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TOWARDS TOMORROW'S MANKIND:

REFLECTIONS ON THE EARTH PROCESS AND ITS NEWLY EMERGING PHASE

Our contemporary world is awakening once again to the reality and wonder of the earth. Hardly anything is more important for the future of man. The human venture depends absolutely on this quality of awe and reverence and joy in the earth and all that lives and grows upon the earth; for man himself is among these living things. As soon as man isolates himself from these currents of life and from the profound mood that these engender within him, then the most basic satisfactions of human existence are diminished, for all the products of his machines cannot evoke in man that total commitment to life from the subconscious regions of his being that is needed to sustain the life process and to carry it on into a hazardous future. How man feels about himself and about the earth process, these are questions of utmost urgency, not only because of the inherent difficulty that we face in moving on into the future but also because of the idea presented by some of a disposable earth the idea that man will soon have used up the earth and its energies and must find a way of colonizing another planetary body if he is to survive. According to this view, earth is no longer a manifestation of divine power or spiritual presence; it is simply a deposit of natural resources that are rapidly being consumed as the planet twirls its way through space. This leads to a certain fear lest the continents become slag heaps amid oceans of refuse. While this description of the earth at some future moment is extreme, it does indicate the severity of the challenge that confronts us. But since even in this view the exhaustion of the planet surely will not take place tomorrow, some centuries remain for an adjustment to take place. If this cannot be achieved then the consequences of our plunder eco-

nomy, what is known as "industry," clearly seems to be leading to a tragic situation. The fairest of the planets could soon be in a fatal condition. Our discussion, then, turns on the question of death and life, not of an individual or a nation, not even of the human species, but the death of the planet itself as a dwelling place for the higher forms of life.

The entire past of man, the very meaning of the earth process, are involved in this question. Also involved is the question of the human energies needed to shape an alternative and humanly desirable future for man upon earth. If an answer is to be given then, it must begin with the observation that the earth process itself is the manifestation of a vast amount of energy. In the sequence of earth mutations great stores of energy have been created that now exist within the earth, not only as fossil fuels but as forces within the very structure of matter. Yet the fossil fuels, which came into existence over a vast period of some millions of years, are now being consumed in a matter of decades. Waste materials mount to a volume almost beyond our capacity for effective disposal. Fumes from our engines rise above the atmosphere to form a film of residue that may some day affect the entire planet. If such a film is formed it will filter the sunlight and may even cause extensive alteration in the quality and quantity of the light and heat that reach the earth's surface. If such things ever took place then it would seem that by bringing man into existence the earth would have produced the instrument of its own destruction. We are forced to ask: Is this the meaning of man, that he should have the high honour of wasting the earth? Must we define man in terms of his destructive impact upon the splendors of a globe that once sailed so graciously through the sky and its clouds and storms, a globe that brought forth valleys filled with flowers and adorned by streams flowing down from the awesome mountains, a globe filled with the song of birds and movement of animals that romped over its surface, a globe that, finally, after some four billion years preparation, brought forth man himself and in this manner awakened itself to consciousness of itself. This earth-human consciousness sings a full expression of itself in Beethoven's Ode to Joy. This same consciousness as expressed in man enters into the play of the universe with his gorgeous rituals and with a wonder and worship of the entire process. Thus we have two visions, the vision of awakening joy in the beginning, the vision of impending destruction in the end.

