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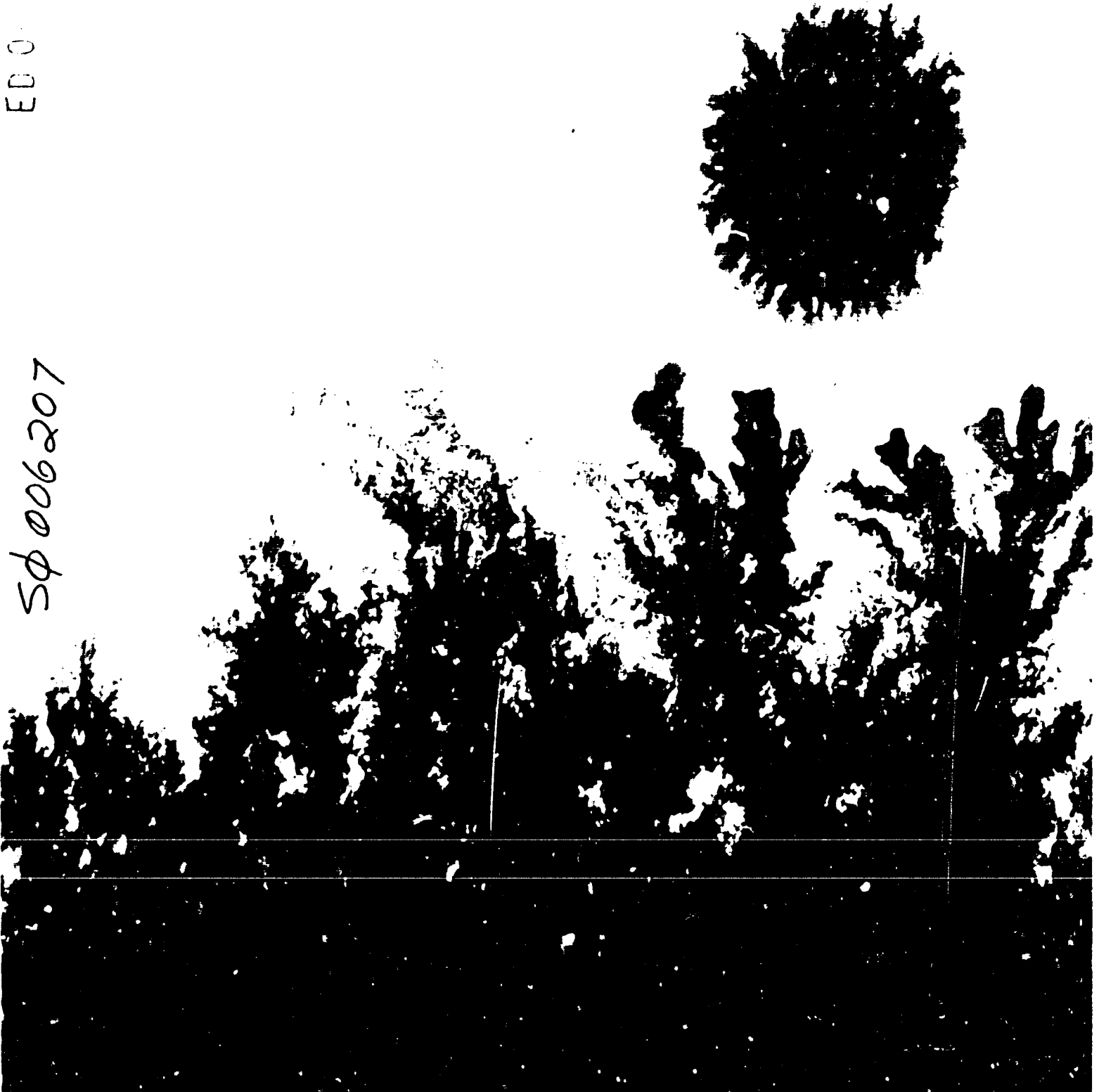
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ABSTRACT

Hinduism, yoga, transcendental meditation, traditional American Indian philosophies, far-Eastern philosophies (Taoism, Zen Buddhism, and Zen concepts), macrobiotics, and Judeo-Christian teachings are the topics discussed in this student developed book. Designed for use by both elementary and high school students, it was written with two major ideas as the stimuli: 1) interest in examination and re-examination of human values and attitudes in light of environmental problems; and 2) the idea that this is a resource-information book. Each section introduces a different philosophy and lists references (some annotated) on the topic of discussion. Several sections include quotations. Related documents are SO 006 206 and SO 006 208. (OPH)

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SUNSHINE UNFOLDING

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1977

SUNSHINE UNFOLDING

Report of the Sunshine Unfolding Project, 1972-1977

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NOTION A GROUP NOTION A GROUP NOTION A GROUP NOTION A GROUP NOTION A GROUP NOTION A GROUP NOTION A GROUP NOTION A GROUP NOTION A GROUP NOTION:

This book was written with two major ideas as the stimuli. First we are interested in the examination and re-examination of human values and attitudes in light of our environmental problems. The most influential values are the most basic ones; and we feel that the most basic of a person's values are determined, to a lesser or greater extent, by his philosophy of life or religion. Having concluded this, we studied some major philosophies, religions and practices in the world.

Our second idea is that of a resource-information book. It is conceived as an aid to help others choose and design their own course of study. We have no set procedure for the individual's study. We hope that the person using the book will be able to freely pursue his interests. Even though we have no set procedures for the use of the book, we do have "hopes." We hope that people using this book will become more aware of their own environment and how they relate to their surroundings. Acquiring this new awareness will be different for each individual. It will include the examination of both one's personal values and the beliefs of others in relation to present environmental problems.

We see ourselves as the mobilizers of many resources. We have tried to present a broad range of resources including books, people, institutions, and multi media materials. We also include our own commentaries and those of experts on the subjects covered. We do not pretend to have produced an all-inclusive reference work—it is just a beginning place for someone to get away from traditional "regurgitative" learning.

This book is not finished, it probably never will be. Every time something new is written, thought about, or discussed, our book is outdated. Someone else may work some more on it, or do a different one or some of us may continue it later.



We are a group of high school students who had the opportunity to write this book because of a project called SADMESS (Student Assisted Development of Materials on Environmental and Social Studies). SADMESS was a one-year project of the Social Science Education Consortium (SSEC), funded by the United States Office of Education under the Environmental Education Act of 1970. The SSEC is a resource and dissemination center organized to improve the quality and effectiveness of social studies/social science education in the United States. It disseminates information about social studies curriculum materials, instructional methods, and trends; and it assists teachers and school administrators in identifying, selecting, and using new ideas and methods in social studies.

SADMESS is very unique. The project staff consisted of SSEC staff members and eight high school seniors. Our task was to create a series of learning activities related to environmental education for both elementary and high school students. By coupling the experience of the professionals with our ideas and desire to improve education, we hoped to develop innovative curriculum materials. The four of us chose to write this book.

Since this was a work-study situation, we attended school in the morning and worked in the afternoon. We received high school credits of the equivalent of one course and were paid for the remaining time.

The year proved to be a very valuable learning experience. Initially the role of each member was unclear and undefined. Gradually we learned to cope with this, gaining valuable insights about interpersonal relations and the functioning of a group.

WHERE WE PUT IT IS WHERE YOU'LL FIND IT

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HINDUISM



Courtesy Museum of Fine Arts, Boston.

Hinduism has many diverse origins and interpretations. Unlike many religions, such as Christianity or Islam, there is no single expounder or scripture upon which Hinduism is based. As K.M. Sen in his book **Hinduism** explains, "Hinduism is more like a tree that has grown gradually than like a building that has been erected by some great architect at some definite point in time."

Although in my study of Hinduism I found no direct statements about man and his relationship to his environment, there are several broad concepts which I see as being easily related to this subject. The Hindu doctrine, the Upanishads (conceived around 800 B.C.), centers on the doctrine of **Brahman** and **Atman**. **Brahman** is the "all-pervading God" while **Atman** is the "Self." This all-pervading God is manifested in the Self; thus, the idea of the oneness of everything is derived. When one realizes **Atman** and **Brahman** are all-pervading and supreme, and realizes they are the same, he transcends all and lives in eternal peace.

TO HURT AND EXPLOIT NATURE IS TO HURT AND EXPLOIT ONE'S SELF

All hail to heaven!
All hail to earth!
All hail to water!
All hail to air!
All hail to heaven!
All hail to earth!
Mine eye is sun and my breath is wind, air is my soul
and earth my body.
I verily who never have been conquered give up my
life to heaven and earth for keeping.
Exalt my life, my strength, my deed and action;
increase my understanding and my vigour.
Be ye my powerful keepers, watch and guard me, ye
mistresses of life and life's creators! Dwell ye
within me, and forbear to harm me.

Closely related to this idea is the concept of action and reaction. The best explanation of this that I found is in Maharishi Mahesh Yogi's commentary on the Bhagavad-Gita (See review in Transcendental Meditation section):

Chapter 1, Verse 39 (page 63):

When we investigate the invisible mechanics of nature, we find that everything in the universe is directly connected with everything else. Everything is constantly being influenced by everything else. No wave of the ocean is independent of any other. Each certainly has its individuality, but it is not isolated from the influence of other waves. Every wave has its own course to follow, but this course is dependent on that of every other wave. The life of any individual is a wave in the ocean of cosmic life where every wave constantly influences the course of every other.

Certainly man is the master of his own destiny. He has complete freedom of action. But having performed an action he has to bear its consequence, for reaction is always equal to action.

When people behave rightly, a corresponding atmosphere is naturally produced, and when such an influence is dominant, the individual's tendencies are affected by it. If in such an atmosphere of grace and glory an individual is tempted to follow a wrong path, he is protected by the unseen influence of righteousness which surrounds him. Similarly when a man fails in his efforts, the unseen working of nature is behind that failure. No amount of intellectual analysis can reveal to him why the failure occurred. He must rise to another level and realize the working of nature and the power behind it. He must rise to understand the laws of nature and the cosmic law which underlies all of them.

Thus, all things are interconnected, and each action has its own reaction, whether it be good or bad. This idea is very relevant to the environmental problems today, in that the action of destroying or exploiting one's natural resources will bring about a bad reaction, and in one way or another that reaction will return to the destroyer. For example, it is very likely that a person who constantly dumps sewage into a stream will eventually receive the bad effects of that action. This bad effect could manifest itself in almost any way, and often the manner of its coming remains unknown.

THE UPANISHADS

selected and translated by

Swami Prabhananda and Frederick Manchester
New American Library, Inc., Mentor Books, 1957
1301 Avenue of the Americas
New York, New York 10014
(628 pages) \$.95

The Upanishads are very important Hindu Scriptures conceived between 800 B.C. and 300 B.C. (The date varies depending on the source of information.) In this book twelve of the 108 existing Upanishads are presented partly in prose and partly in verse. They are concerned with knowledge of God, which is the highest aspect of religious truth. Literally "Upanishad" means "sitting near devotedly."

The principal doctrine of the Upanishads is the concept of Brahman and Self and their relationship. The following excerpt from the Chandogya Upanishad seems to be very clear and illustrative.

"Please, sir, tell me more about this Self."
"Be it so. Bring a fruit of the Nyagrodha tree."
"Here it is, sir."
"Break it."
"It is broken, sir."
"What do you see?"
"Some seeds, extremely small, sir."
"Break one of them."
"It is broken, sir."
"What do you see?"
"Nothing, sir."
"The subtle essence you do not see, and in the whole of the Nyagrodha tree. Believe, my son, that that which is the subtle essence—in that have all things their existence. That is the truth. That is the Self. And that, Svetaketu, THAT ART THOU."
"Please, sir, tell me more about this Self."
"Be it so. Put this salt in water, and come to me tomorrow morning."
Svetaketu did as he was bidden. The next morning his father asked him to bring the salt which he had put in the water. But he could not, for it had dissolved. Then he said to Svetaketu:
"Sip the water, and tell me how it tastes."
"It is salty, sir."
"In the same way," continued Uddalaka, "Though you do not see Brahman in this body, he is indeed here. That which is the subtle essence—in that have all things their existence. That is the truth. That is the Self. And that, Svetaketu, THAT ART THOU."



HINDUISM

by K.M. Sen
Penguin Books, Inc., 1961
7110 Ambassador Road
Baltimore, Maryland 21207
(160 pages) \$1.25

This book is a very brief and interesting explanation of the nature, principles, historical evolution, and the scriptures of Hinduism. I felt the part on historical evolution was treated better than the other parts. Sen does not profess to have written an all-inclusive detailed book about Hinduism, but rather to give a short introductory view, which he does well.

OTHER REFERENCES

THE HINDU VIEW OF LIFE

by Radhakrishnan
The Macmillan Company, 1969
866 Third Avenue
New York, New York 10022
(96 pages) \$1.45

THE SELF IN INDIAN PHILOSOPHY

by Troy Wilson Organ
Mouton & Co., Publishers, 1964
The Hague
The Netherlands
(184 pages)

THE PORTABLE WORLD BIBLE

edited by Robert O. Ballou
The Viking Press, 1944
625 Madison Ave.
New York, N.Y. 10022
(624 pages) \$2.95

yoga



AND THE ENVIRONMENT

I emphasize Integral Yoga in this section because of the easily available resources of the local Integral Yoga Institute in Boulder. The director of the Institute helped interpret their teachings about the environment.

Integral Yoga

Integral Yoga uses various techniques to develop all aspects of the individual—physical, emotional, intellectual, and spiritual. Swami Satchidananda the present guru-teacher, speaks of the goal of Integral Yoga as follows:

A body of perfect health and strength, mind with all clarity, calmness and control, intellect sharp as a razor, will of steel, heart full of love and mercy, a life dedicated to the common welfare and Realization of the True Self is the goal of Integral Yoga. Attain this through asanas (body postures), pranayama (breathing exercises), chanting of holy names, self discipline, selfless action, Mantra Japa (repetition of sound structure), Meditation, study and reflection.

“You are the passenger of the body, but not the body.” This means that your body is not you, but it is your immediate environment. Through Yogic practices one can find that this immediate environment can be controlled and perfected, enabling that essence which is you to experience continued peace. Through this new sense of awareness one can see how the broader environment directly affects health and well being.

Integral Yoga is a synthesis of many kinds of Yogas, or practices. The different yogas are merely tools that the individual can use to attain a harmonious and healthy self. The following descriptions of the different Yogas come from a pamphlet distributed by the Integral Yoga Institute.

Hatha Yoga

Bodily postures (asanas), deep relaxation, breath control (pranayama), cleansing processes (driyas), and mental concentration create a supple and relaxed body, increased vitality, radiant health and help in cutting physical illness. With a proper diet, the physical body undergoes a cleansing through which impurities and toxins are eliminated and vitamins and minerals readily assimilated and utilized by the system. As the body and mind become purified and the practitioner gains mastery over his mind, he finally attains the goal of Yoga, self-realization.

Karma Yoga

The path of action through selfless service. By performing duty without attachment or desire for the results of action, The Karma Yogi purifies his mind. When the mind and heart are purified the Karma Yogi becomes an instrument through which the Divine Plan or Work is performed. Thereby he transcends his individuality and experiences, The Divine Consciousness.

Bhakti Yoga

This is the path of love and devotion to God, a Divine Incarnation of the spiritual teacher. By constant love, thought, and service of the Divine, the individual transcends his limited personality and attains Cosmic Consciousness. The path of Bhakti or devotion can be practiced by everyone. All that is needed is faith and constant loving remembrance of God.

Raja Yoga

This is the path of meditation and control of the mind. It is based on ethical and moral perfection and control of the senses which lead to concentration and meditation by which the mind can be stilled from its thoughts. Then all limitations are transcended and the state of Samadhi or Superconsciousness is experienced.

Japa Yoga

Japa Yoga is a part of Raja Yoga. Japa means repetition of a mantra. A mantra is a sound structure of one or more syllables which represents a particular aspect of the Divine vibration. Concentrated mental repetition of the mantra produces vibrations within the individual's entire system which are in tune with the Divine vibration.

Jnana Yoga

This is the path of wisdom. It consists of self analysis and awareness. The Jnana Yogi gains knowledge of the Self by ceasing to identify himself with the body, mind and ego. He completely identifies with the divinity within him and everything and realizes the ONENESS.

Integral Yoga is a synthesis of all these Yogas. The people involved in Integral Yoga believe that purification and development of the "Self" are necessary before any major change in the world's problems can truly be understood and accomplished. Swami Satchidananda spoke to this effect in a message he gave on Earth Day in New York City:

And what else can we do to keep the earth clean? We should not always talk of pollution outside, but rather begin from within. Pollution begins in the mind and then extends to the air and the earth. So we should see that the mind is kept clean. On this special occasion where we have come forward to take an oath of keeping the earth clean, let us make this resolution: "I will keep my mind free from ignorance, greed, and all such vicious ideas which will pollute my life and other lives." And expand that thought of cleanliness to our surroundings, to our neighbors – not only in the cities, but all over the earth.

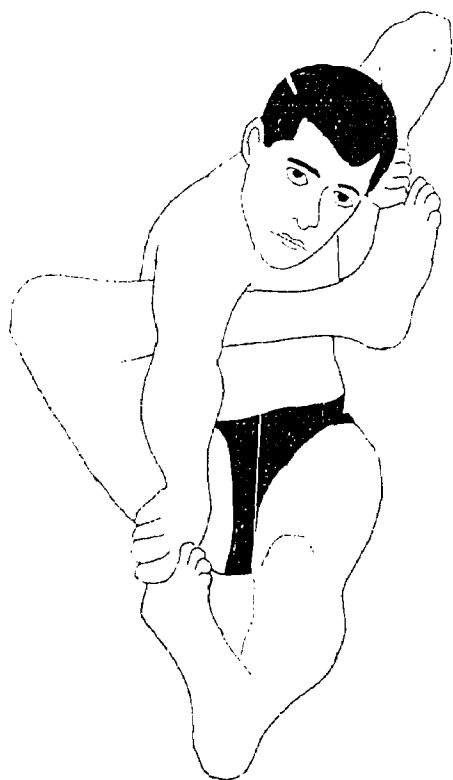
SWAMI SATCHIDANANDA
33 1/3 rpm record album
by Swami Satchidananda
Integral Yoga Institute
500 West End Avenue
New York, New York 10024
\$7.95 plus tax and 35¢ shipping

This album is comprised of two records by Swami Satchidananda, the founder of the Integral Yoga Institute. Most of the album is devoted to Swami answering questions like "How can we find peace?" and "What is the root cause of all suffering?" One side is totally chanting and there are a few songs on two other sides. The fourth side, entitled "What is Integral Yoga?", explains the essence of his teachings.

The album is fairly interesting and easy to understand. Swami talks mainly about his basic ideas and beliefs. The statement I feel is most significant is, "By changing the mind, we can easily change the world outside."

INTEGRAL YOGA HATHA
by Swami Satchidananda
Integral Yoga Institute, 1970
500 West End Avenue
New York, New York 10024
\$7.95 (hard cover) and \$4.98 (soft cover) plus tax and 35¢ shipping

This is the first book by Swami Satchidananda, the founder of the Integral Yoga Institute. This book is devoted to Hatha Yoga or, as they are called, yoga exercises: breath control, body postures, deep relaxation methods, cleansing processes, and mental concentration systems. It is made up of illustrations of Swami doing the exercises with brief explanations of each. This is a good introductory book for those interested in Hatha Yoga, as it is simple to understand and to follow.



