

Proceedings of Eco-Sophia 2011

Plenary Session

-8th International Whitehead Conference-

Creativity and Harmony:

The Way of Eco-Sophia

for the Future of Civilization

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Opening Session

Introductory Address

Creativity and Harmony: The Way of Eco-Sophia for the Future of Civilization

TANAKA Yutaka (Sophia University, Japan)

yutaka-t@hoffman.cc.sophia.ac.jp

The Eco-Sophia Symposium 2011, sponsored by Sophia University, the Japan Society for Process Studies, and International Process Network, aims at bringing into contact various research activities in diverse fields undertaken by philosophers, natural & social scientists, and theologians from all over the world, who are inspired by the Way of Eco-Sophia, creative wisdom of humanity living harmoniously with nature and with other Cultures & other Religions for the future of civilization.

The educational motto of Sophia University is “Men and Women for Others, with Others”. It is closely related with Ignatian spirituality, suggesting individualized attention to the needs of the other, distinct respect for his/her unique circumstances and concerns, and especially for his/her particular instances of suffering and grief. This motto, sometimes expressed as “*cura personalis*” in Latin, emphasizes the care for the entire person. The concept of entire person essentially related with others in society is the fundamental principle of Sophia University. As Jacques Maritan, a representative Catholic philosopher, stated in his social philosophy, the entire person is more than an individual. For the individual exists for the society, but the society exists for the entire person.

This international symposium is one of the projects commemorating the 100th anniversary of Sophia University. It was just before the First World War that three Jesuit missionaries visited Japan in order to found Sophia University. They were German, French, and English priests. All were well versed in Indian, Chinese, and Japanese traditions, and understood the importance of cultural dialogue and interaction between the East and the West.

The philosophical and theological inquiry of “Being for Others, with Others” is one of the topics to be discussed in the parallel sessions. The meaning of “Others” will be enlarged in the Eco-Sophia conference: it includes not only human beings but also every creature in the world.

The quest of the wisdom of living-together (*sapientia convivendi*) and “the care for others, with others” has become more urgent today than ever for those who want peace in their innermost thoughts as well as on the earth. It is not by coincidence that Edmund Husserl’s *The Crisis of European Sciences* and

Alfred North Whitehead's *Science and the Modern World* were written between the two world wars. Husserl attempted a historical overview of the development of Western sciences in order to retrieve the lost significance of science to one's *life-world*. Whitehead had started his career as a mathematician and theoretical physicist before he lost his son in the First World War, and this experience of grief and loss caused him to reflect the meaning of science to the concretely lived experience, and radically to criticize the fundamental presuppositions of modern science as "the fallacy of misplaced concreteness".

The concrete world is not the totality of moving material particles but the world of intrinsic objective values and subjective aims. The objective world without subjective experiencing is a "vacuous" abstraction from actual entities, whereas the subjective experience without objective values will lose the sense of reality. Science always starts from abstraction and constructs a model of concrete reality, and the progress of science makes us misdeem the model for reality. The criticism of abstraction is the task of philosophy.

One of the tasks of Eco-Sophia Symposium is to discuss the philosophical and theological foundation of environmental studies for the realization of ecological civilization.

The first symposium on Monday invites three scholars, NOBUHARA Tokiyuki, Jai-Don LEE, and Herman GREENE. The key word of the first symposium is the "ecozoic age" which has been coined by Thomas Berry (1914-2009), a catholic priest and eco-theologian. "Eco" means "house or community", and "zoics" means "life and spirituality" which is more important than "logic". Thus "ecozoics" has become more fundamental than "ecology".

Herman GREENE, Director of the Center for Ecozoic Studies will make a programmatic address for the future study of ecozoics.

NOBUHARA Tokiyuki will discuss the philosophico-theological problem of two ultimates: one is the metaphysical ultimate such as "Creativity" in Whitehead or "Emptiness (Sunyata)" in Mahayana Buddhism, and the other is the religious ultimate such as God in Christianity or "Amida Buddha" in Pure Land Buddhism. NOBUHARA's paper contains the proposal of an "ecozoics of the deity" from the standpoint of his unique theology of loyalty.

Jai-Don LEE is a guest speaker from the Catholic University of Korea. He also wrote a book on Thomas Berry's eco-theology, and made a keynote address at the ASEACCU (Association of Jesuit Colleges and University in Asia Pacific) Conference titled "Caring for God's Creation from an Asian Perspective" held in Sophia University just a month ago.

The second symposium on Monday invites three scholars, ENDO Hiroshi, Kurian KACHAPPILLY, and Steve ODIN.

ENDO Hiroshi will discuss Whitehead's theory of the sense of peace asking what occurs on the edge of consciousness. "Peace" is the most important element among the qualities characterizing a civilized society in Whitehead's *Adventures of Ideas*. He will show how the other four qualities, i.e. Truth, Beauty, Adventure, and Art, fuse into the sense of Peace.

Kurian KACHAPPILLY will propose an Indian Model based on his conceptualization of man-nature relationship which he calls “holocoenotic”. His paper, citing classical texts of Indian spirituality, aims at leading us out of the moral impasse created by the separation of humanity and nature.

Steve ODIN will discuss Whitehead’s perspectivism as a basis for environmental ethics. As he is well-versed in Mahayana Buddhism as well as in process metaphysics, Odin also analyses the Zen/Kegon teaching of interfusion between part and whole and its expression in Japanese art and literature in terms of Whiteheadian process philosophy.

Whereas the first and second symposia on Monday discuss ecological or eczoic problems from the perspective of philosophy and theology, the third symposium on Wednesday focuses on the future of civilization discussing Japan and the world after March 11.

The eruption of the nuclear power plants caused by the great earthquake and tsunami was a disaster by human negligence of intrinsic danger in nuclear technology. The “security myth” of nuclear power plants, invented by the tripartite cooperation of the government, electric company, and academia, was certainly broken down by the severe accident. The real problem is, however, not the improvement of security through the progress of science and technology, but the great question mark put on the motto of promoting nuclear power plants, i.e. “atoms for peace”; advocated first by President Eisenhower in 1953, and then by many countries including Japan as a national energy policy. It seems very curious that even the anti-nuclear movement in Japan did not seriously oppose the construction of nuclear power plants. The plutonium of the atomic bomb dropped on Nagasaki was produced by the first nuclear reactor invented for the military purpose during the Second World War, and the “commercial use” was and is inseparable with the “military use” of nuclear power. The security myth does not seem to die, but only fades away for the time being. It may reappear under a new guise of misplaced faith in technology and science.

In the memorial address on August 9 this year for the deceased by the atomic bomb, the mayor of Nagasaki clearly stated that the experience of Fukushima reminds people in Nagasaki of the past sufferings of nuclear devastation and contamination, and that the anti-nuclear movement should involve the deconstruction of nuclear power plants. The construction of nuclear power plants causes many difficult problems of environmental ethics. The problem of *intergenerational ethics* is critical because the power plants have been constructed without the knowledge of how to treat nuclear “ash of death”. The final treatment of immense radioactive wastes is postponed to the extravagantly distant future. The problem of *environmental justice* has become more serious than ever because nuclear power plants have been constructed in poverty-stricken regions in order to supply electric power for the large city residents who live in luxury far away from the dangerous plants.

Although “Atoms for Peace” proves to be dubious and problematic, scientists and moral philosophers do not seem to discuss appropriately its close relationship with environmental problems. The nuclear power plants had been promoted as a remedy for “global warming” through the media until March 11.

There were many environmental scientists who had joined a campaign for reducing CO₂ emission by constructing more nuclear power plants in Japan and the world. The campaign for nukes as “clean energy” has become a grim joke after the severe accident, but the myth of no CO₂ emission is still alive in spite of the fact that nuclear power plants need immense amount of fossil fuels for the refinement and recycling of plutonium, and its drainage system needs vast amount seawater for cooling reactors: it may directly warm seawater and thus contribute to “global warming”.

The third symposium on Wednesday invites three scholars, MIYAMOTO Hisao, YAMAWAKI Naoshi, and YAMAMOTO Ryoichi.

MIYAMOTO Hisao is a Catholic priest of Dominican Order, and a renowned theologian for his unique biblical hermeneutics, i.e. *Hayathology* based on the texts of Exodus. He will discuss environmental problems today including Minamata and Fukushima from the standpoint of *hayathology*.

YAMAWAKI Naoshi is a philosopher of politics, and renowned for his idea of “public philosophy”. He will criticize the so-called “atomic energy village” which consists of TEPCO, the Japanese Government including The Nuclear Safety Office, and many uncritical self-serving scholars. He will also lay special emphasis on the lack of the public philosophy among them.

YAMAMOTO Ryoichi is a renowned scientist for his contribution to eco-technology. He will propose the Intergovernmental Ethics Panel for ecological civilization.

Lastly, I would like to stress the fact that the competitive development of nuclear weapons by super powers has characterized the 20th century as the nuclear age. This age shows for the first time in human history that humankind has the potential menace of total extinction in its own hands. The discovery of the equivalence between mass and energy by Einstein’s theory of relativity may be deemed as the culmination of human intelligence, but the released power by nuclear fission promptly suggested its military use to physicists and politicians. The nightmare of the total extinction of life on earth does not seem to have passed away because of the nuclear proliferation in progress today.

TAKEDA Ryusei, a keynote speaker in the opening session, is one of the founding scholars of the Japan Society for Process Studies. Having encountered process theology at Claremont, he studied it from the Buddhist perspective, and published a joint paper with John Cobb, “Mosa-Dharma and Prehension: Nargarjuna and Whitehead” (Process Studies V.4, N.1, Spring,1974)”. In the opening session of this conference, he will mention the fourfold suffering in the original Buddhism, i.e. Birth, Aging, Sickness, and Death in the nuclear age.

Invited Lecture

Birth, Aging, Sickness, and Death in the Nuclear Age

TAKEDA Ryusei (Ryukoku University, Japan)

takeda@mail.ryukoku.ac.jp

I would like to begin by expressing my heartfelt condolences to the countless victims of the Great East Japan Earthquake and the Fukushima Nuclear Power Station incident that followed in its wake. I sincerely wish for the region's recovery as soon as possible. All the more because of the fact that we are in the immediate aftermath of this catastrophic disaster, I am immensely delighted to see so many people from numerous different countries and regions joining us at this Eco-Sophia Symposium 2011, which is one of the centennial projects of Sophia University. Allow me to take this opportunity to offer my most heartfelt congratulations to Professor Tadashi Takizawa, President of Sophia University, and Professor Yutaka Tanaka, President of the Japan Society for Process Studies and Chair of this symposium's Organizing Committee, and also to the organizations and people involved on this commemorative occasion. I truly hope that Sophia University will continue to play a leading role in the education and development of even more capable and internationally minded individuals over the next one hundred years, thus inspiring all of the Christian universities in Japan.

At the opening ceremony of the 1982 Annual Meeting of the American Academy of Religion (AAR) in New York, Professor Gordon D. Kaufman of Harvard University Faculty of Divinity delivered an impassioned inaugural address as AAR president titled "Nuclear Eschatology and the Study of Religion¹." Referring to articles written in *The New Yorker* by renowned journalist Jonathan Schell, which were subsequently published in *The Fate of the Earth*, President Kaufman said that "now that human beings have entered the nuclear age, there is a risk of extinction of the human race itself, not just its culture" and insisted on the need for theologians and religious scholars to reconsider pre-existing suppositions and even scholarship itself. He then proceeded to call on scholars in all other disciplines that concern religion to seriously consider the grave crisis that human beings are faced with and to think deeply about the meaning of our "nuclear age." At the same time, he also strongly urged them to make drastic changes in academic research and its methodologies.

Sixty-six years after the atomic bombs were dropped on Hiroshima and Nagasaki, the number of nuclear warheads possessed by nuclear powers is said to have reached a total of approximately 20,000. The destructive power of these weapons is far greater than those used to devastate Hiroshima and Nagasaki. As early as 1946 – one year after the first atomic bomb hit Hiroshima – theologian Henry Nelson Wieman provided the following description in his celebrated work, *The Source of Human Good*:

¹ *Journal of the American Academy of Religion*, March 1983, pp. 3-14.

The bomb that fell on Hiroshima cut history in two like a knife. Before and after are two different worlds. The economic and political order fitted to the age before that parachute fell becomes suicidal in the age coming after. The same breach extends into education and religion.²

Now, eleven years after the dawn of the 21st century, I regret to say that the historical paradigm shift that took place on July 16, 1945 and marked the beginning of the “nuclear age” has yet to take firm hold in our consciousness. On the contrary, in our current times an increasing number of countries possess or wish to possess nuclear weapons. Also on the rise is the number of people who are of the opinion that whether a country has a nuclear arsenal or not makes a complete and qualitative difference in their national defense and diplomatic power, and it seems that such people have an increasingly larger amount of say. Indeed, we are seeing more and more people in Japan loudly proclaiming and arguing that the country should leave the American nuclear umbrella behind as soon as possible, that it should arm itself with nuclear weapons, and that groundless faith in being “nuclear-free” will only ruin Japan. Personally, I am firmly opposed to this current trend. I may be in the minority, but I firmly believe that, as the late critic Shuichi Kato once stressed, by defending Japan’s peaceful constitution at all costs and working to abolish nuclear weapons from the surface of the Earth, we can send a message of peace to the entire world from the only country ever to have suffered atomic bombing.

On July 16, 1945, the first nuclear test of an atomic bomb was conducted successfully, marking the advent of nuclear weaponry. Since that time, human beings have come face-to-face with a fundamental question: “Is it really possible to make a judgment on the overall situation with regard to the meaning of mankind’s total extinction, which is threatened to extend beyond certain bounds that human beings are currently only a part of?” The difference between the death of an individual and the extinction of the entire human race is all too evident: when an individual dies, an existing individual life perishes, i.e., the relations between that individual life and all sorts of individual entities are severed. If all living organisms were to become extinct, on the other hand, any and all new lives that are yet to be born would be discontinued, making the birth of new life impossible. In other words, all living organisms – humans, animals, and plants – that have yet to be born would die out even before they were born.

The destruction of all human beings as a result of a nuclear war would mean the end of all personal hopes, ideals, aspirations, and life plans that we must come to grips with when thinking of our own birth, aging, sickness, and death. At the same time, it would be an event that completely puts an end to the hopes and aspirations of future generations who would inherit the legacies of races, nations, and the world that human beings have accumulated over a history of several thousand years.

Even worse yet, nuclear wars would not only lay waste to all humanity, but also bring what is known

² *The Source of Human Good* (Chicago: University of Chicago Press, 1946) p.37.

as a “nuclear winter,” i.e., heavy pollution and sudden environmental changes in the stratosphere that render survival of all forms of life on this planet impossible, reducing the Earth into a barren planet as it originally was. I must point out, however, that there is a key point of difference between the barrenness that a “nuclear winter” might bring about and the state of the Earth during its primitive years. The barren condition of primitive Earth subsequently led to the evolution of numerous organisms that have been nurtured over some 4.6 billion years up to this day, whereas the aftermath of a nuclear holocaust would leave a barrenness, or in this case irredeemable radioactive contamination far into the future. This is nothing but the birth, aging, sickness, and death that take place on a global scale, and it is fundamentally different from such stages occurring on an individual level, which, in not all but most cases, represent only the passing of a moment in the workings of nature. Were the same processes to occur in respect of the Earth, as a consequence of nuclear war, they would not be birth, aging, sickness, and death in the sense of the cosmic natural earthly phenomena that are projected to be triggered by intra-galactic activity some six billion years into the future. Rather, these things amount to nothing more than the suicide of humankind, or the process of discovery by humans of the principles of nuclear fission and fusion, and the use of nuclear weapons, whose invention and development were made possible by progress in science and technology, as an artificial implement for massacre, which would eventually drive the Earth to death by human hands. What’s more, in this process, humankind will not only destroy itself, but out of its own egoism, it will take with it the systems of every single organism and the natural environment system as well.

From a Buddhist point of view, human egoism is the act of “assuming exclusive ownership of Planet Earth” as if it were the private property of humankind. Put in another way, human egoism has allowed our race to think in terms of our own standards of values and civilization, and to believe that this beautiful planet, an orb rotating and shining blue in the midst of the vast Milky Way Galaxy is a possession “of humankind, by humankind, and for humankind,” thus appropriating the Earth for our own use both instinctively and unconsciously. This is nothing less than an act that goes against the natural cycle of the Earth. From the perspective of Buddhists, this is tantamount to the wrong-headed views of common folk, fallacy, illusion, and the outcome of *abhūta-parikalpa*, unreal imagination.

The dual systems of birth, aging, sickness, and death, namely, the micro process experienced by humans throughout their lives and the macro process of the Earth in the “nuclear age,” are not separated from each other, but are instead one and the same process on the most fundamental level. Both the micro and macro processes of birth, aging, sickness, and death are one in that they represent fundamental sufferings, and at their base is the ignorant “store-house consciousness” that lies deep in the heart of each one of us. There, the two different processes of birth, aging, sickness, and death become one on the most fundamental level. The deliverance from fundamental sufferings is the nirvana ultimately sought by Buddhism, and it signifies the transformation of ignorant store-house consciousness into the *prajñā*-wisdom of the Buddha’s higher perception of satori.

At the end of Chapter XII “Religion and Science” in *Science and the Modern World*, Whitehead relates his religious vision. Upon reading this passage I find one potential direction for the resolution of the tasks imposed upon me as a Buddhist. Whitehead writes:

Religion is the vision of something which stands beyond, behind and within the passing flux of immediate things; something which is real, and yet waiting to be realized; something which is a remote possibility, and yet the greatest of present facts; something that gives meaning to all that passes, and yet eludes apprehension; something whose possession is the final good, and yet is beyond all reach; something which is the ultimate ideal, and the hopeless quest.³

Without a religious vision, human life is merely “a flash of occasional enjoyments lighting up a mass of pain and misery, a bagatelle of transient experience.” According to Whitehead, “worship” is humanity’s straightforward response to this religious vision. Specifically speaking, worship is defined as “surrender to the claim for assimilation, urged with the motive force of mutual love.” Whitehead describes the characteristics of religious visions as follows:

The vision never overrules. It is always there, and it has the power of love presenting the one purpose whose fulfillment is eternal harmony. Such order as we find in nature is never force --- it presents itself as the one harmonious adjustment of complex detail.⁴

I would say that a Mahayana/Pure Land Buddhist expression of such a religious vision would read “Great compassion is untiring and illumines me always” without overruling or forcing, which is the working of great compassion for all by *Tathāgata*, who “presents the sole purpose whose fulfillment is eternal harmony” to us common mortals who are in bondage to our earthly passions and spend all of our time engaging in disputes out of our egos and desires. The founder of the Jōdo Shinshū sect, Shinran, perceived *Tathāgata* as Dharma-nature, suchness, oneness, and Buddha-nature, and as “something that pervades the countless worlds.” He also sees that *Tathāgata* “fills the hearts and minds of the ocean of all beings.” If we use the expression of Whitehead, *Tathāgata* is simply a religious vision that “presents itself as the only harmonious adjustment of complex details.” One can say that such a religious vision is the great compassion for all by *Tathāgata*, who makes it possible for all plants, trees, and land to attain Buddhahood.

Using his unique concept of “God,” Whitehead has left us with a significant message in his own way, which reads:

The power of God is the worship He inspires. That religion is strong which in its ritual and its modes of thought evokes an apprehension of the commanding vision. The worship of God is not a rule of safety --- it is an adventure of the spirit, a flight after the unattainable. The death of religion comes with the repression of the high hope of adventure.⁵

³ A.N. Whitehead, *Science and the Modern World*, The Free Press, 1925, pp.191-192.

⁴ *Ibid.* p.192.

⁵ *Loc. cit.*

I believe that Whitehead's "adventure of the spirit" is the same adventure that Nagarjuna – the father of Mahayana Buddhism – sought to develop in his *#UlamadhyamakakArikAs*, and is often referred to as the "middle path of the eightfold negation," the freedom from meaningless discrimination prapañca, the oneness of the emptiness of dependent origination, and the remoteness of the ultimate and absolute Reality and conventional symbols, the truth concealed.

The true Nirvana is the world where one rises above and is emancipated from birth, aging, sickness, and death, and all the human strife, discrimination, hatred, anger, jealousy, harsh criticism, and ridicule are completely annihilated. So long as we are in this earthly world where one is born, ages, becomes sick, and dies, and still seek the true Nirvana in an existential situation where the birth, aging, sickness, and death of an individual cannot be severed from the same process occurring with the entire Earth as a result of a nuclear holocaust triggered by the potential war that we are faced with on multiple levels, can we not ultimately conclude that Paramārtha (ultimate meaning) is always avAcyatva (ineffable) and tUSNIMbhAva (silent) in this earthly world of speech and reasoning? It would appear that there is nothing left but for us to "worship," as Whitehead insists. However, this certainly does not mean that we can simply act as a passive bystander. This is because the "worship" symbolized by "tUSNIMbhAva," silence, that belongs to the true Nirvana is the "spider's thread" extended down to the earthly world out of *Tathāgata's* great compassion for all. To borrow Whitehead's phrase, it is a very thin thread, yet it saves infinite lives, which is capable of "surrendering to the claim for assimilation, urged with the motive force of mutual love." Even without waiting for the prompting of author Ryunosuke Akutagawa, humanity's own egoism is pressing upon us the grave choice of whether or not to cut the thread beneath us.

Sixty-six years ago, I was exposed to radiation at a place two kilometers from the heart of the atomic bomb explosion in Hiroshima and I still have memories of the living hell that I witnessed, which are as vivid as if they had occurred yesterday. As I take a grim look at the very fact of the Earth's birth, aging, sickness, and death as a result of a nuclear holocaust, which is fundamentally the same as my own, I am determined to do what little I can to make a strong appeal that true world peace can never be achieved if we do not eliminate all nuclear weapons from the surface of this planet, a beautiful blue orb that shines forth so radiantly. I wish to conclude my remarks by pointing out that the accident at the Fukushima Nuclear Power Station in the wake of the Great East Japan Earthquake on March 11 is, while different in scale, of exactly the same nature as radioactive contamination by nuclear weapons when viewed from the perspective of the immeasurable amounts of radioactive pollution.

Thank you very much.

核の時代における生老病死

武田 龍精 (龍谷大学、日本)

上智大学創立百周年を記念するこの国際会議において講演をするようにご招待を受けましたことを誠に光栄に思います。

はじめに、東日本大震災ならびに福島原子力発電所災害で被災された多くの皆さんに謹んでお見舞い申し上げます。一日も早く復興されますことを祈念しております。そうした状況の中を世界の多くの国々から上智大学創立百周年記念シンポジウム国際会議にご参加されましたことを大変嬉しく思います。上智大学長滝澤 正先生、日本ホワイトヘッド・プロセス学会長ならびに本シンポジウム実行委員長の田中裕先生をはじめ関係機関・各位に対し記念すべき創立百周年をお迎えになられたことを心よりお慶び申し上げます。キリスト教系大学のリーダー格として、次の百年に向かって今後とも一層有能なる国際的人材を教育・養成されますことを念願しております。

さて、1982年ニューヨークで開催されたアメリカ宗教学会年次大会の開会式、ゴードン・D・カウフマン、ハーバード大学神学部教授は、学会長就任演説「核の終末論と宗教学」⁶というテーマで熱弁をふるいました。学会長は、『ニューヨーカー』の記者であった著名なジャーナリスト、ジョナサン・シェルが、同誌に連載した『地球の運命』に言及しながら、「いまや人類が核時代にはいり、文化だけではなく人類そのものを全滅させるおそれのあること」を語り、さらに神学者や宗教学者に対して、これまでの前提や学問そのものを再考しなければならないことを主張しました。さらに宗教に関するあらゆる他の専門分野の学者たちにも、われわれ人類が直面している重大な危機を真剣にうけとめ、「核の時代」が何を意味しているかを深く思慮し、同時に、それは学問研究とその方法論を根本的に刷新しなければならないことが強く要請されたのです。

広島・長崎に原爆が投下されて66年後の今日、核保有国が保有している核弾頭をトータルするとおよそ2万発あるといわれております。その破壊力は広島・長崎の比ではありません。神学者のヘンリー・ネルソン・ワイマンは、広島に原爆が投下された翌年1946年には、すでにつぎのような記述を著名な自著『人間的善の源泉』に遺しています。

広島原爆投下は、歴史を真っ二つに分けた。それまでとその後では、世界がまったくことになっている。・・・その投下以前の時代に適合した政治経済秩序は、来るべき時代にとって自殺行為をおこなったのである。同じ破壊的行為は、教育や宗教にまで及んでいる。⁷

しかしながら、21世紀に入って11年をへた今日、「核の時代」によるパラダイム・シフトが1945年7月16日に歴史的に起こったにもかかわらず、自覚上に充分顕在化していないのではないのでしょうか。それどころか、今日、核保有国および核保有を目指している国々が増加しつつあります。核を保有するか、それとも

⁶ *Journal of the American Academy of Religion*, March 1983, pp. 3-14.

⁷ *The Source of Human Good* (Chicago: University of Chicago Press, 1946) p.37.