Here we should be mindful that this peril of the earth is not the first peril that the earth and living things upon the earth have endured. The earth has struggled its way into being amidst an amazing sequence of destructive forces that have broken loose upon it. A long sequence of cataclysmic events shaped the continents; the various forms of life have engaged in a continuing struggle for survival. Indeed, the greater number of species that have lived upon the earth disappeared prior to the modern period. The earth itself gropes toward its own realization. It has never achieved that state of equilibrium that we envisage in our minds, either in its structural being or in its biological forms. But if the present danger to the planet is not its first peril, it is the first that has been produced with the conscious intrusion of earth's own intelligence into the most intimate functioning of the earth process. This is something radically different from the seismic convulsions, the advance of glaciers, the sequence of species. It is the exploitation of energies in a definitive form; it is the turn from the storing of energies to the burning off of energies that cannot be replaced. This difficulty has happened because of man's need to fuel the vast machinery that he has created. The industrial machinery, spread over the earth, has established a technosphere that is incompatible with the biosphere. Its energy demands are such that it threatens to consume the resources of the earth; which then, presumably, would itself be disposed of, along with the living things upon the earth and the technosphere itself. But even while we recognize the difficulty of adjusting the technosphere and the biosphere to each other, we must note that the human community can hardly do without the industrial production, commercial distribution, and consumer economy that now exists throughout the various continents of the earth. The basic difficulty, it seems, is that men have so far worked within the micro-dimensions of the industrial technological process. When the inventors were playing around with the first internal combustion engines they had no idea that such a little thing fueled on a little oil from the earth could possibly endanger the planet or adversely affect the forms of life. Those who were using insecticides saw only the immediate effects of what they were doing, and these immediate effects were a wonderful gain and support for the human venture. So with the entire adventure of man as he began to manipulate the forces of earth with greater and greater skills. If a little machine is a blessing then a greater machine must be a greater blessing, until a certain machine mania

eventuates and the larger effects begin to manifest themselves. By this time a process has been initiated that can neither be halted nor reversed. Thus the need of man to think through the larger dimensions of whatever he does and the need to discern the larger patterns of reality from any possible disfunction. Earth-sickness is a difficult thing to cure. As Professor René Dubos has noted concerning the medical practice that preserves the life of man individually; if only this is practised without attention to the major health issue of the human community and the sequence of generations, then medical practice itself could bring about a debilitation of the human species. Not only those administering the industrial order and men in the various professions, but also scientist themselves, due to the analytical nature of their study have too frequently avoided discussion or investigation of the larger implications of what they were doing. This they discarded as being too "philosophical" as "non-scientific" or as not the essential direction that their investigation should take. Thus science has tended to work within limits too narrow and too exclusive. They no less than the rest of us were victimized by a kind of mind fixation, almost trance state, that failed to recognize impending difficulties until recently when scientists along with the other professions began to assess the human and earthly significance of what they are doing.

Having stated our basic problem in this way we might turn to our inquiry concerning the dynamics of the future by indicating the distinctive periods affecting the earth process in the beginning of the higher civilizations some five thousand years ago.

During the first period the human order was intimately associated with the physical and biological earth process. Man-kind lived in an ocean of energy in which the physical and psychic forms of energy were intimately related. Men found the meaning of their own existence in response to the energies about them. These men perceived as divine forces supporting him with an abundance of its products. During this period the physical energies of the earth and its resources were little affected. As specifically human energies were awakened and utilized in harmony with the earth process there was little disturbance of the integral earth process. There was even a certain benefit to the earth in its new capacity to bring forth grain and other fruits under human cultivation. This is a period when there was a dominance of the unconscious depths of the human psyche, when the great visions were born. The feeling of identity with the earth was

at its height. The response of man to the earth process was immediate. Earth was experienced as the Great Mother, Heaven as a comprehensive providence. The ultimate mystery of things was venerated with special forms of worship. This is the age of the gods as was seen by Giambattista Vico in his **New Science of the Nature of the Nations**. Much of mankind's great poetry was written at this time.

During this period also human energies were stored up in such abundance that all later ages have found in this period the most profound support for the course of human affairs. Despite all the changes that have taken place in identifying the human quality of life this age still keeps its basic normative value. Men have a deep feeling for this age when the interior of man had a special sensitivity for the earth process. The sequence of the seasons was celebrated with a variety of festival that contributed much of the charm and fascination of life and evoked much of the cultural creativity associated with this age. Man had a feeling for the cosmic dimensions of his own being. Even beyond the cosmic there was communion with the world of the sacred, that benign presence guiding and supporting all things in heaven and on earth. It was the period of the great symbolisms. Mythical narratives were created that provided man with a revelation of the deepest realities of the universe. It is difficult to describe the power that flows from this period and which has supplied almost limitless energies for sustaining a human mode of being. Both the volume and the variety of the cultural formations of this period remain an astounding witness to its greatness. Even now the energies that emanate from this period increase rather than diminish. The further man advances into the future the more he understands and appreciates these primordial intuitions of the human mind and the overwhelming power of these imaginative visions. It is impossible to imagine what man would be apart from this first period when the dynamics of the earth took such a leap in the forms and magnitude of its expression.