SELF KNOWLEDGE: A YOGA FOR THE WEST

by Laurence J. Bendit

Theosophical Publishing House, 1970

(a Quest Book original)

Wheaton, Illinois 60187

(100 pages) \$1.25

The more intelligent and intuitive student of life tries to discover... what part he, as an individual, has to play in his environment... why he is where he is both geographically and historically: for only so does he find what he is. (p. 3)

[The main principle of Western Yoga] is that so long as we live focused on our personal selves, in the identity we call "I," and consider that as separate from any universal. "I-ness," we are in the dark, or rather we remain blind to the Light which is always around us... Patanjali, one of the greatest of Indian Yogis, virtually says... that Truth need not be sought afar: we need only to take down the shutters around our minds and it is there. (p. 10)

The psychological ego is a mask-self, hiding the true Self and keeping it out of the conscious field. In so doing it also prevents itself from seeing reality, for it is bent on preserving itself, in keeping itself alive and powerful. The true Self will have none of this: it dwells in a realm of truth and when it makes itself felt in a person it tries to influence the personal ego to give way to it and to relinquish the more or less illusory world which it has created as a carapace for its own protection. (p. 21-22)

It is out of this that the principle emerges that the one who wishes to find himself has to surrender himself to God, to let himself die. (p. 22)

The purpose of Yoga is the self-realization of the individual, the deployment in actuality of his latent potentials both of action and of perception. Yet in its essence its success depends on the elimination of the personal ego as a factor in one's apprehension of life. (p. 37)

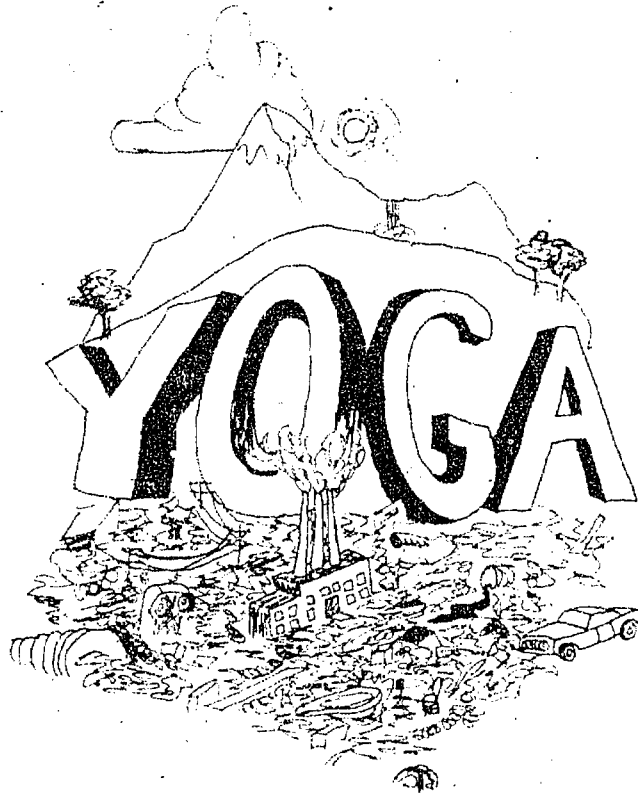
The psychologist speaks of the dreamer.

Others, according to their preference, may speak of God, the Master, a patron saint; whatever the term used, the principle is the same, to try to find an answer from somewhere beyond the realm of ordinary personal thought. If, then, one is attentive in the right way, the answer comes, though it may not be in any obvious and expected form...

What it amounts to is that there is that in oneself which knows the solution. But, like every oracle, as we know from classical stories, it never, or very rarely, answers questions explicitly. Rather does it answer by the kind of riddle which in Zen is called a Koan, something which apparently makes no sense, yet enlightens the mind when the meaning is found. (p. 43)

The doctrine of Karma, which in Christian form is stated as reaping the fruits of what you have sown, tells us that nothing can happen to us which does not exactly measure up to causes we have, at some period of time, set in motion. Hence there is no such thing as chance; everything has been through the vast computer system which is the universe, and hence is a precise and exact result, the product of our own acts and thoughts. (p. 87)

Again, it is usually said that the Yogi should seek an end: Moksha, Nirvana, Salvation, Liberation, Discipleship of a master. This is, however, to invite frustration and shows a false aim: escape rather than fulfillment, fulfillment rather than the complete voiding of the personal self which is the experience of every true mystic; seeking a goal leads perhaps to fuller living, yet never to the fullness of life. (p. 95)



"YOGA PROVIDES AN ETHICAL CODE OF BEHAVIOR WHICH, IF ACCEPTED UNIVERSALLY, WOULD HELP TO MAKE THE ENTIRE WORLD A BETTER PLACE"

MY OWN THOUGHTS

THE FOLLOWING PARAGRAPH ON YOGA AND THE ENVIRONMENT IS NOT IN ANY WAY PRE-TENDING TO BE AN AUTHORITATIVE INTERPRETATION OF THE UPANISHADS. (SEE HINDU SECTION) IT IS MERELY A FEW IMPRESSIONS I GOT FROM READING SELECTIONS TAKEN FROM TRANSLATIONS OF IT, SO DO NOT ACCEPT AT FACE VALUE WHAT I SAY. LOOK AROUND IN A FEW BOOKS AND DECIDE FOR YOURSELF.

THE UPANISHADS, WHICH FORM THE FOUNDATION OF ALL YOGIC TEACHINGS, DO NOT DEAL SPECIFICALLY WITH ENVIRONMENTAL ISSUES. ACTUALLY, "ENVIRONMENTAL AWARENESS" IS SUCH AN INGRAINED FACTOR OF YOGIC LIFE THAT THEY DON'T NEED TO DEAL WITH IT SPECIFICALLY. THIS "ENVIRONMENTAL AWARENESS" IS NOT SO MUCH A CONSCIOUS RECOGNITION OF ECOLOGY, i.e., AIR POLLUTION, WATER POLLUTION, ETC., AS IT IS AN UNCONSCIOUS KNOWLEDGE THAT BRAHMAN, WHICH ENCOMPASSES ALL, IS ONE AND THE SAME WITH ATMAN, (SELF), THAT THE ETERNAL IS IN EVERYTHING AND IS EVERYTHING AND THAT THE SELF IS ETERNAL. YOGIC LIFE MIGHT BE CONSIDERED ECOLOGICALLY SOUND OR NOT. ON ONE HAND, ONE WHO PRACTICES YOGA IS NOT CONCERNED WITH PRESERVATION OF THE ENVIRONMENT PER SE. ECOLOGY, INsofar AS YOGIC PHILOSOPHY IS CONCERNED, IS NOT A MORAL QUESTION OF RIGHT OR WRONG, SO IT IS NOT DEALT WITH IN THE UPANISHADS OR THE BHAGAVAD-GITA (EPIC OF EARLY INDIAN HISTORY BASED ON THE UPANISHADS). THE YOGI NEED NOT CONCERN HIMSELF WITH THE LOGISTICAL PROBLEMS OF MAINTAINING AN ECOLOGICALLY SOUND ENVIRONMENT ANY MORE THAN IS NECESSARY. IF, IN THE COURSE OF EVENTS, THE ENVIRONMENTAL QUALITY BECOMES SUBSTANDARD (BY WESTERN STANDARDS) THE YOGI NEED FEEL NO COMPUNCTION TO CLEAN IT UP UNLESS IT INTERFERES WITH HIS SEARCH FOR ENLIGHTENMENT. ON THE OTHER HAND, THE TRUE YOGIC WAY OF LIFE DOES NOT INCLUDE MANUFACTURING VARIOUS AND WASTEFUL ITEMS SUCH AS AUTOMOBILES, HOUSEHOLD APPLIANCES, SKYSCRAPERS, AND OTHER TECHNOLOGICAL ACHIEVEMENTS; AND SINCE THE INDUSTRIAL PROCESS IS THE CAUSE OF POLLUTION IN GENERAL, THE YOGIC WAY OF LIFE PRECLUDES MASS PRODUCTION AND THEREFORE POLLUTION. ALSO, THE TRUE YOGI DOES NOT MAKE A DISTINCTION BETWEEN HIMSELF AND HIS ENVIRONMENT, SO HE IS NOT LIKELY TO DESTROY HIS ENVIRONMENT, BECAUSE IN EFFECT, THAT WOULD BE DESTROYING HIMSELF.

YOGA FOR THE MIND

by Yogi William Zorn

Coronet Communications, Inc., 1968

315 Park Avenue South

New York, New York 10010

(187 pages) \$.95

From the back cover:

With a clarity and simplicity worthy of the ancient masters, Yogi William Zorn offers in this volume a guide for the western student to the great truths embodied in Yogic literature. He presents the essence of Raja Yoga, the science of mind control, and Jnana Yoga, the science of spiritual knowledge, in a manner that permits the student to establish practical applications of their values to his daily life.

Yoga For The Mind is a very good book for gaining the basic concepts of Yoga. It covers physical Yoga, mental Yoga, and practical applications of them. One chapter is devoted exclusively to simple mental exercises. In addition, there are two chapters which give short backgrounds on the Bhagavad-Gita and the Upanishads and then present relevant excerpts from each of them. The book is simply written and is easily understandable to anyone.

AUTOBIOGRAPHY OF A YOGI

by Paramahansa Yogananda

Self-Realization Fellowship, 1946

3880 San Rafael Avenue

Los Angeles, California 90065

(514 pages) \$5.00

I whole-heartedly recommend this book for anyone interested in knowing about the lives of the much talked about Indian "gurus." The author, Paramahansa Yogananda, lived from 1893 to 1952. He resided most of his life in the vicinity of Calcutta, India, and in the latter part of his life spent a great amount of time in the United States. From his early childhood, Yogananda knew his life would be one of serving God. After much searching for a master, Yogananda encountered Sri Yukteswar, the man whose disciple he would forever be.

Yogananda, after a good number of years, realized that it was his destiny in life to bring the Indian yogic practices to Western civilization. His particular practice is called Kriya-Yoga, which is a simple process whereby sensory tumult is calmed, allowing a person to gradually achieve a higher state of consciousness—to come closer to God-realization.

This book starts with a basic assumption: the reader believes in miracles. Throughout the book there are descriptions of miracles which might seem too "far out" to a Westerner. I found, however, that the evidence that these miracles are true outweighs the possibilities that they are a hoax. Besides, I find myself asking—why would someone like Yogananda not tell the truth?

There are several places in the book which discuss the relationship between man and nature. Basically, it is the idea that, as one progresses on the road to God-realization, he will become more and more in tune with the Creator, thus making him more in tune with nature itself. The more one is in tune with God, the more God will do for him. It follows then that he would have more respect for, and take better care of, Nature.

To find out more, contact the main office of the Integral Yoga Institute:

Integral Yoga Institute
500 West End Avenue
New York, New York 10024

Or, you may contact the institute nearest you:

New York, New York 10011—227 West 13th Street
Berkeley, California 94704—1905 Grove Street
Hollywood, California 90028—3222 Benda Place
San Francisco, California 94110—770 Dolores Street
Santa Cruz, California 95060—311 Ocean View Road
Hartford, Connecticut 06105—467 Farmington Avenue
Boulder, Colorado 80302—1111 Pearl Street
Detroit, Michigan 48221—16527 Livernois
Convent Station, New Jersey 07961—354 Madison Avenue
Garfield, New Jersey—5 Clark Street
Dallas, Texas 75219—4100 Oaklawn Avenue

TRANSCENDENTAL MEDITATION



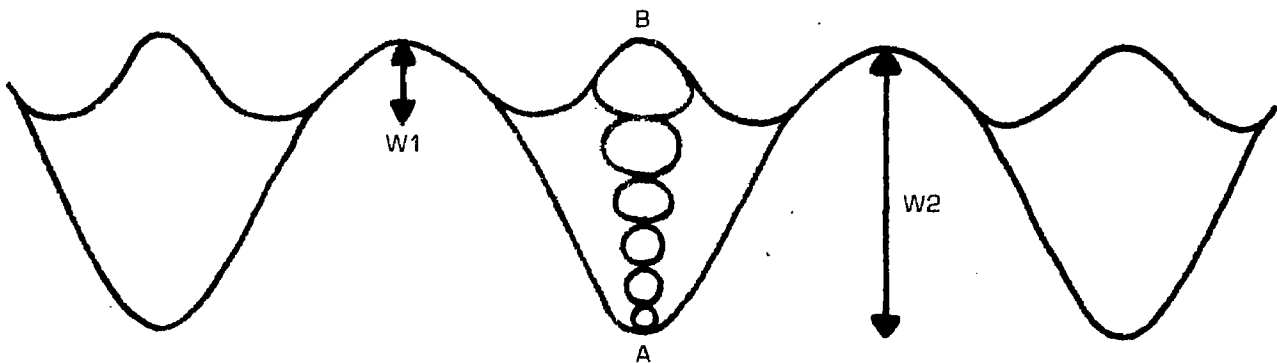
In 1959 the technique of Transcendental Meditation (TM) was brought to the United States by Maharishi Mahesh Yogi. He came from Northern India, where he had studied for 13 years under a master. The technique and the philosophy behind TM are ancient and are now, for the first time, being brought into western civilization. Maharishi is presently, and has been since his first arrival in the United States, training people to become teachers of the technique. There are now people throughout the country qualified to teach TM.

The following quotation from Maharishi's commentary on the Bhagavad-Gita describes the essence of the technique. (See the review of his commentary later in this section.)

The technique may be defined as turning the attention inwards towards the subtler levels of a thought until the mind transcends the experience of the subtlest state of the thought and arrives at the source of the thought. This expands the conscious mind and at the same time brings it in contact with the creative intelligence that gives rise to every thought.

A thought-impulse starts from the silent creative centre within, as a bubble starts from the bottom of the sea. As it rises, it becomes larger; arriving at the conscious level of the mind, it becomes large enough to be appreciated as a thought, and from there it develops into speech and action.

Turning the attention inwards takes the mind from the experience of a thought at the conscious level (B) to the finer states of the thought until the mind arrives at the source of thought (A). This inward march of the mind results in the expansion of the conscious mind (from W1 to W2).

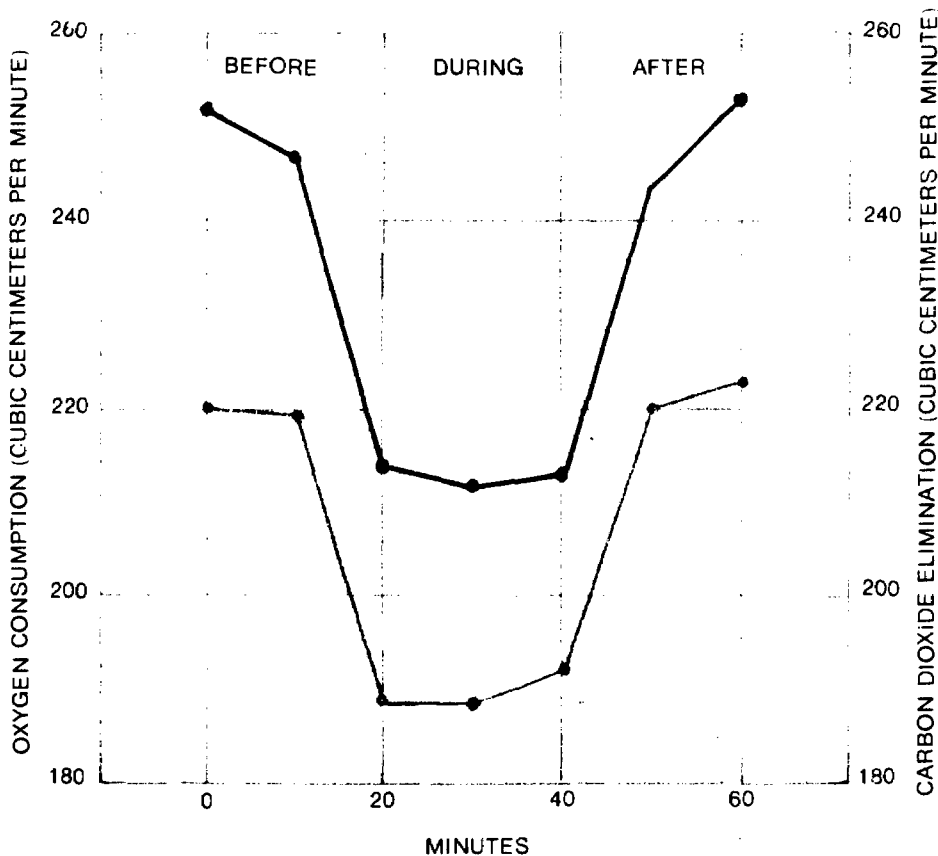


Its practice is simple. There are no prerequisites for beginning the practice, other than receiving instructions personally from a qualified teacher.

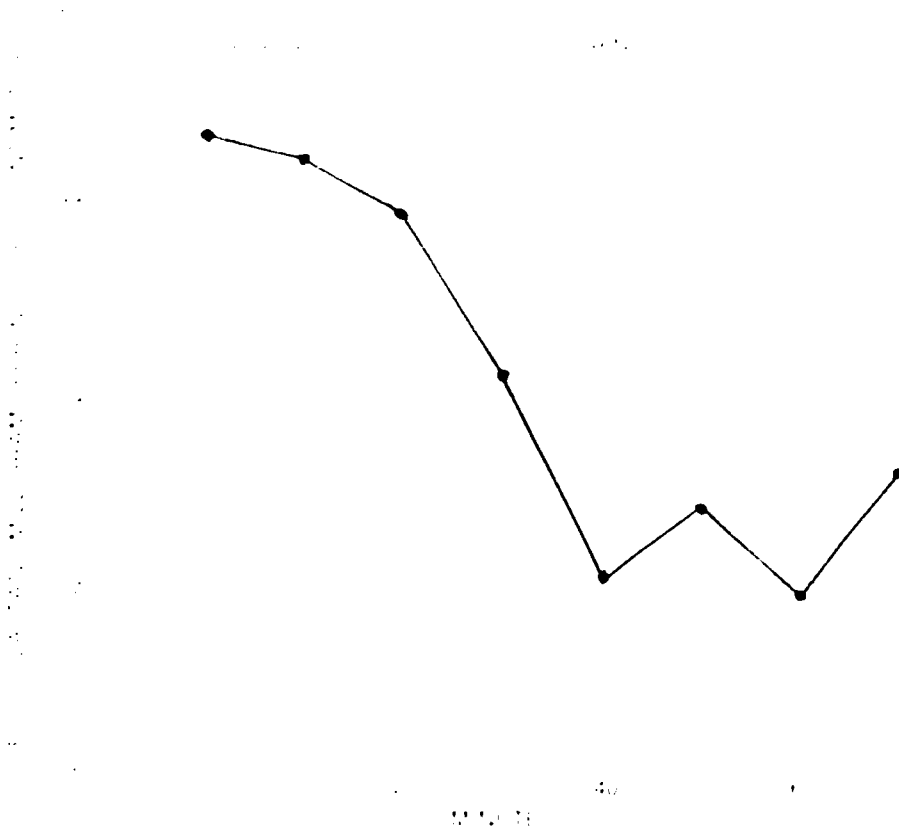
It should be noted that transcendental meditation is neither a matter of contemplation nor of concentration. The process of contemplation and concentration both hold the mind on the conscious thinking level whereas transcendental meditation systematically takes the mind to the source of thought, the pure field of creative intelligence.

In discussing TM, it is important to note the enormous amount of rest that the body receives while one meditates. According to Demetri P. Kanellakos of Stanford University, people who practice TM generally experience less physical and mental tension in their daily activities, increased creativity, concentration, and productivity, and improved ability to cope with strenuous situations. (Kanellakos, "Transcendental Meditation: A Psychophysical Experience and Its Implications," lecture given at Stanford University, date unknown.)

