

Shadow and Light of our Time

May Fate grant that we never turn our inner ear
away from our soul's lips.

Kandinsky 1912
Quoted by Tippet 1962¹

Prologue

This is a somewhat expanded version of an article that appeared in the Spring 2023 edition of the British Autogenic Society (BAS) Newsletter; the first two paragraphs appear below as in the original:

Preamble

In recent editions of the BAS Newsletter, Alice Green has very appropriately expanded our horizons with articles not directly related to Autogenic Training, yet of great relevance to us on our journey through life in terms of developing our Authentic Self, as well as our personal and professional development. These articles have included: 'Silence – Inviolable Asylum' by John Zerzan and 'Marcus Aurelius – Meditations'².

Many citizens of the world today feel that we are entering unknown seas and territory in terms of domestic and international society. At times like these, reflecting on Silence, and great works on meditation, can be particularly apposite. This present article, I hope, resonates with Alice's wider perspectives, and for this reason I dedicate this paper to her as she comes to the end of her term of being such a wonderful editor of the BAS Newsletter.

In this website version, there are some minor changes / additions, and I have given more space to some of the illustrations than was possible in the Newsletter edition, where space is at more of a premium.

In addition, I have added quite an extensive Section VII in the form of Appendix 1, which reflects further on these perennial problems.

Acknowledgements: thanks once again to Annie Sturgeon, Autogenic Therapist, and my brother Michael Ross, for their most helpful comments and proof reading; and to all the sources and references that have allowed this article to manifest.

¹ Epigraph to the score of King Priam by Michael Tippet

² Marcus Aurelius a Stoic Philosopher and author of Meditations – written c 170 to 180 Present Era

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I. Introduction:

Autogenic training comes within the meditative traditions and Amplified States of Consciousness [de Rivera 2018], yet is rightly considered a secular approach. However, all meditative traditions have spiritual dimensions, if we allow spiritual to embrace both “religious” and “non-religious” perspectives. It is also possible that some religious manifestations have become non-spiritual. This essay draws on various spiritual and “secular” sources, without implying specific preference for any one.

In this present article I plan to link themes of pain and suffering in our present world with themes of Authentic Being, our *raison d'être* and inner stillness. The catalyst for this came to me two days before an Edinburgh Performance of Benjamin Britten's War Requiem, which happened to be on 11th November 2022. As is well known, Britten wrote the work for the dedication of the new Coventry Cathedral following its destruction on November 14th and 15th 1940.³

Britten conceived his War Requiem as being a communal act of reconciliation between three of the European countries involved in the Second World War, juxtaposing the Latin Mass with the essentially “secular” poems of Wilfred Owen, with one soloist being from the then Soviet Union (Galina Vishnevskaya – husband of the cellist Rostropovich), one from Germany (Dietrich Fischer-Dieskau) and one from Britain (Peter Pears). In the event, Heather Harper took the soprano role at short notice as the Soviet authorities prevented Galina attending. In this connection, it is well to remember that the first performance was on 30th May 1962 – only seventeen years after the end of WW II, in which the Soviet Union lost roughly one person in 7. The following figures are sobering:

Percent of population killed This is the same as numbers killed per 100 people				World War II: deaths per 100 of population by country Sources include: https://en.wikipedia.org/wiki/World_War_II_casualties Prins 1983; Phillips & Ross 1983
USSR:	13.7 (Russia 12.7; Ukraine 16.3; Hungary 7.27)		France	
Germany	11%		UK	
Poland	17 %		USA	
Note that 13.7% is roughly one person in 7; 16.3% one person in 6; 11% one person in 9; 1.44% one person in 69				

It is appropriate to use our Reflective Function to ponder on these figure [Knox 2003].

Britten's intention seems to have been both to challenge the assumptions within religious doctrines for justifying war and to show that the outcome is always heart-rending. Wars are devastating for all sides. In present conflicts in the world, it is well to remember that all sides have suffered greatly at some time previously. The images below are reminders of these multilateral sufferings.

³ The creation of the United Nations following the 1939-45 war was filled with hope that, in future disagreements between nations could be settled amicably within the Charter which respects human rights and self-determination. Roosevelt's Four Freedoms [Roosevelt 1941; BBC R4: 2022] were embedded in the charter, which were subsequently endorsed by Mikhail Gorbachev. Yet, despite this, nothing has fundamentally changed in terms of aggressive unprovoked warfare being inflicted on innocent peoples and nations.



Figure 1.1
Coventry Cathedral November 1940



Figure 1.2: Image from Twitter Ukraine 2022



Figure 1.3: Leningrad September 1941
Siege by Nazi Regime



Figure 1.4: Siege of Leningrad



Dresden after 13th – 15th
February 1945
UK and USA Air Raid
Bombing
Image Dresden 1945

Note: these
images and the
article are not
implying a moral
equivalence of
these events.
Rather to
emphasise the
human suffering
caused by
aggression and
SNS dominated
policies.