The second period of the dynamics of the earth is the period when the reason of man took control and released vast physical energies to the advancement of man but frequently to the detriment of the earth. With science as an aid the machinery of exploitation was established. Man considered himself fortunate to escape the rhythms of the physical universe. As his understanding of the earth processes increased he took greater command of the

world as an objective reality containing a vast amount of material resources awaiting "development." This was the age of individual and collective consciousness as opposed to the feeling awareness of the unconscious realms of man's being that were concerned with the world of the absolute more than with the world of time and which were expressed in myth and symbol rather than in philosophical or scientific language. In this period human reason achieved wonders in liberating man from many of the burdens that he had earlier borne. Rational understanding penetrated into the mysteries of the universe with a different technique and with a different mode of understanding from that of the earlier period. Then after some centuries of probing into the structure and functioning of the earth, science revealed a supreme mystery, that the earth is more cosmogenesis than cosmos. It discovered the time dimension, the developmental nature of the universe. The earth is in a state of movement and transformation rather than in a state of fixed equilibrium. From this it follows that man, as part of the earth, is himself undergoing constant transformation into himself. Neither the earth nor man is yet completely given to itself. Each day is similar to the preceding day, but yet it is different, unique, beyond repetition. The whole earth and all its parts are becoming; this is the fascination of living in time, if it is also a tension and responsibility. Man's adaptation, to this discovery of time and continuing transformation is something that man has not yet come about. Adjustment to the discoveries of science must be dealt with by science and its technologies but not without the insights and visions of a different order that will also determine the future of man and the earth.

But while this period of rational inquiry into the functioning of the world had its divine side, it also had its demonic aspect. This was manifested first in its denunciation of past ways of knowing as various forms of ignorance and inadequacy; thus it became alienated from the past. If much of the past was inadequate to the reality of things, much of the human vision of the past was irreplaceable by other modes of knowing. Nor could the energies that flowed into the human order from this earlier period be replaced by the more rational efforts of man's conscious mind. Thus the distortion of the human that was often associated with the new period that moved from a medieval scholasticism through the Renaissance and Reformation into the enlightenment period of the French philosophies to the positiv-

ism of Comte and Spencer and Huxley from which science is only now becoming liberated.

The second unfortunate aspect of the new period was the plundering of the earth's resources that we have already mentioned. This had the effect not simply of causing needless damage to the physical aspect of the earth, it caused even greater damage to the entire mode of thinking about the earth. Man in this period lost his intimacy with the earth. From subject the earth became object. From a healing source of aesthetic delight and joy of a higher, even sacred nature, the earth became a treasure of natural resources to be utilized by man. The earth was no longer a voice speaking to man and lifting him up to the world of the infinite and eternal. Its rivers were for carrying away refuse not for contemplation.

The third thing which inevitably happened in this age of the rational and the secular, unfortunately, was the alienation of man from himself. Alienation from the past and alienation from earth necessarily led to the alienation of man from himself and a decline in the human quality of life. The ancient mystique was gone: the mystique of the earth, of man, of history, of future expectation. The consequent human mood found expression in the literature of the absurd, in social unrest, in an educational impasse. Yet man never knew more about any of these things than at this time. This is the great paradox. The modern period is wonderfully in contact with all these areas of the real and yet so distant. Man knows so much of the past and yet is not adequately nourished by the past; he knows so much about the earth and yet he finds himself at odds with the earth; he knows so much about himself and yet is so much profoundly alienated from himself.

The consequence of this has been a feeling of meaninglessness which has caused man's inherent drive toward fulfilment of the earth process to weaken. This was the growing anxiety of Teilhard de Chardin toward the end of his life, that man's attachment to the earth and to the fulfilment of the historical evolutionary process would be weakened. He saw this as the basic problem of human energetics. This fulfilment of the earth process, this growing toward unity, this centration of man upon himself, this final attainment of the ultrahuman mode of being, all this required enormous human energies that must be evoked from the depths of man's being and from a commitment to the values of the earth process itself. At the end of this second period

then, mankind witnesses the crisis of hope—not hope in the theological sense, but hope in the earthly sense of commitment to the future of the earth, of man, of the human community.

