

- 5) Devall, B., 1985, *Deep Ecology*, New York, Peregrine Smith Book.
- 6) Fukuoka Soshin., 1992, *Revolution by a ear of Rice*, Tokyo, Seki Press.
- 7) Lee, S. H., 1992, *Essentials of Unification Thought*, Tokyo, UTI.
- 8) Merchant, C., 1992, *Radical Ecology*, New York, Routledge Chapman & Hall.
- 9) Moon, S. M., 1994, *The Divine Principle*, Seoul.
- 10) Moon, S. M., 1998, *Note of Lecture*, Seoul.
- 11) Mertig, A. G. and Dunlap, R.E.(Kim Dong-Kyu, teans.), 1996. *American Environmentalism*, Seoul, Beak Soo Sa.
- 12) Kim Dong-Kyu(ed), 1996, *World Environmental Education*, Seoul, Koyookaha

Man's Journey in Harmony With Nature and his View of God : A Cosmology of Peace

Dr. Lylia Corporal-Sena
Bicol Univerisity / PHILIPPINES

I . Introduction

The world is in the vortex of an unprecedented crisis, the spiritual crisis, which no political, economic or physical system has been able to extricate itself completely from it. This global crisis has in fact manifested itself in search for harmony and unity between the human and nature. The nagging postulate which is frightening to mankind is the banality of this spiritual crisis with which we live everyday. It is therefore, the intent of this paper to unwrap the garment of the crisis and unwind the thread like fibers rolled around it to spell out man's journey in harmony with nature while in quest for a new view of his maker.

Today, is far off from yesterday. The new circumstance is different. Yet, man is everywhere and ever since the same, and so is nature. Each stands and survived for its existence, either neglecting or rejecting interdependence of one with the other. Man, however, is at it's advantage, for nature lies at its mercy. The circumstance is clear, considering that man is God's greatest creation, unique by formed in the likeness of the Divine Creator, hence with intellect and moral. Nature, on the other hand, is God's architectural master piece in order for man to be able to live and let live in vast completeness and complexities of a process we call life. From then on, harmony started within every body of creation from the smallest unit to a larger unit through the marvelous quality of complex inter-relationship maintaining a perfect co-ordination of functions/activities. This we call the creative principle of unity. In the higher level plane, we call

this the Divine Mystery of Existence, that baffles all analysis. Thus, the march of evolution unfolded the potentialities of life.

Anchored on the assumption that "the human act can be adequately seen only in its cosmological role just as the cosmos can be adequately seen only through its human manifestation. I join John Donne in his view "No Man is an Island" as "no organism is sufficient unto itself". This is the cycle of dependence of every life on earth on an external environment of nature, the process we call "ecological". Nature manifestation is brought forward as life growth by chains and webs as well as in pyramid. In this cyclic activity is realized in unity with man, yet in man this assumes a new value and begin to form a different path which is continues as it find meaning in man himself.

I . Man's Journey and the Beginning of his Crisis

Life emerges and advance by the struggle of creatures for a more complete life expression. The humans have made their way aimed at the harshness of the natural world. But among themselves, the humans have experienced the absence of harmony. An enormous psychic effort to articulate the human mode of being in its full imaginative, emotional and intellectual qualities; that which emerges from and give expression to that dramatic confrontation of forces that shape the universe. This confrontation according to Vergil may give rise to "the tears of things", yet the creative function would be difficult to ignore. But while we reflect on the turmoil of the universe in its emergent process, the splendor that finds expression amidst catastrophic events that set the context for emerging human age and life must be understood. Humans then begins establishing patterns of life controlled by his human intelligence and human decision, patterns derivative from but which impinged with progressive destructiveness on the patterns of the natural world.