しないかによって、国防力および外交権力はまったく質的に異なるという意見をもつ人々が次第にふえ発言力が強くなっています。日本も米国の核の傘から一日もはやく脱皮し、日本独自で核を保有すべきである、「非核」信仰が日本を滅ぼす、と喧伝し論調をはる人々が現実にふえております。わたくし自身はこのような時代の流れには断固として反対したい。加藤周一も生前力説していた如く、マイノリティーであるかも知れませんが、日本平和憲法の死守と地球上からの核兵器全廃こそが、世界で唯一の被爆国日本が全世界へ発する平和メッセージであることをわたくしは固く信じています。

1945年7月16日、人類史上はじめて核爆発の実験が成功し、われわれが核兵器を手にして以来直面し続けてきた根源的な課題のひとつは、現代われわれ人類が一部でしかない今ある限界をこえて、将来起こるであろう全人類の死滅がいったい何を意味しているのか、全体的な状況を判断することが果たして可能なのであろうか、という疑問です。個人の死と全人類の絶滅を比較するとその違いは歴然としています。個人の死は個人というすでに現存している個物的生命が減びるのであり、ひとつの個としての生命が他のもろもろの個物との関係から断絶されることです。それに対して全人類が絶滅するという事態では、これから誕生してくるはずの新しい生命が断ち切れ、いのちの誕生を不可能にしてしまうという、まだ生まれていない人間・動植物すべての生命が、誕生以前にすでに滅んでしまうのです。

核戦争がもたらす全人類の破滅は、わたくしたちがおのおの自分自身の生老病死を考えると、直面しなければならない個人の希望・理想・抱負・人生設計などの終りです。と同時に、人類がこれまで何千年という歴史の中で蓄積してきた民族遺産・国家遺産・世界遺産をひきつぐ未来の世代の希望と抱負を完全に断ち切ってしまう出来事です。

さらに、核戦争は全人類の破滅にもまして、「核の冬」とよばれる地球上空の汚染と激変をもたらし、地球上の生きとし生けるすべての生き物の生存を不可能にし、地球を原初の不毛状態にしてしまうであります。しかしながら、「核の冬」が引き起こすであろう不毛状態と地球原初のそれとのあいだには決定的な違いがあります。地球原初の不毛状態は、今日まで約46億年のあいだに育まれてきた無数の生物の進化につながっていましたが、「核のホロコースト」以後は、非常に遠い未来までも、救いがたい放射能汚染という不毛状態がのこされるだけです。それはまさに地球規模の生老病死といえます。しかし、それはわれわれの生老病死の場合とは根本的に異なります。われわれの生老病死の場合は、すべてではありませんが、自然現象の一刹那であるともいえます。しかしながら、核戦争によっておこる地球の生老病死は、太陽の銀河体系みずからによっておよそ60億年後に引き起こされると予測されている地球の宇宙的自然現象としての生老病死ではありません。それは人間の手によって核分裂と核融合の原理が発見され、科学技術の進歩によって発明・開発された核兵器を人工的な殺戮道具として使用し、ついに地球を死へと人為的に追いやることによって、人類の自殺行為以外の何ものでもありません。しかも、それは単に人類だけが自殺するのではなく、あらゆる生物体系から自然環境体系までを、人類のエゴイズムによる自殺行為の道連れにするのです。

人類のエゴイズムは、仏教的視点から見れば、地球を人類の私有財産として「わがもの」化していることなのです。換言すれば、地球を人類のエゴイズムによって、人類の価値基準によって、人類のいわゆる文明基準によって、広大な太陽銀河系の中で青く輝きながら回る美しい惑星を「人類の、人類による、人類のための」所有物であると本能的に無意識的に私物化してきたといえます。それはまさしく地球の自然現象に逆らう行為以外の何ものでもないことを意味しています。仏教的視座から見れば、それは顛倒であり、虚

偽であり、虚妄であり、虚妄分別による結果以外のなにものでもありません。

二重の生老病死の体系、すなわちわれわれ自身の一生のミクロ的生老病死のプロセスと「核時代」における地球のマクロ的生老病死のプロセスは、実は別々に分かれてあるものではありません。根元的にはひとつの生老病死です。ミクロ的生老病死もマクロ的生老病死も、それが根元的な苦であることにおいてはひとつです。その根元こそわれわれひとりひとりの心深くに存在する無明無智なる阿頼耶識です。そこではふたつの生老病死が両者の根元においてひとつとなっています。根元的な苦からの解脱こそ仏教が最終的に求めている涅槃です。それは無明無智なる阿頼耶識が仏の悟りの智慧へと転換することを意味しております。

ホワイトヘッドは、『科学と近代科学』第十二章「宗教と科学」の最後に宗教的ヴィジョンについて語っています。そのうちに、わたくしは、ひとりの仏教者として、自分にかせられた問題に対する解決のひとつの方向を見出すのです。彼はつぎのようにいう。

宗教とは、眼前の事物の移り行く流れの彼岸や背後や内奥に在る何ものか、実在しながらも現実化されるのを待っている何ものか、遠い彼方の可能態でありながら最大の現在的事実である何ものか、すべての移り行くものに意味を与えながらしかも捕捉し難い何ものか、掴めば至上の福となるがしかも手の届かない何ものか、究極の理想であって望みなく探求を続けなければならない何ものか、のヴィジョンである。⁸

宗教的ヴィジョンがなければ、われわれの人生は、「山なす苦痛と悲惨を照らし出す時たまの喜びの閃光、移ろいやすい経験の果敢ない戯れ」にしかすぎません。ホワイトヘッドによれば、この宗教的ヴィジョンに対する人間性の端的な反応が「礼拝」であります。礼拝とは、「同朋愛という原動力に促されて、捨身同和という要求に身を委ねること」です。宗教的ヴィジョンの特徴をホワイトヘッドは次のようにいいます。

このヴィジョンは決して威力でおさえはしない。それはつねに存在していて、それを満たせば永遠の調和が得られるような唯一の目的を授ける愛の力を持つ。われわれが自然の中に見出す秩序は決して強制によるものではない。それは森羅万象を整然と調和させる唯一の働きとして現れる。⁹

わたくしはこのような宗教的ヴィジョンの大乗浄土仏教的な表現が、「大悲、倦きことなくしてつねにわれを照らしたまふ」という、威力でおさえつけるのでもなければ、強制するのでもない、ただただ、我執と欲望にねざして鬭争に明け暮れているわれわれ凡夫存在に対して、「永遠の調和が得られるような唯一の目的を授ける」如来の無縁の大悲のはたらきではないであろうか。この如来は、法性であり、真如であり、一如であり、仏性であって、「微塵世界にみちみちてまします」と親鸞は受け止めています。この如来は「一切群生海の心にみちたまへるなり」とも捉えています。今のホワイトヘッドの言葉でいえば、かかる如来は「森羅万象を整然と調和させる唯一の働きとして現れる」宗教的ヴィジョンにほかならなりません。かかる宗教

⁸ A.N.Whitehead, *Science and the Modern World*, The Free Press, 1925, pp.191-192. (上田泰治、村上至孝訳『科学と近代世界』ホワイトヘッド著作集第6巻、松籟社、1981年、256頁。引用は本和訳に依る。)

⁹ *Ibid.* p.192. (上田・村上訳、257頁。)

的ヴィジョンこそ、「草木国土ことごとくみな成仏」せしめる如来無縁の大悲であるといえましょう。

ホワイトヘッドは、彼独自のコンセプトである〈神〉という概念をつかって、最後にホワイトヘッドらしい意義深いメッセージをわれわれに残してくれています。

〈神〉の力は〈神〉が靈感を吹き込む礼拝にほかならない。この最高のヴィジョンの把握を呼び起こすような儀式と思想とを持つ宗教こそ強力である。〈神〉の礼拝は安全規則ではない。それは魂の冒険、到達し難いものを追い求める飛翔である。宗教の死滅は、冒険の高き^{のぞ}希みを抑圧するところに起こるものである。¹⁰

わたくしはホワイトヘッドのいうこの「魂の冒険」こそ、大乘仏教の父と呼ばれるナーガールジュナが『中論』において展開せんとした八不中道と呼ばれる「魂の冒険」であり、戯論プラパンチャの寂滅であり、縁起即空性の即一性であり、そして真実勝義・世俗二諦の隔絶性であったと受けとめています。

真の涅槃は生老病死からの超脱・解放、さらには、あらゆる人間的な闘争・差別・憎悪・怒り・嫉妬・非難攻撃・揶揄が完全に寂滅した世界です。われわれがこの生老病死の娑婆世界に身をおくかぎり、われわれ個としての生老病死と、それと今や重層的に直面している核戦争による核のホロコーストにいたる地球全体としての生老病死と、両者の切り離せない実存的状況に身をおいて、なおも真の涅槃を求めようとするとき、究極的にはわれわれは、言説的論理的な世俗に対して、勝義はつねに不可言説あり、「黙」であるのほかないであります。ホワイトヘッドのいう「礼拝」するほかないのであります。このことは、だがしかし、けっして手を拱いて傍観することでは断じてありません。なぜならば、真の涅槃に処する「黙」に表象される「礼拝」は、如来の無縁なる大悲心から娑婆世界におろされた「蜘蛛の糸」だからです。それはホワイトヘッドの言葉を借りれば、「同朋愛という原動力に促されて、捨身同和という要求に身を委ねること」ができる細い細い、しかしながら無限なる命を救う糸です。しかし、芥川龍之介をまつまでもなく、私自身のあしもとから糸を切ろうとしているのか否か、われわれは重大な選択をいま迫られています。

わたくし自身の生老病死と根源的にひとつとなっている核のホロコーストによる地球の生老病死の現事実を、わたくし自身が 66 年前広島爆心地から 2 キロ地点で被爆し、目の当たりに見た生き地獄をいまでも昨日のごとく想い出される記憶のなかできびしく見つめつつ、微力ながらもわたくしができる範囲で、眩いほど美しくかがやくこの青い惑星地球上から核兵器をすべて撤廃しなければけっして真の世界平和はありえないことを強く訴えて行きたいと思います。なお、おわりに、3.11 の東日本大震災による福島原発の事故は、規模こそ違いますが、計り知れない放射線汚染という視座から捉えるならば、核兵器による放射線汚染とまったく同質のものであることをわたくしは指摘しておきたいと思います。

ご清聴、誠に有難うございました。

¹⁰ *Loc. cit.*

Plenary Session Papers

Whitehead's Theory of the Sense of Peace
—What occurs on the edge of consciousness?—

ENDO Hiroshi (Waseda University, Japan)

endo.1118@nifty.com

Preface: Whitehead puts forward as a general definition of civilization, that a civilized society is exhibiting the five qualities of *Truth, Beauty, Adventure, Art, Peace*. "Here by the last quality of Peace," Whitehead says, "I am not referring to political relations. I mean a quality of mind steady in its reliance that fine action is treasured in the nature of things."(AI 274, Underline is mine.) In this paper I try to show how the former four qualities fuse into the sense of Peace.

'Reality' and 'Appearance' as Beginning and End of Conscious Perception

According to Whitehead, the usual dichotomy of *Reality* and *Appearance* lies on the contrast of characters of the *objective* content only in higher phases of an immediate occasion of conscious experience.(1) It goes without saying that *Truth* is the conformation of these characters. Those higher phases, one subjective form of which is consciousness, are preceded by the several primary phases and supplemental phases, all of which are unconscious. For Whitehead, we have crossed the Rubicon to transit from unconscious to conscious phases.

Unconscious Occasion in Low-Grade Organism; Energy as Emotional Intensity

To go more into detail, the unconscious primary phase is what he calls 'nature lifeless' while the unconscious supplemental phase is the beginning of what he calls 'nature alive', though he does not hesitate to add, the clear-cut demarcation between both is impossible. What on earth makes that demarcation not clear-cut? Whitehead's construction of a systematic cosmology starts from the fundamental view that the energetic activity considered in physics is little less than the emotional intensity entertained in life(MT168). So, he argues that if we substitute the concept 'energy' for the concept of 'quantitative emotional intensity' and do other requisite modifications, we can see that the metaphysical description of primary phase of an actual occasion agrees absolutely with the general principles according to which the notions of modern physics are framed(PR 116). Here I must emphasize that the unerring method to understand the Sense of Peace is to reflect on his philosophizing and so to speak, try to live through it. He says, "It(=Peace) is a broadening of feeling due to the emergence of some deep metaphysical insight. Thus Peace carries with it a surpassing of personality."(AI 285) In other words, we must surpass our own personal existence and be emancipated from the stress of acquisitive feeling arising from our preoccupation.

The Ground Supporting Philosophizing

Now, where does Whitehead find the ground on which his philosophizing depends? I am sure that he

finds it in *Truthful Beauty*. First, that which is beautiful needs no reason for its existence other than that it is beautiful. This *raison d'être* is of far more extensive plausibility than that of Cartesian cogito. Kant's analysis finds in Beauty the *Allgemeingültigkeit*, which implies every possible subjectivity.(2) As far as Beauty is concerned, Whitehead is deeper. For him the teleology of the universe is directed to the production of Beauty(AI 265), and Truth is unavoidable, in so far as it promotes Beauty, e.g., Truth as sense of directness sustains the upstanding individualities necessary for Beauty of a system of a complex (AI 266).

Just as Beauty is self-justifying, so does Whitehead's metaphysics return to itself in order to justify its own philosophizing. I would say that the Sense of Peace lurks in such self-justifying Return. Thus, Whitehead argues that the *Sense of Peace* lurks on the edge of consciousness(AI 284). Isn't that edge an 'empty space' of his own making? In order to reach even a tentative answer, a careful cumulation of arguments will be necessary.

Sense of Qualitative Beauty

First consider the sense of qualitative beauty. For Whitehead every qualitative factor in the universe is primarily a qualification of subjective form. Take for example the *sensa* of 'leaf'. To make a very long story extremely short, we could say that when we perceive a green leaf, we prehend each past bodily occasion *greenly*. The '*greenly*' is called a qualified subjective form. Whitehead argues that qualities involve the *possibility* of subjective forms exemplifying those qualities(AI 253).(3) This possibility is noteworthy. Bare mathematical forms do not involve this possibility, e.g., 'squareness' cannot qualify subjective form(AI 254).

Now, for the sake of simplicity, let me express a subjective form symbolically with '*how*'. One of the characteristic features of Whiteheadian cosmology is that the world is reduced to an *ocean of feeling*. Thus, the world in the immediate past consists of innumerable feelings and the present occasion is also togetherness of feelings, so even though our body cannot directly connect with a leaf, there is every possibility that *feeling of feeling* is to be established, namely between feeling in a bodily occasion on the one hand and feeling in an organism of a leaf on the other, though not every delicate *how* of feeling in a leaf cannot be felt in our bodily occasion, still less perceived consciously. As a matter of fact, Whitehead's simple physical feeling reduces a past actual occasion to a feeling therein, so that feeling of feeling is established. Bohr, a quantum theorist, refers in his essay to his stick, which becomes a part of his body, when strongly taken hold of, and by the other end of which he can directly feel a leaf. A qualified *how* of feeling comes by way of the stick into his body.

Now, *Beauty* primarily depends on *conformation* of subjective forms, which concern only quality. Quality of *how* of a feeling conforms quality of *how* of another feeling. So, the doctrine of conformation does not apply to mathematical pattern. Therefore, the mathematical pattern of quantum of light proposed by Einstein, i.e., formula of photons, cannot conform to *how* of our feeling light. Also the theory of *transmission* only concerns transmission of quality of *how*, with the result that mathematical pattern

does not transmit. And thus far, it can be said with regard to beauty, that if innumerable transmitted qualified *hows* do not conflict one another, we get the *sense of beauty*, entertaining all the feelings in the actual world as they operate without any painful clash. And if by complex *contrasts* each *how* intensifies the others and simultaneously the whole of *hows* intensifies the partial *hows*, our sense of beauty is all the more intense and permeates more deeply into mind.

Intermingling of Harmony and Disharmony

Here a very important problem is how we deal with the basic disharmony in the actual world. First, we may have an apathy to disharmony or even to beauty intermingled with disharmony. This is called a state of anesthesia, which eliminates both harmony and disharmony. Secondly, we can transform quality of each objective factor in Reality to quality of how of feeling. Accordingly, the conflict of objective factors turns out to be conflict of qualified hows of feeling, so that sheer incompatibility or contrariety between pure qualities may be avoided. Take for example Japanese musical instruments biwa (like a guitar) and shakuhachi (like an oboe) have exquisite discording tonal vibrations. Western music has 12 notes-scale, each note of which is in clear and distinct purity. When a dissonance is to occur, a composer who does not like it, is obliged to use a broken chord. Contrary to this, Japanese traditional music has no 12 notes-scale. The clear and distinct purity is irrelevant to it. Now, Toru Takemitsu, one of the representative Japanese composers, created a beautiful work entitled 'November Steps' (1967), which uses the above-mentioned Japanese instruments besides usual orchestral instruments. This work truly expresses the real intermingling of opposing qualities of feeling, i.e., harmony and disharmony, which anchors deeply in Reality. Thirdly, besides qualities, intensity must be taken into account. Whitehead argues that an abstract qualitative pattern lends itself to intensities and an abstract intensive pattern lends itself to qualities, making up a fused pattern (PR 233). When a new occasion is confronted by basic disharmony in the actual world, the relative intensities of the incompatible feelings can be *readjusted* so that they may be reduced to compatibilities (AI 260). The problem is whether the readjustment is consciously made or not. On the one hand as far as it is preconscious, it is an example of the low type of mental functionings which Whitehead terms 'physical purpose'. On the other hand it is easy to find an example of conscious readjustment also in music. Notice a beautiful performance of a piece of quintette, say, 'Die Forelle' by Schubert. There seems to be a conflict not so much among qualities as among intensities, if not readjusted. Indeed the second and the third method to subside the turbulence which inhibits, i.e., negatively prehends is called emotional effect of *Peace* (AI 285). Thus, *Peace* is primarily a trust in the efficacy of *Beauty* (ibid.).

Sense of Salvation or Saving; Transmutation into Region

As for the dichotomy of foreground and background, part of Reality is raised to the foreground, the remnant massive qualitative variety of Reality is reduced to the vast indiscriminated, or dimly discriminated background. Important is Whitehead's sense of *Salvation* or *Saving* in this case. Whitehead argues that in the foreground qualities in the Reality are generalized, i.e., transmuted into a

region, which supersedes the many individual occasions composing it and that this generalization is for *Salvation* from the welter of fact(AI 261). Contrary to Santayana, which derives a spatial region from extension of a form---he says Auseinandersein of a form, Whitehead derives it from quality. What interest us is that the concept of region is closely related with the sense of *Salvation*.(4)

Beloved 'Bare It' with Character of Permanence; from Aroma to Zest

Whitehead asserts that the emotional significance of an object as '*It*', divorced from its qualitative aspects at the moment presented, is one of the strongest forces in human nature(AI 262). One of the characteristic techniques of philosophizing in Whitehead is generalization of emotion and emotionalization of general concepts---the latter case being discussed later. From generalization of emotion mere sensory elements of Reality is wiped off and the emotional value of particular individuality arises(AI 262). According to him love is such generalized emotional quality. When a young man dances with a partner, he doesn't dance with sense data, e.g., her skin-colour, soft touch, flavor beyond description but with the partner herself, in whom he feels in addition to causal efficacies the above-mentioned '*individual bare It*' with dim character of permanence along time-axis. However, we must be careful not to make a simply logical approach to *bare it* in order to seek the deepest aesthetive value. Such an approach is meaningless. Logicality will make a human face resemble a wire which associates with Modigliani's portraits .

Let us consider an example of the transition from impressionism to post-impressionism. In the former fine, delicate and agile repetitive touches cumulated with vivid colors make up Whiteheadian well-balanced beauty of presentational immediacy. But in the latter less momentary beauty is aspired after. Pointillism depends on Whiteheadian permanent *bare it* with widthless sensa which appreciators' ability of abstraction are expected to elevate up to a region.

Whitehead makes an adventure of ideas here(AI 262). Whitehead argues that there is a gradual elimination of the more special types of quality from conformal effectiveness in the tone of final prehensions. Thus, *generalized aromas* rise, and I would say my personal existence is for me nothing else than these aromas which on one occasion are gifted with bare it of self-love and on the other with self-hate. And to my interpretation, these generalized aromas combined with living urge towards all possibilities are coined into the concept of *Zest* in Whitehead.

Enduring Individuals

No sooner does an enduring individual appear in Reality than '*bare it*' rises in Appearance. As for enduring individuals, Whitehead's important realistic remark criticizing sensationism must be attended to. "...the introduction of the enduring individuals evokes from the Reality a force of already harmonized feelings which no surface show of sensa can produce. It is *not* a question of intellectual interpretation."(AI 282) Any surface show of sensa is too momentary and transient to require the '*bare it*' . The force of *subjective tone* of already harmonized feelings in the bygone history of an enduring individual has been truly buried in the depth of Reality. It is neither a production by intellectual

interpretation of *sensa* nor only the spontaneous rising of meaning from *sensa*. Again let me refer to post-impressionism. Some of post-impressionists intensify structures of enduring objects by simpler forms and directional brushstrokes. Commentaters say, they wanted, by looking at the front side, simultaneously to look at the rear side. Nay. I am sure to say this is not what they intended. Instead they intended to look into temporal depth.

A palpable example of an enduring individual is a *soul*. In the present conscious occasion, we have the so-called retained occasion with the identical subject. Such is the characteristics of an enduring individual. Another more complex example is a statue as a corpuscular society. The statue has a gestalt which is beautiful.

It is indeed indescribable how much Whiteheadian sense of beauty owes to enduring objects. He himself argues that a mere qualitative harmony within an experience comparatively barren of objects of high significance is a debased type of harmony, tame, vague, deficient in outline and intention(AI 264). Seen at a distance, the sculptures on the porch of the Cathedral at Chartres at once assume individual importance with definite character while performing their office as details in the whole. Namely, they build up a beautiful system of apparent objects with vigorous characters. He says that there is not a mere pattern of qualitative beauty, but there are those statues, each with its individual beauty, and all lending themselves to the beauty of the whole system(ibid.). Metphysically speaking, *absoluteness* of enduring individualities is interwoven upon *relativity* of loci in the whole system. The *relativity* becomes the harmony of the whole while the *absoluteness* becomes the backbone of the strong experience of the harmony.

Interstices in a Structured Society; Eros in Interstices

La raison d'être of a structured society is the ascending of mentality beyond the mere reproductive stage. If the teleology of the Universe is directed, as Whitehead says, to the production of Beauty, I would like to view even *non-living structured societies* in which only transmutation and reversion take place, such as molecules, electrons, protons, crystals, etc., being already on the way to some *living structured societies*(AI 265). Particularly, we must at once pay attention to *interstice*, namely, *empty space* in our body alive. According to Whitehead, life lurks in the interstices of each living cell, among others in the interstices of the brain (PR 105f.). Let me refer to an article in the recent newspaper: "Brain-type computer invented"(5) The article informs of the invention of a computer which can evaluate informations and forget what it judges as unimportant. In the article the essential feature of the invented computer is described as a very small interstice between electric poles.

For Whitehead the characteristic of life is reaction adapted to the capture of intensity. Important point is that the reaction is dictated by the present and not by the past, so the resultant intense experience is without the shackle of reiteration from the past. It is indeed nothing but the spontaneous clutch at vivid immediacy(PR 105). The freedom and spontaneity of mind may be ascribed to emptiness. To be empty in this context is not to contain any corpuscular societies but just to consist of occasions

prehending one another without any output of defining characteristic. Those occasions have in themselves prolonged supplemental phases sometimes called by Whitehead mental phases (PR 177). Accordingly, the empty space is not void, but is filled with living urge towards all possibilities of forms. This urge is called *Eros*. This moves mind towards an Adventure of Ideas. In short, Eros is complement to Emptiness.

Now, the afore-mentioned metaphysical return seems to have been starting. His cosmology seeks to find its birthplace in its own construction.

Transcendence Urged by Eros: Civilization of Consciousness

Urged by initial Eros the conscious occasion starts its Adventure from Reality towards final Beauty. Here in this context it is important to construe this extraordinary metaphysical concept of Adventure more or less extensionally. That is to say, Whitehead argues that the Unity of Adventure includes among its components all the individual realities, each with the importance of the personal or social fact (AI 295). We must pay attention to the words '*personal*' and '*social*'. The adventure does not aim simply at the transition to a subsequent occasion. By leaping into the Adventure consciousness transcends itself towards our soul, i.e. the lowest level of a society, and then towards a higher society, i.e., our body as a structured society, and moreover towards families, nations, groups involving different species associated in the joint enterprise of keeping alive (AI 291).

According to Gadamer, an advocator of hermeneutics, our conscious occasion consists of historical effects. Namely, histories of various higher societies, which consciousness leaps into, influence the interpreting consciousness itself with the result that consciousness is, as it were, stratified. Overcoming more and more extensive strata do we continue to leap upwards. For example, when we happen to hear a certain dialect with a characteristic rising intonation toward the end of a sentence we are apt to think of a certain district of Japan, because we have already experienced the intonation. Let me add another example. A certain taste with an exquisite flavor of takuan-pickle reminds us a typical Japanese life not confined to the above district. These are the examples of *civilisation of consciousness* (AI 291).