But even before the second phase of the dynamics of the earth ends, a third phase has begun, the recovery of man from the threefold alienation we have mentioned. Primarily, it is a recovery of man's own deeper self, the recovery of those psychic energies that have consistently dwindled in recent centuries. This third phase is brought into being by a spontaneous adjustment of the former inadequate perspectives of the human intelligence and also in reaction to man's recent experience of the limitations in the available physical energies needed to fuel the machinery that serves the insatiable needs of contemporary society. This third phase must provide a new type of energy to support human existence throughout the ages to come.

While there can be some discussion of the extent and availability of the energies of the earth and the ability of man to dispose of the waste materials that result from use of these energies, there can be less discussion of the need for human energies on a vast scale, including the courage and the intelligence needed to carry out the grand designs of the earth's future. No amount of physical energy can suffice to sustain in the will to live and expand the human mode of being. The primary shift now taking place is the shift of emphasis from the external world to the internal world, from physical forces to the psychic energies of the earth. This involves an understanding and development of the psychic depths of the unconscious, a new awareness of the unity of the psychic and the physical as two phases of a single earth process, a recovery of symbolism as the main instrument for evoking these energies in an effective manner, a renewal of the sacred meaning of the earth, a new mystique of science and technology and their integration into an integral human way of being, knowing and acting.

Everywhere we perceive a new awareness of the psychic quality of the real. This we find emphasized in the later writings of Teilhard de Chardin: "However, it may well be, perhaps, that this contradiction is a warning to our minds that we must completely reverse the way in which we see things. We still persist in regarding the physical as constituting the 'true' phenomenon in the universe, and the psychic as a sort of epiphenomenon. However, as suspected (if I understand them correctly) by such

coolly objective minds as Louis de Broglie and Leon Brillouin, surely, if we really wish to unify the real, we should completely reverse the values—that is, we should consider the whole of thermodynamics as an unstable and ephemeral by-effect of the concentration on itself of what we call 'consciousness' or 'spirit.' (Activation of Energy, 393). We find similar statement in the writings of Carl Jung: "The psyche is the world's pivot: not only is it the one great condition for the existence of a world at all, it is also an intervention in the existing natural order, and no one can say with certainty where this intervention will finally end" (Works, vol. VIII, 217).

This new awareness of the psychic structure of reality brings us to a new experience of subjectivity and the release of powers and experiences that take place within the deeper self of man. Once self-alienation is overcome then joy emerges in new dimensions along with the boundless energies that are contained in the human personality. These are attested to by all those who work directly with the interior processes of the human. Fields of energy never before appreciated emerge into being and become available for dynamizing man's activities. As regards these fields of energy there is a difference between the physical energy and psychic energy. The use of physical energy frequently leads to sterility of the matter once the energy is extracted; it also leads to waste products that often enough are dangerous to the life process. In contrast with this dissipation by use, psychic energies are increased by use and by participation. It has often been noted that material things are diminished by the number who share in them while immaterial realities are increased by the number who share in them and by the use made of them. Truth, understanding, joy, poetry, music—these are increased by the number who share in them as the light of truth is reflected back and forth from one person to another. Joy is increased by being shared. A completely individual joy is hardly of the human order. It needs to be shared. In the sharing of joy the radiance is increased and a greater range of human experience is established. This amounts to almost pure creation; for the joy of one is not diminished but intensified and a new source of human energy is created.

