic existential settings. The difference in setting does not preclude every basic issue, good and bad, life and death, identity, reality and unreality from arising in the one context as in the other, but the radically different contexts in which they occur determine the basic ways in which they are lived. (Laing, 1965, p. 67)

These two existential settings which situate the ambiguity of the body can be conveniently referred to in terms of Max Scheler's (1970) distinction between the body as **der Korper** (the thing) and the body as **der Leib** (the life). The latter has been discussed in the phenomenological writings of Marcel (1950, 1952, 1964), Merleau-Ponty (1962), Alphonse de Waelhens (1967), and Richard Zaner (1972). Essentially, the body as **der Leib** is the body I am, the body I live. It is my body as disclosed by my own experience of it. The lived body is the body I identify with; not as I identify with my car or my garden tools, or even with my

country or with my family. The identity experienced with my body is that which makes these and any other relation possible. **Der Leib** signalizes the primal relation which Marcel intends when he avers, I am my body. Emmanuel Mounier expresses the philosophy of embodiment intended by the term **der Leib** in the following passage:

I am a person from my most elementary existence upward, and my embodied existence, far from de-personalizing me, is a factor essential to my personal status. My body is not one object among others -- not even the nearest object -- for then how could it be one with my experience as a subject? In fact the two experiences are not separate: **I exist subjectively, I exist bodily** are one and the same experience. I cannot think without being and I cannot be without my body, which is my **exposition** -- to my self, to the world, to everyone else: by its means alone can I escape from the solitude of a thinking that would be only thought about thought. By its refusal to leave me wholly transparent to myself, the body takes me constantly out of myself into the problems of the world and the struggles of mankind. By the solicitation of the senses it pushes me out into space, by growing old it acquaints me with duration, and by its death it confronts me with eternity. We bear the weight of its bondage, but it is the basis of all consciousness and of all spiritual life, the omnipresent mediator of life. (Mounier, 1952, p. 11)

In contrast, the body as **der Korper** is the body as object, as separate from me, as not-essentially-me. It is the body described by physiology, biology, and anatomy; it is the body accessible to anyone as a public object (Sacks 1986). It is the body of the Western rationalist tradition, with its sources in Plato, whose theory of reality required a pernicious distinction between the **philo-sophia** (love of wisdom) and the **philo-soma** (love of body); in Descartes' equally pernicious separation of the self into a **res cogitans** (mind) and a **res extensa** (body); and in Sartre's division between being and nothingness, between **l'en soi** and **le pour soi** (the in itself -- for itself) in which the human subject is radically isolated and alone. From this point of view, the body/self relation is modeled on a "ghost in the machine" image, and the body has ontological status as an organ, tool, or extension of the inner person.

In the existential setting of embodiment, we experience our bodies as ourselves. "I am my body" means that I am this living organism present to the world and to other organisms. I am not present **through** my body or **by means** of it; my body is my presence to the world. As Marcel says: "as

incarnate, I am involved in an immediate participation in a surrounding world from which no veritable frontier separates me" (Marcel, 1952, p. 331-332). My body is co-immediate with the world. And, since I am my body, it is I who am co-immediate with the world. The separation of consciousness and body, and with it the separation of human and the world, is overcome in a philosophy of embodiment. Mounier's equation, "I exist subjectively and I exist bodily are one and the same experience", claims that human existence is engaged existence, that the embodied self is an existing-together self, a co-existence. This reciprocity of human and world replaces the philosophy of 'I think' with the datum of 'we exist'" (Luijpen, 1963, p. 191).

From the point of view of embodiment, humans can no longer be seen as a *Ding an Sich* (thing in itself) in the world, but rather as a constituent of a whole, of a gestalt or **contexture**. A contexture, according to Richard Zaner is ". . .the multiple, functional co-relationship of every part (constituent) to every other one, and would not be 'the same' context at all if one were to remove any of its parts." (Zaner, 1974, p. 67). The body/self relation and the human/world relation are thus analogous. Humans are in the world as they are in their body, i.e., as the unity of an organism, a whole, a **contexture**. The unity of body/self signals the equally profound unity between the embodied self and the world. As an embodied being, a person is **contexturalized** by their world. Human and nature, person and world are co-present, co-immediate, in Marcel's expression, their **esse est co-esse** (essence is co-existence).

Traditional anthropology has consistently viewed humans as separate from nature, either as the detached spectators of it (see the critique of this view in Rorty, 1979), or as the overseer and controller of it (e.g. Bacon's knowledge is power). Of course these aspects of the traditional view are really not disjunctive. They are conjoined in mutual implication. However, in its place, a philosophy of embodiment offers a vision of participation, mutualism, and conviviality. Such a theory overcomes the traditional bifurcation of human and nature, and instead sees humans as nature's capacity for self-unfoldment and experimentation. It regards nature as the locus of human self-knowledge and realization. In the contexture of the human/nature relation, each stands (**ex-sistere**) in an open-faced posture to one another, much like the two human halves in Aristophanes' myth about Eros in Plato's *Symposium*. Each is in itself incomplete, and is made whole and balanced by the other. Whatever is divisive, whatever separates and alienates humans and nature, is unerotic. War, pollution, pornography are paradigmatically unerotic, since they are the expression of the logic of alienation, and stand

opposed to complementarity and conviviality. But this erotic theme must be taken further. It must include the revelation that Diotima makes to Socrates that the true erotic relation is not just an incompleteness in need of completion -- as symbolized by the goddess, **Penia**. It is also, and equally, fullness, energy, and resourcefulness, as symbolized by the god, **Poros**. Thus, where nature is wanting (**Penia**), humans are **Poros** and, as embodied consciousness, fill and complete nature through **poesis** (poetry) and **techne** (technique, skill); and in so far as humans are empty (**Penia**), nature is **Poros** and fills them with nourishment, beauty, and wisdom.