Now, what is awaiting us on the highest stratum? One way to find out the answer is to eliminate the eliminations in the process of civilization of consciousness. If I am allowed, I would like to call it the principle of salvation or saving by a pseudo-Whiteheadian intuition. The leap into a certain society is nothing but the elimination of the other societies which do not overlap the former society. The principle somehow strongly persuades us to save eliminated potentiality. Therefore the ultimate highest stratum toward which civilized consciousness sublimates itself or, as Whitehead sometimes says, purifies itself must be the one where such eliminations have been completely salvaged. Existentialists might assert that such ultimate society should include all the contemporary human existents. Whiteheadians are more cautious of making the final judgement. The culmination of civilization of consciousness reaches the *contemporary actual* world as one present nexus, which somehow includes all sorts of societies (PR 66). The actual world is usually regarded as the past corresponding to the present occasion, but here it is

contemporary in the sense that an adventure urged by Eros is non-temporal, and yet it is actual in the sense in which it is becoming, though within limited temporal thickness.

Tragic Beauty; Peace as Intuition of Permanence; Gift

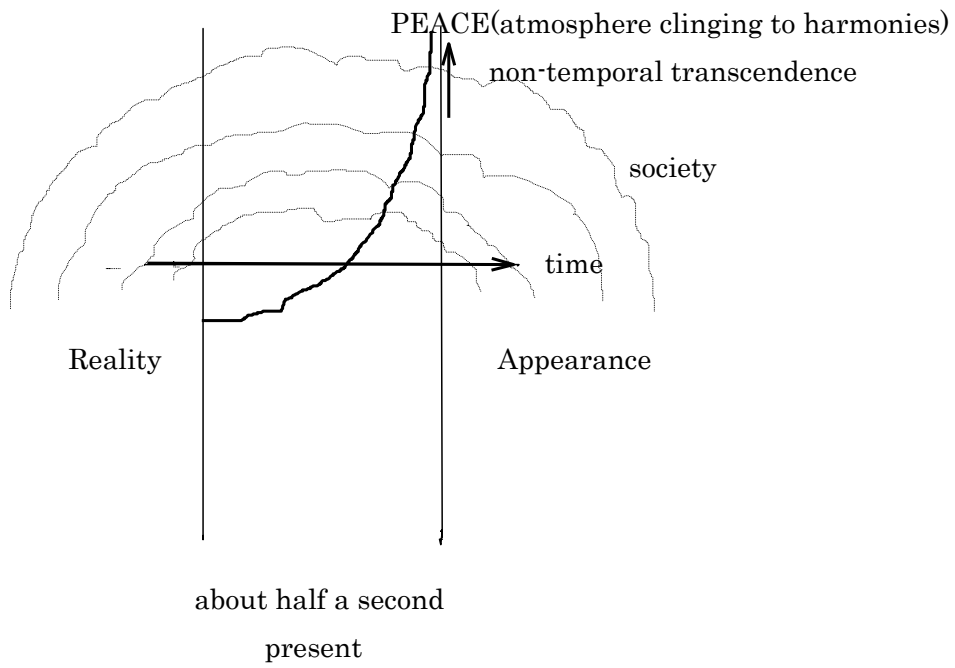
Even though artistic works look into the temporal depth of enduring individuals, greater part of them have already passed away, so that systems founded upon enduring individuals also have become ephemeral. In other words, the greater temporal parts of societies in the contemporary actual world have perished. How tragic it is to indulge ourselves in Beauty whose agency is transient. Confronted with such tragedy we feel what might have been, and was not, but what can be. In that sense tragedy is the disclosure of an ideal, through which intuition of permanence is brought forth as one mode of *Sense of Peace*.

Be that as it may, for Whitehead Peace is a feeling which crowns the life and motion of soul magnifying the large sweep of harmony(AI 291). Standing at the highest spot and commanding the contemporary actual world by stepping back to the edge of consciousness we find the world too widely extended for us to locate the original spot in it. We utterly lose ourselves in self-forgetfulness(AI 295f.). Even 'hic et nunc' disappears. Only the empty space into which we metaphysically return remains.

Lastly, very important is Whitehead's technique of emotionalizing the process of adventure from initial *Eros* to final tragic *Beauty* accompanied with the *Sense of Peace* like the general atmosphere clinging to every particular harmony. Because Whitehead's generalized concept of emotion contains a vector directed towards here, we can extract the factor of passivity from emotion. Therefore, through emotionalization we get the sense of Peace as a *Gift*. And this is one of Whiteheadian entrances to religious intuition.

Notes

- (1)What is here called Reality is not properly the reality in his metaphysics. Reality is process.
- (2) Immanuel Kant, *Kritik der Urteilskraft*, Felix Meiner Verlag, 1990, S. 53.
- (3) Here his careful distinction between 'possibility' and 'potentiality' is important. He intends to avoid a paradox.
- (4)George Santayana, *The Sense of Beauty*, Critical Edition, 1988, p.64.
- (5)Nihon Keizai Shinbun(日本経済新聞), June 27, 2011.



PROCESS ECOZOICS: PHILOSOPHY AND THEOLOGY IN THE ECOZOIC AGE

Herman GREENE (Center for Ecozoic Societies, U.S.A.)

hgreene@greenelawnc.com

Abstract: This paper explores the need for wisdom, insight, intimacy, solidarity and creativity if we are to act effectively in the world. None of these are possible if we do not understand the nature of the world. In the modern period, science challenged the wisdom of traditional philosophy and theology. A division was made between science and the humanities, including philosophy and theology, and between the natural and human worlds. These divisions have troubled many scholars and process thinkers have proposed Whitehead's ideas as a way of overcoming these divisions in order to make more sense of the world. A different entry point into a reconsideration of these divisions is the ecological crisis where the distinction between the human world and the natural world no longer holds. This has been recognized by geologists who have proposed that we are presently living in the Anthropocene Epoch of the Cenozoic Era. Thomas Berry has radicalized this understanding by proposing that we are living in the terminal period of the Cenozoic Era and that for there to be a hopeful future, the next era must be an Ecozoic Era, a time when humans become functional participants in the natural world. He gives 14 determining features of the Ecozoic Era. Humans cannot become functional participants in the natural world if they do not understand the nature of the world. Behind the morality, educational systems, industrial economy, agriculture and political systems of the modern period lie distorted philosophies and theologies. Theology and philosophy must undertake a critique of the cultural mind of civilization and constructively revise various understandings. The final part of the paper discusses philosophical and theological issues that matter in revising the cultural mind and makes proposals for resolution of those issues based on the work of, among others, Alfred North Whitehead, E. Maynard Adams and Thomas Berry. It proposes the field of process ecozoics as a field of philosophy that is pragmatic in that it engages philosophical and theological issues in the context of meaningful engagement in the transition to ecozoic age, recognizes human experience as the primary datum for philosophical reflection (in accordance with the reformed subjectivist principle) along with ecology, and understands the universe as time developmental and integral. Issues to be addressed in process ecozoic philosophy (and needing further work) include realism vs. idealism, materialism vs. pan-psychism, ways of knowing vs. subject-object, sensationalist theories of perception, mind and body, process and ontology, God in philosophy, morality and nature, novelty, creativity and the future, independence and interdependence, interior relatedness and exterior relatedness, primary qualities and secondary qualities, fact, value, and relativism, the anthropic principle, the significance of time, science and the humanities, one world or many, philosophical anthropology and the importance of

the human in the universe, the origin and destiny of the universe, Kantian idealism, analytical philosophy and metaphysics, philosophical and physical cosmology, efficient and teleological causation, and constructive attention to social structures and morality. With respect to the theology it is proposed that philosophy is prior to theology and that theological reform is dependent on a new philosophical base for theology. Within process ecozoic theology issues to be addressed (and needing further work) include the role of multiple religions, secular vs. religious, naturalism vs. supernaturalism, creation vs. redemption, transcendent vs. immanent, negative theology vs. positive theology, ortho-praxy and ortho-doxy, creation spirituality, God and the world, and religion, religious institutions, state, society and nature.

Keywords: Anthropocene Epoch, Ecozoic Era. Thomas Berry, E. Maynard Adams, Alfred North Whitehead, process ecozoics, ecological crisis, philosophy, theology, metaphysics, cosmology, pragmatism, science and the humanities, epistemology, reformed subjectivist principle, cultural critique, pragmatism, philosophical anthropology.

“Holocoenotic” view of Ecology – An Indian Process Model-

Kurian KACHAPPILLY(Christ University, India)

frkurian@chrisuniversity.in

Abstract:

In Kalidasa's *Abhijnana Sakuntalam* (3rd century A.D), Sakuntala was depicted as an affectionate associate of the trees, the creepers and the deer. The *ashram* life was an integral part of the forest, and membership to an ashram is shared equally by humans, animals, birds and trees surrounding the place. There was no antithesis between human life and the surrounding nature. We find in Gandhi and Tagore an attempt to reinforce the philosophy of man-nature unity within a holistic civilizational framework. (Gandhi's *Sabarmati Ashram* and Tagore's Santiniketan are instances of both protest and innovation.) The civilization of India had grown up in close association with nature. Clouds and bees were the messengers of love and good tidings; animals, humans and gods were shown as mutually supportive of each other. The traditional American Indian philosophy of the sacred 'circle of life' captures the essence of this ecocentrism: "In the circle of life, every being is more, or less, than any other. We are all brothers and sisters. Life is shared with the bird, bear, insects, plants, mountains, clouds, stars, sun."

My purpose here is not to glorify or romanticize the past, but to present a mode of conceptualization of man-nature relationship; a conceptualization of ecology, which is "holocoenotic" in nature, understanding and action. The Indian traditions - whether Vedic or religious, upanisadic or philosophical - recognise the truth that it is the same principle which exists in all "life-forms." The life-forms, therefore, do not differ in *kind* but only in the *degree* of evolution. Because of the "unity of life" doctrine, it is believed, God does not either show favouritism or neglect to any form of life. Humans alone are not God's chosen creatures. To the western religious precept, "Love thy neighbour," Indian traditions add, "and every living creature is thy neighbour." This sensitivity and sensibility of the 'unity of life' is, above all, the rationale to adopt a 'holistic' and 'wholistic' (holocoenotic) attitude to life and nature, which, in turn, will help to lead us out of the moral impasse created by the divorce between humanity and nature.

Key words: Ecology, Holocoenotic, Indian Traditions, Ramanuja, Whitehead, etc

Introduction

In Kalidasa's *Abhijnana Sakuntalam* (3rd century A.D),¹ Sakuntala was depicted as an affectionate associate of the trees, the creepers and the deer. The *ashram* life was an integral part of the forest, and membership to an ashram is shared equally by humans, animals, birds and trees surrounding the place. There was no antithesis between human life and the surrounding nature. We find in Gandhi and Tagore an attempt to reinforce the philosophy of man-nature unity within a holistic civilizational framework. (Gandhi's *Sabarmati Ashram* and Tagore's Santiniketan are instances of both protest and innovation.) The civilization of India had grown up in close association with nature. Clouds and bees were the messengers of love and good tidings; animals, humans and gods were shown as mutually supportive of each other. The traditional American Indian philosophy of the sacred 'circle of life' captures the essence of this ecocentrism: "In the circle of life, every being is more, or less, than any other. We are all brothers and sisters. Life is shared with the bird, bear, insects, plants, mountains, clouds, stars, sun."

My purpose here is not to glorify or romanticize the past, but to present a mode of conceptualization of man-nature relationship; a conceptualization of ecology, which is "holocoenotic"² in nature, understanding and action.

1. Terms and Definitions

The word "ecology" comes from the Greek word *oikos*, meaning 'household', 'home' or 'place to live'. The Milesian cosmologists, according to Karl Popper, "envisaged the world as a kind of house, the home of all creatures, our home."³ Recalling the etymology from *oikos*, we can say that "making a home" is one of the mysteries at the core of ecology.⁴ The modern term "ecology" is derived from *oekologie*, which was coined by Ernst Haeckel (1834-1919). He defined ecology as "the study of the reciprocal relations between organisms and their environment."⁵ The environment includes not only topographic and climatic factors in the surroundings, but also organisms other than one or ones being considered.

¹ Kalidasa, *Abhijnana Sakuntalam*, Bombay: Nirnaya Sagar Press, 1958.

² The term "holocoenotic" is derived from *holos* meaning 'whole' and *coeno* (*koinos*) meaning 'common'.

³ Karl Popper, "Back to the Presocratics," in Karl Popper, ed., *Conjectures and Refutations*, London: Routledge and Kegan Paul, 1965, 141.

⁴ The Odyssey reveals that one of the most profound mysteries in human life is the necessity of "homecoming." When Odysseus returned from his lengthy journeys, the servants rushed to tell his wife Penelope: "Odysseus is here; he is 'at home' (*oikos*). Homer, *The Odyssey*, Chicago: Henry Regency Company, 1948, Book XXIII, 360.

⁵ See, R.L. Kotpal and N.P. Bali, *Concepts of Ecology*, Delhi: Vishal Publications, 1988, 2.

1.1. In recent decades, however, an attempt has been made to study ecology within a single framework, provided by "ecosystem" concept.⁶ An "ecosystem" may be defined as "a dynamic system, which includes both organisms (biotic component) and abiotic environment influencing the properties of each other and both necessary for the maintenance of life." An ecological system is a sum total of living organisms, the environment and the processes of interaction between and within all parts of the system.

Both the "philosophy of organism"⁷ proposed by A. N. Whitehead in his *Process and Reality* and the technical "ism" called "societism"⁸ professed by Hartshorne in his *Reality As Social Process*, highlight this inter-connectedness and inter-dependence which deserves to be appreciated as contributing substantively to any organic whole. "Panentheism," as used by the process thinkers, is meant to imply an ecological way of thinking about God, in which God is understood to be intimately related with the world and vice versa.⁹

1.2. As the age of ecology dawned in the 1960s, Arne Naess, the Norwegian philosopher, began to see the relevance of a shift from the "man-in-environment" image to the "relational, total-field-image."¹⁰ What is known today as "Deep Ecology" or "Eco-philosophy" or "Fundamental Ecology" envisages "a gestalt of person-in nature."¹¹

The important vision/worldview proposed and defended by these concepts of 'ecosystem' and 'deep ecology' and philosophies of 'organism' and 'societism' is the "holocoenotic" nature of the environment. That is, the wholeness and integrity of person together with the principle of what Arne Naess calls "biological equalitarianism." Humans are not supernatural beings incarnated on this earth "to conquer, dominate and exploit," but are integral part of this planet and are intimately related to all the beings of this earth in an inseparable existential bond and are moving toward a common destiny. There should be, therefore, a "democracy of all God's creatures" according to St. Francis of Assisi; or as Spinoza said, wo/man is a "temporary and dependent mode of the whole of God/Nature."

⁶ The term "ecosystem" was coined in 1935 by a British ecologist, A.G. Tansely. For him, ecosystem means "a particular category of physical systems, consisting of organisms and inorganic components in a relatively stable equilibrium, open and of various kinds and sizes." See, A.G. Tansely, "The use and abuse of certain vegetational concepts and terms," *Ecology* 16 (1935), 284-307.

⁷ Alfred N. Whitehead, *Process and Reality: An Essay in Cosmology*, New York: Free Press, 1979, xi.

⁸ Charles Hartshorne, *Reality As Social Process*, New York: Hafner Publishing Company, 1953, 24-5.

⁹ See, for instance, C. Hartshorne. "Logic of Panentheism," in *Philosophers Speak of God*, Chicago: The University of Chicago Press, 1976.

¹⁰ Arne Naess, "The Shallow and the Deep, the Long-Range Ecology Movement," *Inquiry* 16 (1973), 95-100.

¹¹ Bill Devali, "The Deep Ecology Movement," in Carolyn Merchant, ed., *Ecology: Key Concepts in Critical Theory*, New Delhi: Rawat Publications, 1994, 128.

2. Indian Eco-philosophy: A General View

One of the major streams of thought influencing the development of Deep Ecology or Eco-philosophy has been the influx of Eastern spiritual traditions in the West.¹² We find frequent references to ecological thoughts in Indian writings, in the Vedic, Epic, Puranic and Vedantic Literature. *Charvaka*,¹³ for example, considered the principles of *vayu* (air), *jala* (water), *bhumi* (earth) and *agni* (fire) as important factors in regulating the life of humans, animals and plants. The Hindu viewpoint on nature is permeated by an awareness that the great forces of nature - the earth, the sky, the air, the water and fire - as well as various orders of life, including plants and trees, forests and animals, are all bound to each other within the great rhythm of nature.

2.1. The Vedic¹⁴ world-view was that gods, wo/men and nature formed one 'organic whole'. All the three were equally eternal and mutually dependent. All these three categories of beings were corporately responsible for maintaining and promoting the cosmic harmony (*rta*), a very vital concept of Vedic culture and religion. There were gods for heaven, mid-space and earth. Most of these gods were personifications of the powers of nature. The Himalaya Mountain, for example, was conceived as a great god and his daughter Parvati is one of the most popular deities of Hinduism even today. River Ganges is a goddess, who came down to the earth by the relentless efforts of a king called Bhagiratha and her son Bhisma was one of the greatest heroes of the Epic *Mahabharata*. Earth is a goddess, and Sita, the heroine of *Ramayana*, is her daughter. In fact, the Epic *Ramayana* is a story of the intimate friendship between human beings, animals, birds and fauna and flora. The ancient Indians thus intensely felt themselves as inseparable part and indispensable members of the huge family of the cosmos.

3. Indian Eco-philosophy: Religions' View

The important religions of India, Hinduism, Jainism and Buddhism, are primarily ways (margas) of life based on the belief in the unity of all creation. Hindus, Jains and Buddhists see humankind not as an entity separate from other entities, but rather as an organic/integral part of the universe that includes all living creatures. Hinduism's belief in the "kinship of all creatures," Jainism's commitment to "avoid harming living creatures," and Buddhism's principle of "loving compassion for all creatures" recognize the doctrine of God's love for creation and for all creatures of the world.

¹² *Ibid.*

¹³ Indian philosophical system of 'materialism', traceable to the Rig Veda, is principally developed in B.C.600.

¹⁴ The *Vedas* (Sanskrit term meaning 'knowledge') are ancient Indian collection of hymns, rituals and regulations for religious sacrifices, and philosophical essays. The Vedas are divided into *Samhitas*, *Brahmanas*, *Aranyakas* and *Upanisads*.

In Indian religions, all living creatures - including insects, plants and trees - are thought to enjoy a kinship with one another and to be worthy of respect and life. This leads to an appreciation for nature and for the sanctity of "mother earth" and all of her children. The German Philosopher, Arthur Schopenhauer (1788-1860) once wrote: "I know of no more beautiful prayer than that which the Hindus of old used in closing their public spectacles: 'May all that have life be delivered from suffering'."¹⁵

3.1. *Samsara*: Doctrine of Transmigration

One of the tenets of the Indian religions that compels kindness to living creatures is the belief in metempsychosis - the transmigration of souls, or reincarnation, which is known as *samsara*. According to the doctrine of *samsara*, souls are reborn into another life-form with rebirth following rebirth. The status of one's next life, whether one enters into a higher or lower existence, is determined by the law of karma, which holds that one's future existence is shaped by the deeds and thoughts of the present life. Every deed of one's life shapes one's soul and is weighted against every other deed to determine one's destiny. In the final analysis, the about-to-be-reincarnated soul must find a form into which it can fit according to the eternal laws of the universe.

An early description of the law of karma is found in the *Chandogya Upanisad*: "Those who are of the pleasant conduct here - the prospect is, indeed, that they will enter a pleasant womb."¹⁶ The first of the law books known as the *Laws of Manu* (B.C.200) gives a later analysis of karma: "In consequence of many sinful acts committed with his body, a man becomes in the next birth something inanimate, in consequence of sins committed by speech, a bird, and in consequence of mental sins he is reborn in a low caste."¹⁷ The doctrine of transmigration implies the integration of animals into the same 'cycle' as wo/man. And if transmigration is possible, it also implies that, as Pythagoras taught, "the apparent distinction between human and non-human beings is not ultimate."¹⁸

3.2. *Ahimsa*: Doctrine of Non-violence

The principle of *ahimsa* (non-violence), one of the greatest contributions Indian thought has offered to the world, proposes and promotes universal love and respect to all beings - animate and inanimate. The word *ahimsa* is a combination of the Sanskrit word "*himsa*" with the negative prefix "*a*," usually

¹⁵ Agnes Carr, *The Animals and Birds Redeemed from Death*, San Francisco: Filmer Brothers, 1953, 164.

¹⁶ *Chandogya Upanisad*, in *The Principal Upanisads*, trans. S. Radhakrishnan, London: George Allen & Unwin Ltd., 1953, V. 10. 7.

¹⁷ *The Laws of Manu*, in *Sacred Books of the East* (vol. 25), trans. George Buhler, Oxford: Clarendon, 1886, 484.

¹⁸ See, Margaret and James Stutley, *A Dictionary of Hinduism*, Delhi: Heritage Publishers, 1986, 264.

translated as "non-violence." The doctrine of *ahimsa* can be conceived and construed both negatively and positively.

According to Gandhi, in its negative form, *ahimsa* means, "not injuring any living being, whether by body or mind."¹⁹ That is, *ahimsa*, in the negative sense, means avoiding injury to anything on earth in thought, word or deed. The classic *Raja Yoga* of Patanjali includes a vow to abstain from harming living things, known as the practice of *ahimsa*. The *Laws of Manu* indicates that "he who injures innocuous beings from a wish to give himself pleasure never finds happiness, neither living nor dead."²⁰ Similarly, typifying much of the teachings of Buddhist scriptures, the *Dhammapada* states: "Whoever in seeking one's own happiness inflicts pain on beings which also seek happiness, s/he shall find no happiness after death."²¹

The doctrine of *ahimsa* is supposedly adhered to by devout Hindus, Jains and Buddhists. They think that hurting or injuring a life for self-interest will have to be retributed in kind in this life or in the life to come. It was believed, especially in the Vedic period, that the animals or trees hurt or killed on earth by a person, will hurt or kill that person, who committed the violence in the coming world in the same way. Therefore, incantations and magical formulas were uttered and symbolic rituals were performed to appease the animal or tree and to transfer the pain and suffering of the killed animal or tree to some inanimate objects like water, earth, etc.²²

Ahimsa is not only a negative concept, signifying non-killing, non-injury or non-violence, but it is a radically positive principle connoting universal selfless love. Every life, in whatever form it may exist, is a mystery and therefore sacred. For, every being enshrines in itself the eternal, changeless and pure self. A reverential awe before this mystery of life and an inner urge to safeguard the autonomy of life are essential elements of the inner dynamics of all the ancient religions of India. Non-violent and reverent attitude to and protection and promotion of all life are the finest expressions of Indian religiosity, morality and spirituality.

For Gandhi, *ahimsa*, in the positive sense, means "the largest love,"²³ exercised boundlessly and extended to the entire creation. The views of Buddha are summed up in his statement: "The Practice of

¹⁹ M.K. Gandhi, *Speeches and Writings of Mahatma Gandhi*, ed. G.A. Natesan, Madras: Natesan and Co., 1933, 346.

²⁰ *The Laws of Manu*, in *Sacred Books of the East* (vol. 25), 496.

²¹ *The Dhammapada*, XVIII.

²² B. Bhatt, *Ahimsa in the Early religious Traditions of India*, Rome: Centre for Indian and Inter-religious Studies, 1994, 19. An example will illustrate how careful the Vedic man was in cutting a tree for making the sacrificial post. He places a blade of grass on the spot where the axe falls, and this blade of grass is invoked to protect the tree and take upon itself the pain of the tree.

²³ M.K. Gandhi, *Speeches and Writings of Mahatma Gandhi*, 346.

religion involves, as the first principle, a loving compassionate heart for all creatures."²⁴ We may view ahimsa as Christian love expanded to the entire universe, where the horizontal dimension of love should include not only humans, but also every entity - conscious and non-conscious, animate and inanimate - of this cosmos. The commandment "love your neighbour" is to be interpreted generously in an all-embracing wider context.

3.3. *Avataras*: Doctrine of Incarnation

Living creatures are to be treated with kindness and compassion, because humans and other creatures are all part of the same family. Numerous Hindu texts advise that all species should be treated as children, because the evolution of life on this planet is symbolized by a series of incarnations (*avataras*)²⁵ beginning with fish (*matsya*), moving through amphibious forms and mammals, and then on into human incarnations. This view clearly holds that humans did not spring fully formed to dominate the lesser life-forms, but rather evolved out of these forms, and are, therefore, integrally linked to the whole creation.

In his foreword to *Animal Welfare and Nature: Hindu Scriptural Perspectives*, Dr. Karan Singh writes that in the Hindu view of life, "all creation is linked together by a golden thread."²⁶ The seers of the Vedas, therefore, prayed for the welfare not only of the human race, but also for all living creatures, including animals, trees and plants.

4. Indian Eco-philosophy: A Vedantic View

The philosophy of *Visistadvaita* (qualified non-dualism) is one of the main schools of Vedanta Philosophy, founded by Sri Ramanuja (1017-1087). His greatest contribution to the world at large is his specific conception that the whole universe relates to God as body to soul. According to Ramanuja, the physical body (*sarira*) and the soul within (*atman* or *jiva*), though both are *dravyas* (substances), are inseparable. Likewise, the universe comprising of *cit* (soul/self) and *acit* (matter) is inseparable from *Brahman* or *Isvara*. Such an organic relation obtaining between the body and soul is described as *sarira-sariri-bhava* or *sarira-atma-sambandha*.²⁷

²⁴ *The Dhammapada*, VII.