Figure 1.5 Image of Dresden following destruction 1945

“In war, whichever side may call itself the victor, there are no winners, but all are losers”.
Neville Chamberlain 1938

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Wilfred Owen said: “All a poet can do is warn.” Britten’s Second Canticle “Abraham and Isaac” is based on the Chester Miracle Play, which retells an ancient Biblical story. Essentially, it is the story of a Patriarchal God testing Abraham’s faith to the point of sacrificing his own son. Just before this occurs, God awakens Abraham to a ram caught in nearby briars, and so Abraham sacrifices the ram in gratitude to this God. In one of Owen’s poems, he transforms the ending of the miracle play thus:

“Lay not thy hand upon the lad.....Behold,
A ram caught in a thicket by its horns;
Offer the Ram of Pride instead of him.”
But the old man would not so, but slew his son, –
And half the seed of Europe, one by one....

Wilfred Owen

In the original Miracle Play Abraham responds to the ram with gratitude, suggesting a Socially Engaged Dorsal Vagal (A⁴) state [Porges 2011]. In the Owen poem, and in war, our “inner ear” may be blown away from our “soul’s lips” as we become engulfed by the neuroception of flight and fight [op. cit.]. Most of the people of Leningrad, London, Dresden, and Coventry killed in WW 11 were innocent. Regarding this, Pieken comments:

- ❖ “For the people affected, it was irrelevant whether they were killed by bombs or grenades, whether they died within two days – as 25,000 did in Dresden, or starved to death within two and a half years – as 1.1 million did in Leningrad” [Dresden / Pieken 2017].

Furthermore: “During any conflict, we need people who can understand the suffering of all sides” [Hanh 1991]. This can only be achieved when we are in a Ventral Vagal autonomic state [Porges 2011].

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“There are no winners” in war. The present major conflict in Central Europe is a terrible reminder to all Europeans and beyond that war is not something from the past (e.g. 1914-1918; and 1939-1945; or the Balkan wars following the disintegration of Yugoslavia). One of the most pernicious aspects of war can be the allegiance of some sects of religion to the official political perspective, however distorted or criminal this may be. Furthermore, we need to be deeply aware of what Ukraine is up against [see, for example, Havel 1978].

Beneath the surface of the War Requiem there is, I think, an implication, at least at some level, of unholy alliances between state and religious institutions – “Story follows Stage” [Dana 2018 p 35]. Some consider that in the way Britten intersperses the traditional mass with the poems, his hidden theme is a questioning of the role of the church in war. “Every placing of an Owen poem within the Latin Requiem liturgy precisely punctures everything that has just been stated – this is nothing less than a subtly achieved sabotage of the vested interests of an institutionalised Christianity from within....” [Lewis 2022 p 105]. There is nothing new under the sun.

The essence of the greatness of Britten’s timeless Requiem is from the words of Owen, which have been resonating down the decades since written. For example, toward the end, these words appear:

⁴ See companion article B 28 for an ABC of the Polyvagal Theory.

Then, when much blood had clogged their chariot-wheels
I would go up and wash them from sweet wells,
Even from wells we sunk too deep for war,
Even the sweetest wells that ever were.
I am the enemy you killed, my friend....

[Wilfred Owen](#) (as adapted in War Requiem text)

In that sentence, “I am the enemy you killed, my friend” there is the sense of our common humanity, and the horror, heartbreak, and tragedy of war.

Britten musically carefully distinguishes aspects of the institutionalised from the actual life and words of Jesus.

II. Suffering, Pain Pathways and our neurophysiology

The neural pathways of physical pain and psychological pain are interlinked: and it is of significance that both physical pain and psychological pain can be alleviated by opiates – suggesting their overlapping neurological underpinnings [Panksepp 1998 p 264; Eisenberger & Liberman 2004A; 2004B]. If I have a headache, and then meet an old friend in the street, my headache may disappear for the say ten minutes I am chatting to him. Our mental state can change our perception of pain, as indicated in the Pain Gate Theory [Melzack 2004]. For example, physical pain is modulated as the pain fibres from the site of the pain in the body enter the spinal cord through the Dorsal Horn. These pathways are schematically illustrated in Figure 2 below.