In this complexus humans and nature stand to each other now as **natura naturans** (nature in its universal aspect) and now as **natura naturata** (nature in its multiplicity) -- a co-existence in an erotic dance of giving and receiving.

Such a view undermines the traditional anthropocentric view of humans as the masters of nature, whose task is to read and interpret the book of nature rightly (our science), and control or manage nature efficiently (our technology), so that human beings may flourish. In the eroticism of conviviality humans and nature are co-equal in the unity of one life, one process, one whole.

In the rhythm of this process humans appear as the point of concentration -- where the whole is conscious of itself as a whole. Humanity is the epiphany of nature become aware of itself. As an embodied consciousness humans are the place where the unity of being comes to explicit self awareness. Our difference, our transcendence, if you will, lies not in our separation from nature, but in the recognition that our existence is linked in intimate kinship with our total environment -- with the land, the water, the plants, the animals. I have called this conviviality. The biological term is symbiosis, and its opposite is parasitism.

The anthropocentric view stands closer to parasitism than to symbiosis, because it assumes that humans are that for the sake of which things exist. From this point of view, humans care for the environment as overseers or guardians. Nature is for-them and humans are for-themselves.

However, the conviviality and contexturalism implied by a philosophy of embodiment uproots this anthropocentric attitude and instead sees nature as the place of human **dwelling**. The term, dwelling, is a special one and carries an ontological significance, since it refers to the way human beings **are** in the world. It is connected to a philosophy of embodiment because dwelling expresses our relation to the world, just as embodiment expresses our relation to the body. As Heidegger observed: ". . .man is insofar as he **dwells**" (Heidegger, 1971, p. 147), and the fundamental character of dwelling is expressed in such activities as sharing, preserving, caring, and cherishing (p. 147, 149). Finally, he says:

Mortals dwell in that they save the earth. . . Saving does not only snatch something from danger. To save means to set something free into its own presencing. To save the earth is more than to exploit it or even wear it out. Saving the earth does not master the earth and does not subjugate it, which is merely one step from spollation. . . . To spare and preserve means: to take under our care (p. 150-151).

As dwellers on earth we live **with** the land, not **off** the land. Human technology is really the power of nature expressed or manifest in our embodied consciousness, for purposes that serve the whole in which we dwell. The technology of dwellers is thus opposed to the technology of owner-masters which is understood as power **over** nature, now "forced to yield", in Bacon's phrase, to purposes and ends of an alien subjectivity.

Of course, an ethics of conviviality is not opposed to technology, so long as it is responsive and faithful to the human/nature contexture. Paraphrasing Heidegger, the inspiration of what could be called **integral** technology is the understanding that: We do not dwell on the earth because we have a technology; but we have a technology because we dwell, that is, because we are **dwellers** (p. 148).

A technology that forgets its ontological rooting in our dwelling-on-the-earth becomes a technolatriy -- the worship of human power and hence of humans themselves -- again, a form of anthropocentrism. It places faith in humans as the hope of the future and fails to listen to the wisdom of the land and the promise of the earth, just as the dis-embodied self invests all hope in the logic of the mind (the yang, or masculine), and loses touch with the wisdom of the body (yin or feminine).

A technology of conviviality is appropriate to dwellers. It is a technology that, according to Heidegger, expresses the essence of **techne**, i.e., as a bringing forth of the nature (**physis**) of beings out of concealedness into unconcealedness (p.59). A technology of conviviality need not "force nature to yield," since it is the expression of the power of nature to support itself, both that part of itself that reflexively calls itself human and that part which is nonhuman. In an integral technology, the human and the nonhuman are not in conflict.

When Aldo Leopold (1949) speaks of land ethics, he should not be interpreted as encouraging an ethics independent of human ethics, as if there were two distinct entities -- the thing-in-itself of nature and the thing-in-itself of humans. The ethics of conviviality is opposed to such dualisms. Instead, it speaks of an ethics of the whole, not of parts. Just as the traditional dualism of body

and consciousness is not overcome by either materialism or idealism, so the human/nature dualism is not uprooted by anthropocentrism or geocentrism. The ethics of conviviality is neither the one nor the other. It is, as the technology appropriate to it, an integral ethics, an ethics of the whole.

I have suggested that an anthropology rooted in a metaphysics of incarnation (Marcel, 1965) rejects the image of human as a soul in a body as an object, **der Korper**. My body, **der Lieb**, is my **ekstasis** (standing out), (Zaner, 1971); it is my immediate presence to the world. I am co-immediate with my environment, with the land, with other persons, with nonhuman forms of life, with the elements and the rhythms of the seasons. The existence of an embodied self is a life-with-others, a conviviality. Such a view gives ontological priority to our existence as dwellers-on-the-earth and overcomes the reductionism of both anthropocentrism and geocentrism.

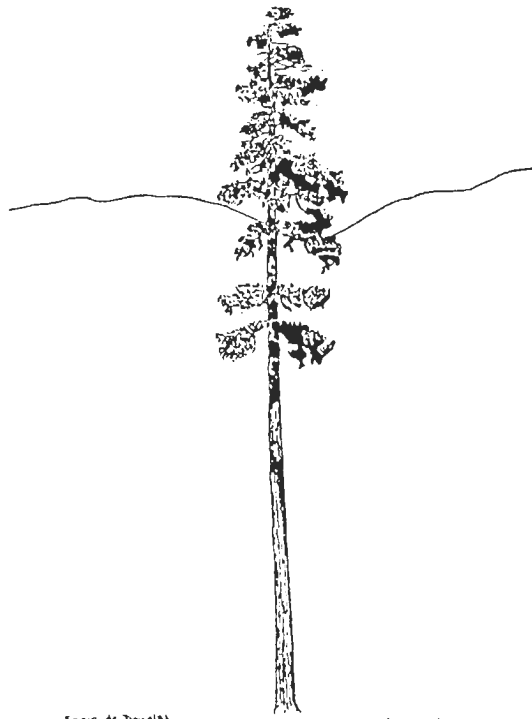
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PHILOSOPHY AND THE ETHIC OF LOVE