²⁵ Although avataras are many in number, only ten of them are taken to be main and important, popularly known as *dasavataras*: 1. Matsya (fish), 2. Kurma (tortoise), 3. Varaha (boar), 4. Narasimha (man-lion), 5. Vamana (the dwarf), 6. Parasurama (the axe-man), 7. Rama, 8. Krishna, 9. the Buddha and 10. Kalki.

²⁶ Karan Singh, "Foreword," to *Animal Welfare and Nature: Hindu Scriptural Perspectives*, Maryland: Spring Publications, 1986.

²⁷ Ramanuja, *Vedartha-samgraha*, paras 6, 10, 13, 14, 17-21.

Like the non-dualism (*advaita*) of Sankara, Ramanuja also proposed that the Reality is "one without a second." But, unlike Sankara, Ramanuja taught that the One Reality is qualified. Although one could speak of Brahman as "one and non-dual," ontologically there are three eternal principles that constitute the reality. Reality for Ramanuja consists of three principles (*tattva trayas*): *Brahman* (the Supreme Principle), *atman/jiva* (the self principle), and *prakrti* (the matter principle). These three principles are related to in the following manner. The self-principle and the matter principle are totally dependent on the Supreme Principle. Ramanuja highlights these dependent-independent relationships by describing them as the relationship between the body and soul.²⁸ His vision of cosmos as God's body is not just a means for philosophical and metaphysical understanding of the structure of the cosmos, rather it is the motive force - the *sadhana* - for spiritual liberation.

4.1. Sarira-sariri-bhava: Some Scriptural Evidence

The doctrine of sarira-sariri-bhava has been advocated by Ramanuja primarily on the authority of the Scriptural texts. This approach is in perfect consonance with Hartshorne's idea that we must "allow religion to speak for itself," before we concern ourselves with its philosophical expression.²⁹

The *Antarayami Brahmana* of *Bṛhadaranyaka Upanisad* states explicitly that the non-sentient matter (*prakrti*) and the sentient souls (*jivas*) constitute the *sarira* or body of Brahman.³⁰ It mentions in an exhaustive way the various kinds of beings that form the sarira of Brahman, starting from the five elements which constitute the physical world of space and time and concluding with *jivas*. "He who dwells in the jiva and with the jiva, whom the jiva does not know, whose body the jiva is and who rules it from within. He is the Self, the Inner Ruler, Immortal."³¹ Similarly, the *Subala Upanisad*³² declares that matter and soul in all their states constitute the body of the Supreme Self, and concludes by saying that Brahman is the "Inner Self" (*antaratma*) that abides in all beings as their inner Ruler.

The *Visnupurana* reiterates the same truth by describing the universe as *tanuh* (body) of Brahman.³³ According to some Visistadvaitins, the *Bṛhadaranyaka Upanisad* text "*Neha nanasti kincana*" directly

²⁸ Among many process thinkers, it is Hartshorne who has made explicit use of the "body-soul analogy" to describe the organismic relation between the universe and God. Cf. C. Hartshorne, *Man's Vision of God and the Logic of Theism*, Hamden, Connecticut: Archon Books, 1964; *Philosophers Speak of God*, Chicago: The University of Chicago Press, 1976; *The Divine Relativity*, New Haven: Yale University Press, 1964.

²⁹ Charles Hartshorne, *Man's Vision of God and the Logic of Theism*, Hamden, Connecticut: Archon Books, 1964, x, 134-37; *Creative Synthesis and Philosophic Method*, Lanham: University Press of America, 1983, 75.

³⁰ *Bṛhadaranyaka Upanisad*, III, 7, 1-23.

³¹ *Ibid.*, III, 7, 22.

³² *Subala Upanishad*, VII: "*sa eva sarva-bhutantaratma*."

³³ *Visnupurana*, I, 12, 36: *Tat sarvam vai hareh tanuh*.

speaks of the inseparable relation between Brahman and universe. The word *nana*, according to *Panini-sutra*, means "separate." "*Na nana*" in this text, therefore, means that the universe is not separate from Brahman. The same truth is stated more explicitly in the *Bhagavadgita*: "*na tadasti vina yat syan maya bhutam caracaram*."³⁴ According to Ramanuja, this verse means that there is nothing in the universe which exists without having Brahman as the inner controller. Since Brahman is the inner Self of the universe, the two are inseparable. These Scriptural texts affirm that Brahman is "in all," "dwells in all," and He "rules from within." Brahman is the inner Self (*sariri*) of all *cit* and *acit*, while the latter are his body (*sarira*).

By advocating the *sarira-sariri-bhava* on the strength of the Scriptures, Ramanuja bridges the gulf between *advaita* (non-dualism) and *dvaita* (dualism). The *Advaita Vedanta*, basing its teaching on the *mahavakyas* and the *nirguna* srutis, maintains that the ultimate reality is the Absolute Brahman devoid of all differentiation. In this system, *Isvara*, *jiva* and *prakrti* do not have the same reality as Brahman. On the contrary, the *Dvaita Vedanta* holds that *cit*, *acit* and *Isvara* are eternally distinct, and their relation is, therefore, only external. According to this school, *Isvara*, who is an external designer and ruler, is also not immanent in creation, and *jiva* is also not part of Brahman. Ramanuja tries to mediate between these two extreme views, maintaining his theory of *sarira-sariri-bhava*. The whole universe, formed of the sentient and non-sentient entities, constitutes the body (*sarira*) and mode of Brahman; and that Brahman alone exists as the *atman* or *sariri* of all.

4.2. *Sarira-sariri-bhava*: A Philosophical Enquiry

As we have observed earlier, the *Visistadvaita* system is developed not only on the strength of scriptural evidence, but also on logical grounds. Ramanuja himself acknowledges the need of reasoning for determining the meaning of the scriptural texts.³⁵

4.2.1. From a logical point of view, Ramanuja adopts the metaphysical category of substance and attribute, and the concept of *aprthak siddhi* or inseparability that exists between the substance and its essential attribute. The Sanskrit term *Prthak* means "separate," and *aprthak* means "not separate." *Siddhi* implies two things: *sthiti* or existence and *pratiti* or cognition. *Aprthak* *sthiti* means that attribute and substance cannot exist as two separate entities, unlike two physical objects. *Aprthak* *pratiti* signifies that substance and attribute cannot be comprehended separately.

³⁴ *The Bhagavadgita*, trans. S. Radhakrishnan, London: George Allen & Unwin Ltd., 1948, 10, 39. Cf. *Ibid.*, 7, 5-13; 11, 13-15.

³⁵ Ramanuja, *Sribhasya*, II, 1, 4.

According to *Visistadvaita*, substance and attribute, though distinct, are inseparable. A pure substance devoid of attribute is inconceivable; in the same way, an attribute which inheres in the substance does not have an independent existence. Every real entity in the universe is a complex whole - having two aspects: a substantive aspect and an attributive aspect. This principle applies to Brahman (*Isvara*) and the universe, consisting of *jivas* (souls) and *prakrti* (matter). Brahman is the primary substance, and in relation to Him *jivas* and *prakrti* are his attributes or modes (*prakaras*), in so far as the latter depends for their existence on Brahman and are controlled by Him.

4.2.2. From an ontological standpoint, the relation is explained on the analogy of the organic relation between the body and soul. The relationship between Brahman and the universe of *cit* (self) and *acit* (matter) is conceived in the same way as the body is related to the soul. The body is regarded as *sarira* in the technical sense that it depends wholly and necessarily on the soul for its existence. It is controlled by the soul, and it exists for the use of the soul. The soul is *sariri* or *atman* in the sense that it serves as the basis for the existence of the body (*adhara*); it controls the body (*niyanta*); and it uses it for its purpose (*sesin*). The same explanation holds good in respect of Brahman and the universe, and the two are organically related in the form of body to the soul.

The term *sarira* does not mean the physical body as ordinarily understood; but it bears a specific and technical connotation. Ramanuja defines body as "any substance, which a sentient soul (self) is capable of supporting and controlling for its own purpose, and which stands to the soul (self) in a subordinate relation."³⁶ This definition is very comprehensive and it applies to both the physical body of the living being in relation to its soul (self) and also to the physical universe in relation to Brahman. The physical body is necessarily depended upon the soul for its existence; it ceases to be a body the moment the soul departs from it. It is wholly controlled by the soul; it exists wholly for the use of the soul. On the basis of the above theory of body-soul relation, the *Visistadvaita* maintains that the entire universe of *cit* and *acit* constitute the body of Brahman in the technical sense that the former are wholly depended on the latter.³⁷

4.2.3. From a metaphoric model, the universe-Brahman relationship is explained in terms of five concentric sheaths or encasements (*kosas*).³⁸ The outermost sheath is that of inert, imperfect, changeable and non-conscious matter (*annamayakosa*). The second sheath is that of life (*pranamayakosa*). All that has life, starting from vegetative life, are included in this domain. The third sheath is that of senses and mind (*manomayakosa*). All that has animal life belong to this sphere. The

³⁶ Ramanuja, *Sribhasya*, II, 1, 9.

³⁷ The other three concepts used to explain comprehensively the organic relationship that exists between Brahman and the universe of *cit* and *acit* are: *adhara-adheya* (the sustainer and sustained), *niyanta-niyama* (the controller and controlled), and *sesi-sesa* (the self-subsistent and dependent).

³⁸ *Taittiriya Upanisad*, III, 2-6.

next sheath is that of consciousness and intelligence (*vijnanamayakosa*). Human beings, the apex of creation, belong to this category. God, the Supreme Being, is the centre of all these sheaths, who is identified as the supreme pure bliss (*anandamakosa*).

The *Taittiriya Upanisad* directly and the *Chandogya Upanisad* indirectly have dealt with these five sheaths, and have gone so far as to regard them not only as cosmological principles, but also as psychological.³⁹ The cosmos, which is made up of matter, life, senses and intelligence is the "microcosm;" whereas wo/man, who is a harmonious combination of all these sheaths, is the "microcosm." In her/his embodied existence, s/he is composed of matter, life, senses and mind, and consciousness and self. And in the centre of wo/man resides God, as her/his inner controller (*antarayamin*). Therefore, the structure of human person, the microcosm, corresponds exactly to the structure of the cosmos, the macrocosm. The Indian thinkers went further and said that each part and each member of human body has corresponding entities or realities in the cosmos. Thus the breath of man corresponds to the element wind; the flesh, bone and marrow of wo/man correspond to the element earth; the blood of wo/man corresponds to the element of water; the eyes to sun and moon; the ears to the ether; the blood vessels to the rivers; the hairs on the body to herbs and trees, etc.⁴⁰

The relationship between the micro-phase of one's body and the macro-phase workings of the universe provides a root metaphor for seeing the world from a holocoenotic (holistic and wholistic) perspective, leading to environmental awareness. By looking closely at one's body, the cosmos itself could be discerned. On the other hand, by seeing the universe as reflective of and relating to body functions, one sees oneself not as an isolated unit but part of a greater/organic whole.

5. *Sarira-sariri-bhava*: Eco-philosophical Implications

The concept of *aprthak-siddhi*, on the basis of which the body-soul relation is formulated, has important ecological and philosophical implications.⁴¹

5.1. As we, the human beings, form part of the divine body (*sarira*), we are strictly related to every animate and inanimate beings of this universe, constituting one "organic whole."⁴² Consequently, we are responsible for the well being or suffering of the body, viz, of this universe with all its varieties of beings.

³⁹ Cf. *Sixty Upanisads of the Veda*, trans, V.M. Bedekar and G.B. Palsule, Delhi: Motilal Benaridass Publishers, 1980, 233.

⁴⁰ This paradigm of creation and explanation of the universe is indebted to the *Purusasukta* of *Rg Veda*, X, 40.

⁴¹ For the religious implications of the "body-soul" analogy, as developed by Hartshorne, see Kurian Kachappilly, "Religious Implications of Whitehead-Hartshornean Process Philosophy," *Journal of Dharma* 23/2 (1998), 183-208.

⁴² Augustine Thottakara, ed., *Eco-Spirituality: Perspectives from World Religions*, Rome: CIIS, 1995, 68.

The Buddhists thus believe that there is nothing that we do that affects only ourselves: "The entire Universe is helped by our acts of compassion but is harmed by our acts of violence and unkindness."⁴³

5.2. As already stated, reality, for Ramanuja, consists of three principles: *Brahman*, *atman/jiva* and *prakrti*. These three principles are related organically, in what Ramanuja calls, the *Karya-brahman*, Brahman in evolved state. In his causal state (*Karana-brahman*) all these things exist in Brahman without being separate. Hence, when the Hindu philosophers speak about creation and dissolution at beginning and end of each 'cycle' of time, they mean the evolution or representation of the subtle elements into gross elements and dissolution or return of gross elements into subtle elements respectively. Therefore, creation *ex-nihilo* 'from nothing' and total annihilation of matter are not admissible. Like Ramanuja, Hartshorne holds that, although the world is a "created product, [...] it is created, to be sure, not out of nothing."⁴⁴ Ramanuja's view on 'creation' is also corroborated by the Yahwist account of creation (Gen 2:4b-7).⁴⁵

5.3. The *sarira-sariri-bhava* indicates the inseparable relationship between the world and Brahman. However, we should not infer that Brahman is 'uniform' with any other being. As Carman suggests, Ramanuja draws a distinction between God's *svarupa* and *svabhava*;⁴⁶ a distinction, as Hartshorne put it, between "existence" and "actuality."⁴⁷ *Svarupa* is the divine essence, God in-himself, which makes him completely independent of relational alternatives; whereas *svabhava* is the divine nature in relation to the universe. In fact God's nature is such that he eternally relates himself to all happenings.

5.4. The *sarira-sariri-bhava* also brings out the "all-inclusive" and consummative nature of Brahman. Ramanuja uses the self-body analogy to confirm his view of the all-inclusiveness of the Supreme Self, expounded in the *Bhagavadgita*. Commenting on the Gita text 11.7, Ramanuja shows how the whole universe is contained in the divine body: "Behold the whole universe [...] all unified in my body."⁴⁸ In one of his definitions of the body, Ramanuja says, it "abides in" the self, being "included by" the self.⁴⁹ In his earlier works, *Man's Vision of God* and *The Divine Relativity*, Hartshorne worked out his idea of God as

⁴³ Iru Price, "Compassion," cited in Lewis G. Regenstein, *Replenish the Earth*, London: SCM Press, 1991, 237.

⁴⁴ Charles Hartshorne, *Man's Vision of God and the Logic of Theism*, 230. Cf. Kurian Kachappilly, *God of Love Revisited*, Bangalore: Dharmaram Publications, 1998, 160-62.

⁴⁵ Martin McNamara, "Process Thought and Some Biblical Evidence," in Santiago Sia, ed. *Charles Hartshorne's Concept of God*, Dordrecht: Kluwer Academic Publishers, 1990, 209.

⁴⁶ J.B. Carman, *The Theology of Ramanuja*, New Haven and London: Yale University Press, 1974, 255-6.

⁴⁷ Charles Hartshorne, *The Logic of Perfection and Other Essays in Neoclassical Metaphysics*, La Salle: Open Court, 1973, 65 f. Cf. Kurian Kachappilly, *God of Love Revisited* 223-4.

⁴⁸ Cf. *Ramanuja-grantha-mala*, 67.

⁴⁹ Ramanuja, *Sribhasya*, I. 1. 13.

"the all-inclusive Reality." He writes: "We shall never conceive of a God of love, unless we conceive of him as the all-sensitive mind of the world-body."⁵⁰

5.5. The *sarira-sariri-bhava* reveals, for Ramanuja, the instrumentality of the universe - matter - for salvation. In this regard, the *sesa-sesi* relationship, elucidated in the *Vedārtha-samgraha* is of considerable significance: "The *sesa* is that whose essential nature consists solely in being useful to something else by virtue of its intention to contribute some excellence to this other thing, and this other is the *sesi*."⁵¹ Poet Kalidasa, therefore, says, *sariram adyam khalu dharma-sadhanam*, "body is indeed the first instrument for performing the dharma." On the strength of the *sarira-sariri* relationship, Ramanuja also suggests that matter (*prakṛti*) is a potential vehicle for spiritual nature. Although attributing divinity to nature may not be reconcilable with Christian theology, the universe as "the body-divine" scheme, necessarily assigns certain amount of sacramentality to nature. Violence to, and abuse of, nature, therefore, is an act of sacrilege and desecration.

Conclusion

The Indian traditions - whether Vedic or religious, upanisadic or philosophical - recognise the truth that it is the same principle which exists in all "life-forms." The life-forms, therefore, do not differ in *kind* but only in the *degree* of evolution. Because of the "unity of life" doctrine, it is believed, God does not either show favouritism or neglect to any form of life. Humans alone are not God's chosen creatures. To the western religious precept, "Love thy neighbour," Indian traditions add, "and every living creature is thy neighbour." This sensitivity and sensibility of the 'unity of life' is, above all, the rationale to adopt a 'holistic' and 'wholistic' (holocoenotic) attitude to life and nature, which, in turn, will help to lead us out of the moral impasse created by the divorce between humanity and nature.

⁵⁰ C. Hartshorne, *Man's Vision of God and the Logic of Theism*, 174. Cf. Kurian Kachappilly, *God of Love Revisited* 240-45.

⁵¹ . Ramanuja, *Vedārtha-samgraha*, 121.

Thomas Berry's New Cosmology and the Ecozoic Era

Jai-Don Lee (The Catholic University of Korea, Korea)

jdlee@catholic.ac.kr

The most serious problem humanity now face is the ecological destruction resulting from the industrial culture based on an anthropocentric cosmology. The destruction of the ecological system threatens not only human culture but also the whole life system on the earth. The immediate reason for ecological devastation is the misuse of science and technology, but the primary reason is, Thomas Berry holds, that there is no appropriate and functional cosmology which explains and guides a just relationship between the human and nature. Cosmology provides a context which accounts for where the human comes from and where the human is going. Human beings find the meaning and goal of their lives in a cosmological context. Without a functional cosmology, human beings cannot find their proper role in relationship with other human beings and with nature. Berry asserts two main reasons why human beings need a new cosmology. The one is mass extinction happening on the earth, and the other is new understanding of the universe from cosmos to cosmogenesis. Berry's life-long task is to provide a new and functional cosmology. The strength of Berry's ecological thought rests in its capacity to identify the reason that human culture has reached this destructive situation and to suggest the remedy for ecological healing from a cosmological perspective.

Berry's cosmology is a comprehensive vision composed of historical dynamics, new discovery of evolutionary science, and the spiritual insight of traditional religions. These are deeply intertwined in his cosmology: historical dynamics form the backbone, while scientific new discovery and religious insight provide the two wings. Although the outline of cosmology emerges from Western science and historical concepts, in its inner depths it relies much on indigenous wisdom and Asian religions. In order to distinguish it from other traditional cosmologies, Berry's cosmology is usually referred to as the "new cosmology."

The new human culture within the new cosmology which Berry envisages is the Ecozoic Era. Even though the Cenozoic is ending due to the human destruction of the earth, Berry hopes the emergence of the Ecozoic thanks to a new human relationship with the earth. Achieving the Ecozoic definitely depends on human decision and commitment. In the evolutionary process of the earth, the geological sphere played an important role in forming an earth crust, the chemical sphere played an important role in forming atmosphere and water, the biological sphere played an important role in the emergence and evolution of living beings; now in the emergence of the Ecozoic, the noosphere, the

human should play an important role. The human did not contribute to the formation of the Cenozoic, but the emergence of the Ecozoic definitely depends on the human role. Achieving the Ecozoic requires a radical change of human consciousness and planet-wide programs. The four systems which play a crucial role in human society – political, economic, intellectual, and spiritual – must change their functioning principles. These four systems are failing to preserve human culture and the life of the earth because they overemphasize the human interest and neglect the value and rights of other beings. These systems are inappropriate in achieving the Ecozoic since they functioned on anthropocentric principles. Changing the principle of the four systems, from anthropocentric to bio-centric principles, is a prerequisite for achieving the Ecozoic.

Fire of Prometheus or Fire of Spirit

MIYAMOTO Hisao (Sophia University, Japan)

miyamo-h@sophia.ac.jp

I. Before the Invasion of Fire of Prometheus.

Before the overwhelming invasion of Fire of Prometheus in this human life, the energy has been considered as great gift of gods (or God) of which the concrete form was the light of Nature-Sun. The life of humanity has been ever since long time wholly dependent on this grace of Energy-Sun. In the old days, human life was humble and limited, man's work was severe and every so often suffered from the natural calamities, but on the other hand, it had some deep harmonious relationship with the Nature. For understanding well this gracious aspect of Nature, I want to show and cite one symbolical instance, that is, Matrix-dimension of Nature or in other words "The Motherland of Anima" such as described by Japanese novelist Michiko Ishimure. According to her novel "Paradise in the Sea of Sorrow(Hān)", the motherland of Anima is so wonderfully and beautifully depicted that we have impression that it has a complete harmony between gods, Nature and human beings. Now we cite the text of Ishimure, "*Gift of Heaven*," for feeling this harmony.

Gift of heaven

"Sister, fish are a gift from heaven. We fishermen take only what we need from this abundant heavenly gift, without excess or waste.

"Tell me, where in this world can you find a more splendid and blessed way of life?

"Ah, the sunrise on the sea in early summer, when it's neither too cold nor too hot, just pleasantly cool! Minamata and Shimabara were still shrouded in mist. When the sun rose like a globe of fire, scarlet, pink and golden rays pierced the morning mists and colored their edges. Taking in the beauty of the sky and the sea, I'd say to my wife :'Last night we worked mighty hard, but it was worth it. I feel so happy that if I had wings I'd fly off right now.

"Look at the sky, dear, it's so wide you can't see where it ends."

"They say that it stretches itself as far as China and India, and even farther. In other words, if we let the boat drift with the current, one day we might find ourselves in the South Seas, near the Island of Luzon, or sailing along the Chinese or the Indian coast. It's all right with me: I don't mind if we sail like this till the end of the world."

"Isn't this paradise, dear, the two of us in this boat with nothing but blue water around

us?”

In this context, human beings, in spite of their poor and humble life, could share the goods and gracious energy of Nature with others and realize in some sense the happy community, Motherland of Anima. Our Ishimure shows one type of people, who belongs to this motherland. So we are going to explain these people who are called 'gods of compassion'.

Michiko tells that the core group of Anima-Sphere-people consists of marginal human beings, namely, beggars, speechless and poor ones, mentally and physically disabled people in the village. Once someone or some family in this village suffers from illness, fire, death, or whatever calamity and misery, these disabled people go to the suffering ones to somehow express their sympathy.

But in spite of their compassion for the suffering people, they cannot take any concrete measures to help the unhappy ones. They stand only just beside or far off the helpless people with hearts of sympathy, compassion, care..., but they cannot do anything if they will it seriously, because they are themselves helpless, speechless and powerless. This powerlessness without any active efficacy for recovering the accidental calamity of the villagers is indeed some deep presence which consoles and penetrates the villagers' hearts. This presence, in this sense, is so compassionate towards the unhappy villagers attacked suddenly by the disasters that they feel a deep and invisible coexistence with these handicapped who look like “gods”. So these disabled beings are called ‘gods of compassion’ and they live in the Sphere of Anima.

II. The Invasion of Fire of Prometheus.

It is well known that the Prometheus, son of Titan, was a great inventor of many arts and he has furnished man with the technological Fire stolen from Zeus, the supreme god of Olympus. Mankind owes immense benefit to this Fire and invented the iron for cultivating the land and making aggressive wars on each other. It is in this manner that Humankind developed Technology and sciences by which it finally created Atomic Age and Atomic Energy, and at the same time, the modern civilization and society, which owe its so-called civilized life to this atomic energy. But having analyzed this modern history, Jürgen Habermas, in his main work “*Theorie des kommunikativen Handelns*”, considers this techno-politico-economic development as colonization of our basic Life-World(Lebenswelt). We think that this colonization's ideology is a thought which is centered on substance (Onto-theology). In this technological development and civilizing process, Humankind made of this Fire of Prometheus one gigantic Idol which it worships and serves for the purpose of getting material benefits. But in this civilized world, the strong and the rich monopolize these benefits and rule over millions of poor people by way of their politico-economico-technologico-powers. It is nothing but the alienation of human beings from themselves, with the result that they have lost their sharing and sympathetic character, sharing

grace, life, love and vital energy. In order for us to be acutely aware of this alienation, we want to show one disastrous episode which concerns Minamata Disease Patients, because this disease symbolized the broken-down-anima and foreboded the disparate situation of sufferers of Fukushima.

Broken-down-anima of Satsuki

It was a nightmare. I hate being reminded of that time. Satsuki was unrecognizable when she died. I didn't have a wink of sleep for a whole month. I kept asking myself who would die first – Satsuki, Kuhei or I. Satsuki, who we thought the strongest and healthiest of all, was the first to fall ill. They sent her to the Isolation Hospital in Shirahama. There is a crematory near the hospital where they burn the patients when they die. The road from the Isolation Hospital leads straight into Hell. She's still alive...why can't she die...the sooner she dies, the better. 'God, I wish death would put an end to her suffering,' I thought as I watched her toss in bed as if she were lying on burning coals. She clutched at the air with her hands and feet like a rabid dog, foaming at the mouth. Satsuki, the girl who could outdo any young man in the village. In the bed below, Kuhei was tossing and turning even worse. In the beginning I thought he would die first. I lost count of the days passing by, but I still couldn't go to bed. There was no time for sleep. Satsuki went blind and deaf. She could neither speak, nor swallow the food they gave her. She'd howl like a lonely beast, and throw her legs and arms in the air. I said to myself, 'Let death come, the sooner, the better. We'll fall head over heels into Hell, the three of us.' What? You want to know when she died? When I felt I could no longer bear to watch her agony. 'This is worse than Hell,' was all I could think....