Along with a new appreciation of the psychic as a dimension of the earth and a feeling for the psychic and the physical as complementary dimensions of each other, there is also strengthening of the ancient symbolisms of the human community since it is in

and through its symbols that the deeper experiences of the self express themselves. Through symbols those interior energies are released that sustain the human venture and the entire civilizational process. Ultimately these are symbols of the earth and its transformations. Much of the failure men have experienced in their struggle to achieve a satisfactory mode of human existence during these past few centuries is due to the loss of those primordial symbols that have fostered the human process through the centuries. Without these symbols it is not possible for the conscious rational mind and the deeper feelings and intuitions of the self to communicate with each other. The emotions and imagination are also alienated from the functional life of the individual and from the humanization process upon which the human community depends in its local as well as global dimensions. When these symbols are rendered ineffective in the established society they inevitably turn into destructive channels of expression. One of our greatest sources of assurance that the future is entering on a constructive phase of human endeavour is the widespread renewal of the symbolic traditions of the past and the ability manifested in adapting these symbols to the realistic modern context. Rather than symbols removing mankind from the realities of life it is through symbols that man establishes his most vital contact with the realities of life. The greatest single force in this renewal of the symbols of the human community is Carl Jung. He has made a contribution of unmeasured significance to the dynamics of the future in his work. The doctrine of archetypes that he has set forth enables these symbols to attain a systematic presentation and exposition.

The next force that needs to be mentioned to indicate wherein mankind must place its hopes for the future, is that force of will. This subject has not been adequately dealt with either speculatively or practically in recent times. The best presentation in a realistic context is probably that found in the teachings of Don Juan as communicated through the books of Carlos Castaneda. The ideal of the warrior as someone characterised by will is presented there in all the starkness found in the desert fathers or in the Japanese Samurai. That part of the psyche designated as "will" has been manifested especially in the creative moments of mankind, but never before have such demands been made on the will as are being made at present and which will be made in the future. Schopenhauer is the philosopher best known for his emphasis on will as the determinant of the real. But this has also

come up in the work of Teilhard de Chardin. He saw quite clearly that when man carried out his scientific investigation into the origin and functioning of the world and became consciously aware of the evolutionary process, he was bound thenceforth to consciously will the further stages of this evolutionary process which until then had come about by the spontaneities of the earth rather than by the deliberate will of man. A new stage in the dynamics of the earth was reached. Man crossed over the threshold to step into a new sphere. Almost immediately this responsibility became too much for man to undertake. Hence the type of historical pessimism that set in with the work of Oswald Spengler in **The Decline of the West**. Thus too the existentialist anxiety that has marked the mid-twentieth century. We live now in a moment of indecision, full of anxiety like a person carrying the world in his hands and afraid of tripping over his own feet and letting the world fall to its destruction.

But while this peril is a cause for concern it is also a cause for advancing consciousness since the powers that man has recently assumed have brought to bear profound reflection on the mystery of the earth. Responsible men no longer think of the world simply as a collection of "natural resources". They realize that the earth is an awesome mystery, ultimately as fragile as man himself is fragile, that man must tread carefully over the earth's surface lest harm come to it. But man's responsibility to the earth is not simply that of preserving the earth and establishing an equilibrium of forces upon the earth; it is the more important task of leading the earth on through its next series of transformations which must eventuate as the future unfolds before us. The difficulty is that while unknowingly man was carried through the evolutionary process in former centuries, the time has come when man must consciously lead and guide the evolutionary process. As Teilhard once wrote: "To my mind, what is our prime concern in connection with the ultra-evolution of man is not to know how, for perhaps hundreds of thousands of years to come, we are going to feed an ever growing population and fuel machines that are becoming ever more complicated and voracious. It will be to discover how man can maintain and increase, without check, throughout these vast periods of time, a passionate will not only to subsist but to press on: as we said, without that will every physical or chemical force we dispose of would remain heartbreakingly idle in our hands" (Activation of Energy, 370).

For will so succeed in this task of shaping the future with the ease and excitement, the human satisfaction, the cultural achievement and magnificence that is indicated, something more than the will of the phenomenal ego must be functioning. The deeper self of man, the entire libido must be functioning. The individual will can function in this capacity only through its union with the human community. Even beyond this union with the human community must be the union with the earth process. Only the earth can adequately will the earth. If man successfully wills the future it will be because the will of the earth. If man successfully wills the future it will be because the will of the earth is manifested in and through him, not because he has determined the future of the earth by means of some rational empirical faculty.