by James C. Edwards

In any [way of] life one can be threatened by diseases of the understanding -- "If in the midst of life we are in death, so in sanity we are surrounded by madness"¹ -- and in any ordinary life one's victories against them are tenuously held. The literalization of man's constituent images, the self-enclosed self-forgetfulness of metaphysical intellection, the loss of immediate connection between thought and action -- all these can overtake anyone at any time. The struggle against philosophical [and other forms of] bewitchment is, for most of us, unending; and in it we need the

help of our friends. Thus Wittgenstein's later work, like the earlier, is itself intended as an **ethical deed**. It is an aid to thinking,² but, more precisely, it is also an aid to living. That later work exemplifies a way of thinking, a sensibility that is also a way of life; its deepest intention is that that sensibility and that form of life prevail.

[For the later Wittgenstein] there is a form of life characteristic of the sound human understanding. In order to understand it, however, we must first reflect in some detail upon the form of life inherent in its opposite. ...[T]he diseased human understanding is dominated by rationality-as-representation; the metaphysical gaze, the seeing eye of the **Tractatus**, is its paradigmatic expression.³ Vision becomes the fundamental metaphor for one's relation to reality, with the view **sub specie aeternitatis** (from the standpoint of eternity) the apotheosis of such seeing; and because the sense modality of vision always incorporates distance between seer and what is seen, reality always lies apart from the thinker. Thus, on this picture, thought is conceived as a kind of seeing, the thinker's re-presentation of the distant world in some medium. Given such a picture of subject, world, and thinking, there is, as we have noted above, a constant dialectic between self-forgetfulness and self-enchancement, between objectivity and narcissism. We are at any time liable to have forgotten ourselves in a headlong attempt to secure the view **sub specie aeternitatis** (from the standpoint of eternity) or to have become so aware of ourselves in our seeing that we are damaged by self-fascination and the temptations to heroic self-assertion.

What is the connection of such a picture to action, to a distinctive form of life? The key lies in the natural assumption that intelligent action in the world must rest upon a prior theoretical understanding of it, i.e., upon **representations** of that world in thought. However the mysterious link between thought and action is forged, it is assumed that **we act out of our representations**; my action is guided by those pictures of reality I have constructed. For example, when I face an ethically significant choice, such as whether to leave my wife to pursue medical research or to stick by her and abandon my scientific ambitions (Wittgenstein's own example; cf. Lydgate in George Eliot's **Middlemarch**), the key to my decision will (it is alleged) lie in my representations of the relevant reality: right action depends upon rightness of representation; inaccurate representation will, ceteris paribus (all things being equal), result in the wrong choice. Two sorts of representations are involved. In the first place we seek representations of fundamental moral truths; we try to map those principles of practical reason which are the ultimate constraints on the will. (Is it wrong to lie? Do I owe justice even to the

barbarians?) Second, we seek accurate representations of the settings for moral action, including relevant descriptions of the persons concerned. (Is that really a lie? Is he really a barbarian?) In the form of life dictated by rationality-as-representation, ethical life is the search for action predicated on right representations; it is a change rung upon the Socratic claim that virtue is knowledge.

Growing out of such a form of life are two distinct responses, each of which is characteristic of an important segment of contemporary culture; we may call them, using the terms unambitiously, **realism** and **relativism**. Both, it is important to stress, depend upon the assumption that thinking consists in the re-presentation of reality; both, that is, take the image of thought-as-representation **literally**, as a true picture of metaphysical reality.

Realism has both a sophisticated and a naive form. Naive realism takes the familiar representations of its culture, time, ethnic group, or whatever, for granted; it does not question the moral vocabulary, the principles of ethical choice, the distinctions between "us" and "them," which it inherited from the elders. Such a realism is, at least in our world, inherently unstable; it is always liable to get pushed into a more sophisticated realism (or, indeed, into relativism) by exposure to the fact of radically different vocabularies, principles, and tribal distinctions. Once Paree has been surveyed, things down on the farm can never look quite the same. Reflection upon the fact of such diversity in theory and practice forces one to consider one's own representations of reality as just that: re-presentations, not the things themselves.⁴ A sophisticated realism first accepts this construal and then argues that its representations are true, or at least **approximately true**, or, at the very least, show a **convergence toward truth**.⁵

But a sophisticated realism is not the only possible response to the difficulties of the naive true believer; we are painfully familiar with the movement to relativism as a result of the same forces. The relativist, feeling the pinch of the visual metaphor, has taken seriously the necessary distance between the various realities and our representations of them; and, reflecting further upon the various epistemological difficulties inherent in verifying the match between scheme and content, reality and representation, he has decided that no set of representations can claim a privileged status of accuracy. There are, of course, degrees of relativism, ranging from the most radical (anything goes) to the more modest claim that, while some views can be ruled out of court, nevertheless among certain sets of mutually incommensurable representations no rational choice is possible. Unlike the sophisticated realist, the

relativist is moved to deny that one is ever justified in asserting that one's most fundamental representations of moral reality converge upon an accurate rendering.