We should also remark that in this superficially prospered atomic age, Humankind has forgotten the destructive and deadly character of this Fire of Prometheus, atomic energy. Now we see that Fukushima experienced this atomic terrible character in all its aspects.

III. Fire of Spirit (Pneuma, Han, 気)

How could we now surpass the above-mentioned Idol and its ideology, that is, Onto-theology? For this question, we do nothing but offer three suggestions, namely, the first which concerns a philosophico-theological horizon, the second which concerns a new prophetic and Han's human imago and the third which concerns the communal life.

① First, we suggest the Hayatology or Ehyehlogy as one thought which may surpass the Promethean Ideology, that is, ontology which concentrates on the substance, substantialization of things, accumulation and possession of goods (ousia), sedentarization, ruling and domination etc, while Hayatology stresses the importance of such vision as kenōsis, anti-substantialism, anti-sedentarization,

(spiritual) nomadism, conviviality, etc. We want to explain briefly some ideas which concern Hayatology. Now let us concentrate our hayatological analysis on Ex3 where Moses encounters Yahweh and where the divine name is revealed. Moses can be considered as someone who, up to this chapter, has sought to establish his own identity. He thwarted Pharaoh's plan to kill enslaved Israelites, to kill all the Israelite sons who are born. In this crisis of the Israelite slaves, Yahweh called Moses at Mount Horeb (Sinai). He told Moses that he had come down from the heaven to liberate from misery the slaves whose cry he heard and whose anguish he knew. He sent him to Pharaoh for him to be the leader of the liberation. In this plot, after having once refused that mission, he asked for the name of God to obtain the confidence of his people. For, in bygone days, a name expressed the nature of a person: to know a name means to lay hands on the force and the existence of a person.

The divine name revealed was precisely an enigmatic name “’ehyah ’asher ’ehyeh”(3,14). Without entering into detailed discussion of the divine name, let us take into consideration the meaning and the specificity of the name from the viewpoint of the tale's plot and grammar and of semantics. The verb “’ehyeh” is in the first person singular imperfect. It indicates that a subject exists, without being fulfilled, in the dynamism of the permanent imperfect. What renders the name enigmatic is that two “’ehyeh”s are combined by a relative pronoun or conjunction “’asher.” Let us note two points for the moment. First, the unfulfilled being underlines the dynamism of the one who is in becoming without completing oneself but getting out of oneself to adopt a new manner of being. Rather than the first substance that is eternal and immovable of Aristotle, Yahweh is, in the tale of Abraham as in the tale of the Exodus, a dynamic being, who comes down from the heaven to intervene and befall in the history. Then the repetition of “’ehyeh” reinforces the mystery of the name, so that it prevents men from manipulating Yahweh by the knowledge of his name. It renders it impossible that men possess and manipulate God and that they identify themselves with him. On the contrary, it renders it possible that God distances himself from men and that he establishes a relation with them in a free manner.

Since “’ehyeh” acted with a view to sending Moses to free the slaves and establish their community, Yahweh's relation with them is a unilateral and gratuitous relation with the slaves who are the others without value, and, at the same time, it is a communal relation. It is a working which makes slaves an autonomous people, and it is the covenant and its rules that actualize this autonomous community. That is the meaning of the “ten words” or “Decalogue” in the chapter20. The intervention of “’ehyeh” transformed the life of Moses as well as of the slaves. One can speak of the work of differentiation by “’ehyeh.” The basis of this differentiation consists in the being of “’ehyeh” which constantly differentiates itself and gets out of itself.

Such is our understanding of the name of Yahweh. Since everyone admits that Yahweh results from “hayah” which is the third person singular perfect of the same verb, we call “Hayatology” or “Ehyehlogy” understanding of its being from the perspective of the ontological specificity of “’ehyeh.” This appellation Hayatology is a neologism by a Japanese patrogist, Tetsutaro Ariga. Let us recapitulate on

our part the specificity of the ehyehlogical being ('ehyeh) in the following points, without pretending that they are exhaustive: (i) it is a ecstatic and differentiating becoming; (ii) this ecstasy has intentionality towards the other; (iii) this intentionality tends toward the creation of communality; (iv) the intervention of such a 'ehyeh articulates time, *kairos*, (v) this articulation is concretized in form of covenant; (vi) the intervention of the 'ehyeh equally differentiates the other; (vii) this intervention is carried out by the incarnation in men (prophets, Abraham, Moses, etc); (viii) intentionality towards the other has a non-magical and gratuitous character; (ix) the one who understands the call of Yahweh-hayah and responds to it can live the differentiated life which is between the kenotic gift and the counter-gift; (x) this differentiated life is the basis of ehyehlogical and ecstatic identity.

Receiving the hayah ('ehyeh) and responding to its call, man becomes more conscious of his non-differentiated egoism as well as his powerlessness in his encounter with the other. Responding continually to that gratuitous call, he reaches penitence and conversion in the end. This process in its entirety is the ecstatic process that one calls "mysticism," which is the moment of the birth of the person, prophetic type of man, who could surmount many difficulties brought about by the ont-theological civilization.

In the Old Testament, we can find this same vision: the divine name Yahweh (Ex 3:14) who demystifies the idols which give illusions to our life, Heritage (Joshua 13:32-14:5), the sabbatical year and the year of Jubilee (Levi 25), Rechabites who live the nomadic and anti-possessive life (Jeremiah 35) etc.

② Secondly, the Prophetic type of man could be mentioned as a new human image. So he can give new prophetic messages to men so that they might open the convivial horizon of life for this contemporary world and especially for the future generation. In addition to this, he can work while embodying Eheyeh's energy and the above-mentioned vision in himself and, at the same time, breathing with and in the Spirit of Eheyeh, that is, Fire of Spirit (氣). In Korean and Far Eastern religious tradition, we can view this Spirit as Han. Han, the energy of Spirit-Fire, can inspire human beings to love and work for their reconciliation and the reconstruction of Motherland of Anima. Now we want to explain briefly Han and Hān. Before entering into the simple reflection on the problem of Han, we should probably distinguish between Han and Hān (怨恨). Han has at the same time two characters: the universal character and the special one.

From the universal point of view, it means the vital Onesses and Totality, the harmony between Heaven (天), Earth (地) and Human being (人). From the special point of view, it means the vital energy which produces without stopping various fruits in our earth and life. If Han loses its vital Harmony and Energy, it transforms itself into Hān (恨), that is, Grudge. This cold Grudge pent-up in human existence can be warmed, cured and animated only by the vital force of the original Han.

It contains various intellectual and emotional aspects. From an emotional point of view, this energy could change into a deep-seated Grudge (Hān), a bitter resentment (Hān, Onnen, 怨), namely a negative

and hostile emotion. This is an emotion, but it could penetrate into the depth of a personal and ehyehlogical level among human beings. This negative emotion is held especially by oppressed and despairing people and creates a cultural tradition.

No matter how this Grudge emotion breaks down and fills the human soul with hatred, it can nevertheless transform itself into a positive energy. It makes a person hope for reconciliation and coexistence, have an attitude of forgiveness and even spiritual energy for the transfiguration of human beings.

③ Thirdly, we want to reflect on the Fukushima's communal experience for forming the fraternal community life and the future generation from the educational point of view. We are going to mention the concrete example of the old people in Fukushima district. They had already lived the traditional life in their farming village before the disaster. By the disaster and calamity of Earthquake and Tsunami, many cities turned into a heap of rubble, but this small village at the foot of the mountain has survived the catastrophe. The old villagers have begun to restore their destroyed life, so they organized the community life and divided the work between them. For example, they have chosen who will be in charge of such and such fields of life: leader who encourages the tired men and gives to his people great hopes for the future, persons in charge of medical and health care, women in charge of food and cooking, persons in charge of well water and stream water, liaisons between this village and other municipalities, responsables for setting up toilets, repairing the destroyed houses, taking rubbles away etc. Because they had already lived the poor and primitive life, that is, not-electrified, not-civilized life and revived the wisdom of their traditional life custom, they could form a harmonized communal life and continue to work together until now right in the middle of the Fukushima Disaster. Among them, we can probably find the 'gods of compassion.'

They are used to gain benefits from the Fire of Nature-Matrix, that is, Energy (気) of Spirit, and also to live Han together, while in our civilized life, we are used to be entirely dependent on the fearful atomic energy, Fire of Prometheus without any consciousness of the danger of this energy to our life.

So if the young people could experience the above-mentioned primitive, not-civilized life just as humanized life in their educational program, they would find the wisdom of life and have contact with Fire of Spirit. We can hope that their experiences produce new prophets for a new epoch of revolution.

Now that we have experienced Fukushima, we should be conscious of the fact that we just entered into a new epoch of physical and spiritual energy's revolution so that we might share the Han's energy with others for the creation of humanized future life.

**The Problem of the Two Ultimates and the Proposal of an Ecozoics of the Deity:
In Dialogue with Thomas Berry, Sallie McFague, Anselm, Aquinas, Whitehead, and
Nishida**

NOBUHARA Tokiyuki (Keiwa College, Japan)

tnbhara@cocoa.ocn.ne.jp

Introduction:

One of the most important questions we have to ask and answer in the realm of theology (or philosophy of God, to refer to theology's locus in philosophy) today might be one as to the relationship between the problem of God and ecology. Within this particular context, let me take up in this essay two topics I have recently been most strongly concerned with (namely, the "problem of the two ultimates in interreligious dialogue" and ecology the crux of which has been termed "the Ecozoic Era" by Thomas Berry) and give a certain twist to them to deliver my thesis on "The Proposal of an Ecozoics of the Deity."¹

In this regard, let me elucidate and articulate the rationales pertaining to my proposal by pursuing dialogues with six thinkers: Thomas Berry, Sallie McFague in Part I dealing with my proposal of an Ecozoics of the Deity; and Anselm, Aquinas, Whitehead, and Nishida in Part 11III dealing with the philosophical verification and consolidation of my proposal against the background of the thoughts of my favorite thinkers, East and West.

What I mean by the two topics I am most strongly concerned with these days are the problem of the "two ultimates" and "ecology." With regard to the latter topic of ecology, I happened to write a short essay for *The Ecozoic*, one entitled "A Tribute to Thomas Berry: In Dialogue with Whitehead, Basho, and Ryokan," celebrating the legacy of Dr. Thomas Berry as an internationally well known pioneer of ecology in the United States of America and beyond. From this experience I have learned that the words "Ecozoic Era" are much better than ecology in pointing to the crux of the matter. "Ecozoic" is a neologism created by Thomas Berry himself for describing a geological epoch following the Cenozoic Era and it signifies something like "Eco or *Oikos*, standing in Greek for a house or a dwelling place, plus *Zoe* meaning life." The reason for this neologism is that Berry as a geologist is deeply convinced that in

¹ I happened to deliver the original version of the present essay as a lecture in the Kyoto Philosophy Foundation Symposium "Theology and Religious Studies" at Kyoto Garden Palace Hotel, September 8 thru 10, 2010. I am deeply indebted to Professor Shizuteru Ueda, advisor; and to Professor Masako Keta, director for their kind invitation to the symposium. The present English essay is drastically different from the original Japanese lecture—especially in the case of "Conclusions."

view of the outrageous fact that our present modern industrial petroleum civilization will have used almost 80 % of fossil fuels, especially of petroleum, for our fuel and energy during recent three centuries (especially between mid-19th century and mid-21st century). We need to transcend the present civilization in such a way that humans might be able to live in conformity with the entire life community of the Earth.

Berry started his academic career as a researcher of the history of Western thought by writing in 1951 a treatise entitled *The Historical Theory of Giambattista Vico*. As a Catholic thinker he was a successor to Pierre Teilhard de Chardin's evolutionary thought, renown for his *Dream of the Earth* (1988) and *The Universe Story* (with Brian Swimme, 1994). He called himself a geologian because he thinks theologically through the Earth.

I said earlier that my proposal came out of my concern with the problem of the two ultimates as it is twisted into ecology or, rather more correctly, the Ecozoic Era. What I mean by the twist involved herein is the possibility of thinking in the following manner: namely, the relationship between God (as the religious ultimate) and Buddhist emptiness or the Whiteheadian creativity (as the metaphysical ultimate) as they are both at the core of the problem of the two ultimates would lead us to think that the way in which the former "is located within" the latter as the invisible place (such as that which Kitaro Nishida calls the place of absolute Nothingness) might be grasped as the content (even the divine content or abyss) as such of ecology.

In this case, what is crucial is to think that God's mode of being within the place of the metaphysical ultimate would define our ecological thinking at its core. In other words, the problem of the two ultimates are now to be incorporated into ecology, thus being "ecologized," as it were. Thus, it is possible for us to "substitute" the "problem of the two ultimates" for the framework of ecological thinking. Especially, as in my own case, when we designate ecology in terms of Thomas Berry's rendering of "Ecozoic" (namely, in the sense of "*Oikos=Zoe* or the Dwelling Place giving rise to Life), this possibility of "substitution" might be regarded as persuasively appropriate.

When it comes to substituting the "problem of the two ultimates" for the Ecozoic thinking, there is, however, an important presupposition. That is the fact that I think it proper to consider the "ecology of the Deity" prior to the "ecology of the world." Usually, we make it a rule to consider the ecology of the world under the heading of ecology. However, this would not be sufficiently proper when we think about ecology at least theologically. We should rather think of the ecology of the Deity before considering the "ecology of the world"—and this as its presupposition. And specifically, when we have learned from Thomas Berry the "Ecozoic" way of thinking as the deeper level of ecological thinking, we are led to a new science which I might designate "an Ecozoics of the Deity." This is what my proposal is all about.

Thinking of the ecology of God or the Ecozoics (i.e., Oikos/Life science) of the Deity implies at least that there inheres for God God's proper Dwelling Place or Oikos in such a way that while getting in

touch with the world God has God's own unique place in God's own inner depth-realm. In Jesus' phraseology, we might have to attend to the fact (ad intra) that "Your Father is in the secret place" (Matt. 6: 6a). It is precisely because of this that Jesus turned to say (ad extra) that "Your Father who sees in secret will reward you openly." (Matt. 6:6b) If this is the case, this way of thinking necessarily denies that we can think of God as simply a "pure spirit."

At the beginning of the Modern Age Rene Descartes is said to have awakened to the human self in the form of "pure spirit" which he termed "*res cogitans*." This self was perceived as a subject who exists apart from the body-world (or *res extensa*) and sees it as object. The human subject for Descartes was one that needs nothing other than itself in order to exist—namely, a substance.² Viewed from this viewpoint analogically, it appears that God in God's pure aseity might well be conceived as a bodiless or placeless "naked spirituality." We might proceed to think next that God as a pure spirituality can be housed for the first time in the world as God's body, a vision which opts for the idea of a theology of the body of God. My proposal of an Ecozoics of the Deity denies such a theology of God's body insofar as it lacks in the vision of the Original Dwelling Place for God.

Hence, when we reflect upon theology as the Ecozoics of the Deity while incorporating into its core the newest achievements of ecology, we must know (1) that because God is Life (*Zoe*) being located within (ad intra) the Original Dwelling Place (*Oikos*) (2) God is also capable of manifesting this double Hidden Selfhood (constituted by the Place/Life or *Oikos/Zoe* dynamics) toward (ad extra) the world on the basis of God's inner ground which is at the same time the ground of the world, thereby "making the world God's own body." Jesus' principle "Thy will be done on earth as well as in heaven" appearing in the third prayer of the Lord' Prayer is also inherent in our Ecozoic theology. The "Ecozoics (i.e., Place/Life science) of the Deity as it is led by this prayerful principle is a new form of theology in our ecological age which Thomas Berry designates the Ecozoic Era.

In what follows let me now turn to the task of articulating and proving the truthfulness of my proposal of an "Ecozoics of the Deity" by reference to the thoughts of six thinkers I have been familiar with for some time. Part I deals with the articulation of my proposal of the "Ecozoics of the Deity" with the following procedure: Section I. Preliminary Considerations: The Problem of the Two Ultimates and the Perspective of the Theology of Loyalty; Section II. The Proposal of an Ecozoics of the Deity; 1.

² While repudiating Descartes' substance philosophy severely, Whitehead does not fail to acknowledge and praise that he attended to the subjects enjoying conscious experiences as providing the primary data for philosophy. Whitehead writes: "This is the famous subjectivist bias which entered into modern philosophy through Descartes. In this doctrine Descartes undoubtedly made the greatest philosophical discovery since the age of Plato and Aristotle." (*Process and Reality*, Corrected Edition, eds. David Ray Griffin and Donald W. Sherburne, New York: The Free Press, 1978, p. 159; hereafter cited as PR). However, in place of the Cartesian proposition, "This stone is gray," expressing a primary form of known fact from which metaphysics can start its generalizations, Whitehead opts for the type of primary starting point, "My perception of this stone as gray." This is due to his new theory of the "reformed subjectivist principle."

Against the Background of Thomas Berry's Ecozoic Idea; 2. A Reappraisal of Sallie McFague's Idea of the "Body of God." Part II deals with the philosophical verification and consolidation of my proposal of an "Ecozoics of the Deity with the following procedure: Section I. The Thinking of "Nihil Maius" (Nothing Greater) in Anselm's *Proslogion*;

Section II. Creative Uses of Aquinas' Analogy of Attribution *duorum ad tertium* and God, Creativity, and the World in Whitehead's Metaphysics; Section III. The Place of Absolute Nothingness and the Place of Absolute Being in Nishida's Philosophy; Concluding Remarks: Learning from Jesus' Theology Anew.

Part I. The Proposal of an Ecozoics of the Deity

Section I. Preliminary Considerations: The Problem of the Two Ultimates and the Perspective of a Theology of Loyalty

John B. Cobb, Jr. has eloquently evidenced that one of the most important questions in interreligious dialogue in general and in Buddhist-Christian dialogue in particular is one as to how we might be able to consider the distinction between the two ultimates, God and the metaphysical ultimate, such as the Whiteheadian notion of creativity and Buddhist Emptiness. I myself began being concerned with this question with my own unique perspective in mind, one which not very many thinkers involved with interreligious dialogue are observed to hold. It is the perspective from which one questions how our "trust in the ultimate" would emerge in our hearts and minds in the midst of our religious self-awareness whether in the form of theistic belief, Christian faith, or in the Buddhist enlightenment to Emptiness.

1. The Problem of the Two Ultimates and the Emergence of "Our Trust in the Ultimates: Jodoshinshu and Christianity

As is well known, in Jodoshinshu (Pure Land Buddhism) this issue of the emergence of trust is considered only in terms of "Amida's sincerity or loyalty." It doesn't lie in our human (or sentient) capacity of whatever kind (including reason, the will, and sentiment or imagination) which is heavily contaminated with wickedness and depravity. Originally, it only lies in the purity and truthfulness of Amida's causal religious practice in the person of Bodhisattva Hozo (Skt., *Dharmakara*). Consequently, we solely rely upon Amida's directing of virtue in order to procure the emergence of trust. At the core of the issue of the emergence of trust as it is embodied in "Amida's sincerity or loyalty" is Amida's Primal Vow, especially the 18th Vow which runs to the following effect:

(18) If, after my obtaining Buddhahood, all beings in the ten quarters should not desire in sincerity and truthfulness to be born in my country, and if they should not be born by only thinking of me for

ten times, except those who have committed the five grave offences and those who are abusive of the true Dharma, may I not attain the Highest Enlightenment.³⁴

This willingness of *non*-attainment of the Highest Enlightenment by Amida for the sake of saving sentient beings is peculiar to Amida's sincerity or loyalty.⁵ It implies the salvific meaningfulness for us sentient beings of what Cobb in his essay on the three ultimates refers to as the standpoint of *Sambhogakaya* (Body of Bliss, or Amida) in relation to *Dharmata Dharmakaya* (Dharma-nature Dharma-body, or Emptiness), namely, the standpoint as it is qualified with wisdom and compassion.

Inasmuch as Amida expresses his will of salvation for the sake of us sentient beings who are not enlightened, in saying, "May I not attain the Highest Enlightenment, if they should not be born by only thinking of me for ten times," those in the Pure Land Buddhist Sect founded by Shinran in the 13th Century have been perceiving "Amida's sincerity or loyalty."

A parallel case is found in those Christians who believe in the "righteousness of God by virtue of the faith of Jesus as the Christ (*dikaiousune de theou dia pisteos Iesou Xristou*)" as espoused by the Apostle Paul (see Rom. 3: 22). Most translations of this text (as found, for instance, in NRSV and NKJV), however, are mistaken in rendering it as: "the righteousness of God through faith in Jesus Christ." The original intention of Paul was to say that the "righteousness of God" emerges in the very faith of Jesus as the Christ who believes, whereas we don't believe, in God.⁶ In this case, what Paul means by the "righteousness of God" is, primarily and fundamentally, a rightful mode of human existence appearing in the God-man Jesus who was sent by God; while, secondarily and derivatively, it signifies the righteousness by which God justifies us sinners (*iustitia qua nos iustus faciens*—Martin Luther) insofar as we entrust ourselves to Jesus the Christ and put on him (Rom. 13: 14) because God views us through him and reckons us as righteous although we are faithless and unrighteous in the presence of God. The righteousness of God in and through Jesus the Christ, in a nutshell, is forgiveness.

With this twofold structure of the righteousness of God in Jesus the Christ in mind, Karl Barth puts the motif of the obedience of the Son of God (der Gehorsam des Sohnes Gottes) at the center of his doctrine of reconciliation (i.e., the Incarnation) as developed in *Church Dogmatics, IV/1*. What is inherent in the notion of "obedience" for Barth is that there are in God "an above and a below, a *prius*

³ D. T. Suzuki, *A Miscellany of the Shin Teaching of Buddhism* (Kyoto: Shinshu Otanaha Shumusho, 1949) p. 16; cited in Alfred Bloom, *Shinran's Gospel of Pure Grace* (Tucson, Arizona: The University of Arizona Press, 1985), pp. 2-3.

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⁵ See Tokiyuki Nobuhara, "Sunyata, Kenosis, and Jihi or Friendly Compassionate Love: Toward a Buddhist-Christian Theology of Loyalty," *Japanese Religions*, 15/4, July 1989, 50-66, esp. 61-63. See also my Japanese book *A Theology of Loyalty: Toward a Fusion of Civilizations, East and West* (Kyoto: Kohro Sha, 1997), pp. 24-26, 162; hereafter cited as TL..

⁶ TL, 20-27, 36.

and *posterius*, a superiority and a subordination.”⁷ In fulfilling his obedience vis-à-vis the Father to the full, Jesus has lived up to the inner principle of the Incarnation, thus going through and beyond its outer principle, suffering.

2. Learning from Cobb’s Theory of “The Two Ultimates”: A Proposal of Three Principles in My Theology of Loyalty Owing to the Elevation of “The Emergence of Trust”

As is clear in the above, my theology of loyalty gets started from the viewpoint of a fusion of Eastern and Western civilizations as they encounter each other around the issue of the “emergence of trust” by bringing together Shinran’s Pure Land Buddhist notion of “Amida’s sincerity or loyalty” and the Apostle Paul’s idea of “faith of Jesus the Christ” lying at the core of his theology. However, if it is to be endowed with the authentic quality of a philosophical theology there has to be a leap in it. Here the leap must connote the elevation of Jesus’ locus of obedience to the locus of the Deity’s attitude as such.

It is at this juncture that I have learned much from Professor John Cobb’s thesis of the “two ultimates.” Cultivating this outstanding thesis in his celebrated 1982 book *Beyond Dialogue: Toward a Mutual Transformation of Christianity and Buddhism*, Cobb promotes vigorously Buddhist-Christian dialogue based on Whitehead’s distinction between God and Creativity. He holds that Creativity as the metaphysical ultimate is ultimate reality while regarding God as the religious ultimate, with the consequence that neither is superior than the other in the matter of ultimacy. When it comes to speaking of Buddhist-Christian dialogue per se, Cobb opts for the distinction between Buddhist Emptiness and the Christian God whom he designates as the Empty One.⁸ Cobb’s proposal for this distinction is an eye-opener going straight into the core of Buddhist-Christian dialogue.

What would happen if I brought in my motif of a theology of loyalty mentioned above to Cobb’s proposal for the distinction between God and Creativity/Emptiness? Naturally, I would regard it as very important that I have prized God’s loyalty to Creativity. In my case, the idea of God’s loyalty to Creativity is put forward as a philosophical-theological thesis on the basis of Whitehead’s dictum to the effect that “the primordial nature of God is the acquirement by creativity of a primordial character.”⁹ My major concern here is to see how we can obtain the emergence of trust in this locus of theology in which we are related to God as the one who is related to Creativity in terms of “acquirement of a primordial character” by it. I interpret Whitehead’s notion of “primordial characterization” as implying “God’s loyalty to Creativity.”

Combined with this is the fact that my studies of Josiah Royce’s *The Philosophy of Loyalty* (1908) have led me to seek the sense in which we use the word “loyalty” generally in the voluntary,

⁷ Karl Barth, *Church Dogmatics*, IV/1, pp. 200-201.

⁸ John B. Cobb, Jr., *Beyond Dialogue: Toward a Mutual Transformation of Christianity and Buddhism* (Philadelphia: Fortress Press, 1982), pp. 110-115; hereafter cited as BD.