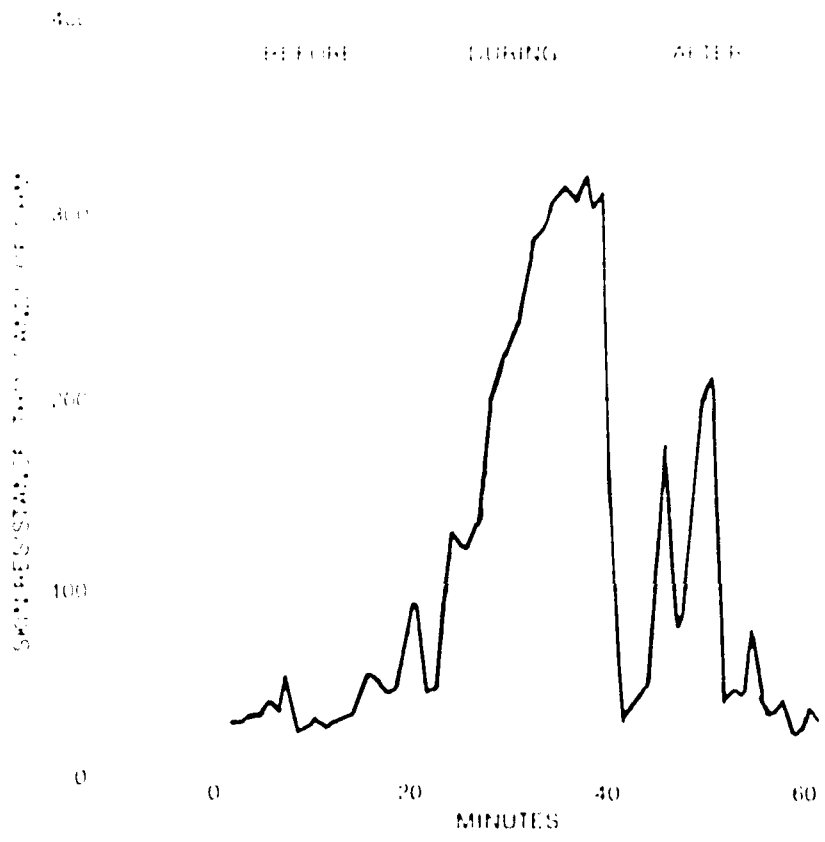
Dr. Robert Keith Wallace of UCLA and Dr. Herbert Benson of Harvard Medical School have recently done research to determine exactly what changes take place in the body when one is meditating. In an article entitled "Physiology of Meditation" in the February 1972 issue of **Scientific American** (pp. 83-90) they explained their tests and results. They observed 36 people, 28 males and eight females—ranging in age from 17 to 41. The subjects' experience of meditation ranged from less than a month to nine years, with most of them having two or three years' experience. All the subjects were tested in the same way: each sat in a chair and the physiological measurements were started and continued for three periods, 20 to 30 minutes of a quiet premeditative state, 20 to 30 minutes of meditation, and finally 20 to 30 minutes of sitting after completing meditation. Following are some graphs which summarize their findings.



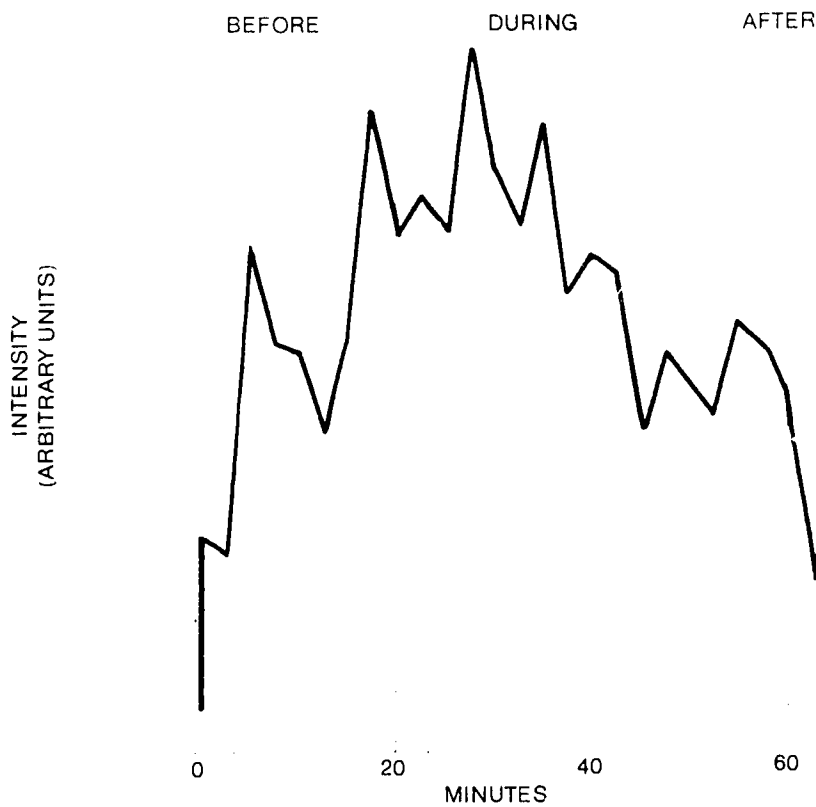
EFFECT OF MEDITATION on the subject's oxygen consumption (*brown*) and carbon dioxide elimination (*color*) was recorded in 20 and 15 cases respectively. After the subjects were invited to meditate both rates decreased markedly (*colored area*). Consumption and elimination returned to the premeditation level soon after the subjects stopped meditating.



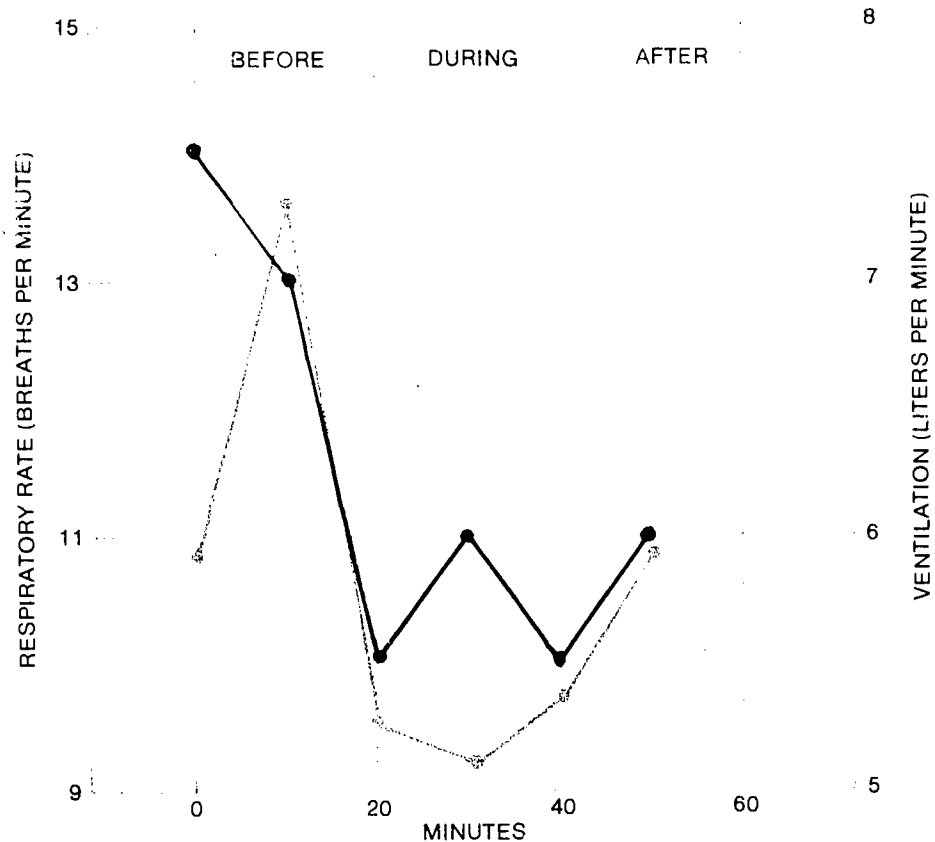
RAPID DECLINE in the concentration of blood lactate is apparent following the invitation to start meditating *colored areas*. Lactate is produced by anaerobic metabolism, mainly in muscle tissue. Its concentration normally falls in a subject at rest, but the rate of decline during meditation proved to be more than three times faster than the normal rate.



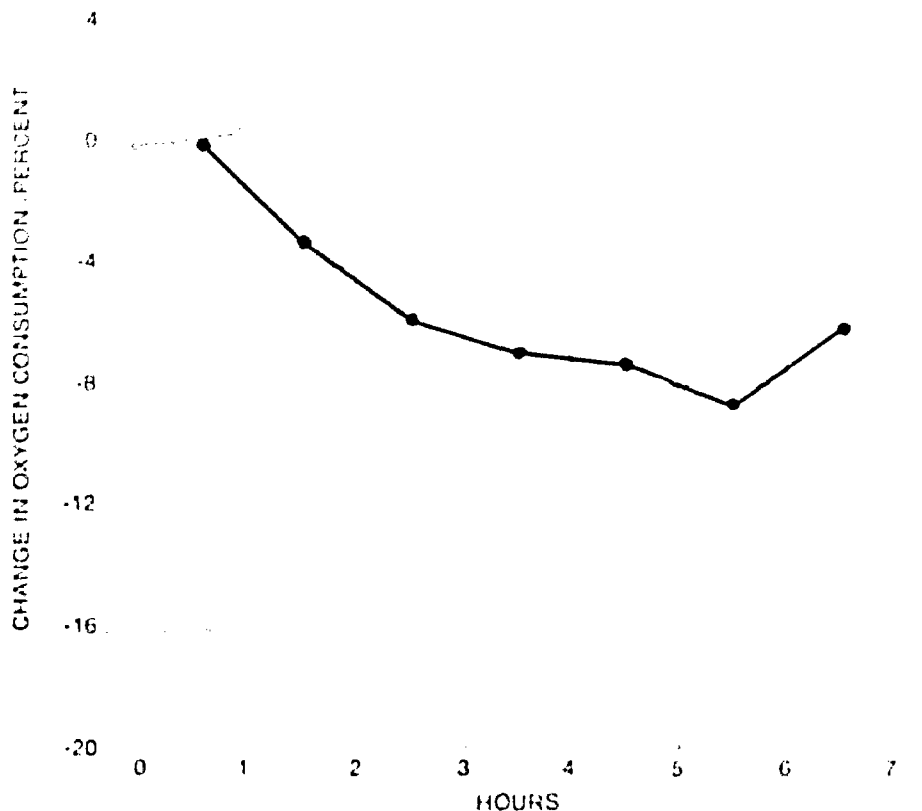
RAPID RISE in the electrical resistance of the skin accompanied meditation (*colored areas*) in a representative subject. The 15 subjects tested showed a rise of about 140,000 ohms in 20 minutes. In sleep skin resistance normally rises but not so much or at such a rate.



INCREASE IN INTENSITY of "slow" alpha waves, at eight to nine cycles per second, was evident during meditation (*colored area*) in electroencephalograph readings of the subjects' frontal and central brain regions. This is a representative subject's frontal reading. Before meditation most subjects' frontal readings showed alpha waves of lower intensity.



DECREASES OCCURRED in respiratory rate (*brown*) and in volume of air breathed (*color*) during meditation. The ratio between carbon dioxide expired and oxygen consumed, however, continued unchanged and in the normal range during the entire test period.



CONSUMPTION OF OXYGEN is compared in three different circumstances: during hypnosis (*color*), sleep (*brown*) and meditation (*light color*). No significant change occurs under hypnosis. One study shows that oxygen consumption is reduced by about 8 percent after five hours' sleep. Meditation brings twice the reduction in a fraction of the time.

What does all this data mean? Several things are clear—the body receives much rest during meditation and meditation is not the same as states such as sleep or hypnosis. The tests of skin resistance, oxygen consumption, and respiratory rate all indicate relaxation; at the same time, the electroencephalograph (record of brain wave patterns) indicates alertness. Benson and Wallace describe the state as one of “wakeful rest and relaxation.”



From a lecture by
Maharishi Mahesh Yogi
at a one-month
TM Teacher Training Course
Humboldt State College
Arcata, California
August 14, 1970

Note: Nearly all of the following is directly
quoted, but some is paraphrased.

Man, "the wisest creature in the environment," should be concerned not only with the preservation of the environment, but also with its improvement and growth. And his concern for the growth of the environment should be for the purposes of fulfilling individual life and providing greatest beauty to the environment itself.

Pollution in the environment comes from polluted individuals. They just keep on producing maximum from the environment without knowing how to give to it, how to decorate it, how to protect it, how to enrich it. By enriching the environment man enriches his own life.

When we talk of life we are considering two things: one is the environment and the other is the ability to evaluate the environment. The undeveloped creatures in the environment (insects, animals, etc.) evaluate everything in terms of what they can eat and use. Their ability to evaluate is limited to their stomach, to their hunger. But man, the wisest of the creatures living in the environment, has the ability to appreciate the environment in terms of infinity.

As consciousness evolves through Transcendental Meditation, as man's awareness rises to greater purification, his ability to appreciate the environment, to glorify, protect and enrich the environment rises to the level of infinity, unboundedness. This is man's ability to create an environment of unbounded, infinite glory. Such a man is welcomed by the environment and such an environment is enjoyed most by the man.

Ecology is a very important aspect of the study of human behavior. To remove negativity is saving the environment from pollution, but that alone is not enough. We must increase the positivity, and as positivity is growing and the environment on the objective level is being enriched, we grow in consciousness so that the ability to appreciate the growth of the environment becomes greater and greater. On one side the environment is becoming purer and more life-supporting, and on the other side we are growing in our ability to appreciate the growing environment. Transcendental Meditation, such a natural process, accomplishes both of these.

Improving our sense of judgment, our ability to appreciate, and increasing our energy and creative intelligence makes us incapable of living in a dirty environment. TM just makes us incapable of negativity, incapable of hanging on to the negative atmosphere. It makes us more appreciative of the environment and more helpful to the environment for its growth on the objective level. This one simple technique, whereby subjectivity develops and through that objectivity not only develops but is appreciated in greater glory, this must go with the study of ecology now.

SCIENCE OF BEING AND THE ART OF LIVING

by Maharishi Mahesh Yogi

The New American Library, Inc., Signet Books, 1968

1301 Avenue of the Americas

New York, New York 10019

(320 pages) \$.95

The Science of Being and the Art of Living, written in a simple, understandable manner, explains the technique of Transcendental Meditation and what effects the technique can have on a person's life. Maharishi Mahesh Yogi discusses how Transcendental Meditation can fulfill the many aspects of life. He believes that for problems to be solved effectively one must unfold the latent mental faculties within oneself; this goal is reached by the simple practice of Transcendental Meditation.

The book begins by discussing Being: that which is at the base of all creation. Being is absolute and forms the basic source of all activity of an individual. Transcendental Meditation allows the mind to contact Being, thus bringing to one's conscious mind some of the fruits of pure creative intelligence.

Maharishi then discusses how Transcendental Meditation can benefit one in activity. Since the technique allows the conscious thinking mind to become more powerful and creative this paves the way for success in all aspects of life. For example, a businessman would be more successful because his mind would be more clear and free from stress; a painter would become a better painter because his creative intelligence would become much greater. In the same light, how might TM affect a big polluter or an environmentalist? Would the polluter become more aware and concerned about the effect of his actions on the environment? Might an environmentalist become more effective in his work?

MAHARISHI MAHESH YOGI ON THE BHAGAVAD-GITA;
A New Translation and Commentary: Chapters 1-6
Translation and Commentary by Maharishi Mahesh Yogi
Penguin Books, Inc., 1969
7110 Ambassador Road
Baltimore, Maryland 21027
(494 pages) \$2.25

The Bhagavad-Gita is the ancient Hindu text which explains the theory and practice by which man can achieve the highest level of consciousness possible to him. Maharishi writes, "The Bhagavad-Gita presents the science of life and the art of living. It teaches how to be, how to think, and how to do." It is presented in the form of dialogue between Lord Krishna and Arjuna, his disciple, on the battlefield.

The Bhagavad-Gita has been translated and interpreted more than any other scripture, and in many different ways. Maharishi brings to light certain aspects of the Gita which he feels have not been brought out and understood by other interpreters. He emphasizes the simplicity and naturalness of the practical technique to attain a full life, Transcendental Meditation, and points out that any man may reach this goal. The following quotation gives a fairly good indication of at least one view of man and nature. It was taken from the commentary on Verse 46, Chapter 2.

Not only does the state of realization fulfill the overall purpose of man's craving for greater happiness, it also brings the mind naturally to the highest degree of mental development. It brings a realized man to a state where, by virtue of a high development of mental strength and harmony with the laws of nature, he finds that his thoughts naturally become fulfilled without much effort on his part. A man in this state has given such a natural pattern to his existence that he enjoys the full support of almighty Nature for life. He is in direct attunement with cosmic law, the field of Being, which forms the basis of all the laws of nature.
(p. 133)

APPENDIX

The following are available from the Students' International Meditation Society and the International Meditation Society:

	PRICE
BHAGAVAO GITA – Maharishi Mahesh Yogi Maharishi's translation and commentary on the first six chapters of the Bhagavad Gita.	hdbk 12.50 ppbk 2.25
CONCORDANCE FOR THE BHAGAVAO GITA – prepared by C. Donahue and O. Seibert An alphabetical index of subjects covered in the Gita commentary	ppbk 1.50
SCIENCE OF BEING – Maharishi Mahesh Yogi A systematic exposition of the reality of Being, the basis of life, and its value for modern living.	hdbk 12.50
PHYSIOLOGICAL EFFECTS OF TM – Robert Keith Wallace PH.D. Reports results of physiological studies of meditators and indicates that TM produces a 4th major state of consciousness	ppbk 1.50
CREATIVE INTELLIGENCE JOURNAL I CREATIVE INTELLIGENCE JOURNAL II The journals present various authors' expositions of the Science of Creative Intelligence. The journal is devoted to exploring creative intelligence as it appears in different disciplines.	(No. 1) ppbk 1.50 (No. 2) ppbk 1.50
INTERNATIONAL SYMPOSIUM ON THE SCIENCE OF CREATIVE INTELLIGENCE Excerpts from first two symposiums on the Science of Creative Intelligence, statements by symposium participants and comments by Maharishi.	ppbk 2.00
SEVEN STATES OF CONSCIOUSNESS – Maharishi Mahesh Yogi Live recordings of Maharishi's lectures on this subject.	4.00

A money order or check should be made payable to SIMS (total cost plus 10% handling expense) and mail to:

SIMS – IMS Mail Order Center
1015 Gayley Avenue
Los Angeles, California 90024
(Telephone: 213 392-6946)

Allow a week to ten days for delivery of the order. Please print your address clearly showing where the order should be mailed.

For further information concerning Transcendental Meditation contact the Students' International Meditation Area Coordinating Center Nearest You.