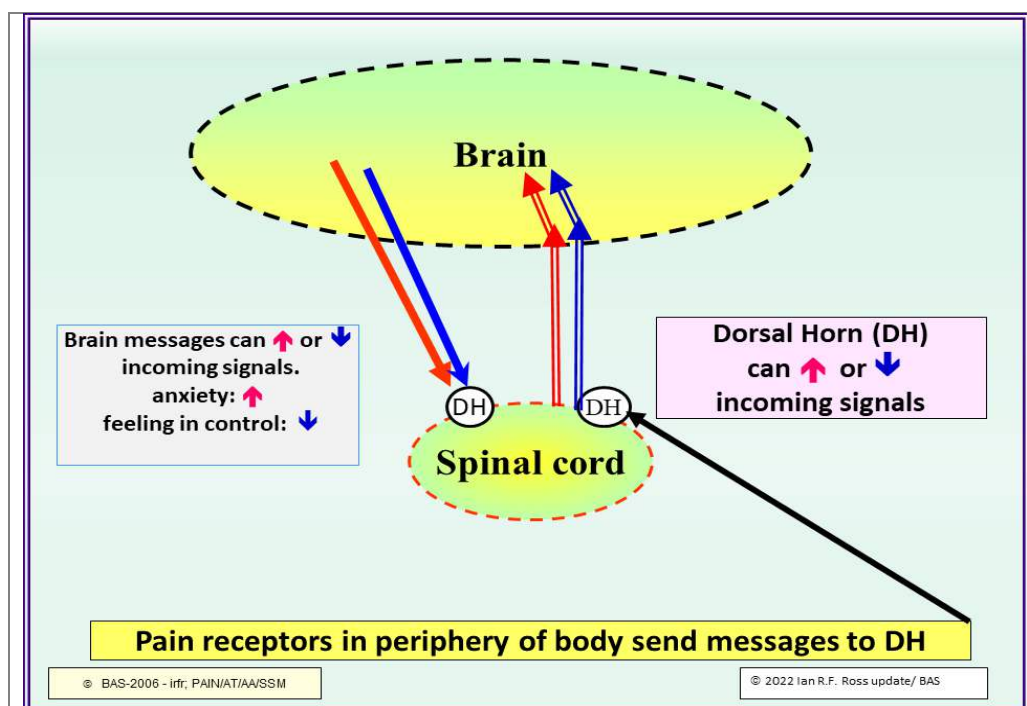


Figure 2
Highly Schematic representation of Pain-gate model
(DH = Dorsal Horn)
After Melzack 2004

- Our mental state can increase or decrease pain signals arising in the body. *See left of picture.* Red opens pain gate for ascending pain messages; Blue closes the gate.
- The *right side of the image* shows ascending message (black arrow) from the body entering the illustrated Right DH. From there, red arrows indicate increased pain transmission, blue reduced.

In general terms, we can say that distressed states (e.g. anxiety associated with increased Sympathetic Nervous System activity⁵) will increase pain (see double red arrows). This will be the case when we are not able to pay fuel bills; and in areas of conflict or war where the flight and fight stress response will be being activated – as they would have been in our evolution eons ago. Nevertheless, the inner realisation that we are fighting for human justice in and beyond our borders can outweigh some of the stress of conflict.

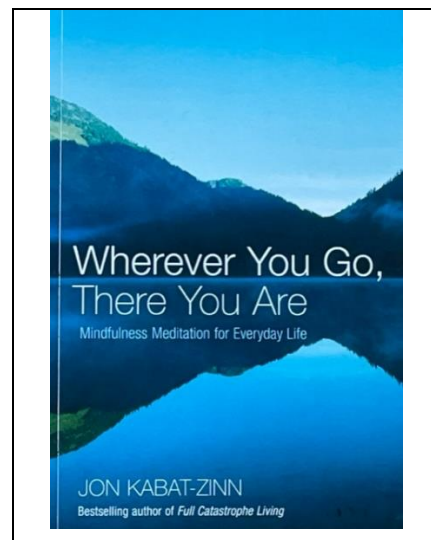
III. Mindfulness and Meditative States

Meditation will not per se bring an end to suffering. However, meditative and mindful approaches can greatly increase our resilience [see Spring Newsletter 2022 No 23]. When we are feeling settled and / or safe (associated with Ventral Vagal PSNS activity – Porges 2011), the pain signals will be reduced. Mindfulness and Meditative approaches, including Autogenic Training, facilitate Ventral Vagal Dynamics and so wholesome social engagement.

Our word “mindfulness” does not reflect the original conception. Our western translation of the Sanskrit word *sati* gives it a misleading cognitive and left hemisphere bias: mindfulness that is not heartfelt is not mindfulness. The term would perhaps be better rendered as “mind-heartfulness” – or left un-translated. Such a concept of Mindfulness overlaps with Jen, Human-heartedness⁷. Such a concept embraces Right Hemisphere Dynamics and more wholesome perspectives [McGilchrist 2021].

Regarding Meditation, I understand that in Pali, the ancient language spoken by the Sakyamuni Buddha, there was no word equivalent to our present term meditation. A word originally used in this connection was bhavana, which can be well translated as: “development through mental training” [1994 Kabat-Zinn 1994 p 81]. Such human development implies an ethical basis⁸, and this is one of the reasons that I have found the work of Richard Davidson et al so important [Dahl et al 2020; see also BAS Newsletter No 24, Summer 2022].

If we can keep our internal state stable then, wherever we go, we can be in that Autonomic Ventral Vagal State [Porges 2011] most of the time.



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IV. War and Mother Earth /

⁵ The B State in the ABC model of the Autonomic Nervous System – see companion article B 28.

⁷ In this context, Human-Heartedness or Jen-fulness may more capture the essence of *sati* / *smriti*.

⁸ Humankind is in greatest need of bhavana. Democratic principles and our planet are under great threat in the 2020s [Schama 2022; Monbiot 2022].

IV. War and Mother Earth

Conflicts and war bring terrible transgenerational suffering and destruction not just to humans but the whole environment and Mother Earth. These words appear in the second part of the Sanctus in Britten's Requiem.