II . The Threefold Nature of Man's Basic Needs

Man's life as an individual is lived in three worlds which are distinguished in everyday experience. These are: the world of feeling, the world of thought and the world of things. In these worlds, man is aware of the three kinds of needs, namely: the spiritual, intellectual

and physical. Along these needs, man is made distinct to possess three capacities, not enjoyed by lower form of animals. Foremost is man's capacity to worship, capacity to reason and the capacity to create. From these unique capacities, man has developed and elaborated three kinds of dynamic activities, namely: his religion, philosophy and technology. I agree with Hugh Dryden, in saying that "man's life at its fullest is a trinity of activity — that of the physical, mental and spiritual. It is important that man must cultivate all these processes, if he aims at perfect development. Viktor E. Franke of Vienna, believes that man lives in three dimensions, namely: the somatic or physical or bodily, the mental and the spiritual. All views expressed differently yet in principal beings to awareness the fact that man is unity of forces.

III . Balancing Man's Needs and Capacities

If man is a unity of forces, his needs have to be equally cultivated so to be fully in harmony with nature. When one of these needs and capacities make man's personality unbalanced, harmony is lost. A man who is entirely spiritual, and has cultivated his religious life but with the exclusion of his mental life and his ability to deal and relate with the physical things with reasonable success is found to be an "odd" person. Nowadays, you find individuals who concentrate on skill and knowledge, neglecting entirely his spiritual life. This clearly manifest the importance of cultivating the human spirit to be himself, without a realistic understanding of man's intellectual and physical needs. This event will usher in a higher civilization until man's world events with his nature and that of his surroundings will be balanced. It might be thought, that a highly spiritual culture which attaches little or no importance to material things, to the nature's resources or to the exercise of human reason, and lays almost all the emphasis on man's spiritual needs, have the best chance of producing a lasting era of harmony, peace and prosperity. In the present era, however, this has not been the circumstance. Collapse of man's moral, abuse of nature's resources, such as the forest, the land, water and air completely, causing conflict of man's needs particularly between the rich and the deprived. This seemingly deepens man's spiritual crisis, as dearth of human values begin to accumulate.

V. Man's Place Within Nature

It is absolutely necessary that man should appreciate and understand the natural world around him. As man gains human experience, detachment of himself begins from his full self and nature. He thinks it is essential for nations to have commerce, industry and technology. Both have brought exploitation of resources of nature by man. A disconnection between man and mother nature occurs. Man forgets that the trees are sources of the fresh air we breath, the forest for the clean water we drink and many more. As man ignores nature and chases for his own goals, he exposes himself to spiritual dangers thus bring disrespect for nature while dependent on it. Devastation of nature's resources becomes intense, conflict arises in lieu of harmony and deterioration of human values continues to heighten as spiritual crisis goes higher and grower.

However, because of man's intelligence, there are events in nature that he humanizes. Man give names to nature's resources as a prime commodity for his own utilization and comfort. What is far grieving is the fact that man has gone so far with nature with the advent of science and technology, inventions and exploitation's. For a while to live is a two way process for man and nature but what man does in all parts of the globe today is one-way which is to live and yet destroy nature. Man violates nature to fit his image and satisfy his worldly wants. In effect, the gap between man and nature widens, to the extent that said gaps become a threat both to man himself and the natural resources.

VI. Search for Harmony Over Resources of Nature

The most sought for resources of nature by man are oil, energy, water and the basic food. A more objective survey of these global resources have shown a continued exploitation of these resources which would pause for the future generation severe unsolvable problems of environmental deterioration in the form of decertification, flooding, ozone depletion, pollution and accident-prone ultra-hazardous technological fixes which include nuclear power. Concomitant to this would be a widening gap between the rich and the poor, hence a cultural confusion will be tremendous among men and nation. Human ingenuity will place no limit on the productive

capabilities of our planet. Neither men nor government sees nature as a limiting obstacle to a growing expansion in technology. Instead both relies its future on the growing and demanding human ingenuity to exact more and more. Unknowingly, however, as man struggle for substantiality of production via exploitation of nature and its resources, man's spiritual crisis heighten. Harmony is nowhere, instead conflict arises on a global perception, human ingenuity is very impressive and will continue to be. Thus, the call for man's retrospection of purpose, goal and mission becomes very crucial. For unless the human ingenuity is tamed and refocused towards enlightenment of purpose, man's harmony with nature will never find it's course. Instead, the conflict becomes visible when the indirect nature resource demands of the rich dramatize the direct dependence of the poor on nature.