SIMS – ATLANTA
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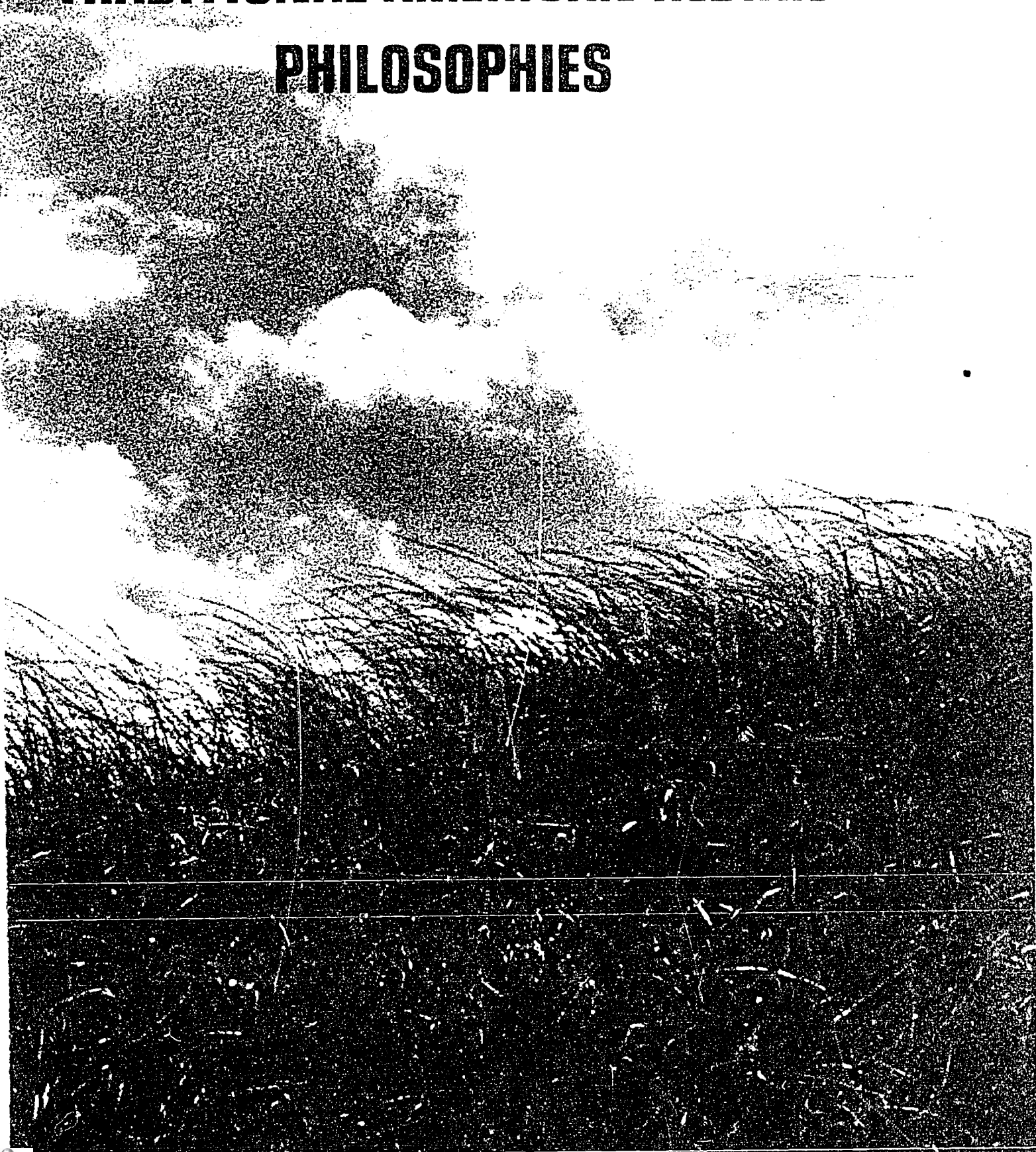
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TRADITIONAL AMERICAN INDIAN PHILOSOPHIES



2-1 --1

In a few centuries it hasn't
Taken man very long to
Start disobeying the laws of nature.
And if that keeps up.
Then maybe in even lesser time --
Man himself will be gone.

—Darrel Daniel St. Clair

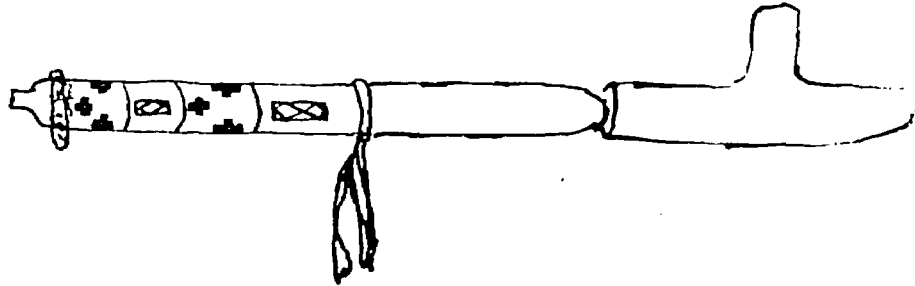
This poem
by a Thlingit In-
dian reflects the con-
cerns of many people — of
many colors — that man is des-
troying himself. Being so closely
tied with nature, the American Indians'
religion and their way of life reflect a relation-
ship with the earth which contrasts with the ac-
tions of the white man. While it is clear that the white
man has not tilled and cared for the earth in accordance
with his Judeo-Christian heritage, the case study of Black Mesa
and the excerpt from **The Sacred Pipe** which follow show that it is
difficult to distinguish the Indians' belief from their life style.

The following story from **The Sacred Pipe** shows the close relationship between the religious beliefs of the Oglala Sioux and Navajo and their natural surroundings. (See review later in this section.) These Indians viewed nature as something sacred, given them by **Wakan-Tanka**, the Great Spirit.

*"Behold what you see!" the strange woman said to the good man. "I am coming to your people and wish to talk with your chief **Hehlokecha Najin** (Standing Hollow Horn). Return to him, and tell him to prepare a large tipi in which he should gather all his people, and make ready for my coming. I wish to tell you something of great importance!"*

*...She took from her back the bundle, and holding it with both hands in front of the chief, said: "Behold this and always love it! It is **lela wakan** (very sacred), and you must treat it as such. No impure man should ever be allowed to see it for within this bundle there is a sacred pipe. With this you will, during the winters to come, send your voices to **Wakan-Tanka**, your Father and Grandfather."*

*After the mysterious woman said this, she took from the bundle a pipe, and also a small round stone which she placed upon the ground. Holding the pipe up with its stem to the heavens, she said: "With this sacred pipe you will walk upon the Earth; for the Earth is your Grandmother and Mother, and She is sacred. Every step that is taken upon Her should be as a prayer. The bowl of this pipe is of red stone; it is the Earth. Carved in the stone and facing the center is this buffalo calf who represents all the four-leggeds who live upon your Mother. The stem of the pipe is of wood, and this represents all that grows upon the Earth. And these twelve feathers which hang here where the stem fits into the bowl are from **Wambli Galeshka**, the Spotted Eagle, and they represent the eagle and all the wingeds of the air. All these peoples, and all the things of the universe, are joined to you who smoke the pipe — all send their voices to **Wakan-Tanka**, the Great Spirit. When you pray with this pipe, you pray for and with everything."*



The **wakan** woman then touched the foot of the pipe to the round stone which lay upon the ground, and said: "With this pipe you will be bound to all your relatives: your Grandfather and Father, your Grandmother and Mother. This round rock, which is made of the same red stone as the bowl of the pipe, your Father **Wakan-Tanka** has also given to you. It is the Earth, your Grandmother and Mother, and it is where you will live and increase. This Earth which He has given to you is red, and the two-leggeds who live upon the Earth are red; and the Great Spirit has also given to you a red day, and a red road. All of this is sacred and so do not forget! Every dawn as it comes is a holy event, and every day is holy, for the light comes from your Father, **Wakan-Tanka**, and also you must always remember that the two-leggeds and all the other peoples who stand upon this earth are sacred and should be treated as such."

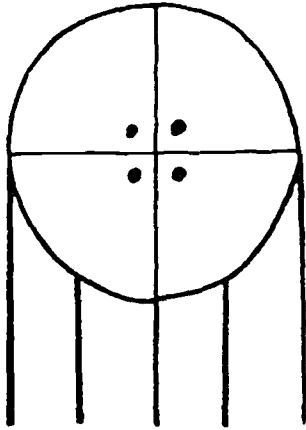
The Oglala Sioux believe that all things are the works of the Great Spirit, that He is within all nature, the trees, the grasses, the rivers, the mountains and all the animals. Life is sacred and is treated as such.

Since the American Indian worshipped nature and thus did not harm her, many people today have suggested that we could improve our own environmental situation by modeling ourselves after the Indian. Margaret Mead, a noted anthropologist, cautions us against this. She believes that we must

... change the whole climate of feeling so that man ceases to see himself as against nature, as at war with nature, or in dominion over nature ... I don't think this is advanced by returning to the mode's of how the American Indian lived, beautiful as it was. The relationship of the Indian to the environment was fine until he got hold of a gun, in which case he was as willing to destroy the game as any other people have been.

From **The Environmental Problem**
edited by Irving Morrisett and Karen B. Wiley
Social Science Education Consortium, 1971
855 Broadway, Boulder, Colorado 80302
(228 pages) paperbound \$6.95

BLACK MESA



The conflict between Native Americans and white society has a long and unhappy history. Several modern instances of this continuing conflict can be found in the collision of white and Indian attitudes toward the proper uses of the natural environment by man. One example is the conflict in the Black Mesa area on the Hopi and Navajo reservations in northern Arizona.

The following description of Black Mesa appeared in the February 12, 1972 issue of **America** and in **Akwesasne Notes**, late Winter 1971.

Standing above the flat desert floor of northern Arizona is a high plateau called Black Mesa. Within its boundaries are many hundred square miles of grassy plains, dry washes and wooded canyons. Navaho people inhabit the northern part, grazing livestock and tending gardens. Hopi Indians live in the southern part where they have raised corn and maintained pueblo villages for at least a thousand years.

When Spanish explorers came to this area in the sixteenth century, they found these Hopi raising their food in dry, sandy, nearly desert soil. Asked how this was possible without irrigation, the Hopi responded that their prayers and religious ceremonies made it possible. Their answer gives a brief glimpse of the religious feeling they have for the land. So strong are these feelings in Hopi tradition that they hesitate to plow the ground, for they say:

*You ask me to plow the land
But the land is my mother's breast
If I rip that, when I die
How will she take my body and soul to her bosom?*

(paraphrase of Hopi poem)

For the Hopi, Black Mesa is sacred ground, the center of the world, where sky and earth meet, and she is venerated by the Navaho as their sacred Female Mountain. In 1966, the Peabody Coal Company of St. Louis, Mo., began strip mining on Black Mesa to supply coal for electric power plants in the American Southwest. If the predictions of environmentalists are correct, the mining will severely disrupt the ecology of Black Mesa and threaten the survival of traditional Hopi culture.

When the Treaty of Guadalupe Hidalgo was signed in 1848, the United States gained vast portions of the Southwest from Mexico, including the ancient tribal lands of the Hopi. The treaty stipulated that the United States would honour the Indian reservation boundaries previously established by the Government of Mexico forever. Since that time, a series of executive orders and other governmental actions have reduced the Hopi reservation to less than 1000 square miles. Black Mesa, sacred to the Navajo and Hopi is now jointly owned by the two tribes.

For purposes of handling legal matters, the government of the United States of America set up a constitution for the Hopis. It provided for a tribal council in which each village was represented in proportion to its population. In addition, its representatives were to be certified by the **Kikmongwi**, the traditional leader of each village. Because the council is based on alien concepts of white man's law, the tribal council has a history of instability.

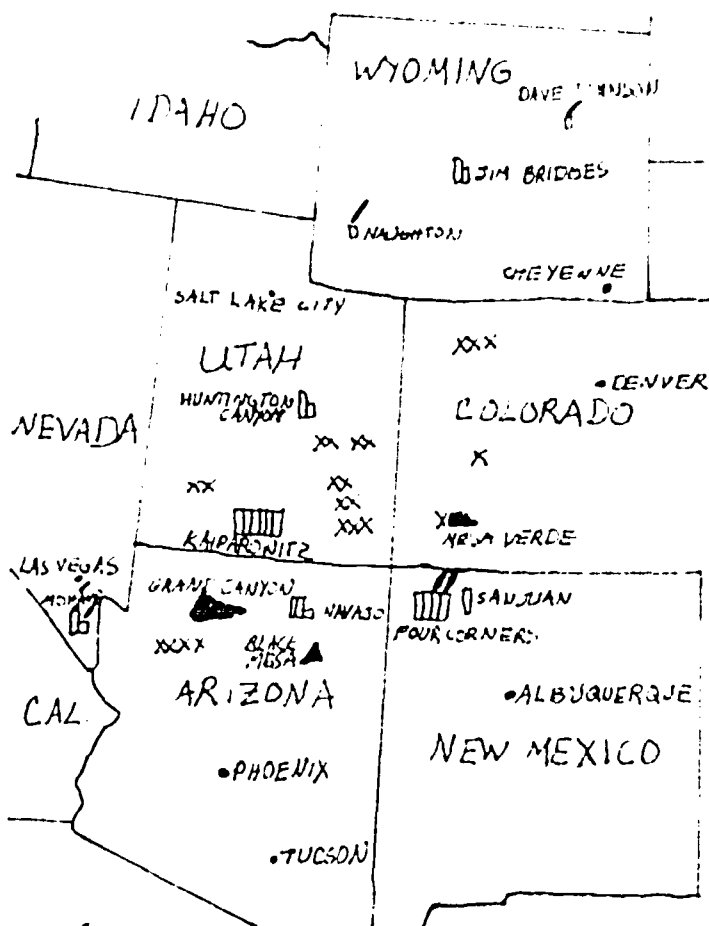
In 1966, the tribal council voted to lease a sizable portion of sacred Hopi land to the Peabody Coal Company for strip mining purposes. It is claimed that out of eighteen seats on the council, only six were filled by properly certified members, far short of a legal quorum.

The Hopis never gave authority and never will give authority to anyone to dispose of our lands and heritage and religion for any price. We received these lands from the Great Spirit and we must hold them for him, as a steward, a caretaker, until he returns.

From "Statement of Hopi Religious Leaders,"
Exhibit A of unpublished document
received from Native American Rights Fund, 1971.

The Hopi villagers had little or no knowledge of this lease, or what it involved, until the actual mining began. According to **Environmental Action**, (Room 731, 1346 Connecticut Avenue, N.W., Washington, D.C. 20036), no one had bothered to tell them what a strip mine was. In 1971, a suit was filed by the Native American Rights Fund on behalf of the Hopi traditional leaders on the following grounds:

- 1) It was against the Hopi constitution for the council to lease any land;
- 2) There was not a quorum of the council members present when the lease was approved;
and,
- 3) The United States has conspired and discriminated against the Hopi traditional leaders in an effort to destroy them.



□ Operating power plant. ▣ Plant under construction. X Suspected site for future plant. Each of the symbols represents approximately 1000 megawatts of power.

Navajo lands are also being strip mined. Some of the Navajos who lived on the land were vaguely aware of impending mining operations, even though the lease was signed in 1964. They did not know who would be forced to move, nor when, until they were actually ordered to move, starting in 1970. Over 100 Navajo families lived on the land to be strip mined. Under the agreement these people would be given jobs at the mine; in fact, 75 per cent of the workers were to be Navajos. At the present time less than 20 per cent of the workers are Navajos.

The following statements were made by Hopis and Navajos whose lives are being directly affected by the mining on Black Mesa. The statements were delivered before a U.S. Senate Committee investigating the Black Mesa controversy.

Robert E. Salabye, a young Navajo and leader of the Committee to Save Black Mesa, said:

Our Navajo people has always lived in harmony with nature. We have always had much love and respect for nature because we come from Mother Earth. She is our creator and we emerged from the depth of her womb to where we are today. We realize life comes from the Earth, the Sky and other living things and one cannot do without the other. . . . Scientists may produce a living organism but they cannot produce life. For Life comes with respect for other living things and respect for the Spirits that watches over our lives.

Black Mesa is our sacred mountain and a part of our great Mother Earth. Offerings and prayers are made to the sacred mountains, Black Mesa for one. These sacred places such as Black Mesa belong to the Indian People for their religious purposes. Any one person or corporation cannot own or control these areas for their profit as the Peabody Company would like to do.

*Black Mesa is the source of **pride** and strength for the Navajo and Hopi people. I am sure the dominant society would not like to have their "Independent Hall" in Philadelphia or the "White House" in Washington, D.C. strip mined. These are the source of pride and strength for the white people just as Black Mesa is to us.*

Most of all, Black Mesa has strong religious significance to us Navajos which outweighs the need for strip mining and the use of coal to fuel generating power plants. Black Mesa, to the Navajos, is just as sacred and holy as. . . "St. Peters Square" is to the Christians. These sacred land sites on the Navajoland are part of our teaching of religion and respect for living things.

*They are just as **important** as Christianity and its teachings and any other religious establishment around the world.*

Why should we sacrifice our precious water (a holy element) from the deep wells of Black Mesa when it's badly needed on the Navajo Nation. The water from Black Mesa should not be used to transport coal in the slurrylines to power plants when there are other means of transporting coal. . . . It should be clearly understood that we Navajos have the only right as to the use of our water for our benefit and not be wasted as Peabody Company is doing.

Descheeny Nez Tracy, a traditional Navajo leader, spoke on behalf of his people:

Now the sacred mountain is being tortured, which the people of Black Mesa do not like. They don't like this blasting of the mountain, the smoke in the air from the burning coal. This is why my people complain and plead. This is the reason they need strong support, and for that purpose I am speaking.

Now where people have their hogans, there is blasting and digging of the dirt. For only \$25.00 people are being asked to move their precious hogans and land. They are being forced to move. \$25.00 is not the cost of their homes, lives, and land. The people of this mesa have lived in this area generation after generation. Things that make life possible were passed onto the present generation and so were other things like the land, traditional beliefs, ceremonies, etc.

Those people living on the Black Mesa own more livestock like sheep, cows, and horses than those of us that live on the flat land. Livestock is fruitful because of Black Mesa. Black Mesa is a rich land; vegetation is rich. The cornfields give fruitful crops every season.

Asa Bazhonodah, an 83 year old Navajo woman born and raised on Black Mesa, said:

Even when we were small, our cradle is made from the things given to us from Mother Earth. We use these elements all of our lives and when we die we go back to Mother Earth.

When we were first put on Earth, the herbs and medicine were also put here for us to use. These have become part of our prayers to Mother Earth. We should realize it for if we forget these things we will vanish as the people. That is why I don't like the coal mine.

How much would you ask for if your Mother had been harmed? There is no way that we can be repaid for the damages to our Mother. No amount of money can repay, money cannot give birth to anything.

... I want to see the mining stopped.

Thomas Banyacya, interpreter and spokesman for the Hopi **Kikmongwis** (chiefs) said:

... but the strip mining is going on and is of great concern to the Hopi people who know the prophecies that if we continue on this way we are going to disturb nature because this area is considered to be very sacred area and the heart of our mother. And once, they said, if we disturb that, nature will be active and we may suffer great severe drought or maybe even famine would be brought upon us. By taking coal and smogging this area and taking water from underground it would create many problems for us, and so they are concerned. And we hope that many people will realize that the Hopi is looking at it from the spiritual side for all people for they are still praying for all people that we do not destroy this land of ours, but to keep on along the path that the Great Spirit laid down for us so that we will not destroy this totally.

The Hopi Traditional and Religious Leaders, in a statement prepared for the courts, explained:

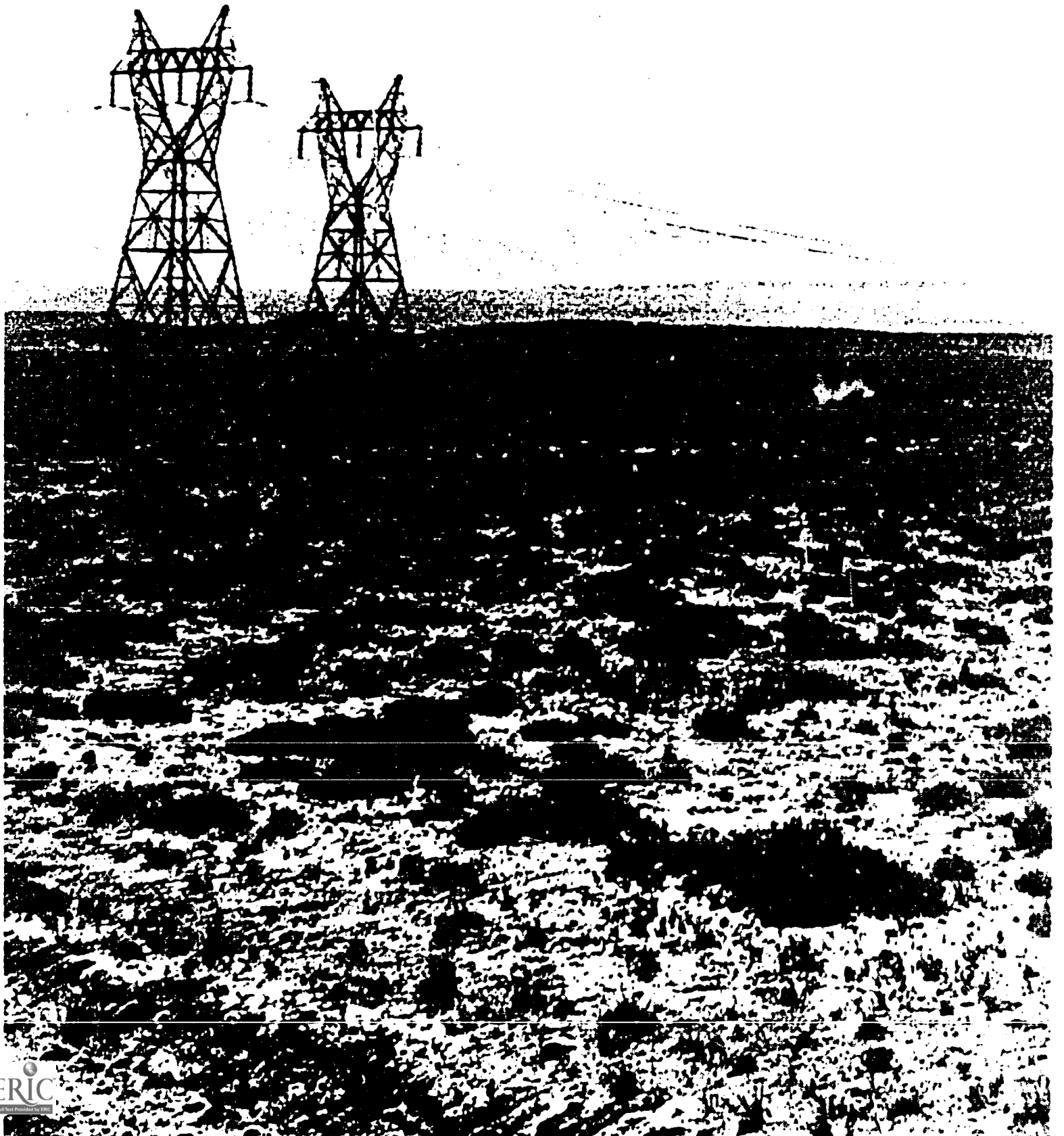
Hopi land is held in trust in a spiritual way for the Great Spirit, Massau'u. Sacred Hopi ruins are planted all over the Four Corners area, including Black Mesa. This land is like the sacred inner chamber of a church--our Jerusalem.