Applied to ethical matters, realism and relativism pull, naturally enough, in different directions. The danger of realism is the danger of taking one's representations for the realities themselves; bluntly put, realism runs the risk of **idolatry**, the worship of an image. Because the diseased human understanding has literalized the image of thought-as-representation, and thus has opened itself in consequence to the literalization of mind's other images. It is emboldened to act on the basis of those images, secure in their truth as renderings of reality. The realist, naive or sophisticated, has adopted some set of moral principles, some moral vocabulary, as the truth. The naive realist doesn't admit the possibility of change, of course, while his sophisticated colleagues do; but both, as realists, agree that some moral representations have a grasp (complete or partial) on the moral realities themselves. In this conviction certain images (of human excellence, human degradation) are hypostatized; those images are thus made into metaphysical representations, into pictures of the truth. The blindness, resting on pride, that identifies some images with reality itself is a kind of idolatry.⁶ It is worship of an image; worship in the fullest sense, because one's life and practice are governed by the images one has made metaphysical. One serves an image, a conception of reality, just as one might serve a god. One entrusts one's relations to oneself and one's fellows to the care of these metaphysical images: one sees what they direct one to see; one acts as they command. The very clarity of vision they produce, however, is purchased at the cost of their single-minded ignorance of ambiguity and doubleness. They see with one eye, sharpening definition by flattening out depth. They empower decisive action, but they court sincere and intelligent moral tyranny.

If an idolatrous dogmatism is the risk of realism, the dangers of relativism are either a debilitating loss of moral energy or the collapse of ethical sensibility into an arbitrary willing. In the first case, the recognition that one's most fundamental representations, those conceptions out of which one's actions and attitudes naturally flow, lack rational justification against other incommensurable representations, can sap one's commitment to one's moral ideals. After all, if my belief that human beings have rights against being treated in certain ways cannot be rationally upheld against the incommensurable view that subordinates the individual to the good of some larger whole, why then should I put myself at risk for the sake of that belief? Lacking a firm ground for my representations, self-conscious action on the basis

of them can seem silly or boorish; and thus it becomes easy to slip into a kind of moral impotence, ceasing to care very much about moral matters and probably content to slide along with the moral complacency of my time and place.

In the other case, relativism can lead, not to enervation, but to an energetic self-assertion. Here the realization that fundamental truth is not to be had encourages one to **make** that truth by force of will. Fundamental representations, whether epistemological or ethical, cannot be grounded in rational inquiry; so they must be grounded in human choice, either individual or communal. It does not take a great deal of imagination to recognize the possibility of the will to power thus masquerading as moral conviction; indeed, it may as well come out of the closet, since no one can claim a better-grounded principle anyway.

It is worth noticing, by the way, how both these reactions to relativism are varieties of narcissism, forms of self-enchancement. The first accords to some extent with the classic image of dreaming Narcissus, bewitched into paralysis by the vision of his own reflection. Once one has noticed that one's representations are indeed one's **own** representations in some unalterable way (i.e., one cannot attribute them just to the world itself), one can easily be lulled into apathy or incapacitating self-doubt by reflection upon one's presence in those representations. On the other hand, a relativistic self-assertion is another sort of self-enchancement in which the necessity of one's own presence in all one's representations becomes an occasion for bumptious self-expression rather than mute self-absorption.

So the diseased human understanding produces a strong impetus toward either idolatry or narcissism. Both these pathologies of thought and action are, it will be noticed, direct results of rationality-as-representation, for it is that literalizing sensibility that underwrites the metaphysical gaze and turns the world of my moral action into an object, present to me, to be appropriated through my re-presentation of it. Now, we may readily agree that both realism and relativism are dangerous; neither a dogmatism that trades ambiguity for decisiveness nor a relativism that courts self-paralysis or self-aggrandizement is an appealing prospect. But if these pathologies are the legacy of the person subject to rationality-as-representation, what is supposed to be the alternative? It is all very well to speak darkly of the sound human understanding, which has been seen through the image of representation itself, but what would such a form of thinking and living be like? What would it be to have broken with literal representation and thus to appropriate one's experience -- to **live** -- in a radically different way?

These reflections at last give us, I believe, a way of locating for Wittgenstein the true status of

rationality-as-representation and its alternative, the sound human understanding. Rationality-as-representation, and therefore the metaphysical culture it constitutes, is a **magician's** response to the **Pathos** of the world's existence; it is, to return to the theme of section 110 of the **Investigations**, a **superstitious** response to that **Pathos** because it aims at control rather than sheer acknowledgement.⁷ Confronted by the stark there-ness of all there is, we in the West have most often reacted with curiosity, not astonishment. We have thought we could understand what is there, and thereby control it. The **Pathos** of the world has been an occasion for will, **our** will, to make the world stand still and submit to our understanding and our aims. If only, so the story goes, I can know the world, know it as it is **sub specie aeternitatis** (from the standpoint of eternity), then I have made it as available to my aims as possible. I have heroically overcome it, and can make it mine. Rationality-as-representation -- the notion that thinking just **is** a way of fastening upon the things as they are -- thus properly appears as an expression of this Faustian response; it goes hand in glove with will, the will to power, and with a form of life (scientific, technocratic) shaped by that will. And Wittgenstein's abhorrence of rationality-as-representation is his abhorrence of this whole magical, superstitious, irreligious form of life. It goes much deeper than the pragmatist's rejection of a mistaken and counterproductive conception of knowledge. Wittgenstein's abhorrence is the expression of a religious commitment; it is the expression, that is, of a fundamental and pervasive stance to all that is, a stance which treats the world as a **miracle**, as an object of love, not of will. The sound human understanding is the mark of such love, for it is a feature of love that it never literalizes any perception; love is always ready to go deeper, to see through whatever has already been seen. From the perspective of loving attention, no story is ever over; no depths are ever fully plumbed. The world and its beings are a **miracle**, never to be comprehended, with depths never to be exhausted. Thus the sound human understanding is essentially a religious response to the **Pathos** of existence, not a magical or superstitious one. It is a response that makes sheer acknowledgment, not control, central. The world is a mystery, a **miracle**; such an attitude, incommensurable with the impetus to metaphysics in a culture constituted by rationality-as-representation and the will to power, approaches all things as holy, as inexhaustibly deep, unencompassable, manifold, and, strange as it seems, lovely. It is an attitude that could accurately be called a form of **worship**, if that designation were not so likely to mislead.⁸ But it is not an **idolatrous** worship, for no image is ever confused with a god. Past all necessary but partial images, the world -- not the riddle-world

of science but the world whose very existence is a miracle -- is the holy other. The unknowable **Ding-an-sich** (thing in itself), no longer a philosophical idea as in Kant, has become a religious conception.