In this future-oriented process there is the recovery of the sacred and its tremendous psychic dynamism. One of the most serious shortcomings of the recent secular period of man's development has been the loss of the sacred. While the sacred can never be recovered precisely in the form in which it existed in centuries gone by, it can be recovered in the mystique and mystery of the earth. There are many reasons for its exclusive commitment to a scientific and secular life-orientation in the past. It was in part due to the effort to resolve the devastating social and political conflicts that emerged out of the sectarian diversity of religious convictions. But it was also in part due to the decline of religious authenticity itself. For all of these reasons the former religious energy in the society is greatly reduced. Rather than resolve the problems of the sacred the solutions were set aside, aware that these could not be solved until a later stage of man's development. Yet a substantial element of life was lost. An integral educational experience was no longer possible. The cultivation of the most profound instincts in man was neglected. Thus the emergence of a superficial humanist ideal that could not support any ultimate life-meaning or provide the needed dynamic in relating the individual human personality to the society or to the earth process. A renewed sense of the sacred is now emerging as a most dynamic source for the energy needed for the creation of the future. Spiritual disciplines are once again being practised throughout the world. For some the ultimate mystery of things is experienced in the depths of the inner self, for some this mystery is found in the human community; for some others in the earth process. Yet in each instance the threefold experience seems to be present. A way is

being found whereby each human person becomes heir to the total religious heritage of the human community. Within this context the religious antagonisms of the past can be overcome, certain traditions can be renewed, and the sacred can appear once again in the midst of human affairs to dynamize and sustain the efforts of men to create the world of the future.

We must once again get the feeling that we are supported by that same power that brought the earth into being, that power that spun the galaxies out into space, that lit the sun and set the moon in its orbit. That earth power by which the historical sequence of living forms grew up out of the earth until it came to consciousness in man, that same force that brought man through those million years of wandering as a hunter and food-gatherer, that same force that led man to establish his cities and inspired the thinkers, artists and poets of the ages, those same earthly and historical forces themselves are all present, indeed the entire force of the ages is present and we might feel their impact at this time and understand that we are not isolated in the chill of space with the burden of the future upon us and without the aid of any power other than that of our limited rational processes.

The important thing to achieve back of the biosphere, the nousphere, the technosphere, is the human sphere which includes all of these for man is the pervading presence in all. He is by definition that reality in which the whole earth has its being. He is himself the mystical quality of the earth, the unifying principle, the integration of the various tensions and polarities of the material and the spiritual, the physical and the psychic, the natural and the manufactured, the intuitive and the scientific, the technological and the spiritual. He is the unity in which all these inhere and achieve their meaning, their fulfilment, their reality, their salvation. In this sense man functions on the earth as the pervading **logos**. He is not simply then microcosmos. More than this he is the true macrocosmos. The physical world is the microcosmos. Or we might say that the physical world is the macroanthropos, the cosmic person, the **Mahapurusha** (in the terms of India's traditions).

This being so there is need to be tender with the earth, for the suffering of the earth is the suffering of man, exploitation of the earth is exploitation of the human, elimination of the aesthetic splendours of the earth is the diminishment of man. To serve man by tearing the mountains apart and losing their wonder and awesome qualities for some mineral resources within them

may very well be the destruction of a great range of psychic experience that is urgently needed by man.

If the ancient rituals whereby man communicated with the earth and fostered its productivity no longer seem effective and if recent efforts to establish psychic rapport between man and the plant world are somewhat exaggerated, these do express something rather profound as regards the fruitfulness of the earth and man's reverence for the earth. It would be philosophically unrealistic, historically inaccurate, and scientifically unwarranted to say that man and the earth do not exist in an intimate and reciprocal emotional relationship. This emotional-aesthetic relationship of man with the entire cosmic order was perhaps best expressed in the ancient Navaho parting invocation: Go in beauty, beauty before you, beauty behind you, beauty to your right, beauty to your left, beauty above you, beauty beneath you. Go in beauty. In beauty all is finished.

This constitutes the dynamics of the human, or rather the human dynamics of the universe whether in days gone by or in days to come. And this is what is most significant. It is not exactly that we are lacking in the dynamic forces needed to create the world of the future. We live immersed in a sea of energy beyond all comprehension. As Don Juan tells us, "The desert oozes power." But this power in an ultimate sense is ours not by domination but by invocation.