"My heart hangs weighed with snow."
And when I hearken to the Earth, she saith:
"My fiery heart shrinks, aching. It is death.
Mine ancient scars shall not be glorified,
Nor my titanic tears, the sea, be dried."
Wilfred Owen

The citizens of Leningrad experienced terrible destruction, hardship and starvation during the 1940 siege. The power of resistance of those citizens is captured in Shostakovich's epic 7th symphony, the Leningrad. Ironically, Ukrainian citizens are experiencing similar deprivations and atrocities at the hands of present political Russian power. As in Britten's War Requiem, the music of the Ukrainian composer Valentyn Silvestrov to me seems to capture the sense of transgenerational oppression – and yet defiance and resistance – that Ukrainians have experienced in their history. This is especially poignant in his Requiem for Larissa, his wife who died suddenly in 1996; the requiem seems to speak for not just Larissa, but the whole of Ukraine.

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Returning to Earth's tears.
As sea levels rise, those titanic tears grow.
Oh Mother Earth, Lacrimosa.

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Yet, at the same time, there is something uncannily subversive, in a wholesome sense, in this masterpiece. On listening to a live performance in Edinburgh on 11-11-2022 it seems to me that, in general terms, the Latin Mass at times projects a patriarchal religion, with the music tending toward the brutal: with judgment, the perception of everlasting damnation, and the more or less eye for the eye and tooth for the tooth old teaching, implicit. This is the opposite of a caring and nurturing deity. However, the monstrous evils of war are created in human minds and actions – with a treacherous connivance of a certain religious perspective with the state: "The scribes on all the people shove and bawl allegiance to the state" (V. Agnus Dei, Tenor), reflecting a patriarchal metaphysics. At the same time, parts of the Latin Mass with the soprano singing, high above the chorus, "Lacrimosa", are deeply moving – resonating with our deep inner humanity / jen.

So while much of the Requiem reflects this hard patriarchy, there is, at the same time, a redeeming thread much more akin to a Matriarchal metaphysics where care, nurturing and concern predominate. Reflecting on whether a soldier lying on the ground is dead or not, we hear these words:

Move him into the sun
Gently its touch awoke him once,
At home, whispering of fields unsown.
Always it woke him, even in France,
Until this morning and this snow.
If anything might rouse him now
The kind old sun will know.
Owen⁹ / Britten War Requiem

Here there is tenderness, beauty, and tears.

Countries around the world train their military to kill; stark fact. This requires a sort of brain washing; most of us grow up in societies where killing other people (murder) is outlawed. Yet with the connivance of state and psychology, humans are trained to ignore this fundamental perspective [Stevens 1989 in *The Roots of War*; see also Hanh 1991 pp 114-115].

If we see the War Requiem as being “subversive”, this is in the sense that true prophets have to be subversive to challenge what has become, within conventional wisdom, acceptable; yet our inner being, our soul, sees through this mockery of wisdom – a “wisdom” that is outrageous. Shostakovich and Britten, in their different ways, are pointing to the emperor having, in reality, no clothes.

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Owen’s poems are deeply humane; and arise from the deep inner humanity we all have, if we are in touch with our CARE and wholesome SEEKING circuits [Panksepp 1998; see also Panksepp 2013].

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V. Stillness and Vera

In the early 2000s I had the good fortune to have a course of Autogenic Neutralisation with the late Vera Diamond. This was a wonderful and transformative experience for me. A month or two ago I was going through a bookcase and came across a book: “Resonate with Stillness” – and I had no recollection as to having the book or having read it. It is composed of Daily Contemplations, and on the first page these words appear handwritten: “Dear Ian, It is delightful that you can include spiritual precepts within yourself and medicine, may peace and joy manifest in your daily life. Om Namah Shivaya – Vera.”

So, for whatever reason, I had lost sight of this wonderful gift. Perhaps I was not ready for its wisdom. Anyway, since finding it, Bernie – my wife – and I preface our morning meditations with a reading for the day. The reading for 16th October includes these words:

There is a gap between one thought and another. Have you ever thought about the stillness and stability that exist in the space between two thoughts?
Swami Muktananda 1995

The reading for 18th October expresses a similar idea in the gap between one breath and the next. This I have found creates an incredible sense of stillness. A simple yet profound exercise, echoing the quietude described in the Secret of the Golden Flower, a Chinese Taoist text of 1688 / 1692 [Lü^{born 798}].

⁹ A reminder here may be in place; Wilfred Owen wrote these words in the 1914-1918 War (WW I), long before large numbers of citizens of the UK frequently visited European countries such as France. For Owen and others in the circumstances of War, France much have felt incredibly far away from Britain.

Practices that facilitate such inner stillness also facilitate our personal growth and our Authentic Self – so that we hear the voice of our “soul’s lips” – and the wholesome direction for our lives to take.

The “development through mental training” that Kabat-Zinn talks about embraces a sense of purpose and wholeness, and thus increased integration [Kabat-Zinn 1994; 2013]. The Figure below illustrates Muktananda’s insight.