This land was granted to the Hopi by a power greater than man can explain. Title is invested in the whole makeup of Hopi life. Everything is dependent on it. The land is sacred and if the land is abused, the sacredness of Hopi life will disappear and all other life as well.

The Great Spirit has told the Hopi Leaders that the great wealth and resources beneath the lands at Black Mesa must not be disturbed or taken out until after purification when mankind will know how to live in harmony among themselves and with nature. The Hopi were given special guidance in caring for our sacred lands so as not to disrupt the fragile harmony that holds things together.

To us, it is unthinkable to give up control over our sacred lands to non-Hopis. We have no way to express exchange of sacred lands for money. It is alien to our ways. The Hopis never gave authority and never will give authority to anyone to dispose of our lands and heritage and religion for any price. We received these lands from the Great Spirit and we must hold them for him, as a steward, a caretaker, until he returns.

Certainly, Black Mesa is of utmost importance to the Hopi and Navajo traditional people. Its importance does not lie in its vast mineral wealth, but rather in its sacred role as sustainer of Indian life. The people fear the consequences of disrupting their harmonious relationship with nature there, as the white man now does in his own polluted lands.





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Mohawk Nation
Rooseveltown, New York 13683

"Akwesasne Notes" is a newspaper published by, for, and about Indians. It covers just about everything--culture, politics and history--although its main purpose is to deal with racism towards Native Americans. Any issue will provide information on an area of current interest, and act as a lead to other sources of information. There is no set price for the paper, however it does cost money to put it out. They ask for whatever financial support one is able to give.

FROM THE WILDERNESS TO BEWILDERNESS
Darrel Daniel St. Clair
Magpie Press
Anchorage, Alaska
(61 pages)

and

FROM BEWILDERNESS BACK TO THE WILDERNESS
Darrel Daniel St. Clair
Magpie Press
Anchorage, Alaska
(58 pages) \$2.50

Both of these are books of poetry about nature and how nature contrasts with modern society.

"The Murder of the Southwest"
by Alvin M. Josephy Jr.
AUDUBON
1130 5th Avenue
New York, New York 10028
July, 1971
pp. 52-67

The Black Mesa crisis is described from an ecological and political stand point in this issue. Although the author fails to present the matter from the Peabody Company's point of view, he does present the case in a factual manner. One realizes early in the article that Black Mesa is another situation in which the Indians' rights are being violated.

BLACK ELK SPEAKS
told by John G. Neihardt
University of Nebraska Press, 1961
Lincoln, Nebraska 68508
(280 pages) \$1.50

Black Elk Speaks, the life story of a holy man of the Oglala Sioux, gives one an excellent description of the traditional Indian way of life. Although a large portion of the book deals with the conflicts between whites and Indians, Black Elk does not regard them in the usual "cowboy and Indian" manner.

CRAZY HORSE, THE STRANGE MAN OF THE OGLALAS
by Mari Sandoz
Hastings House Publishers, Inc., 1940
10 East 40th Street
New York, New York 10016
(428 pages) \$2.00

This biography of Crazy Horse tells more than the story of his life. It quickly draws the reader into the actions and thoughts of the Indians and their way of life. The opportunity to gain an understanding of these people and the times they lived through is open. The gulf of time and differences in heritage can be bypassed. While the book does not dwell on their relationship with the earth, it is nevertheless useful. One sees how interrelated their life and beliefs truly are.

THE SACRED PIPE: Black Elk's Account of the Seven Rites of the Oglala Sioux
recorded and edited by Joseph Epes Brown, 1951
Penguin Books, Inc.
7110 Ambassador Road
Baltimore, Maryland 21207
(144 pages) \$1.65

In this account of the religious ceremonies of the Oglala Sioux, Black Elk describes the origins of the seven rites. While the book makes good reading and is especially valuable to those who are interested in Sioux Indians, it does not deal directly with their relationship to the environment.

FAR-EASTERN

PHILOSOPHIES

**WE SHALL NOT BE ABLE TO
SOLVE THE ECOLOGICAL CRISIS
UNTIL WE RECAPTURE SOME KIND
OF SPIRITUAL RELATIONSHIP
BETWEEN MAN AND HIS ENVIRONMENT,**

—Rene Dubos

Far Eastern Philosophies are being emphasized or possibly overemphasized in relation to environmental problems. Advocates assert that eastern philosophies evoke a more harmonious relationship between man and his environment and that Christianity puts man in opposition to nature.

I intend to examine some of the specific ideas involved in Taoist and Zen Buddhist philosophies that might affect man's relationship to the environment. These ideas have affected many aspects of life in both China and Japan, however, they have not influenced life there enough to say that policies related to the use of land are based on these philosophies. This section will deal with the application of these philosophies to everyday life.

China, for example, can be studied by looking at the ideals of influential philosophies in the country and the policies that the country has followed with respect to land use. Noninterference with the natural process of life is basic to Taoist, Confucianist, and Buddhist thought. The Chinese word for this is **jen** which means humanity or humane sympathy. Government policies were directly influenced by this concept during the Tang Dynasty when land refuges were created and penalties for killing animals instituted. But, in contrast, during that same period of history there were examples of deforestation.

Thus, in that era we can see the benefits of the philosophies but also a difference between ideal and actuality.

In Japan Zen Philosophy has influenced the arts and aesthetics. The "art of tea" or the tea ceremony, **cha-no-ya**, expresses the basic oneness of all and a reverence for all. The Japanese landscape gardener follows the "intentionless intention" of the form rather than imposing his own intentions upon natural forms. Many other arts express these Zen concepts. In contrast however, to the influence of Zen on Japanese aesthetics, one can also see terrible problems of pollution in Japan.

THE I CHING

translated by Wilhelm/Baynes
Princeton University Press, 1967
Princeton, New Jersey 08540
(740 pages) \$6.00

The **I Ching** is fundamental to Chinese religious thought and indirectly affects Japanese philosophy. Many philosophies, including Taoism and Confucianism, trace their roots to this book. These philosophies have also affected the **I Ching** in the translations of the text by masters of these philosophies. It is hard to place a date on the **I Ching** because it has been rewritten so many times, it is also hard to name a particular author for this same reason. It is believed that it was started some time during the Hsia dynasty (2205-1766 B.C.)

In the process of translation and retranslation, the purpose of the **I Ching** has alternated between a book of wisdom and a book of oracles. The more recent translations combine both ideas. As a book of oracles it is a fortune telling device. Its use as a book of wisdom is of most concern here. As a book of wisdom or philosophy of life, it rests on two basic ideas. One is that change underlies everything, or that change is inherent in the Tao—the natural course of things. Another idea—related to the first—is that there is a dynamic balance in nature achieved through the interplay between **yin**

and **yang**—opposites. The book as an oracle guides the individual in shaping his own actions in relation to the broader state of the world. Since all things in the world are interrelated, one should make decisions based on the current states of the inter-relationships. The **I Ching** helps one to do this.

THE TAO

道

Tao is the most basic concept in Chinese thought. Different interpretations as to its meaning in our language are found in every book. In the **Tao Teh King** or the **Way of Life** translated by Archie Bahm (reviewed later in this section), **Tao** is "prior to all beginnings and endings, which, unmoved and unmanifested, itself neither begins nor ends, all pervasive and inexhaustable, perpetual source of everything else." The **Tao** is the basis for all change, it is the natural course of things. The **Tao** is nature, nature containing all natures. Recognition of the **Tao** and its basicness to all inhabitants of this earth is very important.



YIN AND YANG

The symbol of **yin** and **yang** simply represents the ridgepole, the line. With the line comes naturally duality—division. For the line makes obvious the world of opposites—the above and below, right and left, front and back, **yin** and **yang**.

Yin and **yang** in their original sense in Chinese meant the overcast and the bright. The world is based on the dynamic balance of the two. The forces may be opposite, but they are fundamentally harmonious. Their change and interplay is what guides the universe.

Yang represents initiation, activation, growth, and development.

Yin represents completion, submission, decline, perfection.

Tao Teh Ching

Tao Teh Ching is a little book of poetry written some time around 500 B.C. by Lao Tzu. **Lao Tzu** means simply "ancient thinker" and whether this ancient thinker was specifically one man or many men is a subject of much dispute. The ideas in the **Tao Teh Ching** were very ancient, even in 500 B.C.; thus the dispute is fairly unimportant since many of the ideas stem from much older concepts. The title of the book explains the basic idea of the book: **Tao** is the eastern concept of ultimate reality that could be explained in terms of nature -- a nature that is a sum of all natures; **Teh** is the ability of the **Tao**, or nature, to be itself or be in accord with its own nature; **Ching** or **King** means simply book. Nature's behavior is what concerns Taoists mostly; to let nature act in its natural way, which is continual change through the opposite tendencies of nature. In **Tao Teh King** by Archie Bahm it is said, "Nature's way is a joint process of initiation and completion, sowing and reaping, producing and consuming."

I reviewed four translations of the **Tao Teh Ching** and found a wide range of interpretations. Below I show the different interpretations of three of the four translations. My preference was Witter Bynner's translation. Since this is a personal preference, I hope you will compare the following and choose the interpretation that has the most meaning for you.

**THE UNIVERSE IS AN ENDLESS ROPE . . .
MAN IS A KNOT ON THAT ROPE . . .
AND AS ONE KNOT IS PULLED
EVERY OTHER KNOT IS PULLED WITH IT**



TAO TEH KING

by Lao Tzu

interpreted by Archie J. Bahm

Frederick Ungar Publishing Company, 1958

250 S. Park Avenue

New York, New York 10003

(126 pages) \$1.95

*Whoever tries to help Nature run itself does not need to
use force.*

*For force will be met with force, and wherever force is
used, fighting and devastation follows.*

After the battle come years of destitution.

He who is wise lets well enough alone.

He does not press a victory by further conquest.

*When peace has been restored, he does not behave like
an arrogant victor*

*When security has been regained, he does not gloat like
a conqueror.*

*When he gets what he needs, he does not destroy those who
have been defeated.*

*Whenever he does something which he has to do, he does
it without cruelty.*

When things reach maturity, they decay of themselves.

So cruelty is unnatural.

Whoever acts unnaturally will come to an unnatural finish.

THE WAY OF LIFE

by Lao Tzu

translated by R.B. Blakney

Mentor Press, 1955

150 Fifth Avenue

New York, New York 10011

(134 pages) \$.95

To those who would help

The ruler of men

By means of the way;

Let him not with his militant might

Try to conquer the world;

This tactic is like to recoil.

For where armies have marched,

There do briars spring up;

Where great hosts are impressed,

Years of hunger and evil ensue.

The good man's purpose once attained,

He stops at that;

He will not press for victory.

His point once made, he does not boast,

Or celebrate the goal he gained,

Or proudly indicate the spoils.

He won the day because he must;

But not by force or violence.

That things with age decline in strength

You well may say, suits not the Way;

And not to suit the Way is early death.

THE WAY OF LIFE ACCORDING TO LAO TZU

translated by Witter Bynner

C.P. Putnam

210 Madison Avenue

New York, New York 10016

(76 pages) \$.95

*One who would guide a leader of men in the uses of life
Will warn him against the use of arms for conquest.
Weapons often turn upon the wielder;
An army's harvest is a waste of thorns,
Conscription of a multitude of men
Drains the next year dry.
A good general, daring to march, dares also to halt.
Will never press his triumph beyond need.
What he must do he does but not for glory.
What he must do he does but not for self;
He has done it because it had to be done,
Not from a hot head.
Let life ripen and then fall,
Force is not the way at all.
Deny the Way of Life and you are dead.*

Lao Tzu's writing reflects a common sense so profound in its simplicity that it has come to be called mysticism. However, Bynner refuses to get into controversies over the question of whether the **Way of Life** is mysticism and whether it was written by one or more people over several centuries, and says:

Mysticism or not, it seems to me the straightest, most logical explanation as yet advanced for the continuance of life, the most logical use yet advised for opening the universe to ourselves, Lao Tzu opens himself to the universe

In his introduction to **The Way of Life According to Lao Tzu**, Witter Bynner writes very sensitively and poetically about the teachings of Lao Tzu. Bynner sets aside the historical background of **Tao Te Ching** because he says that even if priests, scholars, disciples and commentators made changes in **The Way of Life**, they cannot hide the original intent and integrity of the teachings; they remain fresh and universal.



竹之無心而聲思
凌雲
竹之無心而聲思
凌雲

竹之無心而聲思
凌雲

Bamboo, without mind, yet sends thoughts soaring
among the clouds
Standing on the lone mountain, quiet, dignified, it typifies
the will of a gentleman

Chuang Tzu

Chuang Tzu was one of the founders of Taoist thought and a later disciple of Lao Tzu. Chuang Tzu deals with man's problems of living in a world dominated by chaos, suffering, and absurdity. Some consider his position that of a spiritual elitist. Chuang Tzu says that a person can free himself from the world and find the underlying unity that embraces all things. This is possible, however, only for the spiritual elite, those unusual people who can "transcend the bonds of the world and wander in a realm beyond life and death."

Chuang Tzu approaches these problems through a series of anecdotes which are quite ambiguous and often translated in different ways. They leave room for your own interpretation and for further reflection. As you read the story which follows next, think of how it might relate to man and nature.

THREE WAYS OF THOUGHT IN ANCIENT CHINA

by Arthur Waley

Doubleday & Co., Inc., 1956

Garden City, New York 11530

\$1.95

From Part One: The Realm of Nothing Whatever
Stories from Chuang Tzu and Hui Tzu (p.3)

Hui Tzu said to Chuang Tzu, "Your teachings are of no practical use." Chuang Tzu said, "Only those who already know the value of the useless can be talked to about the useful. This earth we walk upon is of vast extent, yet in order to walk a man uses no more of it than the soles of his two feet will cover. But suppose one cut away the ground round his feet till one reached the Yellow Springs, would the patches of ground still be of any use to him for walking?" Hui Tzu said, "They would be of no use." Chuang Tzu said, "So then the usefulness of the useless is evident."

Hui Tzu recited to Chuang Tzu the rhyme

**"I have got a big tree
That men call the chu.
Its trunk is knotted and gnarled,
And cannot be fitted to plumb-line and ink;
Its branches are bent and twisted,
And cannot be fitted to compass or square.
It stands by the road-side,
And no carpenter will look at it."**



"Your doctrines," said Hui Tzu, "are grandiose, but useless, and that is why no one accepts them." Chuang Tzu said, "Can it be that you have never seen the pole-cat, how it crouches waiting for the mouse, ready at any moment to leap this way or that, high or low, till one day it lands plump on the spring of a trap and dies in the snare? Again there is the yak, huge as a cloud that covers the sky. It can maintain this great bulk and yet would be quite incapable of catching a mouse. . . . As for you and the big tree which you are at a loss how to use, why do you not plant it in the realms of Nothing Whatever, in the wilds of the Unpastured Desert, and aimlessly tread the path of Inaction by its side, or vacantly lie dreaming beneath it?"

"What does not invite the axe
No creature will harm.
What cannot be used
No Troubles will befall."

Hui Tzu said to Chuang Tzu, "The king of Wei gave me the seed of one of his huge gourds. I planted it, and it bore a gourd so enormous that if I had filled it with water or broth it would have taken several men to lift it, while if I had split it into halves and made ladles out of it they would have been so flat that no liquid would have lain in them. No one could deny that it was magnificently large; but I was unable to find any use for it, and in the end I smashed it up and threw it away." Chuang Tzu said, "I have noticed before that you are not very clever at turning large things to account. There was once a family in Sung that possessed a secret drug which had enabled its members for generations past to steep silk floss without getting chapped hands. A stranger hearing of it offered to buy the recipe for a hundred gold pieces. The head of the family pointed out to his kinsmen that if all the money that the family had made in successive generations through the use of the drug were added together it would not come to more than one or two pieces of gold, and that a hundred pieces would amply repay them for parting with their secret. The stranger carried off the recipe and spoke of it to the king of Wu, whose country was being harried by the battleships of Yueh. The stranger was put in command of the Wu fleet, and so efficacious was the remedy that despite the bitter cold (for it was a winter's day) the ginners of the Wu sailors never once grew chapped or numbed, and the fleet of Yueh was entirely destroyed. The land of Yueh was divided and the stranger rewarded with a fief.