Considering an example or two may perhaps remove some of the darkness from my description of such a religious sensibility. Who responds to the world in the way I have just described? The great poet or, more generally, the great artist comes first to mind. For the poet the world is certainly a miracle, an occasion for wonder, not curiosity. The poet's aim is not to understand the world but to acknowledge, to hallow, and to celebrate it. In the attempt to do so, he is constantly raising up and sloughing off a welter of images, for no way of letting something be seen will ever be adequate to his intention. No way of seeing can be literalized into the final representation of the reality there before me; rather, every image, especially the image of re-presentation itself, must be seen through and replaced with another.



Moreover, the poet's aim is not a manifestation of the will to power. His intention is not to subdue the earth; on the contrary, he wants to be the place where the earth has its own way. As Rilke

puts it, the poet is not the one who wills, but who is willing: willing to let the earth rise up in him invisible.⁹ And such willingness is not at all narcissistic. The poet is not the maker of meaning; he is not imposing value or significance, nor is he fascinated with his own images, in which what is valuable or significant shows itself. Rather, he wants to be the place where the poem happens. He wants to hollow himself out, to create a space within so as to give the earth the resonance that lets us hear, partially and temporarily, the earth's own song.

Two examples of such artistry come to mind. The first is Keats's ode "To Autumn," extraordinary for the kind of selfless attention to the finite (the gathering crops, the gnats that rise at evening from the river shallows), which lets us see, not **beyond** the familiar and mundane but endlessly **into** it. A second is Rembrandt's series of self-portraits. What is most remarkable about this series of almost sixty paintings is its lack of narcissism. These self-portraits are neither self-glorifying nor sadomasochistically self-hating. They simply present, justly and truly, the record of a man's circumstances and fantasies over a lifetime; and the subject happens to be the painter himself. To the great artist it is a matter of indifference what individual is given attention in his images: self, other, the gnats by the river are for him all the same. It is the **quality** of the attention that matters in poetry. To love oneself -- to give to oneself a truly profound and just attention -- is no easier than to love any other part of the world.

With the reappearance of love in the argument, we come to a second example of the sensibility I have described and to the point where we can at last see the full justice of calling Wittgenstein's notion of the sound human understanding an **ethical** vision. Indeed, we can now even trace some connections between that vision and one of the streams of ethical reflection in the West, an ethical tradition that has fallen on hard times in the last century or so. We may call it, somewhat limply, an ethic of love; it contrasts with the ethic of principle that has dominated moral philosophy since Kant.¹⁰

The best recent example of such an ethic known to me is found in Iris Murdoch's remarkable essays collected in **The Sovereignty of Good**.¹¹ In these essays, attention -- "a just and loving gaze directed upon an individual reality" -- supplants will as the focus of ethical life.¹² From the eighteenth century, ethics has been obsessed by problems of will. "How shall I act?" seems to most of us the paradigmatic ethical question, and it seems only to admit answers formulated in terms of general and substantial first principles; "Act only on that maxim which you can at the same time will to become universal law" or "Act always so as to

produce the greatest good for the greatest number." On this conception, moral life requires moral knowledge, and moral knowledge means the knowledge of the true moral principles. It is not difficult to see the connections of this conception of ethics to rationality-as-representation, since these wonted ethical principles must be true, i.e., must represent the Form of the Good, or the a priori structure of practical reason, or the like. The moral life presents itself as a riddle to be solved, and the key to the solution lies in our discovery of the right principles of action. Notice the obvious centrality of the will in this account: we face the moral realities before us as a set of obstacles to be surmounted, or as a maze to be run, or as a set of tasks to be fulfilled, or as a set of decisions to be computed and taken. Moral life becomes a sort of technical, even technological, problem. The other person becomes a setting for moral action, an object which, in the pursuit of my own purposes, I must treat in ways specified by the principles which constitute "the moral point of view."

In contrast to this, Murdoch's attempt is for a moral sensibility that is not technological. Moral life is a matter of deeper and deeper penetration into the vicissitudes of one's life and the lives of one's fellows; love is the central concept in morals because it names that capacity to go ever deeper in attention, to find more and more reality to wonder at in whatever individual one confronts. Love is constantly seeing through, not just seeing; it is constantly developing new images for appraisal and understanding, enlarging mind's stock of lenses for gathering and focusing light. Such a sensibility distrusts any ethical principle designed to guide the will, for two reasons. First, any principle can become an idol; it can through its generality blur the very individual realities that give moral reflection its characteristic importance and difficulty. And second, a focus on action-guiding principles makes will the center of moral life, thereby introducing the "behaviourist, existentialist, and utilitarian" picture of the moral agent:

It is behaviourist in its connection of the meaning and being of action with the publicly observable, it is existentialist in its elimination of the substantial self and its emphasis on the solitary omnipotent will, and it is utilitarian in its assumption that morality is and can only be concerned with public acts.¹³

In the moral consciousness of such an agent there is no place for affirming the fundamental ethical significance of seeing the world as a miracle, of seeing it as a series of occasions for love -- inexhaustibly rich and various attentions to the

realities -- rather than as a setting for the exercise of one's will.

In our ordinary thinking, the moral life is essentially public, in two senses. It is, first, concerned with what publicly happens, with actions and reactions; and, second, it has essentially to do with large-scale social structures and relationships. For us, that is, ethics is inseparable from what we call **politics**. The locus of moral reflection in our day is the public man, moving among strangers, as it were, searching for principles applicable universally, independent of those particularities of need and desert that loving attention may reveal. For us, **moral** has come to mean **impersonal**, for in our day the public has become the impersonal.¹⁴ The **polis** is gone, and politics means something quite different from what it did to Aristotle.