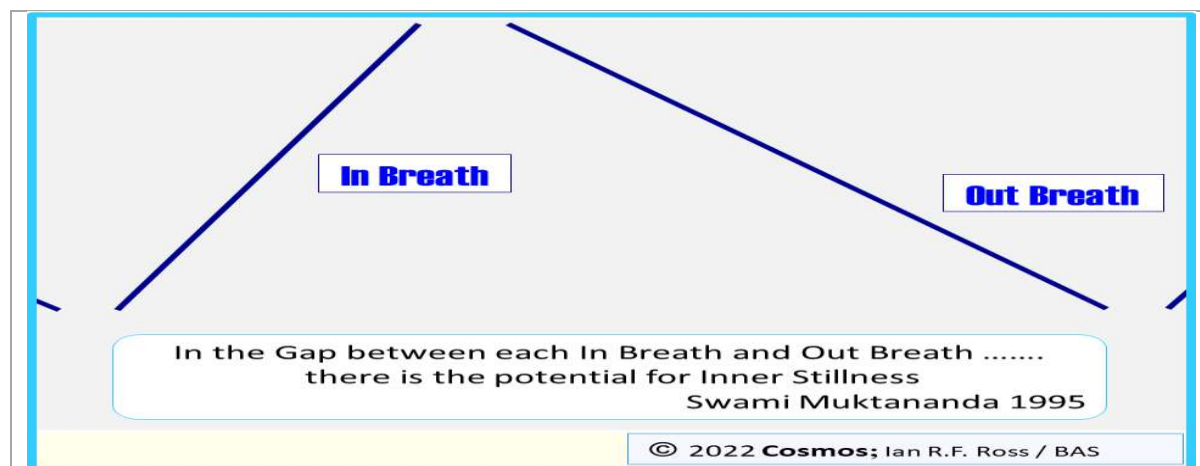


Figure 5

The gap is between both the in breath and out breath, and out breath and in breath;
or between one thought and the next

VI. Epilogue

Michael Tippett was deeply troubled by a specific event in Central Europe in 1938, Kristallnacht (“Crystal Night”); and this resulted in his writing the libretto, and composing the music for, “A Child of Our Time”. It has deep resonances with the War Requiem, in addition to having an implicit Jungian perspective. In the penultimate section, these words appear:

I would know my **shadow** and my light,
so shall I at last be whole.
Then courage, brother, dare the grave passage.
Here is no grieving, but an abiding hope.
The moving waters renew the earth. It is spring.
Tippett 1939 /1941

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VII: Appendix /

VII: Appendix 1**Preamble**

The above six sections of the main text, as previously mentioned, are a slightly expanded version of the article that appeared in the Spring 2023 edition of the British Autogenic Society Newsletter. I swithered as to whether to add an extra section, as I felt this might detract from the original idea that came to me during and following a performance of Britten's War Requiem. Nevertheless, I wished to develop some further themes, including references to the Dao De Ching, and so have made these extended reflections in the form of an appendix.

7.1 Introduction and Thorn Bushes

Since writing this article in the late fall of 2022, these matters have been reverberating in the back of my mind as the war in Ukraine continues. The ethics and morality of war have been discussed for millennia, and some aspects of this are touched on in the Appendix I: "Swords into ploughshares" in the inter-related article:

- ❖ F 11: Constructive Feeling Meditation: Inter-Being Part II: *Meditations in and around "Call me by my True Names"*

In discussions over two days with my friend Chris Bowden, an often unseen and unacknowledged understanding of what may be the underlying driving forces of war in the modern era surfaced, and this appendix is by way of reflecting on these dynamics – and related themes.

Let us start with wisdom of millennia ago:

Chapter 30 of the Tao Te Ching (Dào Dé Jīng)

Whenever you advise a ruler in the way of Tao,
Counsel him not to use force to conquer the universe.
For this would only cause resistance.
Thorn bushes spring up whenever the army has passed.
Lean years follow in the wake of a great war.
Just do what needs to be done.
Never take advantage of power.

Achieve results,
But never glory in them.
Achieve results,
But never boast.
Achieve results,
But never be proud.
Achieve results,
Because this is the natural way.
Achieve results,
But not through violence.

Force is followed by loss of strength.
This is not the way of Tao.
That which goes against the Tao comes to an early end.

Lao Tsu

Chapter 30; trans. Gia-Fu Feng & Jane English.

A deep truth of wars is the lines “thorn bushes spring up whenever the army has passed. Lean years follow in the wake of a great war”; this refers to many factors: not just mother earth and the immediate community. The thorn bushes also are embedded as negative / toxic [habit energies](#) that become transgenerational for decades / centuries to come.

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When we are threatened, the normal response is that of the activation of the flight / fight mode of the Sympathetic Nervous System (notated as B State¹⁰ in the companion web article B 28) ; this is axiomatically associated with a perception of Danger, and our body and being responds accordingly. Our being and thinking and actions can then become determined by this B State. [Story follow State: Dana 2018 p 35].

7.1A: INTERLUDE

Reflecting on the ^{**}Autonomic Nervous System and the Tao

There are three basic Autonomic Nervous System states, and a basic understanding of these can be helpful in understanding the feeling and emotions that arise in families, communities, conflicts and war. The technical names of these can be confusing; for this reason I have developed an ABC notation of these three states, discussed in B 28; these three are:

- I. A State: refers to when we are feeling safe and so are able to socially engage in a wholesome way with others – and ourselves.
 - Modulated by the Ventral Vagal branch of Para-Sympathetic Nervous System (PSNS).

This is the default state in a healthy mother-infant dyad, and in wholesome relationships in general.
- II. B State: referring to the activation of the Flight / Fight system when we sense (implicitly) Danger. This is modulated by the
 - Sympathetic Nervous System in the context of Mobilisation of the body in the context of fear (or anger).
- III. C State: referring to the most ancient part of the PSNS, that in evolution was activated when there was immediate Life Threat, and this is modulated by the
 - Dorsal Vagal branch of the PSNS

This is the autonomic state that in our modern world is activated when, for example, we do not feel good enough / feel like hiding.