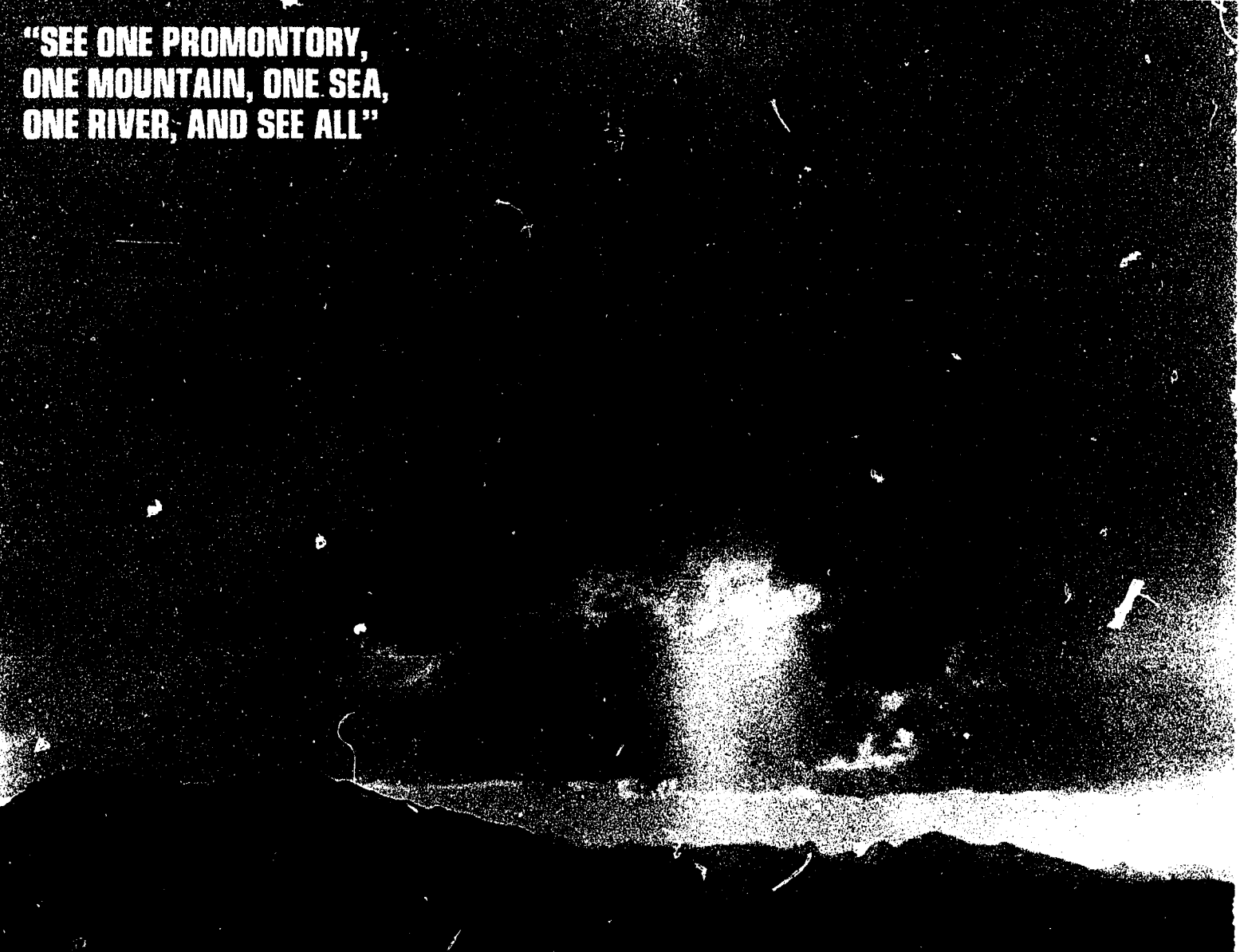
"The sole property of the drug was that it prevented hands from getting chapped. Yet so much depends on the user that, if it had stayed with the man of Sung, it would have done no more than help him to steep floss; while no sooner had it passed into the stranger's possession than it gained him a fief. As for you and your large gourd, why did you not tie it as a buoy at your waist, and, borne up by it on the waters, float to your heart's content amid the streams and inland seas? Instead, you grumble about its gigantic dimensions and say that ladles made from it would hold nothing; the reason being, I fear, that your own thoughts have not learnt to run beyond the commonplace."

**TO SEE THE VALUE OF
THE USELESS ONE MUST
NOT SEPARATE ONESELF
FROM IT, ONE MUST BE
A PART OF IT . . .**

Zen Buddhism, Zen Concepts

One of the main distinctions between Zen and other religions is its pragmatic approach to everyday life. Zen is the result of Indian thought passing through the Chinese mind. Indian Buddhism supposedly paid more attention to the spiritual over the material. The Chinese are more practical and down to earth than the Indians and so did not accept the transcendentalism and other "far-out" aspects of Dhayana (Indian) Buddhism. By the time it reached Japan, Indian Buddhism had been transformed into Zen Buddhism.

**"SEE ONE PROMONTORY,
ONE MOUNTAIN, ONE SEA,
ONE RIVER, AND SEE ALL"**



THE WAY OF ZEN

by Alan Watts

Vintage Book, Random House, 1957

201 E. 50th Street

New York, New York 10022

(230 pages) \$1.95

The Way of Zen is a good introduction to Zen Buddhism. It covers the origins of Zen Buddhism and some of the general principles and forms of practice of Zen. The description of the background of Buddhist philosophy becomes tedious because of the frequent use of the names of all the masters and monks from 300 B.C. to the present day. In essence, though, Watts explores the relationship of Zen to Taoist and Confucianist thought and the development of Zen from these ancient philosophies.

The basic principles relating to man and nature are those of duality and spontaneity. Duality involves the distinction and contrast between opposites. Zen recognizes no duality; it recognizes the good and the evil, the pleasant and the painful as inseparable:

*When everyone recognizes beauty as beautiful,
there is already ugliness.
When everyone recognizes goodness as good,
there is already evil.
To be and not to be arise mutually.
Difficult and easy are mutually realized.
Long and short are mutually contrasted.
High and low are mutually posited.
Before and after are in mutual sequence. (p. 115)*

Another basic concept is that of spontaneity, or naturalness, tzu-jan. This involves discovering the "original mind," or not splitting your actions from your thoughts. One must not do violence to his nature, or try to be something that one is not. It is not a matter of **trying** to be natural or **trying not** to be natural, it is simply a matter of **being** what you are:

*You cannot get it by taking thought
You cannot seek it by not taking thought. (p. 36)*

The concept of nonduality governs the Zen idea of the relationship between mind and nature. There is no division between man and nature because there is no duality. There is no conflict, because opposites act in a mutually interdependent manner. Here Watts introduces the principle of yin and yang, and the dynamic balance between opposing forces:

The insight which lies at the root of Far Eastern culture is that opposites are relational and so fundamentally harmonious. Conflict is always comparatively superficial, for there can be no ultimate conflict when the pairs of opposites are mutually interdependent. Thus our stark divisions of spirit and nature, subject and object, good and evil, artist and medium are quite foreign to this culture. (p. 175)

ZEN MIND, BEGINNERS MIND

by Shunryu Suzuki

Walker and Company, 1970

720 Fifth Avenue

New York, New York 10019

(130 pages) \$4.50

Zen Mind, Beginners Mind is a book which gives a feeling for the practice of Zen Buddhism. It is a collection of lectures of Suzuki Roshi who was a Zen master. The talks are in three sections: Right Practice, Right Attitude and Right Understanding. Though the talks have been separated there is a basic thread that runs throughout. Suzuki says that Zen practice is an action of one's true nature:

The Zen school is based on our actual nature, on our true mind as expressed and realized in practice. Zen does not depend on a particular teaching nor does it substitute teaching for practice. We practice Zazen (meditation) to express our true nature, not to attain enlightenment.

BEGINNERS MIND, ORIGINAL MIND



This practice is carried through every aspect of life. It is the attainment of the original oneness with the universe; with the stream, the earth. It is expressed in every action:

After zazen we bow to the floor nine times. By bowing we are giving up ourselves. To give up ourselves means to give up our dualistic ideas. So there is no difference between zazen practice and bowing. Usually to bow means to pay our respect to something which is more worthy of respect than ourselves. But when you bow to Buddha you should have no idea of Buddha, you just become one with Buddha, one with everything that exists. you find the true meaning of being. When you forget all your dualistic ideas, everything becomes your teacher, and everything can be the object of worship.

**"YOUR DAILY LIFE IS YOUR TEMPLE
AND YOUR RELIGION.
WHENEVER YOU ENTER INTO IT TAKE
WITH YOU YOUR ALL."**

—Prophet

If one did achieve this original oneness and left the individual existence, the ramifications of our actions on the environment would be very beneficial.

If you go to Japan and visit Eiheiiji monastery, just before you enter you will see a small bridge called Hanshaku-kyo, which means "half-dipper bridge." Whenever Dogen-aenji dipped water from the river, he used only a half a dipperful, returning the rest to the river again, without throwing it away. That is why we call the bridge "half-dipper bridge." At Eiheiiji when we wash our face, we fill the basin to just seventy percent of its capacity. And after we wash, we empty the water towards, rather than away from our body. This expresses respect for the water. This kind of practice is not based on any ideas of being economical. It may be difficult to understand why Dogen returned half of the water he dipped into the river. This kind of practice is beyond our thinking. When we feel the beauty of the river, when we are one with the water, we intuitively do it in Dogen's way. It is our true nature to do so. But if your true nature is covered by ideas of economy or efficiency, Dogen's way makes no sense.

ZEN BUDDHISM
by D.T. Suzuki
Doubleday & Company, Inc., 1936
Garden City, New York 11530
(140 pages) \$1.45

D.T. Suzuki writes about the Christian idea of nature and relates the Buddhist idea of nature to it. In Christian thought man needs to make nature rational, as man is rational. To be rational means to control nature. In Zen man sees himself as coming from nature and sees himself through nature. Suzuki's thoughts about man and nature are stated mainly in the section, "The Role of Nature in Buddhism."

The Nature-Man dichotomy issues, as I think, from the Biblical account in which the Creator is said to have given mankind the power to dominate all creation. It is fundamentally due to this story that western people talk so much about conquering Nature. When they invent a flying machine they say they have conquered the air: when they climb to the top of Mt. Everest they loudly announce they have succeeded in conquering the mountain. This idea of conquest comes from the relationship between Nature and Man being regarded as that of power, and this relationship involves a state of mutual opposition and destruction.

This power-relationship also brings out the problem of rationality. Man is rational, whereas Nature is brutal, and Man strives to make Nature amenable to his idea of rationality. Rationality is born with the rising of consciousness out of the primordial Unconscious. Consciousness makes it possible for the human being to reflect upon his own doings and the events around him. This reflection gives him the power to rise above mere naturalness and to bring it under his control. (p. 230)

**IF THE WORLD OF THE NOT—SELF IS FELT AS A
MERE RESOURCE TO BE USED IT WILL BE SURELY
ABUSED; IF THE WORLD IS REGARDED AS A GIFT,
AS A WONDER, AS A REALITY HAVING AN INTEG-
RITY OF ITS OWN—IT WILL BE RIGHTLY USED.**

—Joseph Sittler

NATURE, MAN AND WOMAN

by Alan Watts

A Vintage Book, Random House, Inc., 1958

201 E. 50th Street

New York, New York 10022

(209 pages) \$1.65

Watts detects an estrangement from ourselves or isolation from nature in Western culture. Our difficulties in feeling, our tendencies in science and technology, and, even more basic, the male-female relationship are signs of the problem. Man has separated himself from nature and has tried to reorder nature to rationalize it. Watts discusses the origins of this detachment in Christian thought.

Taoist and other Eastern ways of thought recognize a more ecologically balanced relationship between man and his surroundings, and man and himself. The whole idea of the interrelatedness of all our expressions and actions, the idea that they are movements of the **Tao** or, the Way, is much akin to the idea of an ecological balance. The universe is an endless knot, man is a loop in that knot, and as he pulls in one direction, he is pulled from another.

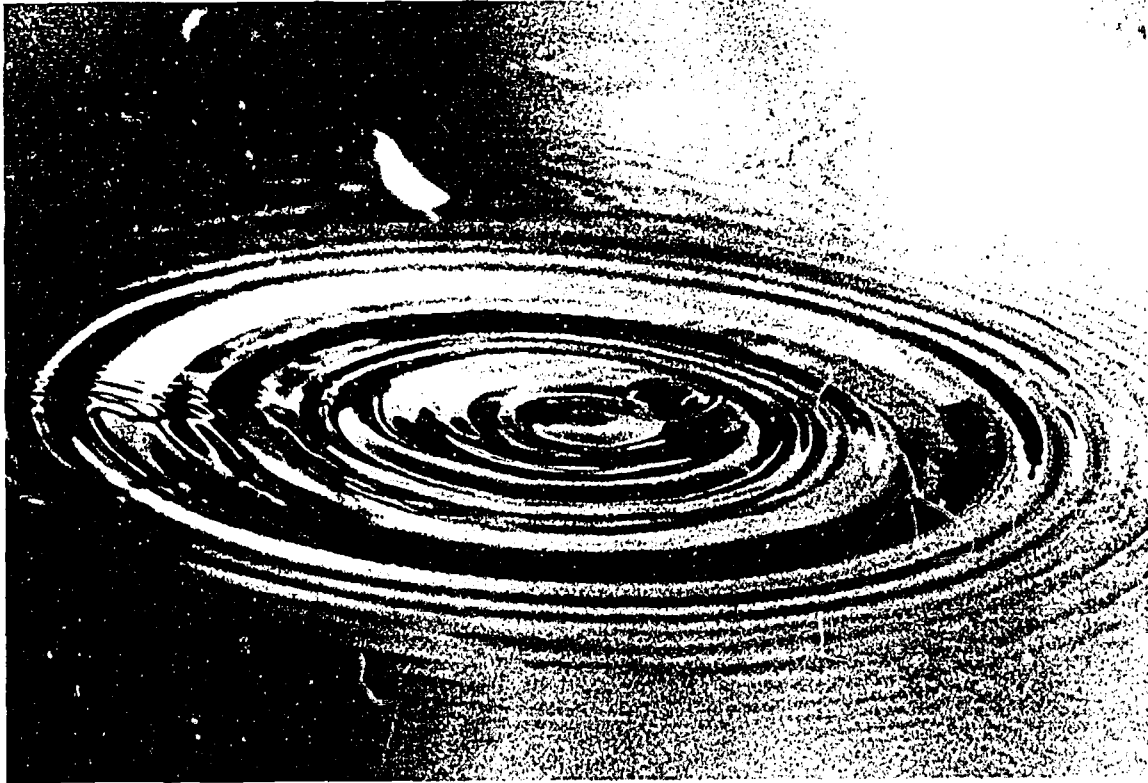
Watts explores thoroughly many different concepts of Western thought, their consequences for our environment, and the contrasting views in Eastern thought. It is not a scholarly work about any eastern religion, but gives a feeling of the east and nature.

JEN

Jen has two different interpretations in the Chinese language. \diamond is simply man. The other 仁 , "I-think," is just a more descriptive term, means "love" or "human heartedness." This implies that **man** acts with a special feeling, kindness.

LI

Li is another important concept underlying far-eastern religious thought. It has two meanings which are inter-connected. *Li* or *li* refers to the pattern of things, as the markings on a piece of jade or the ripples as a stone hits water. *Li* means the principle or essence underlying the multiplicity of things. Both of these imply a basic understanding of the sameness of the universe.



"WE CERTAINLY MUST REJECT THE ATTITUDE WHICH ASSERTS THAT MAN IS THE ONLY VALUE OF IMPORTANCE AND THAT THE REST OF NATURE CAN BE SACRIFICED TO HIS WELFARE AND WHIMS. BUT WE CANNOT ESCAPE, I BELIEVE, AN ANTHROPOCENTRIC ATTITUDE WHICH PUTS MAN AT THE SUMMIT OF CREATION WHILE STILL A PART OF IT.

— Rene Dubos

BUDDHISM, MAN AND NATURE

a movie by Alan Watts

Hartley Productions, Inc.

Cat Rock Road

Cos Cob, Connecticut 06807

20 minutes, color, rental \$25

or

Indiana University Film Rental

Audio-Visual Center

Bloomington, Indiana 47401

13 minutes, color, rental \$6.50

This short movie is both very beautiful and very thought-provoking. The concepts presented are easy to relate to one's own life. Alan Watts vividly describes some basic relationships in Buddhism that help man relate to his environment and see himself in it. He talks in a soft, simple manner, as if it is all very obvious. And it is.

One important concept involves death as an integral part of man's relationship to nature. To realize that death is nothing different from life, there is no division. Once you realize this you know the point at which you are one with nature. In other words, realizing the underlying sameness of all processes or the oneness of all is the key to man and nature. He explains this oneness in terms of a realization of the pattern or of the suchness—*li*, that everything just happens. Stop thinking and be aware of the now; be here now. To be in tune with what is going on around you, you must stop thinking, for "if you are to hear what anybody else has to say, you have to stop talking." Meditation is practice in just this.

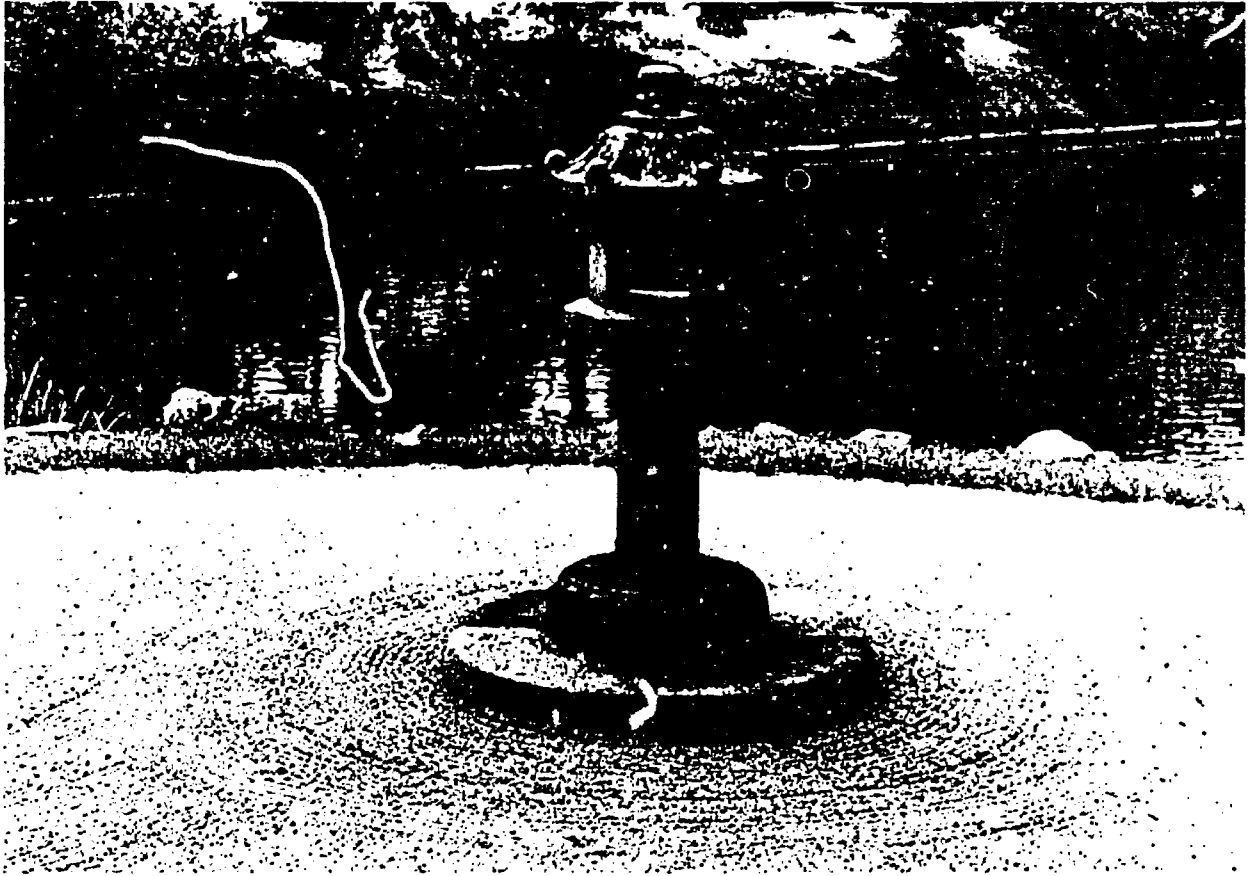
The Aesthetics and the Aescetic

Buddhism has very much affected Japanese culture, ever since its introduction in the 13th century. Even though it has been present in Japan for such a short time compared to Christianity's existence in the West, most aspects of Japanese culture have been influenced by Zen Buddhism.

This influence is seen mostly in the arts and aesthetics. Artistic expression is cultivated by the reliance of Zen on the individual experience. Zen does not depend on a God through which the individual understands. Intuition is emphasized or the realization of the "Ultimate Reality"—that is, to realize that all of us have inherent in us Buddha nature. Buddha Nature is the awakening to the underlying sameness of all beings.

This basic intuitive quality inherent in Zen Buddhism inspires creativity in the arts. In aesthetics, the Zen qualities of spontaneity or of the original mind is emphasized along with the recognition of the sameness of the universe. This return to naturalness is common to all Zen arts—gardening, tea ceremony, painting, theatre, etc. All of the arts express a true appreciation for the beauty of nature and an understanding of the artist's place in nature.

Sumie painting is representative of this feeling of naturalness and oneness. **Sumie** is a form of ink painting which reproduces many aspects of nature in a simple form. It is a spontaneous art; the artist paints his picture in one sitting. It is very expressive of the Zen approach. There are many good books and films for studying the various arts—some are listed later in this section.



Emphasized in Zen arts and aesthetics is the ascetic approach. The ascetic shows the basic understanding for the unity of all and a denial of the self for a greater understanding of nature. D.T. Suzuki sees the ascetic approach as a very good discipline with respect to nature. The qualities of simplicity, frugality, straight-forwardness, and vividness are beneficial for nature. In **Zen and Japanese Culture**, Suzuki defends asceticism.