For an ethic of love, however, the locus of the moral life is in the individual perspective, not the public. First, moral progress may on occasion be measured in the quality of a person's reflection, not in overt action.¹⁵ And more importantly, according to such an ethic the height of virtue is not the following of universal (hence impersonal) principles. Consistency in action is not the supreme moral excellence, as any lover knows. Loving perceptions of an individual do not give rise to universalizable first principles of action; in that sense they do not provide something immediately recognizable as an **ethic**. Those perceptions are occasions, not for personal deliberations about duty or happiness, but for direct and unmediated response, whether to meet a need or provide a benefit. And these are responses born of wonder, not calculation; they treat the other as a mystery worthy of love: worthy, that is, of the most constant, patient, undemanding, and exacting individual attention, which will nonetheless never exhaust the reality that is there.

In her essays Murdoch is recalling the efforts of various Jewish and Christian thinkers to locate the moral life within a fundamentally religious sensibility: a sensibility that is constituted by the acknowledgment of the essential mystery of things and by a response to that mystery that is self-effacing and loving, not willfully Faustian. She is also sounding a theme common to Aristotle and some other of the Greek moralists in their emphasis on the ethic of character. For Aristotle, living well is a matter of practical reason; it is knowing how, not knowing that. Substantial moral first principles are otiose for the man of virtue; his judgment -- his perspicacious attention to the individual realities confronting him -- is the source and standard of the moral life.

So the sort of Greek-Judaic-Christian ethic of love and character expounded by Murdoch (an ethic of which, of course, only the barest bones have been exhibited here) gives us an interpretation of

the sound human understanding that cuts deeper than the pragmatist interpretation while still keeping its best features. Very significantly, this deeper account allows us to place Wittgenstein's work within a long tradition. For all its originality in conception and execution, and for all its plain and secular idiom, Wittgenstein's later philosophy is at its core a return to an important moment of the Western religious vision, namely, that moment which exalts the essential sacredness and mystery of all things, which demands an astonished worship as the proper response to that mystery, and which identifies worship of God with an infinitely patient, detailed, and self-surpassing attention to the individual realities facing one, which is love.

Notes

1. Ludwig Wittgenstein, **Remarks On the Foundations of Mathematics**, Oxford: Basil Blackwell, 1956, p. 157.
2. Ludwig Wittgenstein, **Philosophical Investigations**, Oxford: Basil Blackwell, 1953. p. X.
3. Ludwig Wittgenstein, **Tractatus Logico-Philosophicus**, London: Routledge and Kegan Paul, 1961.
4. Certainly this conclusion does not follow from the fact of moral diversity. It is a nice question why it is the conclusion drawn by most philosophers.
5. For a discussion of convergence, see Hilary Putnam, **Meaning and the Moral Sciences**, London: Routledge and Kegan Paul, p. 20.
6. I am indebted to my friend Gerald Casenave for a conversation that provoked this way of putting the matter.
7. Ludwig Wittgenstein, **Philosophical Investigations**, Oxford: Basil Blackwell, 1953.
8. It is liable to mislead because it encourages us, in what Heidegger calls our "ontotheological" tradition, to see the world as a superobject present to hand. It is also liable to mislead us into looking beyond the finite by encouraging us to think of worship as defined in terms of the supernatural kind of object worshipped, rather than in terms of the quality of attention brought to the finite and ordinary. Sometimes, I believe, the later Heidegger, with his talk of "only a god can save us," falls into the latter misunderstanding.
10. Here again I am in debt to Richard Rorty and the members of the National Endowment for the Humanities Summer Seminar of 1979.
11. Iris Murdoch, **The Sovereignty of Good**, London: Routledge and Kegan Paul, 1970. She acknowledges the great influence of Simon Weil.
12. Murdoch, p. 34.
13. Murdoch, p. 9.
14. John Rawls's magisterial **A Theory of Justice**, Cambridge, Mass., Harvard University Press, 1971, is an example.

15. This is a point stressed by Murdoch in her example of the mother-in-law.

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BOOKNOTES

* Alston Chase, **Playing God in Yellowstone: The Destruction of America's First National Park**, New York: Atlantic Monthly, 1986. 446 pages. The strength of this work is its uncompromising attitude toward the preservation of wilderness. Under Chase's hyper-critical umbrella, reform ecology, the environmental movement, even ecophilosophy, remain suspect as social and political quietisms; providing us with little more than quasi-mystical ideologies and ambivalent bipartisan separatism from real environmental issues. With the systematic destruction of Yellowstone National Park as his critical litmus test, Chase provides a well documented history of how our national parks "unimpaired for future generations" are being destroyed by the very people assigned to protect and enjoy them. This paradox, Chase claims, haunts the entire ecological worldview of contemporary environmental philosophy

and praxis. As philosophical environmentalism drifts toward more theoretical issues (biocentrism, anthropocentrism, ecosophy) and larger global problems (acid rain, toxic wastes), it tends to leave nonhuman species to their own demise. While worrying about the fate of Earth, species chauvinism, paradigm change, or deep, deeper, and deepest ecology, the New Philosophies of Nature risk losing touch with the very real fate of such places as Yellowstone National Park. A well argued and documented work that will prove controversial among environmentalists and ecologists of all kinds. *Don Davis, reviewer.

*Alfred W. Crosby, **Ecological Imperialism: The Biological Expansions of Europe, 900-1900**. New York: Cambridge University Press, 1987. 400 pages. A major first step toward a comprehensive history of the world environment. The author explores and interprets the ecological imperialism of the Europeans over the last ten centuries, concluding that the military might of the Europeans was less important than the biological strength of the plants, animals, and germs they brought with them. The widespread displacement and replacement of native peoples by Europeans, in temperate zones, was due primarily to the newly introduced organisms, the advantages that they had over their New World and Australasian counterparts. By focusing on the organisms as much as on the emigrants themselves, Crosby advances an environmental history with profound socio-political implications. *Studies in Environmental History and Historical Ecology*. *Don Davis, reviewer. (See Don's article on critical ecology in the Fall 86 Trumpeter.)