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The B and C states are tantamount to being estranged from the Tao.

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The Tao inter-is with the A State.

Advisors of the Tao axiomatically need to be in the A state;
and their work is not done until those that they are advising
have also come to be resonating in
the A State

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¹⁰ For a brief overview of the [Autonomic Nervous System](#) and the ABC states, please see Glossary

7.2 Inner desire to help

The Seven Primary Process Emotions that we share with other mammals bring home to us that we have several different types of emotionally operating neuro-circuits [Panksepp 1998] to maintain our well-being. There is little if any good evidence that we are born with an innate tendency to do harm. On the other hand, there is very good evidence that younglings are inherently helpful; such wholesome attitudes and behaviours are underpinned by our CARE (nurturing), PLAY, and wholesome SEEKING circuits [Panksepp 1998; see also B3 Part I and B3 Part II on website].

Richard Davidson describes this tendency to be helpful as “Innate Goodness”, as outlined in the following extract from a thematically related article (B 25):

Research suggests that every human being comes into the world with “innate basic goodness” [Davidson 2018]. Given a “good enough parent” [Winnicott 1965], our neuro-physiology is primed to respond positively to nurturing and care from our parents – modulated through epigenetics and the Ventral Vagal Parasympathetic Nervous System (A State – See [Autonomic Nervous System](#) in this C 13 article) and hormones such as oxytocin [Porges 2011; 2017].

A good and easy to grasp example of our innate human goodness is given by Hamlin [Hamlin et al 2007; and see link to video clip link in reference]. Such studies indicate that young infants tend to prefer positive / helpful type behaviours, rather than (selfish) behaviours that frustrate / intimidate others.

Such innate goodness overlaps with what is sometimes called our Original Nature [Lü / Cleary 1991 pp 41 & 109] and the (ancient) Chinese concept of [Jen](#), Human-Heartedness.

- If we experience a great deal of disharmony in our early years, this inner goodness can become distorted / lost sight of. This may result in us developing [Affective Stickiness](#), that is “emotion-captured attention” – which can result in [Lingering Resentment](#) [Davidson and Schuyler 2015].
- This results in us being less able to recover from stressors (See Figure IV in original article p 26).
- Yet, even then, the CARE and PLAY neuro-circuits are still there, even if latent – and can be activated later in life with the development of appropriate skills through inner work, counselling, psychotherapy, and / or reflective and awareness building skills.

These dynamics are discussed further in the companion article, B 26: Well-Being and Flourishing as a Skill we can Develop.

From: Ross 2022: B 25 on web; www.atdynamics.co.uk

If children are brought up within a wholesome family environment and community, they will normally tend to be operating within the Autonomic State A (Ventral Vagal), as opposed to the B or C State. This will facilitate mindfulness and wholesome social engagement with others [Porges 2011].

7.3 Power Craving and Toxic Matters

Human suffering is deeply rooted in both our neuro-physiology and in the assumptions that we make about the world. Western psychology has tended to assume that all emotions have their part to play. However, this is a cultural assumption. In Buddhist psychology, some emotions are regarded as inherently toxic. Ekman [Ekman et al 2005] wrote a wonderful succinct article about human suffering (dukkha) which focused particularly on what are regarded as the Toxic Trio. These are:

- ❖ Hatred and Ill-will towards others;
- ❖ Craving; and
- ❖ The delusion that we have a permanent separate self; which can lead to ideas and concepts such as me and mine; my rights at the expense of your rights; and in this way regarding you as other and different. This can then lead to black and white

thinking, and vilifying others. This is the antithesis of [inter-being](#), and the sense that nothing exists in isolation; everything is interlinked with everything else.

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Most of us will experience the toxic trio from time to time; they can also arise from negative [Habit Energies](#) [Hanh 1998 e.g. pp 24-27; Hanh 2001: pp 45-48], which themselves manifest from dysfunctional family dynamics in childhood. Such Habit Energies can also result in [Afflictive Stickiness](#) and [Lingering Resentment](#).

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Hatred and ill-will towards others can also be seen in terms of neo-cortical elaborations of the primary process emotions RAGE and FEAR [Panksepp 1998]. These can then fuel family feuds; disturb local communities; and cause war – which can be engineered by creating an artificial / made up threat of another nation state – thus diverting attention from increasing inequality within the nation that attacks another sovereign state without justification. (See also [gaslighting](#).)

Craving, in the sense of ego-motivated craving, can be seen in terms of a toxic manifestation of the SEEKING system. We can crave for power; we can crave for more and more in terms of fame, prestige, and possessions. The present climate crisis is fuelled by unconscious driving forces of craving that have become embedded in western societies for decades – and is driven by advertising, and more recently by the power of social media – thus diverting us from a balanced life and Tao.

Returning to the theme of weapons and war:

The best weapons
are the most feared
Because they cause
the greatest destruction.

Therefore,
The sage avoids them.

Favour is given to the left hand
of gentleness
Rather than the right hand
of force.