Asceticism, some are afraid, lowers the standards of living. But, to speak candidly, the losing of the soul is more than the gaining of the world. Are we not constantly engaged in warlike preparations everywhere in order to raise or maintain our precious standard of living? If this state of affairs continues, there is no doubt of our finally destroying one another, not only individually but internationally. Instead of raising the so-called standard of living, will it not be far, far better to elevate the quality of living? This is a truism, but being loudly declared than in these days of greed, jealousy, and iniquity. We followers of Zen ought to stand strongly for the asceticism it teaches.

ZEN AND JAPANESE CULTURE

by D.T. Suzuki
Princeton University Press, 1959
Princeton, New Jersey 08540
(480 pages) \$3.95

D.T. Suzuki discusses the philosophical basis of Japanese aesthetics and some of the specific art forms and life forms. It is really a good book as an introduction to the influence of Zen in Japan. He deals specifically with the arts of Swordmanship, of Haiku, and of Tea.

ZEN IN THE ART OF ARCHERY

by Eugene Herrigel
Random House, Inc., 1953
201 E. 50th Street
New York, New York
(109 pages) \$1.65

Herrigel describes the art of archery through his experiences as a student in Japan for six years. He explains the art as a spiritual exercise which is outwardly purposeless but accomplishes things inwardly. "Its aim consists in hitting a spiritual goal, so that fundamentally the marksman aims at himself and may even succeed in hitting himself." While reading this book, it is quite easy to get yourself involved in his experiences. I am quite certain you will find the book delightful.

**NATURE'S BOUNTY—FLOWERS
FOR THE JAPANESE**

film
Japanese Information Services
Consulate Central of Japan
1601 Post Street
San Francisco, California
No charge

Also available from the Consulate is a catalogue of all the other available films, many of which have been recommended to us. Included are "The Culinary Art of Japan," "Gardens of Japan," "Ikebana," and "The Art of Flower Arrangement." They have approximately 90 films.

Chuang Tzu

CHUANG TZU BASIC WRITINGS
translated by Burton Watson
Columbia University Press, 1964
532 W. 113 Street
New York, New York 10025
(148 pages) \$2.25

China and the Environment

"The Conservation of Nature Under the T'ang
Dynasty"
by Edward H. Schafer
JOURNAL OF ECONOMIC AND SOCIAL HIS-
TORY OF THE ORIENT
Volume V.

"In China All Waste is Treasure"
by Orville Schell
CLEAR CREEK
Vol. II, Number 1, February 1972
One South Park
San Francisco, Calif. 94107

Zen in Japanese Culture

ARTISTRY IN INK
by Seiroku Noma
Crown Publishers, Inc. 1957
419 Park Avenue S.
Tota Bunka Company, Ltd.
Tokyo, Japan
(36 pages)

THE TAO OF PAINTING, Vol. I
by Mai-Mai-sze
Bolligen Foundation, Inc., 1956
Princeton University Press
Princeton, New Jersey 08540
\$19.50

THE BOOK OF TEA
by Kakuzo Okakura
Dover Publications, Inc., 1906
180 Varick Street
New York, New York 10014
(76 pages) \$1.00

Japan and the Environment

"Buddha v. Pollution"
TIME, December 28, 1970
pp. 40

"A Blue Sky for Tokyo"
TIME, April 12, 1971
pp. 40

MACROBIOTICS



**MAN IS HEALTHY AND STRONG WHEN HE LIVES ON
THE PRODUCTS OF HIS NEARBY SURROUNDINGS,
IDEALLY BY GROWING HIS OWN FOOD**

The following section describes what practitioners of macrobiotics believe about man and his environment. Although I found that some of the "facts" given by these people were open to question, I do feel that much of what they have to say is valuable.

From an interview with
Joel Rosenberg
Owner of Green Mountain Grainery
925 Arapahoe Avenue
Boulder, Colorado 80302
December 1971

The following ideas come from a talk with Joel Rosenberg in which he told us his reasons for following a macrobiotic diet.

Macrobiotics stems from Japanese philosophy about the improvement of the body and the mind. The main idea underlying macrobiotics is that, in order to be in harmony with the world, you must be in harmony with yourself, mentally and physically.

One principle of macrobiotics is that one should maintain a balance between **yin** and **yang**. These are the forces that guide the universe. Everything can be divided between these two forces. **Yin** is said to be the expansion of the universe and **yang** the contraction. Different objects have either **yin** or **yang** properties associated with them. **Yin** is usually softer outside and harder inside; **yang** is harder outside and softer inside. Men are supposed to be characteristically **yang** and women **yin**. There are also chemical differences between **yin** and **yang**. Each food can be categorized as to its proportions of **yin** and **yang** and differences between them should be observed with the intention of balancing them. (See section on Far Eastern Philosophies for more about **yin** and **yang**.)

The following is a table of **yin** and **yang** values for various foods. It is taken from Georges Ohsawa's book **Zen Macrobiotics**. Ohsawa Foundation, Inc., 1965, 1434 North Curson Avenue, Los Angeles, California, pp. 35-36, \$4.95. Mr. Ohsawa stresses that cereals are the basis for all meals comprising up to 60 per cent of the total amount of food. All other foods are meant to be eaten in small quantities; vegetables being the next major food, then fish, then animal products, then drinks, which are used the least. It is stressed that foods that are at or near the midpoint between very **yin** and very **yang** should be eaten most. I am just giving this table as an example of macrobiotic **yin** and **yang** categorization, but do not suggest its use unless you really know what you are doing.

MACROBIOTIC TABLE OF FOODS AND BEVERAGES

(Listed within each category in order from **Yin** ▽ to **Yang** △)

1. CEREALS

- ▽ corn
- rye
- barley
- oats
- cracked wheat
- ▽ wheat
- millet
- △ rice (whole, brown)
- △△ buckwheat

2. VEGETABLES

- ▽▽▽ eggplant
- tomato
- sweet potato
- potato
- shitake (Japanese mushroom)
- pimento
- beans (except aduki)
- cucumber
- asparagus
- spinach
- artichoke
- bamboo sprout
- mushroom
- ▽▽ greenpea
- celery
- lentil
- ▽ purple cabbage
- beet
- white cabbage
- △ dandelion (leaf and stem)
- lettuce
- endive
- kale
- radish
- garlic
- onion
- parsley
- △△ Hokkaido pumpkin
- carrot
- coltsfoot
- burdock
- cress
- watercress
- dandelion (root)
- △△△ jinenjo (Japanese potato)

3. FISH

- ▽ oyster
- clam
- octopus

- eel
- carp
- moule
- halibut
- lobster
- trout
- sole
- △ salmon
- shrimp
- herring
- sardine
- red snapper (tai)
- △△ caviar

4. ANIMAL PRODUCTS

- ▽▽ snail
- frog
- pork
- beef
- horsemeat
- hare
- ▽ chicken
- △ pigeon
- partridge
- duck
- turkey
- △△ egg
- △△△ pheasant

5. DAIRY PRODUCTS

- ▽▽▽ yogurt
- sour cream
- sweet cream
- cream cheese
- butter
- ▽ milk
- camembert
- gruyere
- △ roquefort
- Edam cheese (Dutch)
- △△ goat milk

6. FRUITS

- ▽▽ pineapple
- mango
- papaya
- grapefruit
- orange
- banana
- fig
- pear
- ▽▽ peach
- lime

- melon
- almond
- peanut
- cashew
- hazel nut
- ▽ olive
- △ strawberry
- chesnut
- cherry
- △△ apple

7. MISCELLANEOUS

- ▽▽▽ honey
- molasses
- margarine
- ▽▽ coconut oil
- peanut oil
- corn oil
- olive oil
- ▽ sunflower oil
- sesame oil
- corza oil
- safflower oil
- Egoma oil (made from most Yang sesame seeds.)

8. BEVERAGES

- ▽▽▽ Those containing sugar substitutes
- tea (containing dye)
- coffee
- fruit juice
- all sugared drinks
- champagne
- wine
- ▽▽ beer
- ▽ mineral water
- soda (carbonated water)
- water (deep well)
- thyme
- menthol
- △ armoise (mugwort, yomogi)
- bancha (common, undyed Japanese tea)
- chicory
- Ohsawa coffee (yannah)
- kokkoh (creamed, blended cereal drink)
- △△ mu tea
- haru tea
- dragon tea
- yang yang tea
- △△△ jinseng root

Another idea in macrobiotics is that one should take his sustenance from what he considers to be his immediate environment. He should not depend upon avocados from California or pineapples from Hawaii unless he lives there. Instead, use what is, or could be, available locally and in season. That will help you come closer to your environment by putting your body more in balance with its immediate surroundings. Rosenberg also feels this practice could help to lessen exploitation of the rest of the world. For instance, the U.S. wouldn't be using most of Chile's meat, or forcing Ceylon to grow tea on 50% of its land, or contributing to air pollution by transporting bananas all the way from Central America if its citizens depended more on locally grown foods.

Iona Teeguarden, in **Freedom Through Cooking**, further explains Macrobiotics:

Macrobiotics is the way of creating harmony in our lives. It is the way of finding the greater life-- "macro" means large and "bio" means life.

The first step to this greater life is living in harmony with our environment. Modern man usually behaves as though he is in a big box labeled 'man' and the rest of the world is in another box. Modern man feels separate from his environment, and therefore lonely and alienated. He cannot see that his neat boxes are illusions, that man and his environment are inseparable. Man's environment provides him with physical, mental and spiritual food. Man in turn feeds his environment. Man and his environment are one.

Therefore, we choose food that grows naturally in our environment. An Eskimo, eating meat, is in harmony with his Arctic land. Likewise, a fruit-eater is in balance with his tropical clime. It's too hot to till grain fields, so he simply plucks his food from the trees. Our own country, however, is neither Arctic nor tropical. Yet, animal products now comprise at least 50 percent of most American diets, compared to only five to ten percent in the case of our forefathers. As for fruits such as oranges and bananas, which are tropical in origin, disharmony is created when they are eaten in this climatic zone. The carnivore lives harmoniously in the Eskimo's environment, the fruit-eater may be happy in India or Panama, but he who eats both becomes schizophrenic!

This is obviously a very extreme view and might tend to turn people off altogether to macrobiotics. We received a letter from Jack Garvey of Michio-Kushi (316 Gardner, Brookline, Massachusetts) in which he explained a more moderate view.

Surprisingly, macrobiotics is often misunderstood. Very simply, its major concern is with utilizing the external environment well (no waste, ecologically sound farming procedures combined with eating man's most abundant and natural food--grains-- and utilizing what is known as the 'unifying principle,' or the notion of complimentary opposites, in viewing and comprehending life) in order to produce an internal environment, based on healthy blood, which will lead to the highest development, achievement, and happiness of mankind.

A more detailed view is given in the following excerpt from "Seven Macrobiotic Principles" by Herman Aihara (in **The Macrobiotic**, vol. 10, no. 4, Georges Ohsawa Foundation, 147, 110th Avenue, San Francisco, California 94122):

In the primarily carnivorous Western world, this word [ecology] is a new one. Ecology, in the West, would probably not have gained its present popularity if it were not for Western man's fear of pollution and "over-population." This fear is one side of a coin whose other side is the conquer nature mentality. In the primarily herbivorous East, where one has tended to aim for cooperation with nature, the word "ecology" is at least 4,000 years old. In China, it was expressed by the following four words: Shin (body) Do (soil) Fu (not) Ji (two): Body and soil are not two; they are one. The soil produces plants, which are eaten by animals and used by them to make their blood, cells, tissues and organs. Man, an animal, is a transmutation of the soil. In Man, The Unknown, Alexis says:

Man is literally made from the dust of the earth. For this reason, his physiological and mental activities are profoundly influenced by the geological constitution of the country where he lives, by the nature of the animals and plants that he eats.

Man is healthy and strong when he lives on the products of his nearby surroundings, ideally by growing his own food. Man, the freest animal, can adjust to almost any climate. But we must keep certain factors (temperature, water, sugar, and mineral levels, etc.) quite constant, merely to stay alive, and even more constant if we want to be healthy. And the best foods for maintaining constancy of physiological and mental conditions are those that are locally grown.

Modern man, who considers money essential to his happiness, emphasizes economy of money, with the result that people save their money and lose their lives. Money does bring us some happiness, by helping us to satisfy certain basic needs. But when we are unsatisfied with such satisfactions and greedily seek more and more comfort, convenience and luxury, we are contributing to the loss of our happiness.

For the past 40-50 years, for example, most of our farmers have been basing their practices on economy of money—by using insecticides and fertilizers in order to produce larger yields, and thus greater profits, to satisfy their greed; this is not economy of life. The insecticides kill many organisms that are essential to a healthy soil (and thus also to healthy plants and animals which are the products of that soil); and the fertilizers acidify and otherwise weaken the soil, also. Too much emphasis on short-run big yields for higher profits is breaking the patterns of natural life, which is self-destructive. Also, such unnatural practices, sooner or later weaken the soil so much that even profits diminish. So in the long run, economy of life turns out to be economy of money, too—but not vice versa. Crop rotation and the use of organic fertilizers (returning to the soil what we cannot use for food) are enough to assure us of a continuous supply of food that will keep us strong.

Economy of life is applied in our diet as no-waste. (It is not at all uncommon for a Zen monk to be severely scolded for leaving a single grain of rice on the kitchen floor.) The less food we waste, the more there is for others—one of the most obvious solutions to the 'over-population problem.' The amount of food thrown away in stores, restaurants and homes all over America is astounding.

In terms of the foods we eat, economy of life is observed in our trying to eat mainly whole foods. When we eat only parts of foods, we become mal-nourished, and our metabolism becomes unbalanced. When you eat fish, for example, do you eat the whole thing—tail, bones, head and all the rest? If not—if you eat only the flesh (rich in protein and fat)—your blood will become acid, whereas if you also eat the other parts (rich in minerals, including calcium, magnesium, iodine and many others), your body will be able to neutralize the acidity more easily. One reason carnivorous animals are able to maintain balanced body conditions (another is their great amount of activity, which helps them transmute what they eat into what their bodies need) is that they eat whole foods.

Because they are not whole foods, refined sugar and all other synthetic chemicals are not conducive to our health. They are 'pure' which is why they are harmful. When we eat grain-vegetable-, bean-, fruit- and nut-sugars (or even the sugar of organically grown, unprocessed honey), we are also taking into our bodies many vitamins and minerals that we need to digest them.

The same applies to all examples of discarding part of a whole food, such as wheat germ, vitamin pills, white flour and refined salt. Let us look at refined salt as a typical example: It is almost nothing but sodium and chlorine (unless it has been 'fortified' with synthetic iodine 'iodized'), whereas 'crude' salt is rich in many other minerals (including iodine).

These two principles — ecology and economy of life — may be summed up as: natural eating and farming; to nourish oneself primarily with untreated, locally grown whole foods, and to return to the soil those of its products which we cannot use as food, and thus keep ourselves and our soil (which are one) healthy (whole).



Joel Rosenberg cautioned us that most, if not all, writings on macrobiotics were too fanatical or made promises that macrobiotics could not possibly fulfill. Herman Aihara commented on this problem in the magazine **The Macrobiotic**. ("Is the Macrobiotic Diet Dangerous?", vol. 11, no. 6):

Macrobiotics aims at preventive measures from the standpoint of Oriental philosophy. Some Americans though, have been misled on reading statements in Zen Macrobiotics and You Are All Sanpaku which they have attempted to follow and which have not attained the desired results. (The reasons for this I have explained in Invitation to Health and Happiness.) Therefore, for the time being, we ask our friends to practice the following recommendations:

1) Don't restrict yourself too rigidly to #7 diet, especially when beginning macrobiotics.

(Georges Ohsawa numbers his diets from one to seven, one being the diet with the most variety and more extremes, and seven consisting entirely of brown rice.)

2) Don't recommend that your friends start Macrobiotics by #7 diet.

3) Please advise any food or book store with which you do business not to carry Zen Macrobiotic and You Are All Sanpaku."

MENU FOR ONE WEEK

Here is one seven-day menu—there are hundreds of other combinations possible.

BREAKFAST	LUNCH	SUPPER
rice cream	whole rice or bread, nituke (carrot, radish)	chapati Russian soup
oat cream	kasha nituke (watercress)	buckwheat macaroni (kitune)
buckwheat cream	rice gomoku (mixed with vegetables)	polenta soup
rice cream	whole rice misoni (carrot, onion)	soup Jardinier (Ohsawa bread)
buckwheat cream	rice gomoku (mixed with vegetables)	polenta soup
rice cream	whole rice misoni (carrot, onion)	soup Jardinier (Ohsawa bread)
whole bread w/Miso Ohsawa coffee	whole rice tempura w/tamari	mori (buckwheat)
oat cream	fried rice nituke (carrot)	pumpkin potage whole bread
	fried buckwheat whole bread Ohsawa coffee	whole rice Oden

From **Zen Macrobiotics** by Georges Ohsawa, Ohsawa Foundation, Inc., 1965, 1434 North Curson Avenue, Los Angeles, California p. 45, \$4.95.

ZEN MACROBIOTIC COOKING

by Michel Abeshera

Avon Books, 1968

959 Eighth Street

New York, New York 10019

(233 pages) \$3.95

This book is excellent for someone who wants to find out what macrobiotics is and possibly experiment with it. The area (environment) of concern is limited to each individual's body and what is good for it. The paragraph which makes the book most relevant to me is:

All that I have said smacks of rigidity, this diet appears to be one of very stringent, restrictive discipline. Yet do not be seduced into fanaticism. And, as we all do not fit a victim to anxiety. Nothing is absolute save the laws of relativity and change. I cannot urge you enough to be flexible and unafraid, seek to know yourself and your needs.
(p 35)

FREEDOM THROUGH COOKING

by Iona Teegarden

Order of the Universe Publications, 1971

P.O. Box 23, Prudential Center Station

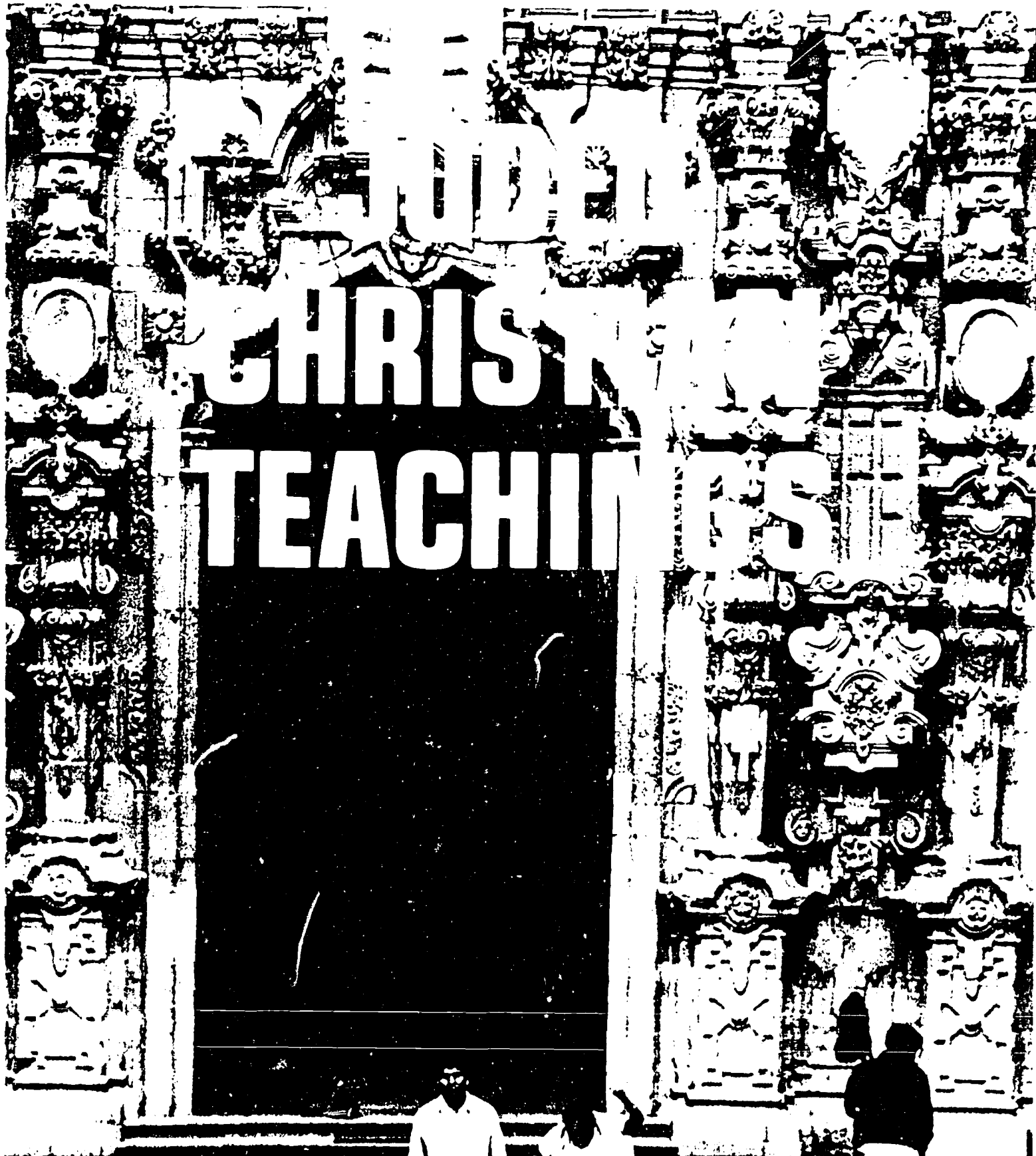
Boston, Mass.