⁹ Whitehead, PR. 344.

self-expressive relationship between some particular individual self and the Universal. According to him, “Loyalty is the will to manifest, so far as is possible, the Eternal, that is, the conscious and superhuman unity of life, in the form of the acts of an individual Self.”¹⁰

Yet, in my case, since what is at the center of my concern is the relationality between God and Creativity/Emptiness, Royce’s philosophy of loyalty must be put within and substituted for the context of this *theo*-logical relationality, thereby undergoing an elevation. What is at stake here is, in Whitehead’s words, the “Apotheosis”¹¹ of loyalty. And what is now transposed to the “individual Self” is God while the “Eternal” or the “conscious and superhuman unity of life” corresponding to Creativity. It is in this manner that Royce’s philosophy of loyalty is to be elevated to the position my theology of loyalty occupies. In my theology of loyalty God plays the role of the “individual Self” vis-à-vis Creativity or the “Eternal Unity.” Hence, this theology is one whose ultimate agent is God, not any one of us theologians.

Thus far, I have disclosed a reflection on the first principle of my theology of loyalty, one which I might designate: “God is loyal to Creativity or Emptiness.” To this I must add a second principle from the side of Buddhist Emptiness and say, “Emptiness empties itself.” Or, in Whiteheadian terms, “Creativity is characterless in such a throughgoing way that its characterlessness is not another character.” Further, a third principle is to be designated: “God is the only one in the universe who can and actually does evoke a loyalty in us creatures.”

In my theology of loyalty mentioned above, the ultimacy of God (which I might call the “evocative power”) is actually to be looked upon as a different type of ultimacy than the ultimacy of ultimate reality which Creativity or Emptiness is. For in order that one might be able to call upon us, saying, “Be loyal!” one should have experienced one’s own loyalty; however, Creativity or Emptiness lacks such an experience of loyalty, with the consequence that it is not qualified to call forth our creaturely loyalty. The locus of God as the “One Who Calls”¹² in the universe is unique. By contrast, the ultimacy of Creativity or Emptiness lies in its being “without a character of its own”¹³ or in its “non-bhava” (Jpn., *mujisho*) state of affairs.

Section II. The Problem of an Ecozoics of the Deity: Against the Background of Thomas Berry’s Idea of the Ecozoic Era and Sallie McFague’s Idea of the Body of God

In Section I in the face of the problem of the two ultimates (namely, the question of how the Christian

¹⁰ Josiah Royce, *The Philosophy of Loyalty* (New York: The Macmillan Co., 1914), p. 357.

¹¹ Cf. “Creation achieves the reconciliation of permanence and flux when it has reached its final term which is everlastingness—the Apotheosis of the World” (PR, 348).

¹² See John B. Cobb, Jr., *God and the World* (Philadelphia: The Westminster Press, 1969), Chap. 2. The One Who Calls, pp. 42-66.

¹³ PR, 31.

God and Buddhist Emptiness or creativity in Whitehead's metaphysics are interrelated to each other) that has been taken up to consider through the history of interreligious dialogue since mid-20th century, we have presented our solution by means of a theology of loyalty. My proposal in the present essay aims at initiating what I call an Ecozoics of the Deity, which might be far more strictly theologically articulate than a theology of ecology, in such a way that we can incorporate the problem of the two ultimates into the core of the 'Ecozoic Era' that Thomas Berry invented. My reflection in the previous section gave me a clearer rationale for my proposal. By this I mean the possibility that my vision of a theology of loyalty would be valid for showing an interrelationship between the two ultimates, God and Buddhist Emptiness (or Whitehead's creativity). Let us recall three principles inherent in my theology of loyalty:

- (i) God is loyal to Buddhist Emptiness/creativity.
- (ii) Emptiness empties itself.
- (iii) God is the only one in the universe who can and actually does evoke loyalty in us creatures.

Now, what does this new vision of theology of loyalty concerning the "problem of the two ultimates" bring about for my proposal of an Ecozoics of the Deity in this essay? In order to answer this question let me first scrutinize and elucidate Thomas Berry's vision of the Ecozoic Era. As stated above, this is for the purpose of turning Berry's secular-historical theology into a strict philosophy of God. Next, keeping its result in mind, I will scrutinize Sallie McFague's theory of the "Body of God." This is for the purpose of elucidating that there has to be an Ecozoics of the Deity as a uniquely possible and even necessary theological enterprise in the field of the ecology of God that precedes the vision of the universe as "God's body" McFague espouses.

1. Thomas Berry's Idea of the Ecozoic Era and My Theology of Loyalty Giving Rise to the Proposal of an Ecozoics of the Deity

Berry's idea of the Ecozoic Era is constituted by his critical view of our Earth-human civilization which quite paradoxically gave rise to his search of its salvation. Let us see his view of the crisis of our civilization first.

(1) Thomas Berry's Critical View of Our Earth-Human Civilization

In his speech at the Eleventh Annual G. F. Schumacher Lectures (October 1991, Great Barrington, Massachusetts) Berry discloses that in this regions and to the north in Southern Quebec, the native maple trees are dying out in great numbers due to pollutants humans have put into the atmosphere, the soil, and the water. And he refers to the cause of this natural disaster as resulting from the human aberration in the use of petroleum in such a way as to disrupt the integral functioning of the Earth at its core, the element carbon. He writes:

Their [i.e., the native maple trees'] demise is largely a result of the carbon compounds we have loosed into the atmosphere through the use of fossil fuels especially of petroleum, for our fuel and energy. Carbon is, as you know, the magical element. The whole life structure of the planet is based upon the element carbon. So long as the life process is guided by its natural patterns, the integral functioning of the Earth takes place. The wonderful variety expressed in marine life and land life, the splendor of the flowers and the birds and animals—all these could expand in their gorgeous coloration, in their fantastic forms, in their dancing movements, and in their songs and calls that echo over the world.

To accomplish all this, however, nature must find a way of storing immense quantities of carbon in the petroleum and coal deposits, also in the great forests. This process was worked out over some hundreds of millions of years. A balance was achieved, and the life systems of the planet were secure in the interaction of the air and the water and the soil with the inflowing energy from the sun.

But then we discovered that petroleum could produce such wonderful effects. It can be made into fertilizer to nourish crops; it can be spun into fabrics; it can fuel our internal combustion engines for transportation over the vast highway system we have built; it can produce an unlimited variety of plastic implements; it can run gigantic generators and produce power for lighting and heating of our buildings.¹⁴

The reason why Tomas Berry counts the merits of petroleum is, however, for the purpose of recognizing deplorable results we will see when we have finished it up. What kind of results, then? He goes on to say:

It was all so simple. We had no awareness of the deadly consequences that would result from the residue from our use of petroleum for all these purposes. Nor did we know how profoundly we would affect the organisms in the soil with our insistence that the patterns of plant growth be governed by artificial human demands met by petroleum-based fertilizers rather than by the spontaneous rhythms within the living world. Nor did we understand that biological systems are not that adaptable to the mechanistic processes we impose upon them.

I do not wish to dwell on the devastation we have brought upon the Earth but only to make sure we understand the nature and the extent of what is happening. While we seem to be achieving magnificent things at the microphase level of our functioning, we are devastating the entire range of living beings at the macrophase level. The natural world is more sensitive than we have realized. Unaware of what we have done or its order of magnitude, we have thought our

¹⁴ Thomas Berry, "The Ecozoic Era," CES/Foundational Essays/The Ecozoic Era.01-12-2003.final, 1-2.

achievements to be of enormous benefit for the human process, but we now find that by disturbing the biosystems of the planet at the most basic level of their functioning we have endangered all that makes the planet Earth a suitable place for the integral development of human life itself.¹⁵

The global crisis Berry is concerned about is related to the macrophase biology consisting of five basic spheres: land, water, air, life—and how these interact with one another to enable the planet Earth to be what it is—and a very powerful sphere: the human mind. However, Berry thinks that consciousness is certainly not limited to humans. For every living being has its own mode of consciousness. It is important for Berry to be aware that consciousness is an analogous concept, in the sense that “it is qualitatively different in its various modes of expression.”¹⁶ I think this way of grasping consciousness is quite akin to Thomas Aquinas’s notion of *Analogia Entis* (analogy of being). However, Berry’s grasp of consciousness is unique in that it is centering around the inter-subjectivity of consciousnesses, even going beyond the Cartesian type of objectifying cognition.

As is well known, Descartes has split Aquinas’s notion of being into two pieces: *res cogitans* and *res extensa*; and structured a modern epistemological system in which the former (i.e., human consciousness) looks at the latter (including the human body and the environment) in order to know and govern it. Here is at work no perspective of interaction, however. Berry notices in this Cartesian epistemology what destroys the Earth-life community as this consists of the inter-subjectivity of consciousnesses. His uncompromising view of Descartes is shown in the following passage:

Descartes, we might say, killed the Earth and all its living beings. For him the natural world was mechanism. There was no possibility of entering into a communion relationship. Western humans became autistic in relation to the surrounding world. There could be no communion with the birds or animals or plants, because these were all mechanical contrivances. The real value of things was reduced to their economic value. A destructive anthropocentrism came into being.¹⁷

Compared with this sort of Cartesian view of consciousness, Berry’s view of consciousness is shot through with inter-subjectivity, which Berry articulates succinctly with these words: “Consciousness can be grasped as the capacity for intimate presence of things to one another through knowledge and sensitive identity.”

Let me then turn from consciousness to an actual issue of importance. Berry’s perception of one of the most crucial issues of today is as follows:

¹⁵ *Ibid.*, 2.

¹⁶ *Ibid.*, 2.

¹⁷ *Ibid.*, 4.

The biggest single question before us is the extent to which this technological-industrial-commercial context of human functioning can be made compatible with the integral functioning of the other life systems of the planet. We are reluctant to think of our actualities as inherently incompatible with the integral functioning of the various components of the planetary systems. It is not simply a matter of altering our ways of acting on a minor scale by recycling (which presupposes a cycling that is devastating in its original form), by mitigating pollution, reducing our energy consumption, limiting our use of the automobile, or by fewer development projects. Our efforts will be in vain if our purpose is to make the present industrial system acceptable. These steps must be taken, but according to my definition of the Ecozoic Era there must be more: there must also be a new era in human-Earth relations.¹⁸

Berry thinks in this connection that our present system, based on the plundering of the Earth's resources, is certainly coming to an end. He even declares: "The industrial world on a global scale as it functions presently, can be considered definitely bankrupt." This harsh statement sounds as if Berry had warned in advance the imminent coming of the Lehman Crisis of September 15, 2008—already almost seven years before the incident. We have to be well prepared for the future which turn out to be severe enough, realistically speaking, before being changed into a great age named the Ecozoic Era which might come into being by what Berry calls the "Great Work" of humans in cooperation with the entire Earth community while led by what I designate the "Ecozoics of the Deity." Cruel as this words are, Berry further states quite frankly:

The petroleum at the base of our present industrial establishment might at its present rate of use last another fifty years—probably less, possibly more. But a severe depletion will occur within the lifetime of young people living today. The major part of the petroleum will be gone. Our youngest children may see the end of it. They will likely see also the tragic climax of the population expansion. And with the number of automobiles on the planet estimated at six million in the year 2000, we will be approaching another saturation level in the technological intrusion into the planetary process.¹⁹

Further, he writes:

It is awesome to consider how quickly events of such catastrophic proportions are happening when I was born in 1914, there were only one a half billion people in the world. Children of the present will likely live to see ten billion. The petrochemical age had hardly begun in my early decades.

¹⁸ Ibid., 3.

¹⁹ Ibid., 3.

Now the planet is saturated with the residue from spent oil products. There were fewer than a million automobiles in the world when I was born. In my childhood the tropical rain forests were substantially intact; now they are devastated on an immense scale. The biological diversity of life forms was not yet threatened on an extensive scale. The ozone layer was still intact.²⁰

Scrutinizing the present situation of humans on Earth, Berry is courageous enough to speak of cruel things as in the above. I now turn to Berry's theory of "salvation" in the sense of the Ecozoic Era.

(2) Thomas Berry on the Salvation of the Earth: His Vision of the Ecozoic Era

While learning from Vico's secular-historical theology and absorbing Chardin's cosmic Christology, Berry's theory of salvation of the Earth is unique in that it uncovers the critical situation of Earth-human civilization resulting from its "exploitation of petroleum" and yet it, nevertheless, turns to a theory of salvation of the Earth. It is precisely within this context that his idea of "the Ecozoic Era" comes up. Berry's words continue:

In evaluating our present situation I submit that we have already terminated the Cenozoic Era of the geo-biological systems of the planet. Sixty-five million years of life development are terminated. Extinction is taking place throughout the life systems on a scale unequaled since the terminal phase of the Mesozoic Era.

A renewal of life in some creative context requires that a new biological period come into being, a period when humans would dwell upon the Earth in a mutually enhancing manner. This new mode of being of the planet I describe as the Ecozoic Era, the fourth in the succession of life eras thus far identified as the Paleozoic, the Mesozoic, and the Cenozoic. But when we propose that an Ecozoic Era is succeeding the Cenozoic, we must define the unique character of this emerging era.²¹

In defining the new geo-biological period as the Ecozoic Era Thomas Berry's shining genius and his geo-historical contribution coincide. Incorporating this coincidence into my own thinking I present myself for re-defining the task of philosophical theology in this new global age (which is the age of ecology or the Ecozoic Era) by submitting my proposal of an "Ecozoics of the Deity" I am pretty much excited about the task before me.

Berry suggests the name "Ecozoic" as a better designation than "ecological." For him, while eco-logos refers to an understanding of the interaction of things, Ecozoic is a more biological term that can be used to indicate the integral *functioning* of life systems in their mutually enhancing relation. In

²⁰ Ibid., 3.

²¹ Ibid., 3-4.

other words, what the Ecozoic means is the salvation of the entire Earth-life community. Then, in what sort of mode the Earth-life community is to be saved? Berry replies:

The Ecozoic Era can be brought into being only by the integral life community itself. If other periods have been designated by such names as “Reptilian” or “Mammalian,” this Ecozoic period must be identified as the Era of the Integral Life Community. For this to emerge there are special conditions required on the part of the human, for although this era cannot be an anthropocentric life period, it can come into being only under certain conditions that dominantly concern human understanding, choice, and action.²²

According to Berry, there are six conditions for the integral life community as the mode of salvation as follows:

1. The first condition is to understand that the universe is a communion of subjects, not a collection of objects.
2. The second condition for entering the Ecozoic Era is a realization that the Earth exists, and can survive only in its integral functioning.
3. A third condition for entering the Ecozoic Era is a recognition that the Earth is a one-time endowment.
4. A fourth condition for entering the Ecozoic Era is a recognition that the Earth is primary and humans are derivative.
5. A fifth condition for the rise of the Ecozoic Era is to realize that there is a single Earth community.
6. A sixth condition is that we understand fully and respond effectively to our own human role in this new era.²³

Of these I think the second condition manifesting the “integral functioning of Earth life” and the fourth condition indicating “the primary Earth and the derivative human” have to be ontologically unified. In my own view, ontologically speaking, there have to be in the universe that which enables the “second condition” to appear, as its dynamics; and when it comes of speaking of the unification of the second and the fourth conditions, we have to be aware that the principle of order functioning between the dynamics of the universe and all things is to be found at the base of the “relationship between the Earth and humans.” In his earlier book *The Dream of the Earth* (1988) Berry describes beautifully the dynamics of the universe; and in his later work *The Great Work: Our Way into the Future* (1999) there is a reference to the fact that the universe is self-referent while all things in the universe being

²² Ibid., 4.

²³ See *ibid.*, 4-8.

universe-referent. Let me thus quote his famous passage on the dynamics of the universe:

If the dynamics of the universe from the beginning shaped the course of the heavens, lighted the sun, and formed the Earth, if this same dynamism brought forth the continents and seas and atmosphere, if it awakened variety of living things, and finally brought us into being and guided us safely through the turbulent centuries, there is reason to believe that this same guiding process is precisely what has awakened in us our present understanding of ourselves and our relation to this stupendous process. Sensitized to such guidance from the very structure and functioning of the universe, we can have confidence in the future that awaits the human venture.²⁴

The importance of Berry's view of this dynamism at work in the universe is not only contained in his description of what enables the evolution of the universe to appear. If it is, it is merely a theory of the evolution of the universe; and there is no need for me to dwell on the ontological integration of the dynamics of the universe and the evolution of the universe. What I designate the ontological integration of the dynamics and evolution must have denied at first a mere linear type evolution of the universe by retreating to its origin or ground or bottom. And it must have advanced therefrom toward the present, thus further looking forward to the future.

(3) The Ontological Integration of the Universe: Kitaro Nishida and Ryokan on the Thought of the "Turning Point"

To me, when it comes to speaking of this sort of ontological integration of the universe with its ground of dynamism (which consists in retreating to the ground and in advancing therefrom toward the future), Kitaro Nishida's theory of recollection (contained in *Nishida's Works, Vol. II*) is profoundly illuminating. Nishida writes:

Though [Bergson says that] pure duration is unrepeatable, in creative evolution the entire past acts as present, and the more we attain the deep foundation of the self, attaining a state of creative evolution, the more we are able to transform the past into the present. Bergson compares memory to a cone, with the past as its base and the present as its apex: this cone continually advance at its apex. Developing this image, we can say that the farther back we go toward the broad base of the cone, and the more concentratedly we assume the movement from base to apex, the more the entire past becomes the present, so that the present becomes the center of gravity of the totality.²⁵

²⁴ Thomas Berry, *The Dream of the Earth* (San Francisco: Sierra Club Books, 1988), p. 137.

²⁵ Kitaro Nishida, Trans. Valdo H. Viglielmo, Yoshinori Takeuchi and Joseph S. O' Leary, *Intuition and Reflection in Self-Consciousness* (Albany: State University of New York Press, 1987), p. 132.

As is evident in the above passage, Nishida's reflection upon the ontological-integral depths of the dynamics of the universe is indicative of the turning point (or the hinge of the universe, as it were) of what Thomas Berry calls "the Ecozoic Era" as this enables my proposal of an "Ecozoics of the Deity" to come out. The turning point (or the hinge of the universe) was poetically praised by the Zen poet Ryokan in his brilliant *tanka*:

Waga nochi o
 Tasuke tamae to
 Tanomu mi wa
 Motono chikai no
 Sugata narikeri

While beseeching thee
 For Mercy after my death
 Lo I find myself
 Already embodying
 The Original Vow now!

Ryokan's original intention in this *tanka* is to say something like this: "While getting sick in bed and feeling pain so much that I cannot but roll over again and again in bed with a prayer asking Amida for mercy upon me after my death, I am nevertheless aware of myself as embodying the Original Vow here-now!" Here at this juncture I would like to incorporate into this self-expression of Ryokan's in terms of "**sugata narikeri**" ("already embodying"), the entire vision of my theology of loyalty. What happens, then? An event of the cosmic renewal happens, ontologically-integrally.

That is to say, the entirety of the future-intentionality inherent in the universe is to be enhanced by virtue of the Vow of the religious ultimate, Amida (which is the act of relinquishing the will of attaining the Highest Enlightenment, if after [his] obtaining Buddhahood, all beings in the ten quarters shall not desire in sincerity and truthfulness to be born in [his] country) toward being culminating in loyalty—loyalty to the metaphysical ultimate, Emptiness or Dharmata Dharmakaya. It is precisely at that point that the universe all of a sudden transmutes itself into an integral self-systematization, encouraged and awakened by the Call of the religious ultimate, Amida, saying, "Be loyal!" Ryokan's *tanka*—finishing with the last two lines, namely, "already embodying / the Original Vow now!"—is an excellent poem which is more than enough to express artistically the "Ecozoics of the Deity."

(4) Berry on Cosmic Dynamism and the Universe-Referent Nature of All Things

When we reflect ontologically-integrally upon the cosmic dynamism, as we did in the foregoing sub-section 1.(3), by way of discussing the paradoxical self-integration of the Deity (as “me”) as it is envisioned in Nishida’s theory of recollection and in Ryokan’s poem with the lines “lo I find myself / already embodying / the Original Vow now!,” we come to know that when the cosmic dynamism in its self-reflective aspect (*regressus*) relinquishes itself (toward the metaphysical ground) under the phase of loyalty, the cosmic dynamism in its advancing aspect (*egressus*) revives as life-giving activity (in the form of the Call of the metaphysical ultimate “as” the religious ultimate) toward all things in the universe under the phase of evocation. Let me quote a brilliant passage in which Berry speaks of the “problem of reference.”

Even when we recognize the spirit world beyond the human we make everything referent to the human as the ultimate source of meaning and of value, although this way of thinking has led to catastrophe for ourselves as well as a multitude of other beings. Ye in recent times we begin to recognize that the universe, in the phenomenal order, is the only self-referent mode of being. All other modes of being, including the human, in their existence and in their functioning, are universe-referent. Their relation with the universe has been recognized through the centuries in the rituals of the various traditions.²⁶

The “self-referent” character of the universe is a make-up within phenomenal world, whereas within the ontic world to which Jesus referred as the “secret place” (Matt. 6:6a) the “self-referent” nature of God prevails. It is identical with what Whitehead calls the “Primordial Nature of God.” It is therefrom that the universe-referent functioning of all things arises. In that case, we are faced with the question: What is the “self” inherent in the designation of “the self-referent Deity”?

Our theology of loyalty answers this question by saying (i) that the self of the Deity, fundamentally speaking, is the Place of Emptiness to which the Deity is loyal. Further, I say (ii) that the self of the Deity, expressively viewed, is the Evocation Spirituality calling forth from the Place of Emptiness, saying, “You should be loyal likewise!” If we see the self of the Deity only as Evocative Spirituality without paying due attention to the Place of Emptiness to which the Deity is loyal, we will have such a view of the universe as the “body of God” which presupposes a view of God as “pure spirituality” and thus utterly bodiless. An utterly bodiless God alone must be supplied God’s body by means of the coming-to-be of the universe. It is from this point of view that I think I can criticize Sallie McFague’s theology of the “body of God.”

²⁶ Thomas Berry, *The Great Work: Our Way into the Future* (New York: Three Rivers Press, 1999), p. 18.

A Critique of Sallie McFague's Theology of the "Body of God": What is the "Body of God" ?

In her celebrated volume *The Body of God: An Ecological Theology* Sallie McFague thinks of God in close relationship with the entire universe as the "body of God." Her attempt came out of the influence of the "Common Creation Story" as this arose as the *Zeitgeist* in the aftermath of the scientific proofs of the Big Bang theory. It is an outstanding achievement in a new frontier of systematic theology, ecological theology.²⁷

The Big Bang theory of the Russian physicist George Gamow was testified as true when the astronomer Edwin Hubble made a discovery, observing the universe through the telescope at Mount Wilson in California in 1929, that the galaxies of the universe are moving away from us, which meant that the universe is expanding. It was also testified as true by two astronomers, Arno Penzias and Robert Wilson, working at the Bell Laboratories in Holmdel, New Jersey, when they identified the cosmic background radiation in 1964. These two incidents of the Big Bang truth are indicative of the big explosion that took place some 13.7 billion years ago, thus giving rise to the coming into existence of our present universe. Thus we have come to have "the *prime fact* of the twentieth century, the most amazing scientific discovery of all time—the first one pointing beyond science altogether."²⁸

As a result, it is the "Common Creation Story" that arose as a new gigantic ideology in the West in place of Socialism, while accepting the Big Bang truth as the unavoidable framework of the *Zeitgeist* of our times. By the term "common" we mean that not only believers in mono-theistic religions such as Judaism, Christianity, and Islam but also humanists and even atheists are commonly affirmative of this "theory of the creation of the universe." Here we can observe how a scientific discovery and the formation of a *Zeitgeist* are to be followed by a theological construction. In this sense, McFague's *The Body of God* is a characteristically contemporary (in the sense of a post-Socialist) theological phenomenon.

(1) The Intention of the Concept of the "Body of God": Its Idealism or Mono-Spiritualism

The intention of McFague's concept of the "body of God" is clearly described in the following passage.

In this body model, God would not be transcendent over the universe in the sense of external to or apart from, but would be the source, power, and good—the spirit—that enlivens (and loves) the

²⁷ See John B. Cobb, Jr., *Is It Too Late? A Theology of Ecology*. Revised Edition (Denton, Texas: Environment Ethics Books, 1995) whose first edition was published in 1972, thus cultivating the genre of ecological theology in the realm of systematic theology.

²⁸ Dennis Overbye, *Lonely Hearts of the Cosmos* (New York: Harper Collins, 1991), p. 47; cited in Richard Elliot Friedman, *The Hidden Face of God* (HarperSanfrancisco, 1995), p. 224; italics Friedman's.

entire process and its material forms. The transcendence of God, then, is the preeminent or primary spirit of the universe. As we are inspirited bodies—living, loving, thinking bodies—so imagining God in our image (for how else *can* we model God?) , we speak of her as *the* inspirited body of the entire universe, the animating, living spirit that produces, guides, and saves all that is.²⁹

To be noteworthy here is the fact that McFague could not find the source of the universe as the “spirited body” in any other place than in the transcendence of God as the “preeminent, primary spirit of the universe. Nothing is more symptomatic than this fact regarding the idealistic or mono-spiritual nature of McFague’s theology of the “body of God.” In pursuing the source of the “ecology of the world,” she was not able to find it anywhere other than in the “eco-less logos” of the Deity, that is, the transcendent spirit.