Ecology movements emanating from the conflict over natural resources and asserting man's right to survival are essential to provide basic needs for survival to the greater poor population. Such conflicts are what we call clash between "conservation" and "exploitation", ecological development and economic sufficiency between sustainable and non-sustainable utilization.

The massive global competition of industries and industrial production, widen the gap for unity between man and nature brought about by two legitimate issues, namely: use of natural resources is linked to the ideology of modernization, the rationality of science, the superior productivity of modern technologies and the rationality of modern economics. Much of nature and it's resources is at risk to justify the present destructive patterns of utilization of resources in the name of "development". What need to be given impetus is the impact of development, devastation of resources on the poor people and on the over all health and prospect of the country over time. This conflict as it surmounts, has become a global trend, a global issue and a threat to harmony between human and nature, thus threaten peace at the grassroots of our societies. Unless, a refocus of direction on the human component is made and a change of direction of man's journey into a more specific spiritual journeying, spiritual crisis shall remain and a threat to harmony and peace will prevail. What then can be done?

VII. Search for Nature's Mystery and A New Vision

I therefore propose for a massive and open-ended search for the mystery of nature, enlightenment of purpose and a revisioning. The dialectical contradiction between the role of natural resources in production processes to generate growth and profits and nature's role to generate stability and satisfy needs, reflects the outlook of various groups in society. Furthermore, the politics of ecology is intimately tied-up with the politics of knowledge. Relatively, this instance build a human value system separating the poor and the rich as well as varying in culture and in basic needs. For example, on the knowledge of forestry and the skill of a forester, the way nature is perceived is related to the pattern of utilization of resources from the life process, raw material and finished product to money value.

Enlightenment of Purpose "Man does not live on bread alone" is a maxim I've learned to cherish and uphold since I had my sixth sense developed in me. In every difficulty of struggle in life, I pause a question to myself, thus: What am I living for? As I became older, I add a phrase to this question, thus: "if not for you". As I utter the last word, I raise my thumb, up to the unseen, pause a moment to feel His presence in my personhood. I am lightened, my burden become lighter, until it is felt no more.

As one unravels the purpose of his being, man become more sensitive of the mysterious existence of his life, and finally he begins to search for meaning in every beat of his heart, the warm flow of his blood in his veins; and better more feel the fresh wind that brushes against his face. In contemplation, unknowingly he gets himself in commence with the divine, the Alpha and Omega of his life. An outflowing feeling of accomplishment of one's purpose is felt and the process of becoming is attained, greater meaning of one's endeavor and more so one's interaction with nature becomes fruitful and complimentary taking into account the benefit for both. Conversion from exploitation of nature to exploration occurs. Could there be more meaningful a process than this? A reconceptualization of the concept of productivity is essentially met for the formation of socially responsible and ecologically sustainable process towards the use of nature and its resources. With this reorientation, the well-being, and even the survival of the human society as a whole will be in grave danger. A paradigm shift is necessary in the criteria for technological choice, so that resource transformation would not damage the

productive capacities of nature human capabilities. It is necessary that the two-way theory is observed, that is beginning in resources of nature and its end in the basic needs of man, hence a call for global transformation for the man's harmony with nature.

On the Revisioning Process. As I release a long breath and close my eyes for a moment in front of this august body of intellectual souls, I pause to imagine the vision I wish to share today. This vision is aimed to provide the touchstone for a goal of a woman in her search for a new view of God. I envision harmony/unity of myself with nature as a condition of my life itself drawn from a philosophy that men and nature is one with God; I am a small pea / a seed sown into a fertile soil, grown and blooming making a big difference not for anyone else but for the Great Divine. There is a life peinating harmony and peace, sustaining both nature and its resources, upholding values that protect and nurture not only coherence but also inter-relatedness, that which promote and uphold a just social order, based on freedom and one with God and people.