Since weapons are instruments of misfortune,
they are used only as a last resort;
Peace and tranquillity are honoured above
contention and war.

Since the celebration of victory
is also the celebration of killing,
A victory is not an occasion for joy,
but for mourning.

With so many dead,
a victory should be observed
With the rites of a funeral.

Lao Tsu
Tao Te Ching
[Chapter 31; notated as Ch 75](#)
Translation: Ray Grigg 1995;

This /

This is a sombre reflection of the true nature of war, and Chamberlain's word mentioned earlier echo these reflections of the Tao Te Ching.

"In war, whichever side may call itself the victor, there are no winners, but all are losers".

Neville Chamberlain 1938

Yet we return to the paradox: "Since weapons are instruments of misfortune, they are used only as a last resort".

7.4 Mindset in War

I recently was talking to Chris Bowden who used to live in South Africa; many years ago, he was called up for military service – and this went OK. Following this, he was periodically asked to attend short exercises, but he usually was able to postpone theseand this was accepted. However, subsequently South Africa became involved in a war in Angola, and supporting one side. At this stage, failure to agree to be posted was punished severely. So he went, and took part in various military exercises in Angola. It was only later, after Chris returned to South Africa, that he began to realise that the training and actions in the military require – in general terms – a change in mindset of those that become combatants.

This training can involve getting military personnel to see the other side as sub-human / evil [see also Stevens 1989].

Both sides are, of course, in essence normal human beings who find themselves called up to defend their country, or the "interests" of their country. In this context, the killing of other humans can become part of the work. In this sense military training has to override basic assumptions in most societies that killing people is wrong [Stevens 1989]. As a consequence, the military training can result in training that changes, often unconsciously, the mindset of the recruits. To an external observer, it may well feel that the front line combatants are actually being treated as mere pawns within the conflict.

In war zones we will tend to be fluctuating in and out of B and C Autonomic States. It may only be later, when we are feeling safe and in the A state (Ventral Vagal), that we understand the meaning of:

❖ "I am the enemy you killed, my friend."

[Owen c 1914-1918]

7.5 The Dark Cloud above Political Power

It may be that the ongoing threat of war and wars, and climate change, are more closely linked than is comfortable to contemplate. What are the drivers of power these days? Within the establishment of Western Democracies, the answer is simple: democracy and the democratic vote. Is this the case, or is this a naïve assumption based on a misunderstanding of what is going on? Lobby groups and multinationals wield great power, and can influence and dictate policies – such as the misinformation about climate change a decade or more ago – that slowed down effective action; and the fact that most of the UK press is owned by those on the right of the political spectrum – and so tend to put forward and support policies that will be good for those with money and wealth – while ignoring those lower down the socio-economic scale.

On 20th July 2023 the UK government was once again saying it was doing more about climate change than other countries; yet this may well not be the case. Here we cite two examples, starting with the expertise of Robert Watson, who in a live interview (BBC Radio 4) stated that there is now more or less no chance of limiting global warming to the agreed target of 1.5^o C (2015 Paris): i.e. that the pledges made at

the 2015 Paris Climate Change are not being upheld..... These pledges have not been taken up by governments or the private sector, as indicated below:

Released On: 20 Jul 2023 Available for 6 days

Parts of the world are currently experiencing record-breaking temperatures - this weekend, Death Valley in California reached 53.9 degrees centigrade, and Xinjiang in China recorded the country's hottest ever temperature at 52.2 degrees.

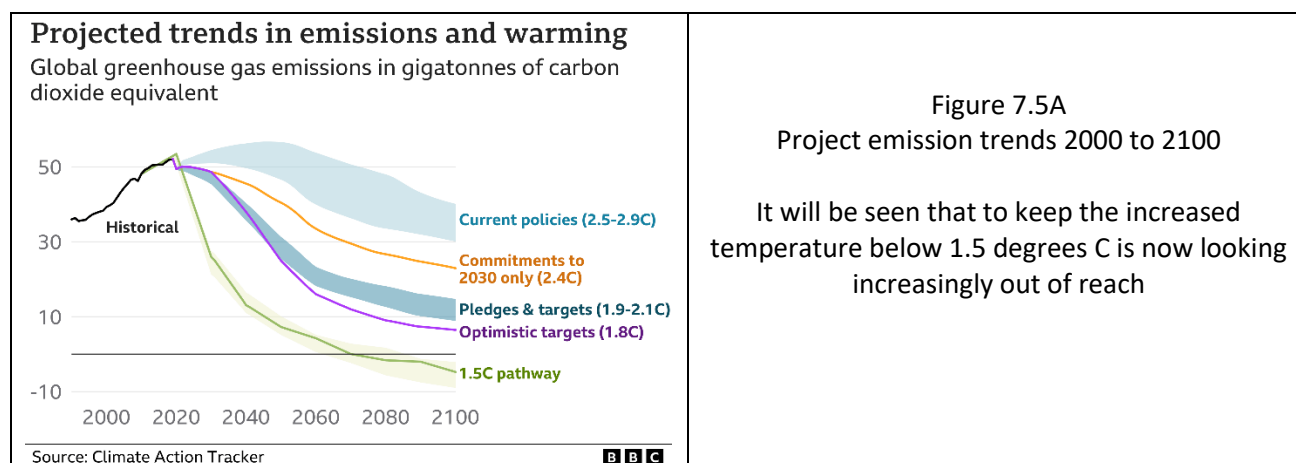
But how much of the recent heat can be attributed to climate change? What can and should we do about it? And where does it leave the target of limiting temperature rises to 1.5 degrees, agreed in Paris in 2015 at the climate change summit Cop 21.