By contrast, we rather think that we can find the transcendent source of the inspirited bodies of the universe not directly in the “spirit” but in the “field” as this is peculiar to the realm of the Deity. What in Jesus’ theology is called the “secret place” (Mtt. 6: 6a) is the Divine field. I take the Johannine Logos, “who was in the beginning” (John 1: 1a) as the ground of the world, to mean at the same time the Divine field insofar as “the Logos was with God” (John 1: 1b) in such a way that the togetherness of the Logos with God constitutes the inner relational depth of both the Logos and God. We might say that the Logos has two natures, one *ad extra* (which was “in the beginning of the world”) and the other *ad intra* (which was “with God”). The latter nature is not personal but all-inclusive; and this nature of the Logos I might designate the “Divine field.”

This whole discussion of the Logos entails the all-inclusive Logos or the Divine field is the ultimate place whose Divine poles we call “Father” (God) and “Son” (the personal Logos).³⁰ Further, when the Divine field or the ultimate place is viewed as at the same time the ground of the world, it is to be called the “Place of absolute Nothingness,” as by Kitaro Nishida.

This state of affairs is commensurate with the truth as inherent in our theology of loyalty we discussed at the outset of the present essay, namely, the dynamics that arises in the fact that the Deity, *qua* the religious ultimate, such as the Christian God or the Buddhist Amida, being loyally within the “Place of Emptiness or Dharmata Dharmakaya,” *qua* the metaphysical ultimate, is entitled to call forth loyalty in the bodies of the universe, saying, “You too should be loyal.” This state of affairs is at the core of my proposal in the present essay for an Ecozoics (i.e., Place/Life science) of the Deity, as has already been mentioned.

At this juncture we need to pay enough critical attention to the above-cited passage of McFague’s:

²⁹ Sallie McFague, *The Body of God: An Ecological Theology* (Mineapolis: Fortress Press, 1993), p. 20.

³⁰ Cf. “The Logos was Divine” (John 1: 1c).

“...so, imagining God in our image (for how else *can* we model God?)”

This simply shows how McFague’s method of theologizing on the basis of a human-created God-model is built upon a shaky ground which is not free from the arbitrariness of an objectifying knowledge. Yet, she seems to be utterly unaware of that. She should have been humble enough to think it over introspectively. She rather speaks critically of Thomas Berry’s standpoint of “creation spirituality” with these words:

Creation spirituality suggests an ungrounded optimism, based in part on its reading of evolutionary history but also on an illumination mode of how human beings change: to know the good is to do the good. If we learn about the common creation story and when we fit into the scheme of things, we *will* change.³¹

Is this critique justifiable? I think not. Is the fact that Berry in his *The Dream of the Earth*, as mentioned before, looks back upon the past of the universe to acknowledge its underlying dynamics thereby paradoxically looking forward to the future, really an “ungrounded optimism”? I think not, either. What if that which works at the bottom of the past (especially at the bottom of the Big Bang of 13.7 billion years ago) is not derived, as McFague imagines, merely in a linear fashion from the act of inspiring the bodies of the universe by virtue of the “spirit of God” but rather from the turn of the Deity from the “phase of loyalty” into the “phase of evocation” by virtue of the double structure/dynamics of the Ecozoics of the Deity, in the sense that inasmuch as God dwells within the secret place *ad intra* (Matt. 6: 6a) God is capable of getting God’s own spiritual force of seeing and calling creatures (Matt. 6: 6b) *ad extra*? Isn’t it, in other words, the case of a reverse analogy as found in the theology of Jesus (especially in the third prayer of the Lord’s Prayer) in terms of the expression “on earth as it is in heaven” (Matt. 6: 10b) rather than the case of a metaphorical analogy like one McFague imagines in accordance with human-created images—and this regarding the reference (or analogicity) inherent in the universe?

I might say that Berry’s view of the universe as “self-referent” is nearer to Jesus’ theology than hers is in that it implies that all things in the universe are “universe-referent. What is central to the case of McFague is her vision of the universe plus her construction of God-model as they are based upon the enterprise of culture (one of whose elements is theology) as this is merely universe-referent. The order in the matter of reference (or analogicity) is totally upside down, I might say.

(2) The Impasse of McFague’s Ecological Theology of the “Body of God”: An Overestimation of the Body

This being so, it is quite natural for McFague’s ecological theology of the “body of God” to give way

³¹ McFague, *op. cit.*, p. 71.

to an overestimation of the body. Let me quote the following passage:

Radicalizing the incarnation, therefore, by using the model of the universe as God's body is neither idolatry nor pantheism: the world, creation, is not identified or confused with God. Yet it is the place where God is present to us. Christianity's most distinctive belief traditionally expressed in the Chalcedonian formula that Christ was "fully God, fully man." For our time when we understand human existence in continuity with all other forms of life and hence must think of our relation to God in an ecological context, that mediation is appropriately radicalized and expanded to include the entire cosmos. In both instances, the Word is made flesh, God is available to us only through the mediation of embodiment. We are offered not the face of God, but the back. God is neither enclosed in nor expanded by the body shown to us, but it is a body that is given.³²

If there is anything to say regarding this passage, it is the fact that even if she expanded the incarnation of the Word to include the entire cosmos it is the matter of what my mentor Katsumi Takizawa referred to as the "secondary contact of God and humans," but not the matter of the "primary contact of God and humans" or the *Protofactum* Immanuel. For Takizawa the former contact signifies the awareness or satori or belief of the latter contact which exists at the base of all beings (including human beings). In my own opinion, the fundamental unity of God and humans resides in the Place of Emptiness. I might depict this unity by saying that the relation between (or the Between) God and humans (or, more inclusively, the universe) is more fundamental than either of God and humans (the universe) in such a way as to include them in itself. This understanding of the *Protofactum* Immanuel is not the same as my mentor Takizawa; it is rather a new formation coming into existence by reforming his original doctrine.

By the Between I mean the Place of Emptiness. The Place of Emptiness is the hidden core of the *Protofactum* Immanuel, as far as I can see. This being so, there is reason for the coming into existence of God's loyalty to the Between (or the Place of Emptiness or the inclusive Logos, mentioned earlier); and there is reason also for God's paradoxical evocation of loyalty in us creatures in the matter of evolution of the universe. Here we can see that the loyal God paradoxically transforms Godself into the evocative God. This is the mystery of the Deity in bringing the *ad intra* movement out into the *ad extra* dynamics of evolution. If we did not see the inner core of the *Protofactum* Immanuel as the Between (or the Place of Emptiness between God and beings, including human beings) we would not be able to get in touch with the depths of the Divine *kenosis* or the dynamism of creation.

(3) The Impasse of A Theology of Spirituality: The Misplaced Fundamentalness

All this seems to be related, thirdly, to how to read Gen. 1: 2:

³² Ibid., p. 134.

...the earth was a formless void and darkness covered the face of the deep, while a wind [spirit] from God swept over the face of the waters.(NRSV)

McFague reads this text as follows:

The motif that runs throughout is the spirit as the source of life and the renewer of life; a theology of the spirit focuses on God as the creator and redeemer of life. The trajectory begins with the spirit of God hovering over the waters of chaos and breathing life into living beings.³³

Let me then juxtapose to it my mentor Takizawa's reading of the text. Takizawa writes:

Regarding the “formless void” and the “deep whose face was covered by darkness” we might certainly be able to speak of them as the “original stuff” (or the place where there is no separation between subject and object) out of which and at the same time toward which human existence as such can come into being.³⁴

In this passage Takizawa is referring to the “formless void” and the “deep whose face was covered by darkness” as something more fundamental than what his long-time dialogue partner, new testament scholar Seiichi Yagi designates the “pure intuition” as this comes to appear in our actual life. As far as the viewpoint from which one regards the “void” and the “deep” as more fundamental than “God’s spirit” is concerned, my proposal of an “Ecozoics of the Deity” is in accord with Takizawa’s philosophy of the *Protofactum* Immanuel.

Conclusions:

To sum: it appears to me that that the “void” and the “deep” in Gen. 1: 2 are symbolically expressive of the Place of Emptiness in the sense of the metaphysical Oikos/Eco where God dwells loyally; and that the life (i.e., Zoe=Zoics) of God’s spirit can and actually does come out of that same Place of Emptiness insofar as it is at the same time the Place (Oikos/Eco) of the world as well as the Place (Oikos/Eco) of the Deity. As far as this point is concerned, McFague’s direct overestimation of God’s spirit suffers from a misplaced fundamentalness, it seems to me. This misplaced fundamentalness is, in my view, in line with an ecological theology of the universe as the “body of God” which is schematized in terms of a fundamentally Bodi-less and Eco-less Deity in the ultimate realm.

³³ Ibid., p. 147/

³⁴ Katsumi Takizawa, *The Origin of Freedom: Immanuel* (Tokyo: Shinkyō Shuppansha, 1969), p. 124.

McFague's vision of the Deity needs the universe as the "body of God," but without an inherent foundation in the inner realm of the Deity. In a word, it lacks an *Ecozoics* of the Deity. It is merely a humanly-imaginative construction of the "body of God" as the universe which is presumably full of spirituality but is in reality without the Divine foundation.

My proposal of an *Ecozoics* of the Deity has been necessitated to arise in view of the fact that our Modern Industrial Petroleum Civilization has been promoted ever since the Industrial Revolution in the 18th century by the modern consciousness but is bankrupt basically, as Thomas Berry critically declares. I might call the modern consciousness the consciousness of the "Sequence of Tenses," in the sense that as long as the industrial productivity is capable of growing we sense that our Modern Age has been and is sequentially in progress. However, the truth of the matter is, rather, the "Robbery of Tenses," in the sense that our Modern Industrial Petroleum Civilization has only been made possible through the use of fossil fuels, especially of petroleum, for our fuel and energy—namely, by the robbery of the riches of past sixty-five million years.³⁵ Now, people are warning that Peak Oil is imminent. Accordingly, we have to get rid of this impasse of the erroneous relation to the Tenses of our Civilization. But how?

What is urgently in need is what I might call the "Transmutation of Tenses," in the sense that we look back to the past in reflection and penitence, which, however, brings in paradoxically creative evolution in which the entire past acts as present because the more we attain the deep foundation of the self, the more we are able to transform the past into the present, and further into the future.³⁶ In my proposal of an *Ecozoics* of the Deity this transformation of the past into the present, and further into the future, is based on the Deity's looking back on the self, the Place of Emptiness. What Nishida writes is very true: "When absolute free will turns and views itself, or, in Boehme's terms, when the objectless will looks back on itself, the infinite creative development of this world is set up."³⁷ I need to verify and consolidate the truthfulness of my proposal of an *Ecozoics* of the Deity in relation to the thoughts of Anselm, Aquinas, Whitehead, and Nishida—in more detail; but that is the task of Part II.

³⁵ See Thomas Berry, "The Ecozoic Era," 1.

³⁶ See Kitaro Nishida, *Intuition and Reflection in Self-Consciousness*, pp. 129-132.

³⁷ *Ibid.*, p. 143.

Whitehead's Perspectivism as a Basis for Environmental Ethics A Process View on the Japanese Concept of Nature

Steve ODIN (University of Hawai'i at Manoa)

Steveo@hawaii.edu

Introduction

According to Alfred North Whitehead's process metaphysics, the aesthetic continuum of Nature is an organization of *perspectives*, whereby each occasion is akin to a Leibnizian perspective, monad, or metaphysical point, each functioning as a living mirror that reflects the entire universe from its own unique standpoint as a microcosm of the macrocosm. *Part I* analyzes the metaphysical perspectivism underlying Whitehead's ecological concept of nature. In this section there is also a brief consideration of how Whitehead's perspectivism illuminates the Japanese aesthetic concept of nature as visualized by the poetic metaphor of Indra's Net, wherein an event is likened to a brilliant jewel reflecting the whole cosmos from its own viewpoint. *Part II* examines Whitehead's perspectivism as reformulated by George Herbert Mead, and later by Lawrence Kohlberg and Jurgen Habermas, into an ethical procedure for moral perspective-taking, whereby free moral agents learn to put themselves into the perspectives of others in the community. *Part III* sets forth my own thesis, whereby it is suggested that the above procedure for moral perspective-taking can be used as the basis for a new environmental ethics and aesthetics.

I. WHITEHEADIAN PERSPECTIVISM

[A] The metaphysical doctrine of Perspectives was introduced into modern western thought by the seventeenth-century philosopher/mathematician G. W. F. Leibniz (1646-1716). In his *Mondadology*, Leibniz argues that the universe is not an absolute One, but is instead an irreducible plurality of monads, metaphysical points, or perspectives, each of which constitutes a "living mirror of the universe" (1973, 263). For Leibniz, each perspective mirrors the totality as a microcosm of the macrocosm from its own viewpoint, so that the divine glory of nature is "multiplied perspectively" (1973, 263). Leibniz suggests an ecological view of nature as a system of perspectives, when he writes that each monadic organism can be viewed "as like a garden full of plants, and like a pond full of fish. But every branch of a plant, every member of the animal, and every drop of the fluids within it, is also such a garden or such a pond" (1973, 266).

In the twentieth-century, Leibniz's perspectivism was revived by the philosopher/mathematician A. N. Whitehead, so that the idea of perspectives was adopted as a key metaphysical principle in his

categoreal scheme¹. Influenced by Leibniz, Whitehead articulates an ecological vision of nature as an aesthetic continuum wherein all relational events are self-creative occasions of experience which arise through interpenetration of disjunctive multiplicity into conjunctive unity so as to both contain and pervade the whole continuum as a novel aesthetic perspective of the universe². Whitehead first explicitly outlines his concept of nature as an organization of perspectives in *Science and the Modern World* (1925). In this work he cites the empirical testimony provided by Romantic nature poets as an argument on behalf of a philosophy of organism, which rejects the separation of facts from values in modern scientific materialism. The philosophy of organism instead holds that beauty or aesthetic value is intrinsic to the perspective framed by each occasion by virtue of the presence of the whole in each part: “Both Shelly and Wordsworth emphatically bear witness that nature cannot be divorced from aesthetic values, and that these values arise from the cumulation, in some sense, of the brooding presence of the whole on to its various parts” (SMW 88). Whitehead thus critically undermines the mechanistic Cartesian-Newtonian concept of nature as a meaningless flux of atomic substances devoid of value as held by scientific materialism based on the fallacy of vacuous actuality. In contrast, he articulates an ecological concept of nature as an organization of aesthetic perspectives with intrinsic value.

In Whitehead’s organic process metaphysics the Leibnizian idea of a perspective, monad, or metaphysical point, is described as an activity of prehensive unification:

This unity of a prehension defines itself as a here and a now and the things so gathered into the grasped unity have essential reference to other places and other times. For Berkeley’s mind, I substitute a process of prehensive unification. (SMW 69)

For Whitehead, the monad is no longer a windowless substance devoid of relationships as for Leibniz,

1) In his book *Perspective in Whitehead’s Metaphysics* (Albany, NY: SUNY Press, 1983), Stephen C. Ross argues that Perspective is the key principle in Whitehead’s metaphysical scheme of categories: “Among these principles is one which I believe to be the key to Whitehead’s philosophy—the *principle of perspective*” (1983, vii). Although Ross’s study is significant in that it underscores the centrality of Perspective in Whitehead’s metaphysics, it has major shortcomings. To start, Ross’s analysis of perspective focuses mostly on Whitehead’s *Process and Reality*. Also, Ross’s study completely neglects the relation between Whitehead’s principle of perspective, and the realization of aesthetic importance, intrinsic value and beauty, as well as the function of foreground-background perspectives in Whitehead’s philosophy of art. Also, Ross’s book is in fact a sustained effort to radicalize Whitehead’s perspectivism in the relativistic direction of Justus Buchler’s 1966 work *Metaphysics of Natural Complexes* (2nd edition, Albany: SUNY Press, 1990). Ross’s Buchlerian perspectivism abandons the notion of “ontological priority” for one of *ontological parity*, whereby everything is equally real in the perspective that it is located. Hence, “processes” and “events” are real in one context or perspective, while “substance” and “matter” are equally real in other perspectives.

2) For a contemporary French postmodernist treatment of Leibniz’s perspectivism and its relation to Whitehead’s doctrine of perspectives, see Gilles Deleuze, *The Fold: Leibniz and the Baroque* (Minneapolis: University of Minnesota Press, 1993).

3) See Aldo Leopold, *A Sand County Almanac* (1966), especially the capstone essay titled “The Land Ethic.”

but is now conceived as an interactive event arising by a creative synthesis that unifies the given field of relationships from its own standpoint into a novel aesthetic perspective of nature through prehensive unification:

In the first place, note that the idea of simple location has gone. The things which are grasped into a realized unity, here and now, are not the castle, the cloud, and the planet simply in themselves: but they are the castle, the cloud, and the planet from the standpoint, in space and time, of the prehensive unification. In other words, it is the perspective of the castle over there from the standpoint of the unification here. (SMW 70)

Tracing his idea of perspectives to Leibniz's monads, he writes:

You will remember that the idea of perspectives is quite familiar in philosophy. It was introduced by Leibniz, in the notion of his monads mirroring perspectives of the universe. I am using the same notion, only I am toning down his monads into the unified events in space and time. (SMW 70)

Whitehead goes on to clarify how his reformulation of Leibniz's doctrine of monads as perspectives mirroring nature from their own standpoint, thereby involves the abandonment of the fallacy of simple location.

My theory involves the entire abandonment of the notion that simple location is the primary way in which things are involved in space-time. In a certain sense, everything is everywhere at all times. For every location involves an aspect of itself in every other location. Thus every spatio-temporal standpoint mirrors the world. (SMW 91)

Whitehead's abandonment of "simple location" thus involves an ecological vision of nature as a web-like system of interconnected perspectives, whereupon each perspectival event both causally influences as well as receives influence from all other relational events from its own standpoint of unification within the aesthetic continuum of nature.

According to the categoreal scheme articulated in *Process and Reality* (1929), an occasion of experience arises by a process of "concrecence," or creative synthesis of many into one, so as to unify the whole aesthetic continuum of nature from its own perspective standpoint. During the process of creative synthesis, alternate possibilities and irrelevant data are eliminated from the illuminated foreground into a remote dark background so as constitute a far-near perspective of the universe: "This fact of the elimination by reason of synthesis is sometimes termed the perspective of the actual world from the standpoint of that concrecence" (PR 219).

Whitehead further clarifies how his theory of occasions as felt perspectives of nature is a reconstruction of Leibniz's monads in terms of his organic process metaphysics of becoming and perishing events.

This is a theory of monads: but it differs from Leibniz's in that monads change. In the organic theory, they merely become. Each monadic creature is a mode of the process of 'feeling' the world,

of housing the world in one unit of complex feeling, in every way determinate. (PR 80)

He then describes how each monadic occasion is a “perspective standpoint” (PR 67) which both pervades and contains the whole aesthetic continuum of nature, stating: “Thus the continuum is present in each actual entity, and each actual entity pervades the continuum” (PR 67).

Whitehead further articulates his ecological concept of nature as an aesthetic continuum of overlapping multiple aesthetic perspectives in his penultimate work *Modes of Thought* (1938). In Chapter IV aptly entitled “Perspective,” he now asserts that each occasion of experience is a “perspective of the universe,” adding: “This notion of perspective of the universe is discussed in my *Science and the Modern World*” (MT 67).

For Whitehead, each perspective arises through concrescence or prehensive unification as a process of creative synthesis of diverse multiplicity into novel unity, governed by an aim toward realization of intrinsic value as beauty or aesthetic importance: “The generic aim of process is the attainment of importance” (MT 12). Furthermore, “Morality consists in the control of process so as to maximize importance” (MT 13-14). It is then clarified how perspectival occasions aim toward realization of intrinsic value as *importance*, understood in the sense of “aesthetic importance” (MT 121). He states:

Thus one characterization of [aesthetic] importance is that it is that aspect of feeling whereby a perspective is imposed upon the universe of things felt. ...*The two notions of [aesthetic] importance and of perspective are closely intertwined.* (MT 11; italics added)

Moreover, Whitehead identifies the aim at “aesthetic importance” with *beauty*, now proclaiming: “beauty is a grand fact in the universe” (MT 120). There is also a moral dimension to Whitehead’s ecological vision of nature as an aesthetic continuum of multiple perspectives: “Everything has some [aesthetic] value for itself, for others, and for the whole. By reason of this character, the conception of morals arises” (MT 111). He adds that each aesthetic perspective of the universe as a feeling of the whole in each part is “the intuition of holiness, the intuition of the sacred, which is at the foundation of all religion” (MT 120). Hence, insofar as each self-creative occasion is a novel aesthetic perspective of nature with the intrinsic value of beauty, it warrants poetic admiration and mystic reverence as well as moral concern.

Whitehead explains how a self-creative occasion of experience is a foreground/background or focus/field event that realizes intrinsic value as beauty or aesthetic importance by a process of composition, valuation, gradation, and elimination (MT 89). It is this valuation process of selective attention governed by pragmatic interests that sorts out given initial data into a novel aesthetic perspective of nature, whereby the most relevant data are discriminated in a clear foreground focus of attention, and the less relevant or irrelevant data recede into a vague undiscriminated background field of penumbral darkness (MT 89).

[B] In my book *Process Metaphysics and Hua-Yen Buddhism* (1982), I argue that Whitehead’s reconstructed Leibnizian doctrine of perspectives elucidates the perspectivism underlying Hua-yen (J.

Kegon, 華嚴) Buddhist philosophy, wherein nature is a system of perspectives reflecting totality from a point of view. This Sino-Japanese Kegon view of nature as a system of perspectives was itself incorporated into Zen (禪), Pure Land (浄土), and Shingon (真言) schools of Japanese Buddhism, as well as the modern Japanese philosophy of Nishida Kitarô and the Kyoto school. The Kegon teaching of “nonobstructed interpenetration between the whole and the parts” (J. *riji muge*, 理事無礙) is depicted by the poetic metaphor of Indra’s Net, whereby all relational events are likened to shining jewels reflecting all the other jewels in the net from the standpoint of their own perspective.

In the tradition of Zen *sumie* monochrome inkwash landscape paintings characterized by the aesthetic ideal of *yûgen* (幽玄) or the beauty of shadows, the Kegon teaching of interpenetration between part and whole is depicted by visible phenomena shading off into an invisible dark void of nothingness. Moreover, in Zen inkwash paintings, this part-whole, organism/environment, foreground-background, or microcosm-macrocosm patterning of events in nature is depicted by its characteristic three planes of depth: a clear foreground, vague midground, and dark background of enveloping pictorial space, technically called the “far-near perspective” (*enkinhō*, 遠近法).

Whitehead gives a similar account of an aesthetic perspective of the universe and its imaginative expression in the penumbral beauty of art.

The finite focus of clarity fades into an environment of vagueness stretching into the darkness of what it merely beyond. ... In this way the immediacy of finite existence refuses to be deprived of that infinitude of extension which is its perspective. (MT 83)

It is thus my view that both Whitehead and Japanese Buddhism articulate an ecological vision of nature as an aesthetic continuum of interpenetrating events, such that each aesthetic event mirrors the whole universe from its own unique perspective as a microcosm of the macrocosm.

The modern Zen philosophy of Nishida Kitarô (1870-1945) also views nature as a system of monads reflecting totality influenced by Leibniz’s metaphysical notion of a “perspective” (パスペクティブ). Nishida articulates an ecological view of nature as a web-like matrix of perspectives which combines the perspectivism of Leibniz in the west and Zen/Kegon Buddhism in the east. Describing his concept of the individual self as a Leibnizian monad or metaphysical point constituting a perspective of the universe, Nishida asserts: “This is to be understood in the same sense as the individual which as monad, mirrors the world, and is at the same time a viewpoint of perspective” (IPN 182-3). However, like Whitehead, Nishida deconstructs Leibniz’s reified notion of a monad or perspective as a windowless substance with no relationships, and instead sees the monad as a dynamic interactive event arising through creative unification of its given relationships into a perspective of nature as a microcosm of the macrocosm.

Elsewhere in his writings, Nishida describes his Leibnizian view of the monad or perspective as follows:

Our selves are 'creative points' of this world. Leibniz called the monad a metaphysical point, but I

think of each individual self as a creative point of the historical world, it extends to the eternal future and to the eternal past as the point of self-determination of the absolute present. (NKZ XI, 135)

According to Nishida's modern Zen philosophy of nothingness, a dependently coarisen event is like the "metaphysical point" or monad of Leibniz's monadology, wherein each monad is conceived to be a living mirror which reflects the whole universe from its own perspective as a microcosm of the macrocosm. However, in contrast to the deterministic metaphysical point of Leibniz's perspectivism, Nishida's perspective is now conceived as a "creative point" (*sôzôten*, 創造点) functioning to unify the many into the one in the Field (*basho*, 場所) or matrix of absolute nothingness. Nishida's reconstruction of Leibniz's perspectivism with a notion of "creative points" thus approximates Whitehead's organic process metaphysics of creative advance into novelty, whereby each interactive monad coarises through creative synthesis of multiplicity into unity producing a new perspective of the universe from its own unique standpoint in the continuum of nature.