VIII. Towards a New View of God

Ladies and Gentlemen, let me continue with my journey as I share with you a new view of God. I believe in the Divine Providence that guides the destiny of men and nation. I believe in this Divine Providence, as a Triene God — the Father, the Son and the Holy Spirit; I believe in God in its Omnipotence, Omnipresence and Omniscience.

Yes, God is love and love is the blood that flows in my veins, in my family and in my community. I believe God, the creator of the Universe and man. God — the Father having created me in His image and likeness. I believe in "the word was made flesh" — that His only begotten son, Jesus Christ was sent as a ransom to redeem me from my sins. I also believe of the Paraclete, the tongue of the Holy Spirit, all these three in one is manifest in me. My organic senses cannot reach out and feel the presence of God, but my facultative sense brings me to let my spirit commence with the Divine Spirit and my eyes of faith sees my God, as my spirit commence with His spirit. I agree with Mercado, that I am a soul encased in a body, so I disagree with St. Thomas Aquinas in his belief that man is body and soul. I believe that I am a soul inside my physical structure, the body. I believe that I was created by God in His likeness. Because God is Good, hence I too who is created in His

image is Good. It is therefore, my moral responsibility and obligation to maintain that Goodness in me - failure to do so, would mean a separation from Him, the Good.

Ladies and Gentlemen in my daily journey, I have never been alone. In my travel, I have a great companion, the Divine I call my God, who is loving, caring and my everything. He and I is one. He is in me and I am in Him. He is my God who has carved my name in the palm of His hand. Because of this, I completely surrender myself to Him and subordinate my will to His Divine will. Without Him, I am nothing. All that has been in me ; all that is yet to becomes from Him.

Ladies and Gentlemen, my view of God is Him, who is the great provider of mankind, the King of all Kings, the Father of all mankind, the Architect of the Universe, the God of Peace/of Harmony and Love. To all, I say MABUHAY!

Bibliography

- 1) *The Religion of Man* (Tagore)
- 2) *The World Scriptures and Religion*
- 3) *The Holy Bible* (St. Paul Publishing)
- 4) *Divine Principle* (HSA)
- 5) *Essentials of Unification Thought* (UTI)
- 6) *Towards Liberating Peace* (UNU)
- 7) *Philosophy of Man* (1995)
- 8) *Man's Place Within Nature* (1996)
- 9) *Man and the Society in Harmony with Nature* (1996)
- 10) *Cosmology of Peace* (Berry, 1984)
- 11) *Noah's Three Sons*
- 12) *Scientist in Contemporary Life* (1954)
- 13) *Concept of Man in Psychiatry* (1955)
- 14) *The Prospect of Civilization* (1984)
- 15) *Environmental Stewardship: A Vision for the 21st Century* (1993)

The Crisis of Environment and Its Over come by Unification Thought

Dr. Byung-hwan Choi
Dae-Jon University / KOREA

I. Foreword

Today, there are many problems we can not solve easily in the world. F.H.Knelman had presented 'four difficult problems' modern society have to solve. Those are the crisis of environment, the threat of nuclear, the explosion of population and inequality, and the distribution of justice. Among the four problems, I think the most difficult problems to solve is the crisis of environment. But despite of seriousness of the problem, the solution of it is very hard and will be difficult to solve in near future. For the problem is complicated. Ecosystem is the ground on which all living things including human beings exist. The human beings who had desired material abundance, have been confronted by the unexpected new challenge of disaster, before the desired ideal is achieved.

In fact, the crisis of environment is not only past, but also present problem, and the problem has been anticipated long ago. Notwithstanding, having not overcome the national grouped egoism, we human beings are making the earth and ecological system, the ground of our living into the ground of death, destroying the ecosystem without any hindrance. We have been confronted with the conflicting desire between economic development and nature preservation, and the desire have oppressed us since early time. Economic development and nature preservation are like the two hares directing toward other destination. In my opinion, it is true that the pretext of nature preservation is not to hold over economic development. Besides, it seems that we can not expect an excellent scheme to harmonize both