*David B. Gray, in collaboration with Richard J. Borden and Russell H. Weigel. **Ecological Beliefs and Behaviors: Assessment and Change**. Westport, Conn.: Greenwood Press, 1985. This book is written primarily for the social scientist, but that should not deter others from reading it. Parts of it are slow going, but it contains some valuable information. Its pertinence to ecophilosophy lies in the fact that Gray, et al., are attempting to describe, and present tools for defining, the actual--as opposed to the theoretical-- scope and shape of the emerging environmental consciousness. For example, one chapter discusses what is and is not known about the personality traits of environmentally concerned individuals. It is pointed out that much of the research on environmental values and attitudes is not well developed from a psychometric point of view. Nor is it easily accessible since much of it is buried in doctoral dissertations. Despite these facts, this book does present a substantial review of what has been done. It is perhaps not surprising to learn that preliminary research suggests that environmentally concerned persons often have a

better than average education and "may be more advanced in moral development, humanistic perspective, social initiative, cooperativeness, and independent thinking." (p. 114)

For the non-social scientist the most interesting parts of this book are the authors' comments, sandwiched between their technical discussions, on the "new environmental paradigm," the developing environmental ethic. They articulate a number of ideas essential to the development of an ecologically sound worldview. For example, the rationale and demand for individual integrity is evident in the following. The backbone of the emerging environmental ethic is supported by several major "natural laws" which are "in the long run, at least, inexorable and intolerant of dishonesty." (p. 15) This ethic "may eventually be a substitute for the ancient controlling myths" which kept primitive humans more or less within their ecological niche. (p.17) However, an environmental ethic will not develop spontaneously, but must be carefully built by influential leaders and vocal minorities. Personal integrity and responsibility are therefore essential. They write:

Much of the liberal arts educational tradition holds that humanity is sustained and directed by traditional values of truth, goodness, beauty (Plato) and personal integrity (Socrates). ...[E]very society needs myths that act as vehicles to carry the traditional directional values...The existence of guilt and a sense of something being inherently wrong have been decried in the past by some social scientists, but seem rather **necessary for felt responsibility** [emphasis added]. Each environmental leader needs to work on his or her own personal integrity, and general and environmental education must search for better ways to communicate the excitement of integrity through artistic, literary, and scientific channels. Glib suggestions on how to do this are inappropriate. (pp. 209-10)

There are other equally interesting observations scattered throughout this book. As a result, this is a book that is useful for ecophilosophers to read. *Margaret Merrill, reviewer. See Margaret's other reviews in the Fall 86 Trumpeter and her article on ecoagriculture that appeared in the Spring 85 issue.

*Philip P. Hanson, editor. **Environmental Ethics: Philosophical and Policy Perspectives**, Simon Fraser University Press, Burnaby, B.C., 1986. 199pp., \$12 Can. This is an anthology of papers by authors from a variety of backgrounds and disciplines which focus on the question, "To what extent and how should moral considerations constrain environmental policies?" Contents: Environmental Rights and

Responsibilities, Charles Caccia; An Environmental Ethic, Norman Morse; In Praise of Beauty, Stan Rowe; Morality, Posterity, and Nature, Philip Hanson; Ethics as Prosthetics, John Livingston; Ethics and the Justification of Environmental Policies, Stan Stein; Ethics and Survival, Andrew Brook; Honey Dribbles Down Your Fur, Tom Reagan; Against Sentimentalism, Robert Van Hulst; Against Animal Rights, Jan Narveson; Welfare, Sentience and Moral Standing, Wayne Sumner; Environmental Management as a Bargaining Process, Andrew Thompson and Anthony Dorsey; Some Flaws and Biases in the Bargaining Process, Fred Knelman; Bargaining as a Crucible for Environmental Ethics, Gary Runka; The Roots of Environmental Caring, John O'Neill; Why We Do Not Need an Environmental Ethic, William Leiss; Some Positions and Issues in Environmental Ethics, David Copp. I have read some of these articles and they are of high quality.

*Henryk Skolimowski, **The Theatre of the Mind: Evolution in the Sensitive Cosmos**, Quest Books, Wheaton, Ill., 1984, 167pp, \$6.75 U.S. It is in this book that Skolimowski sets forth his ecophilosophical view of evolution. Here he discusses evolution and development as a progressive movement based on an ever-growing sensitivity to life. Humans are mind-making animals through whom evolution is working. We are the custodians and the heirs to incredible amounts of knowledge and also to some major confusions. In the last Chapter he writes: "Glory to Evolution! As it unfolds itself it creates us. As we are created, we unfold it further. Evolution is not blind; nor is it subject to rigid, deterministic laws. It is a process of continuous articulation. Each articulation is a process of creation. After it has occurred, the world has changed--become richer. And so it is with the articulation of minds. Each articulation changes us in the process. By articulating ourselves we, like flowers, come to fruition. We realise our potential by articulating ourselves; on the biological plane, on the intellectual plane, on the cosmic or spiritual plane. We shall need to develop new forms of sensitivity. We shall need more love: to give and to receive. We shall need to be nourished by new springs of imagination which illumine and transform, which give rise to new sensitivities of thought and feelings." (p. 162) A broad survey of evolutionary, holistic conceptions of the universe, along with details on ecological thinking and action.

*Alan Watts, **Nature, Man and Woman**, Pantheon, London, 1958. This has been described by many, including Joseph Needham, as being one of the best books about human sexuality that have ever been written. Joseph Needham also cited as a fine book:

*Philip Sherrard, **Christianity and Eros: Essays on the Theme of Sexual Love**, SPCK, London, 1976.