II. WHITEHEADIAN ETHICAL PERSPECTIVE-TAKING

In my book *The Social Self in Zen and American Pragmatism* (1994), I have discussed at length how Whitehead's perspectivism has been developed by the American process philosopher George Herbert Mead, followed by Lawrence Kohlberg and Jurgen Habermas, into a procedure for ethical perspective-taking. Through this procedure of ethical perspective-taking, the autonomous moral agent learns to enter the position of all others in the community to arrive at Kantian categorical imperatives of duty as universally valid ethical norms.

Mead developed his view of the person as a "social self" arising through individual-society relationships, based on a doctrine of "objective perspectives," derived primarily from the Leibnizian cosmology of perspectives as reformulated in the organic process metaphysics of Whitehead. Mead holds that what he regards to be most valuable in Whitehead's organic process metaphysics is the doctrine of perspectives worked out in *Science and the Modern World* (1925). In an essay called "The Objective Reality of Perspectives" included in *Philosophy of the Present* (1932), Mead explains his use of Whitehead's Leibnizian perspectivism as follows:

What I wish to pick out of Professor Whitehead's philosophy of nature is this conception of nature as an organization of perspectives. (PP 163)

Mead further explains that he intends to focus on Whitehead's "Leibnizian filiation, as it appears in his conception of the perspective as the mirroring in the event of all other events" (PP 164).

He continues:

My suggestion was that we find in society and social experience ... an instance of that organization of perspectives ... of Professor Whitehead's philosophy. (PP 171)

For Mead the person is a social self arising through organism-environment interaction in a focus/field situation, thus constituting a perspective mirroring both human society and the surrounding

environment of nature. He thus speaks of the social self as “the organism and environment in the perspective” (PP 173). According to this perspectival notion of the social self based Whitehead’s Leibnizian theory of perspectives, the social self is akin to a mirror reflecting its surrounding environment of nature from its own unique standpoint. Mead asserts:

[E]ach individual self within that social process, while it reflects in an organized structure the behavior pattern of that [social] process as a whole, it does so from its own particular and unique standpoint ... just as every monad in the Leibnizian universe mirrors that universe from a different point of view, and thus mirrors a different aspect or perspective of that universe. (PP 226)

Mead develops Whitehead’s Leibnizian perspectivism into a procedure of moral perspective-taking, whereby one can determine if a contested ethical norm is right, fair, and just in a problematic moral situation, only by putting oneself in the position of others in the community affected by the norm. In recent moral philosophy, Kohlberg and Habermas have further elaborated upon Mead’s notion of “role-taking” or “perspective-taking” as a formal procedure for arriving at Kantian universally valid moral norms and categorical imperatives of duty.

Habermas builds upon the insights of Mead’s Whiteheadian/Leibnizian perspectivism in an effort to reformulate Kant’s universalist deontological ethics by grounding moral norms in the dialogical process of intersubjective communication, thereby arriving at what he terms “discourse ethics.” In the method of perspective-taking formulated by Mead and further developed by Habermas, the categorical imperative of Kant, which demands generalizability (or universalizability) for moral norms, cannot be arrived at through a monological procedure conducted by a solitary transcendental subject, but must instead be carried out as a dialogical procedure mounted through open communication and public discourse by an intersubjective community. Mead writes: “Kant’s categorical imperative may be socially stated or formulated or interpreted in these terms, that is, give its social equivalent” (MSS 379). According to Mead, then, the categorical imperative of Kant, whereby an autonomous moral agent legislates universally valid moral norms applicable to everyone, is arrived at by the rational capacity for putting oneself into the perspective of all others in the community affected by those norms.

Mead explains how Kant’s categorical imperative can be socially reformulated through the principle of role-taking or perspective-taking, whereby the rational autonomous moral agent takes on the roles, attitudes and perspectives of others in the entire community, altogether conceived as the “Generalized Other.”

The universality of our judgments, upon which Kant places so much stress, is a universality that arises from the fact that *we take the attitude of the entire community of rational beings*. We are what we are through our relationships to others....Sociality gives the universality of our ethical judgments. (MSS 379)

Habermas’s communication theory as developed in *The Theory of Communicative Action*, is

directly inspired by what he call's G. H. Mead's "paradigm shift" from Cartesian subjectivism to an intersubjective model of the social self arising through an I-Me dialectic of communicative interaction between the individual and society (Habermas: 1987, 1-111). According to Habermas, communicative discourse ethics develops "the fundamental idea of moral theory that Lawrence Kohlberg borrowed from G. H. Mead's communication theory as the notion of 'ideal role taking'" (1990, 121). Habermas goes on to cite Kohlberg's idea of a hierarchy of developing stages of moral consciousness based on G. H. Mead's principle of ideal role-taking or perspective-taking:

Reasons for doing right are needing to be good in one's own eyes and those of others, caring for others, and because *if one puts oneself in the other person's place* one would want good behavior from the self (Golden Rule). (1990, 123; italics added).

As explained by Habermas, Kohlberg argues for an evolutionary scheme whereby moral consciousness is developed in hierarchical stages through perspective-taking, thus progressing from egocentrism to a decentered or multi-centric viewpoint, whereupon one now learns to enter the diverse perspectives of others in the community. According to Habermas, "Kohlberg justifies the developmental logic of his six stages of moral judgment by correlating them with corresponding sociomoral perspectives" (1990, 128). Summing up Kohlberg's developmental scheme, Habermas clarifies that while the lower stages are characterized by egoism having only an individual perspective, higher stages of moral consciousness are characterized by perspectivism as the ability to put oneself into the position of others, which is itself a philosophical equivalent of the Golden Rule. Describing the third stage in his developmental scheme of moral perspective-taking, Kohlberg himself writes:

This stage takes the perspective of the individual in relation to other individuals. ...The person relates points of view through the "concrete Golden Rule," *putting oneself in the other person's shoes*. (cited by Habermas: 1990, 128; italics added)

In his Introduction, Thomas McCarthy clarifies this moral procedure of perspective-taking in Habermas's discourse ethics when he writes, that "by requiring that perspective-taking be general and reciprocal, builds the moment of empathy into the procedure coming to a reasoned agreement: *each must put himself or herself into the place of everyone else* in discussing whether a proposed norm is fair to all" (Habermas: 1990, viii-ix).

Here it is significant to note that while Habermas adopts Mead's ethical procedure for perspective-taking based on the metaphysical perspectivism of Leibniz and Whitehead, at the same time he takes up a postmetaphysical discourse that endeavors to critically *deontologize* or *deconstruct* the theory of perspectives, thus to articulate an ethics not grounded in metaphysics. Commenting on two passages cited above wherein Mead traces his procedure of moral perspective-taking to the metaphysical perspectivism of Leibniz and Whitehead, Habermas writes:

Both of these passages do a good job of presenting the intuition that Mead wants to express; but the ontologizing connections with Leibniz and Whitehead distort its adequate explication,

toward which Mead's own thoughts are pointing. (1992, 186)

According to Mead's Whiteheadian perspectivism, and its development by Habermas and Kohlberg, the evolution of moral consciousness beyond egocentrism to a *de-centered* viewpoint involves an ethical procedure of ideal role-taking or perspective-taking, whereby one projects through sympathy, imagination and rationality into the diverse multiple perspectives of others in the community, which Mead terms the "Generalized Other." The autonomous moral agent now arrives at moral decisions by viewing a universalized ethical norm *as if* to see it from the multiple perspectives of others. There is a hierarchy of developmental stages of moral consciousness based on a process of moral education whereby one learns to take on the roles, attitudes or perspectives of others, and thereby to put themselves in the position of all others in the community affected by a contested ethical norm. Summing up Mead's development of Whitehead's Leibnizian perspectivism, Habermas thus argues that universally valid moral norms are achieved through a communication process of perspective-taking or role-taking, whereby the autonomous moral agent can "put himself or herself into the place of everyone else" (1990, ix), "put oneself in the other person's place" (1990, 123), or "[put] oneself in the other person's shoes" (1990, 128).

III. WHITEHEADIAN PERSPECTIVE-TAKING & ENVIRONMENTAL ETHICS

In the western philosophical tradition, the writings of Aldo Leopold are widely held to be the main inspiration for environmental ethics³. Leopold defines ethics in terms of his key notion of "community." However, whereas previously ethics has confined itself to the relationship between individuals and the human community, Leopold suggests that the field must now be expanded to include a land ethic or environmental ethic, which includes the relation of the individual to the "biotic community" of soil, plants, and animals: "The land ethic simply enlarges the boundaries of the community to include soils, waters, plants, and animals, or collectively: the land" (1966, 258). Moreover, Leopold argues that the "land ethic" is itself grounded upon a "conservation aesthetic," stating: "A thing is right when it tends to preserve the integrity, the stability, and beauty of the biotic community" (1966, 262). As similarly argued by Whitehead, "All order is therefore aesthetic order, and the moral order is merely certain aspects of aesthetic order" (RM 105). It can be said that for Whitehead, as for Leopold, the aesthetic continuum of nature warrants moral concern because it has the intrinsic value of beauty, so that the land ethic is itself based on a land aesthetic.

For Whitehead, as for Leopold, ethics is grounded upon the notion that the individual is a member of a community of interdependent parts. Also, similar to Leopold, he enlarges the notion of "community" or "society" so that it includes the surrounding environment of living nature. By extending the category of *the social* beyond human society to the wider society of nature, Whitehead thus formulates the metaphysical groundwork for an environmental ethics: "[T]he Universe achieves its value by reason of its co-ordination into societies, and into societies of societies of societies" (AI 264).

Elsewhere he describes his ecological concept of nature as a “community” of interconnected occasions, each constituting an aesthetic perspective of the universe that both pervades and contains the whole community of living nature as a microcosm of the macrocosm:

Then the actual world is a community of epochal occasions....The epochal occasions are the primary units of the actual community, and the community is composed of the units. But each unit has in its nature a reference to every other member of the community, so that each unit is a microcosm representing in itself the entire all-inclusive universe. (RM 89)

The ecological concept of nature as an organization of novel aesthetic perspectives articulated in Whitehead's *Modes of Thought* can be regarded as a prolegomena to a new metaphysics of morals in general, and to an environmental ethics in particular. With the aim of overcoming the nihilistic concept of nature as a meaningless flux of lifeless substances posited by the Cartesian-Newtonian view of scientific materialism based on the fallacy of vacuous actuality, Whitehead articulates a profoundly ecological vision of living nature as a creative advance toward novelty, wherein each self-creative occasion produces as new aesthetic perspective of the universe with the intrinsic value of beauty. Whitehead here seeks to clarify how each occasion arises out of “concern” (prehension, feeling, sympathy) for all other occasions in the cosmos, so that moral concern is now expanded to include the whole community of interconnected events in the aesthetic continuum of nature:

Each occasion is an activity of concern in the Quaker sense of the term. ... The occasion is concerned, in the way of feeling and aim, with things that in their own essence lie beyond it ... Thus each occasion, although engaged in its own immediate self-realization, is concerned with the universe. (MT 167)

For Whitehead, each occasion as a novel perspective of the universe warrants moral concern to the degree that it realizes the intrinsic value of beauty, or aesthetic importance. Based on his axiological criterion of realizing aesthetic importance in a perspective, he thus goes on to widen the circle of moral concern beyond human society to the whole community of living nature, including trees, plants and animals, even insects:

The destruction of a man, or of an insect, or of a tree, or of the Parthenon, may be moral or immoral ... Whether we destroy, or whether we preserve, our action is moral if we have thereby safeguarded the [aesthetic] importance of experience... (MT 14-15)

It has been seen how Whiteheadian perspectivism has been reformulated by G. H. Mead, followed by Kohlberg and Habermas, into a stage-structured developmental scheme of moral perspective-taking⁴. My suggestion here is that if we add a new and yet higher stage of moral

4) Habermas has responded to criticisms that his discourse ethics is anthropocentric, by arguing for a postmetaphysical, non-anthropocentric, Kantian universalist deontological ethics that recognizes our moral and legal duty to protect all vulnerable forms of life capable of suffering, including both human and nonhuman life, thus to support an ecological position for animal rights. See Jurgen Habermas, *Justification and Application: Remarks on Discourse Ethics*, especially Section 13 of his main essay

consciousness, then perspective-taking is enlarged to include all aesthetic value perspectives in the undivided continuum of nature, including the diverse multiple perspectives of both human and nonhuman animals. This ability to enlarge moral consciousness into the next evolutionary phase of an environmental ethics, thereby to widen the expanding circle of moral concern to all living creatures, is itself enabled by Whitehead's ecological concept of nature as an organization of multiple aesthetic perspectives.

Whiteheadian perspectivism further establishes the basis for an environmental ethics insofar as it signifies a paradigm shift from an egocentric or anthropocentric to the decentered viewpoint of an eco-centric or bio-centric model of nature based on the moral procedure of perspective-taking. Using the technique of perspective-taking, one learns to project by sympathy and imagination into the diverse multiple perspectives, roles and attitudes of all others in the community of nature. Hence, Whiteheadian perspective-taking overcomes the anthropocentric bias that animal liberationist Peter Singer (2002) calls *speciesism*, which extends moral consideration only to the human species, by now granting equal moral concern to the position of all animal species in nature, both human and nonhuman—even insects.

Perspective-Taking in Japanese Art & Literature

Already it has been discussed how the Zen/Kegon teaching of interfusion between part and whole and its expression by the poetic metaphor of Indra's Net is depicted in Zen inkwash landscape paintings by phenomena in the illuminated foreground shading into a dark background of nothingness, referred to in Japanese aesthetics as the "far-near perspective" (*enkinhō*, 遠近法). Now I would like to illustrate the Whiteheadian technique of aesthetic and moral perspective-taking articulated by Mead and others with an example from Japanese theater. As I discuss in *Artistic Detachment in Japan and the West*, in the traditional Japanese art of Nô theater, the Nô actor aims to realize Zen *satori* (悟り) or "enlightenment" by cultivating an egoless meditative state of "no-mind" (*mushin*, 無心), whereupon he puts on a symbolic mask, and takes on the multiple roles, and perspectives of others, including spirits of various gods, demons, ancestors, animals and trees. Moreover, the Nô actor learns a dramatic technique for aesthetic and moral perspective-taking called *riken no ken* (離見の見), the "seeing of detached perception." In the words of Zeami Motokiyo (1363-1443):

Your appearance as seen by the audience forms for you your detached perception (*riken*). What you see your own eyes see is your self-centered perception (*gaken*) and not the seeing of detached perception (*riken no ken*). When you exercise your *riken no ken*, you are of one mind with your audience. (Odin: 2001, 115)

"Remarks on Discourse Ethics," pp. 105-111 (Cambridge: The MIT Press, 1993). Also, see the discussion of Habermas's ecological views on animal rights by Eduardo Mendieta in "Interspecies Cosmopolitanism: Toward a Discourse Ethics Grounding of Animal Rights" (in *Logos*, 2011: Vol. 10, Issue 1). However, in this work Habermas does not develop the case for animal rights based on the notion of extending the procedure of moral perspective-taking so as to put oneself into all perspectives in the community of nature. This has been my own application of Mead's Whiteheadian/Leibnizian procedure of moral perspective-taking.

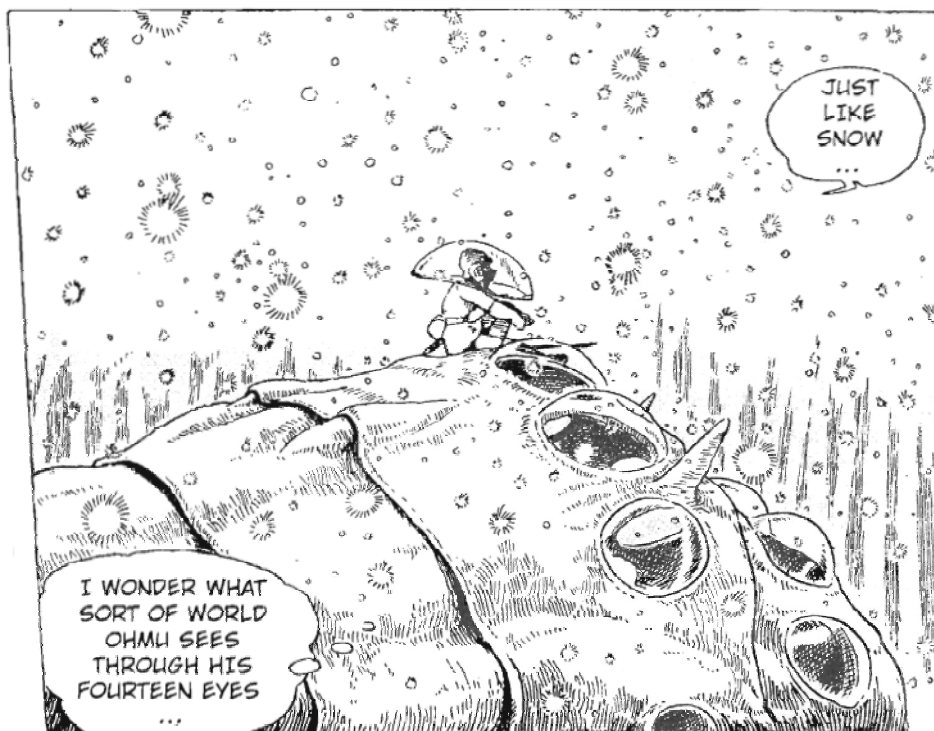
Hence, by shifting from the ego-centered standpoint of *gaken* (我見), to the egoless standpoint of *riken no ken* or the “seeing of detached perception,” the Nô actors learn to view themselves and the whole theatrical performance on stage from the diverse multiple perspectives of others in the audience.

Another vivid illustration of this kind of Whiteheadian procedure for aesthetic and moral perspective-taking, which itself leads directly to an ecological vision of nature, along with an environmental ethics and an acknowledgment of animal rights, is to be found in the 1982-95 *manga* (graphic novel) series, and 1984 *animé* (animated film), titled *Nausicaa of the Valley of the Wind* by Miyazaki Hayao. Miyazaki’s work is a cautionary tale of apocalyptic destruction in Japan due to biochemical and nuclear war leading toward environmental collapse. In the opening scene, Miyazaki’s shamanic ecofeminist heroine Nausicaa enters the toxic jungle to discover the empty shell of a giant tank-like insect called the “Ohmu.” The empty shell of a giant Ohmu here makes reference to the ancient Japanese symbol of “impermanence” (*mujô*, 無常) along with the “sad beauty” (*aware*, 哀れ) of evanescence depicted by the poetic image of an “empty insect shell” (J. *utsusemi* (空蟬). When Nausicaa looks through the clear eye lens taken from the empty husk of an Ohmu, she views this toxic jungle from the alternate perspective of an insect, thus to now see the astonishing beauty of the polluted forest. Moreover, by viewing the toxic jungle through the transparent eye lens of an Ohmu and taking on the perspective of an insect, she learns to have sympathetic moral concern for all living creatures in nature. Thus, while humankind declares war against the giant Ohmu insects, Nausicaa becomes their protector and has moral sympathy for their suffering. Here I quote from my essay *Down the Abyss: Nausicaa of the Valley of the Wind* ⁵:

At the very outset of the story, Nausicaa is under the transparent eye lens from the exoskeleton of an empty Ohmu shell, watching the deadly spores from the giant fungi in the toxic jungle fall like snowflakes, expressing sheer aesthetic delight in their delicate beauty. Moreover, from an ethical standpoint, Nausicaa’s view of the toxic jungle through the lens of an empty Ohmu shell, itself reveals her ability to arrive at moral decisions by seeing nature from the multiple perspectives of others, including the perspective of insects. (Odin: 2010, 261-262)

5) Miyazaki Hayao, *Nausicaa of the Valley of the Wind*, Vols. 1-7, Studio Ghibli Library Edition. San Francisco: VIZ Media, 2004. The image is from Vol. 1, pg. 7.

For the original Japanese *manga* (graphic novel) series, see Miyazaki Hayao, *Kaze no tani no Naushika*, Vol. 1-7, 1982-1995. Also, for the *animé* (animated film) version, see *Nausicaa of the Valley of the Wind* (*Kaze no tani no Naushika*, 1984). Studio Ghibli: Directed by Miyazaki Hayao.



Nausicaä's viewpoint of the toxic jungle from the perspective of an Ohmu.

The Upshot

In this essay I have endeavored to clarify Whitehead's ecological vision of nature as an organization of multiple aesthetic perspectives with the intrinsic value of beauty, thereby to warrant poetic celebration and religious contemplation as well as moral concern. It has been shown how Whitehead's Leibnizian perspectivism was elaborated by G. H. Mead, followed by Kohlberg and Habermas, into a developmental scheme of moral consciousness, whereby one advances beyond the egocentrism of an individual perspective to higher stages characterized by ethical perspective-taking, or the technique of putting oneself into the position of others. My suggestion here is that if the procedure of perspective-taking is further developed into a new and yet higher stage of moral consciousness, it can function as the basis for a new environmental ethics and aesthetics.

Hence, my thesis is this: if Mead's Whiteheadian/Leibnizian perspectivism is extended into an environmental ethics and aesthetics, then by a process of moral education, one learns to sympathetically put oneself into the multiple perspectives of others — not only other persons in the human community, but also others in the whole biotic community of living nature, including the diverse perspectives of plants and animals, even insects⁶.

6) The extension of moral concern "even to insects" is of great significance to the field of ecology. The environmental movement was launched by the publication of Rachel Carson's *Silent Spring* (New York: Houghton Mifflin, 1962). In this book, Carson revealed how nature was being turned into a toxic jungle

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by the use of DDT and other deadly pesticides in the human's war against the insects, developed through research in biochemical weapons of mass destruction during World War II. The final sentence of her book reads: "It is our alarming misfortune that so primitive a science [applied entomology] has armed itself with the most modern and terrible weapons, and that in turning them against the insects it has also turned them against the earth" (p. 297)

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Intergovernmental Ethics Panel for Ecological Civilization

YAMAMOTO Ryoichi (Tokyo City University and International Christian University, Japan)

yamamoto@iis.u-tokyo.ac.jp

According to the Met Office Hadley Centre for Climate Change, current CO₂ emissions are near the upper end of IPCC predictions and 4°C global warming by 2060 is possible in the worst case. However, we are already feeling negative impacts of climate change when the surface temperature increase is merely less than 1°C since pre-industrial times. Kevin Anderson and Hans Joachim Schellnhuber have independently estimated the carrying capacity of the world population in the 4°C warmer world to be less than 1 billion (present population 7 billion). Furthermore, Johan Rockstrom et al have concluded that humanity has already transgressed at least three planetary boundaries: climate change; biodiversity loss; and bio geo-chemical flow boundaries.

Why humanity does not percept an approaching climate emergency and immediately starts to transform industrial civilization to ecological civilization as Thomas Berry suggests?

The Organisation for Economic Co-operation and Development (OECD) is pushing forward green growth, which fosters economic growth and development while ensuring natural assets continue to provide the resources and environmental services on which our well-being relies. We also have three international panels, which provide scientific advices for green growth, the Intergovernmental Panel on Climate Change (IPCC), the International Resource Panel (IRP) and the Intergovernmental Panel on Biodiversity and Ecosystem Service (IPBES). We need not only scientific advices but also ethical advices from many wider perspectives of ecological civilization. We urgently need mobilizing experts in the fields, eco-philosophy, eco-theology, and environmental ethics. The Intergovernmental Ethics Panel (IEP), proposed in this paper, is tasked to provide per capita ecological carrying capacities and to set the comprehensive guidelines for green investment, green purchasing, eco-management, and global green-economy. In my opinion, IEP should influence and lead the activities of IPCC, IRP, and IPBES because ethical development must play a key role in sustainable development.

The Future of Civilization from a Perspective of Glocal Public Philosophy

YAMAWAKI Naoshi (University of Tokyo, Japan)

nao-hiro@mub.biglobe.ne.jp

In my presentation, I would like to start from the concept of *glocal* (not global) public philosophy that I have been developing for several years both in Japanese and English.

The public philosophy, which pursues the good and just society and has a long tradition since Aristotle and Meng Zi, must be renewed for the future of civilization now. Tackling such problems as world peace, economic, environmental crisis, human securities and so on, it requires trans-national cooperation and a new philosophical understanding of the Self, Others and Public World. I call this kind of trans-national public philosophy a *glocal* public philosophy instead of global one. The adjective 'Local' means "existing in or belonging to the area where you live, or to the area you are talking about", and it is also connected with the noun 'Locus' which means 'the place of activity'. The *glocal* philosophy can be defined as a trans-national philosophy, which deals with the global issues not from nowhere but from somewhere to be locally characterized. What is important is the correlation between the globality of issues and the historically as well as culturally characterized localities in which each human being lives. The global and local viewpoints are seen as interdependent, and the public values such as peace, well-being, human securities and particularity of thinking are then viewed as hardly separable.

Based upon this conception, I will discuss the serious *glocal* events of Hiroshima and Nagasaki in 1945 and Fukushima in this year. Questioning the reason why the nuclear reactor accident in Fukushima, in spite of the repeated criticism and warnings by excellent scientist such as the late Mr. Jinsaburo Takagi, happened, I will criticize the so-called "atomic energy village" which consists of TEPCO, the Japanese Government including The Nuclear Safety Government, and many uncritical self-serving scholars. Then, I will lay special emphasis on the lack of the public philosophy among them, which considers the side effects of scientific progress and the responsibility for the future generations. In conclusion, I will advocate the new understanding of "Self, Others and Public World" which I hope correspond to the philosophy of Whitehead.

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TANAKA Yutaka (Sophia University)

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