(127 pages)

This book would do well as a natural foods cookbook, even without being macrobiotic. Most of the recipes look very good, and would probably please even a poison eating omnivore like myself. Jack Garvey, who turned us on to the book, wrote:

... Freedom Through Cooking has been doing well since its birth November 15 (without advertising, I might add), and it may help to clarify your views of the 'unifying principle' and the stance macrobiotics takes towards environment. Man And Earth are One.

MODERN CHRISTIAN TEACHINGS



Most articles which discuss Judeo-Christian teachings on man's relation to his environment refer to the story of creation in Genesis One and Two. The following excerpts are Genesis 1 from the Holy Bible, Revised Standard Version (Thomas Nelson & Sons, New York, 1953), and Genesis 2 from the New English Bible with the Apocrypha (Oxford University Press, New York, 1970).

Genesis 1:

Then God said, "Let us make man in our image, after our likeness; and let them have dominion over the fish of the sea, and over the birds of the air, and over the cattle, and over all the earth, and over every creeping thing that creeps upon the earth." So God created man in his own image, in the image of God he created him; male and female he created them. And God blessed them, and God said to them, "Be fruitful and multiply, and fill the earth and subdue it; and have dominion over the fish of the sea and over the birds of the air and over every living thing that moves upon the earth." And God said, "Behold, I have given you every plant yielding seed which is upon the face of all the earth, and every tree with seed in its fruit; you shall have them for food. And to every beast of the earth, and to every bird of the air, and to everything that creeps on the earth, everything that has the breath of life. I have given every green plant for food." And it was so.

Genesis 2:

The Lord God took the man and put him in the garden of Eden to till it and care for it. He told the man, "You may eat from every tree in the garden, but not from the tree of the knowledge of good and evil; for on the day that you eat from it, you will certainly die."

So from the Bible, man has received a double message on how he should relate to his surroundings and how to treat his natural environment. The first message, in Genesis 1, is for man to subdue and dominate the animals and use the plants and animals as his food. The second message from the Creator tells man to till and care for the earth, which conveys the idea of treating the divine creation with reverence.

The following quote, discussing the Christian doctrine in terms of environmental issues was taken from a discussion with Dr. Joseph Sittler, a theologian at the University of Chicago, in his testimony before the Select Subcommittee on Education, Committee on Education and Labor, U.S. House of Representatives, in the hearings on the Environmental Education Act of 1970—a bill "to authorize the United States Commissioner of Education to establish educational programs to encourage understanding of policies and support of activities designed to enhance environmental quality and maintain ecological balance."

It seems to me that unless somehow we understand our American story in another way, we really don't take the measure of the crisis in which we are involved.

... I spoke yesterday afternoon to the professor of semitic studies at the Oriental Institute. In the Semitic language what does the verb "to have dominion" mean? And he said, "to have dominion" means exactly the opposite of what it has been thought to mean when one translates from Hebrew into Latin, which was one of the earlier translations of the Bible. The term is understood as "domination," a kind of political word meaning "to exercise control over," but the proper translation would be "to exercise tender care for." And this is almost a 180 degree shift in the meaning.

Understanding Genesis in its context, man was ordered so as to live with God's other creation, the earth, that he was to regard her as the object of his guardianship. In fact, the word is used in the sense that man is to care for, he is to have dominion in the sense of exercising his intelligence to see that her integrity is not abused.

So I think ... on the whole, the tradition has been misunderstood to mean that man is given a holy charter to walk through the creation in arrogant haughtiness and do what he pleases with it—which is exactly the opposite of the intention of the statement in Genesis. ...

St. Augustine made a marvelous statement once, in which he said:

"It is of the heart of evil that men use what they ought to enjoy and enjoy what they ought to use."

Now, he meant by that, as the context makes clear, that unless one stands before the world with enjoyment, that is, with appreciation of its wonder, its beauty, its otherness than myself, then he will certainly abuse it. If he enjoys the world for itself, then he must be trusted sanely to use it because he regards its own given nature. ...

Men are supposed to deal with nature, our sister, in such a way as to managerially unfold her toward her fullest possibilities.

... I ... have been involved in reflections about [Zero Population Growth] with my colleagues in the theological community from various Christian and also the Jewish community, and ... Let me say that the definition of the "good and the moral" is more and more being understood not to be a static or a given pattern but is one which seeks in a moving, changing, dynamic, unfolding understanding of history to redesign and restate what is "good," the "moral," the "fitting" in any situation. [The opposing position is] the old traditional Roman Catholic position of natural law, which can be interpreted to mean that interference with reproduction is an offense against natural law.

But there are theologians within that community, too, who are saying, "That is one way to read natural law. But if nature changes in regard to man's relationship to the world, as nature, results in too many people, then the intention of natural law can be understood in another way."

*What man does with the world—as—nature is a result of what he **thinks** about nature; it is shaped in the profoundest care of what he **feels** about the natural world, what evaluation he has of the world of things and plants and animals.*

... And when man so uses nature as to deny her integrity, defile her cleanliness, disrupt her order, or ignore her needs—the reprisals of insulted nature often take a slow but terribly certain form. Nature's protest against defilement is ecological reprisal.

Kenneth Boulding, an economist at the University of Colorado, also discussed the environmental problem in terms of an ethical and theological problem in his testimony before the same committee. He, however, did not separate the Christian from the eastern religions, but sees all of these religions teaching man to be stewards and caretakers of the earth.

Well, I think this is ultimately, certainly, an ethical problem and I think one can almost say a theological problem in the wide sense of the word, in the sense that it involves the nature of the meaning of the universe and of the whole human enterprise.

This is a very profound change in man's image of himself in the sense that up to now he has always lived, and he has been expanding, in what seemed like an almost infinite earth. This presentation is the juncture where we suddenly realize that the earth is a small spaceship and that it is closed. This happened in my lifetime. When I was a boy in school, there were still white spaces on the globe with nobody there. Now there aren't any.

Now we have been on the other side of the moon. One of the results of the space enterprise is to make us very lonely because it is clear that this is the only decent bit of real estate in this part of the universe and that we better look after it!

Now, the traditional religious concept which is appropriate to this problem is the concept of stewardship, that man is the steward of the earth and all of which it contains – which, of course, is a very important concept in the Christian tradition and also in eastern religions. I think this is an almost universal religious concept.

This is one that has to form the ethical and religious basis of the spaceship earth.

"The Historical Roots of our Ecologic Crisis"

by Lynn White, Jr.

SCIENCE

Vol. 155, No. 3767

March 10, 1967

In this article, Lynn White, Jr., expressed his thesis, contrary to Dr. Sittler's, that Christian teachings are in direct conflict with solving our ecological crisis. The only exception to this was the creed of the Franciscans, a "profoundly religious, but heretical" group. Dr. White does not mention the second story of the creation, which tells man to care for the earth. I do not know if he does not recognize this translation, and, if so, why he rejects it.

By gradual stages a loving and all-powerful God had created light and darkness, the heavenly bodies, the earth and all its plants, animals, birds, and fishes. Finally, God had created Adam and, as an afterthought, Eve to keep man from being lonely. Man named all the animals, thus establishing his dominance over them. God planned all of this explicitly for man's benefit and rule: no item in the physical creation had any purpose save to serve man's purposes. And, although man's body is made of clay, he is not simply part of nature: he is made in God's image.

*At the level of the common people this worked out in an interesting way. In Antiquity every tree, every spring, every stream, every hill had its own **genius loci**, its guardian spirit. These spirits were accessible to men, but were very unlike men; centaurs, fauns, and mermaids show their ambivalence. Before one cut a tree, mined a mountain, or dammed a brook, it was important to placate the spirit in charge of that particular situation, and to keep it placated. By destroying pagan animism, Christianity made it possible to exploit nature in a mood of indifference to the feelings of natural objects.*

*I personally doubt that disastrous ecologic backlash can be avoided simply by applying to our problems more science and more technology. Our science and technology have grown out of Christian attitudes toward man's relation to nature which are almost universally held not only by Christians and neo-Christians but also by those who fondly regard themselves as post-Christians. Despite Copernicus, all the cosmos rotate around our little globe. Despite Darwin, we are **not**, in our hearts, part of the natural process. We are superior to nature, contemptuous of it, willing to use it for our slightest whim. The newly elected Governor of California, like myself a churchman but less troubled than I, spoke for the Christian tradition when he said (as is alleged), "when you've seen one redwood tree, you've seen them all." To a Christian a tree can be no more than a physical fact. The whole concept of the sacred grove is alien to Christianity and to the ethos of the West. For nearly 2 millennia Christian missionaries have been chopping down sacred groves, which are idolatrous because they assume spirit in nature.*

What we do about ecology depends on our ideas of the man-nature relationship. More science and more technology are not going to get us out of the present ecologic crisis until we find a new religion, or rethink our old one. The beatniks, who are the basic revolutionaries of our time, show a sound instinct in their affinity for Zen Buddhism, which conceives of the man-nature relationship as very nearly the mirror image of the Christian view. Zen, however, is as deeply conditioned by Asian history as Christianity is by the experience of the West, and I am dubious of its viability among us.

Hence we shall continue to have a worsening ecologic crisis until we reject the Christian axiom that nature has no reason for existence save to serve man.

The greatest spiritual revolutionary in Western history, Saint Francis, proposed what he thought was an alternative Christian view of nature and man's relation to it: he tried to substitute the idea of the equality of all creatures, including man, for the idea of man's limitless rule of creation. He failed. Both our present science and our present technology are so tinctured with orthodox Christian arrogance toward nature that no solution for our ecologic crisis can be expected from them alone. Since the roots of our trouble are so largely religious, the remedy must also be essentially

religious, whether we call it that or not. We must rethink and refeel our nature and destiny. The profoundly religious, but heretical, sense of the primitive Franciscans for the spiritual autonomy of all parts of nature may point a direction. I propose Francis as a patron saint for ecologists.

From an interview with
Father James McKeown
St. John's Episcopal Church
Boulder, Colorado
December 1971

Father McKeown suggested that there are two main theories in Christian thought on the management of the earth. These theories are found in the Christian Doctrine of Creation, Genesis 1 and 2.

The first theory begins with the assumption that God created the earth and all things on earth. The earth would then be God's possession and should be treated with reverence. Men are stewards of the earth, of the divine creation.

The second theory has to do with the hierarchy between God, man, and all other earthly creations. The theory interprets God's actions in creating the earth as making all for the sustenance of man. According to this theory there is sharp difference between man and other creatures.

Father McKeown says that the problem arises in setting up standards or criteria for the use of the earth. Should we use the resources of the earth to make bombs and bracelets? What is sustenance? How do you define it? Man has not been held accountable for his use of these resources. The Christian doctrine would say that the earth should not be used in waste but should be used lovingly.



From an interview with
Errol Templer
Campus Crusade for Christ
Boulder, Colorado
December 1971

According to Templer, when God created man, He placed him in a perfect environment. The only thing that kept man from remaining in a perfect environment was sin. That is to say, man went on his own way, not God's way. Without the proper relationship with God, man is unable to be in harmony with himself, other men, and his general environment. Thus man must return to realizing what God wants him to be—to again go God's way.

Review of
"Can Man Care for the Earth?"
by Noel F. McInnis and
Richard L. Heiss
EVANSTON REVIEW
May 27, 1971

The following article from the **Evanston Review** reviews the book "**Can Man Care for the Earth?**" We were not able to obtain a copy of this book for our own review purposes, but felt that this review of it warranted inclusion here.

Man's pollution of the earth is called a social problem, an economic one, a military one, even a psychological one. But how often is it considered a theological problem?

*Not often enough, according to Noel F. McInnis and Richard L. Heiss, Kendall College professors who have issued a book, "Can Man Care for the Earth?" The 119-page paperback book is a potpourri of essays, poems, fables, and scripture that illustrate the religious questions raised by global pollution. Robert Theobald, Stewart Udall, and Buckminster Fuller are among the authors, and excerpts have come from sources as diverse as **Harper's Magazine** and the **San Francisco Chronicle**.*

"Looking at some of the literature on environment," says Heiss, a tall man with dark-rimmed glasses and trim sideburns, "we discovered that the context in which questions were being asked didn't have a particular theological focus. Now we raise the notion that man's concern with environment is endemic to his Christian faith, his understanding of neighborhood, my brother, my neighbor."

"What does it mean," he continues, "for man to stand in harmony with nature, not as an object apart, who tries to control or manipulate the environment, but man as part of creation not just a manipulator of it?"

"We also look at the divine covenant which is at the heart of the Judeo-Christian tradition, the covenant man has with God to live at harmony with the world."

In their book, the editors say, "The task of man is not to destroy the earth but to build it. Too often building the earth has been equated with conquering nature... If man is to survive he must live within the condition of his covenant with the earth. This covenant is one in which man can trust nature to sustain his life and health, but only if man remains faithful to the trust placed in him."

Discussion questions are scattered through the book which was started two years ago as a study guide for four films, "Choice: The Imperative for Tomorrow," distributed through the United Methodist Board of Lay Activities, the National Council of Churches, and others. But the book can be used for discussion or reading without the films. An extensive bibliography with sources listed under titles such as action literature, crisis literature, and alternative futures, is included.

The book and films raise a lot of questions and don't provide any answers," says McInnis, the slightly long-haired director of the Center for Curriculum Design, a four-year-old foundation which helps school districts design innovative curriculum. The center is slowly settling into an old home on Foster St. and as he speaks a saw clatters in the background and beams are dragged through the conference-living room.

"We knew the environment would become a major topic soon," he says, "and that people would be inundated with information. We wanted to raise the type of questions that other people aren't."

He adds, "We've asked in the preface for information about ways people are fighting pollution. We hope in a few years to issue another book, 'Man Can Save the Earth.'"

The book includes a parable of a landlord-God who worries about the things man, his undesirable tenants, are doing to the earth, and a James Thurber tale about "The Scotty Who Knew Too Much."

McInnis and Heiss themselves devised a parable that scaled the world's population and resources into a town of 1,000 people. Americans are only seven per cent of the town's population yet own half the resources and live 30 years longer than the rest. In the end the 70 Americans inhabit an armed camp to protect their property against the less fortunate 930.

"The parable, says McInnis, has been picked up and reprinted in several countries."

Heiss says his concern with environment relates to the "Spaceship Earth" concept that sees man as a resident of a system with limited resources.

"It's like the problem of Apollo 13 when the astronauts had a limited supply of water, air, food, and fuel. The earth is a limited organism that is metabolizing all the time, and there have to be individual limits. One astronaut simply could not drink all the water he wanted."

Heiss believes that man can conquer pollution. "It's not that we lack the resources or the technical knowhow . . . but somehow there's a serious weakness in man's willingness to do something about it."

"Ecology and the Jewish Tradition"
by Eric G. Freudenstein
JUDAISM - A QUARTERLY JOURNAL
Fall 1970, Vol. 19, No. 4
American Jewish Congress
15 East 84th Street
New York, New York 10028

This article pulls together several additional Biblical references regarding man's environment. Even though the article is entitled "Ecology and the Jewish Tradition," the statements from the Bible are also applicable to Christianity, since both religions are based on these teachings. This is not true, however, for the Talmudic references and interpretations of these passages by Jewish commentators, Samuel Raphael Hirsch and Maimonides.

"When thou beseigest a city many days to bring it into thy power, by making war against it, thou shalt not destroy the trees thereof by swinging an axe against them; for from them mayest thou eat but not destroy them, for the tree of the field is man's life. . . ."

Deuteronomy 20:14-20

This excerpt from the Bible illustrates a concept which has a prominent place in the minds of many concerned people today: conservation of environment, preservation of plant and animal life, and limitation of air and water pollution. In mentioning conservation, the Bible specifically forbids the destruction of trees, referring to them as "man's life." This principle of conservation was formulated in the specific context of wartime, for two reasons: (1) when dealing with laws that have a general application (destruction of nature), it is helpful to cite a specific case as an example, if that case represents a common occurrence (war); and (2) the greatest destruction of nature has always been war, from the time of Auimelekh, who "beat down the city (of Shekhem), and sowed it with salt" (Judges 9:45) to the present day when 500,000 acres of South Viet Nam have been made a wasteland by modern chemical means (**Time**, May 25, 1970.) Thus, the example of beseiging a city is a valid one. Also included in the meaning of this quote is the fact that one may not divert the flow of a river, because "Thou shalt not destroy the trees thereof," and diverting water would kill the trees eventually.

Another instance of concern in the Bible about upsetting the ecological balance by warfare is the passage in Exodus 23: 29-30:

... and thou shalt not let the Canaanites) out before thee lest the land become desolate and the beasts of the field multiply against thee.

Sewage disposal, even in wartime, is dealt with in Deuteronomy 23:13-15. Disposal of sewage by burial in the ground, not by dumping into rivers or littering the land, is required by law:

And thou shalt have a place outside the camp, whither thou shalt go out, and a spade shalt thou have with thy accoutrements, so that when thou sittest down outside thou shalt dig therewith, and turn back and cover over again that which cometh from thee.

Air pollution was controlled by law in the early Talmudic period. (Mishnah Baba Batra 2:8-9) These laws prohibit the establishment of a permanent threshing floor within 50 cubits of city limits; similarly, animal carcasses, tanneries, and cemeteries are not permitted within 40 cubits of city limits and no furnaces were to be erected in Jerusalem because of the fumes.

The protection of mineral resources is dealt with briefly: it is prohibited to allow a Naphtha Lamp to burn too quickly, because it is a wasteful destruction of a valuable natural asset. The article ends with this statement supporting Dr. Sittler's testimony that translating the word "dominate" from Hebrew to Latin reverses the meaning from "tender care" to "control":

The passages cited here from the Bible and the Talmud disprove the repeated statements in the popular press that the Judeo-Christian concept of Genesis 1:28 is the cause of the destruction of our environment by western civilization. Rather it is man's misunderstanding of this Scriptural concept and his insensitivity to the Holy Writ's concern for God's nature that should be accused. The concern for the "guarding of the garden" in which man has been placed by Providence is implicit in the Scriptural message.

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The quote on page 2 is taken from "Atharva-Veda," THE PORTABLE WORLD BIBLE, edited by Robert O. Ballou, The Viking Press, 1944. (p. 37)

The map on page 33 is taken from ENVIRONMENTAL ACTION (November 27, 1971; p. 5) Environmental Action Inc., 1346 Connecticut Avenue, Room 731, N.W. Washington, D.C. 20036