*Johnny Sagebrush and Friends, **The Earth First! Li'l Green Songbook**, Ned Ludd Books, Tucson, Az.,

1986, 102pp, \$5.00 U.S. POB 5871, Tucson, Az 85703. There are 78 songs in this book. Lyrics and guitar chords but no melody line. The reason? Many of these songs have been recorded and are available on cassette from Earth First! Includes such songs as, Monkeywrenchin', Thinking Like a Mountain, Stand in the Front of that Dozer, For the Wilderness, Let things Grow, and so on.

*John D. Hamaker, and Donald A. Weaver, **The Survival of Civilization**, Hamaker-Weaver Publishers, Michigan, Ca., 1982, 218 pp., \$12 U.S. POB 1961, Burlingame, Ca. 94010. Their thesis: The survival of civilization depends upon our solving three problems, carbon dioxide, investment money and population. Major topics: Food, energy, world hunger, CO2 build-up in the atmosphere, subsoil drainage, taxes, freedom, etc. Was endorsed by Buckminster Fuller as a book which thinks in the right direction in relation to survival.

PERIODICALS, ORGANIZATIONS AND CONFERENCES

***Philosophical Inquiry** has published a special issue on "Ecology and Philosophy", edited by Andrew McLaughlin. Contents: Ecology and philosophy: a new problematic, by Andy McLaughlin; The deep ecology movement, Arne Naess; Developing concepts of environmental relationships, Alan R. Drengson; Values in nature: is anybody there?, Ernest Partridge; Philosophy and ecology, Andrew Brennan; A hierarchical ethical theory based on the ecological perspective, Donald C. Lee; Ethics, the environment, and free enterprise, Richard T. DeGeorge; The prospects for preservation, Robin Attfield; Ecophilosophy as liberal arts philosophy, Hiromasa Mase; The harmony of man and nature: a philosophical manifesto, Hwa Yol Jung. \$8 U.S. Prof. Andy McLaughlin, Dept of Philosophy, Lehman College, Bronx, New York, 10468.

***Environmental Ethics** for Winter 1986 is a special issue on "Asian Traditions as a Conceptual Resource for Environmental Ethics," with papers by Eliot Deutsch, J. Baird Callicott, Roger T. Ames, Chung-ying Cheng, and David J. Kalupahana, topics range from Nature reverence East and West to discussions of Chi. Available from: Prof. Eugene Hargrove, Dept of Philosophy, University of Georgia, Athens, Ga. 30602. Subscription for 4 issues, \$18 U.S. anywhere in the world. Single issue price: \$9.

Hartwood: Journal of Experience, Expression and Odyssey, POB 5477, Stn. B, Victoria, B.C. V8R 6S4. \$10 Can. per year. Quarterly journal dedicated to humanistic and transpersonal psychology and other forms of practice and study related to human growth and development, personal and professional. The fall issue has articles on evolution of archetypes of male and female, jealousy, face to face relationships, self esteem, binge eating, cycles of change, guided imagery and music, and so on. Lots of information about different arts, therapies,

etc. Each issue runs about 35 pages, quality production.

***Creation**, Jan/Feb, 1987, is a special issue devoted to Native American Spirituality. This magazine was founded by Matthew Fox, author of **A Spirituality Called Compassion**. Articles and illustrations of highest quality. Address: POB 19216, Oakland, Ca., 98619. Six issues a year, \$17 U.S.

***Pan Ecology**, An Irregular Journal of Nature and Human Nature. Published by the Marsh Institute, POB 1, Viola, Id. 83872-0001. Edited by Alan Wittbecker (See his article on wilderness in the Summer 1986 Trumpeter). Fall 1986 issue has an article on Panentheism by Michael W. Fox and one on being a conscientious omnivore by Wittbecker.

***Lucidity Letter** is edited by Dr. Jayne Gackenbach, Dept of Psychology, University of Northern Iowa, Cedar Falls, Iowa 50614. Dedicated to discussion and research of lucid dreaming and related experiences. The articles are extremely interesting and discussion ranges over a large territory, out of body experiences, clinical applications of lucid dreaming, dream control, kinesthetic imagery, and so on. \$20 U.S. per year.

***Journal of Ritual Studies**, Dr. Ron Grimes, editor, Dept of Religious Studies, University of Pittsburgh, 2604 CL, Pittsburgh, PA 15260. 2 issues a year for \$15 in US or Canada. Some of the topics the journal treats: theories of ritual, methods for studying ritual, ritual and myth, rites in specific

traditions and areas, ritual texts, ritual and drama, biological basis for ritual, etc.

***Echology** is a journal proposed by Charlie Keil, on applied sociomusicology. Charlie aims to make this an annual publication which will be dedicated to applying music to ecology, survival, egalitarianism, spritual integration, etc. Write to Charlie for more information: 81 Crescent Ave., Buffalo, N.Y. 14214.

***4th World Wilderness Congress** will meet Sept. 11-18, 1987. Address: 4th World Wilderness Congress, Colorado State University, Fort Collins, CO 80523. Holmes Rolston, III, is organizing the sessions on environmental ethics.

***Canadian Network for Ethical Investment Newsletter** is the first of its kind in Canada. Available from CNEI, Box 1615, Victoria, B.C. V8W 2X7. Organized by Larry Trunkey, Nancy McMinn and others. In future Trumpeters we will describe some of the new ethical investment funds available. They exclude investment in environmentally unsound practices and technologies.

***Working Group for Sustainable Society** is at work on their first project: Developing a coherent theory of sustainability. Write Norm Jacobs, POB 262, Stn. A, Vancouver, B.C. V6C 2M7.

***Ecoyoga** "An Ultimate Fusion of Philosophy With Life," Workshop directed by Henryk Skolimowski, Feb. 20-21, 1987. For Information call: (415) 753-6100.



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