Professor Sir Robert Watson, Director of Strategic Development for the Tyndall Centre for Climate Change Research at the University of East Anglia, and former Chair of the UN's Intergovernmental Panel on Climate Change, tells Today's Amol Rajan that current pledges from global governments aren't going far enough and suggests 'we're on a pathway of at least 2.5 degrees'.

<https://www.bbc.co.uk/sounds/play/p0g1y1gf>

See also: <https://www.bbc.co.uk/news/science-environment-66256101>

Robert Watson goes on to say in the interview that emissions are still going up, not down; we need to be acting right now – not in ten years' time, and that those who will suffer most are the poorest – for example in Africa. I think this will lead to mass migrations towards Europe that far exceed anything in recent decades. Figure 7.5A below outlines the projected failure to meet the 2015 Paris Climate agreement.



Nicholas Stern that week raised concerns that the UK government is not on target to get to net zero by 2050..... and the recent governmental decision to open new oil wells is going in the opposite direction – and these are well documented in the Friends of COP letter to the prime minister of 17th July 2023 [see Cameron, Stern et al 2023: [Friends of COP letter to the Prime Minister - Grantham Research Institute on climate change and the environment \(lse.ac.uk\)](#)].

*** **

These matters are not new, of course. First Earth Summit was held in Stockholm, Sweden from 5th to 16th June 1972, the UN Scientific Conference. The subsequent declaration stated that the conference: “raised the issue of climate change for the first time, warning Governments to be mindful of activities that could lead to climate change and evaluate the likelihood and magnitude of climatic effects” [Jackson 2007]. However, real progress has been slow; for example, the Intergovernmental Panel on Climate Change (IPCC) not being established till 1988 [Jackson op. cit.]. A key subsequent event was Kyoto, which proposed real action.....

The cornerstone of the climate change action was, therefore, the adoption in Japan in December 1997 of the Kyoto Protocol to the UNFCCC, the most influential climate change action so far taken. It aimed to reduce the industrialized countries' overall emissions of carbon dioxide and other greenhouse gases by at least 5 per cent below the 1990 levels in the commitment period of 2008 to 2012. The Protocol, which opened for signature in March 1998, came into force on 16 February 2005, seven years after it was negotiated by over 160 nations.

Jackson 2007

[From Stockholm to Kyoto: A Brief History of Climate Change | United Nations](#)

Despite such meetings, in practice carbon emissions have not been halted, and new oil wells are still being developed, as indicated in Figure 6.5A above. In this connection, the work and suggestions of the current UN Secretary-General Antonio Guterres are of great importance.

The upcoming G20 Summit in New Delhi (9–10 September 2023) is among the critical opportunities ahead for accelerated action on climate change, UN Secretary General Antonio Guterres said, emphasising that “the grouping's success is a basic precondition for the success of the UN climate change conference.” (use of apostrophe here altered from original on website – to make more sense)

As the World Meteorological Organisation and the European Commission's Copernicus Climate Change Service released official data confirming that July 2023 is set to be the hottest month ever recorded in human history, Guterres said humanity is in the hot seat. Guterres said that for vast parts of North America, Asia, Africa and Europe it is a cruel summer but it is a disaster for the entire planet.

"Climate change is here. It is terrifying. And it is just the beginning. The era of global warming has ended; the era of global boiling has arrived. The air is unbreathable. The heat is unbearable. And the level of fossil fuel profits and climate inaction is unacceptable," he said.

The UN Chief called on global leaders to lead, saying there should be no more hesitancy, no more excuses and no more waiting for others to move first.

Source: [G20's success basic precondition for success of UN Climate Change Conference: UN Secretary General \(moneycontrol.com\)](#)

Furthermore, the UN Secretary-General Antonio Guterres has recently been explicit in his shock at reading the latest Intergovernmental Panel on Climate Change (IPCC) report. He calls it

❖ “an atlas of human suffering and a damning indictment of failed climate leadership”.

In a series of impactful statements, made during a press conference, he iterates the need for immediate unified action and braver G20 governments.



There is a danger if we paint a picture of climate change that is too extreme; the use of the word “climate boiling” is an example. No human can survive boiling, so such language can lead individuals to give up. My brother Michael comments:

I think talk of global boiling makes the situation worse in leading many people to think and act as if we can't make any difference anyway. The danger is that many young people will give up on taking personal responsibility if they think the situation is too dire.

Michael Ross email: 25-08-2023

Individual actions remain vital; yet the crisis also requires global political will that translates into actions that will ensure the health of our planet for generations to come. For example, aviation fuel is still exempt from tax (<https://researchbriefings.files.parliament.uk/documents/SN00523/SN00523.pdf>); this suggests that big power and vested interests continue to dictate much political policy. In addition, some commentators feel that China's present major contribution to carbon emissions has not been adequately addressed – in terms of its on-going lack of action¹¹.

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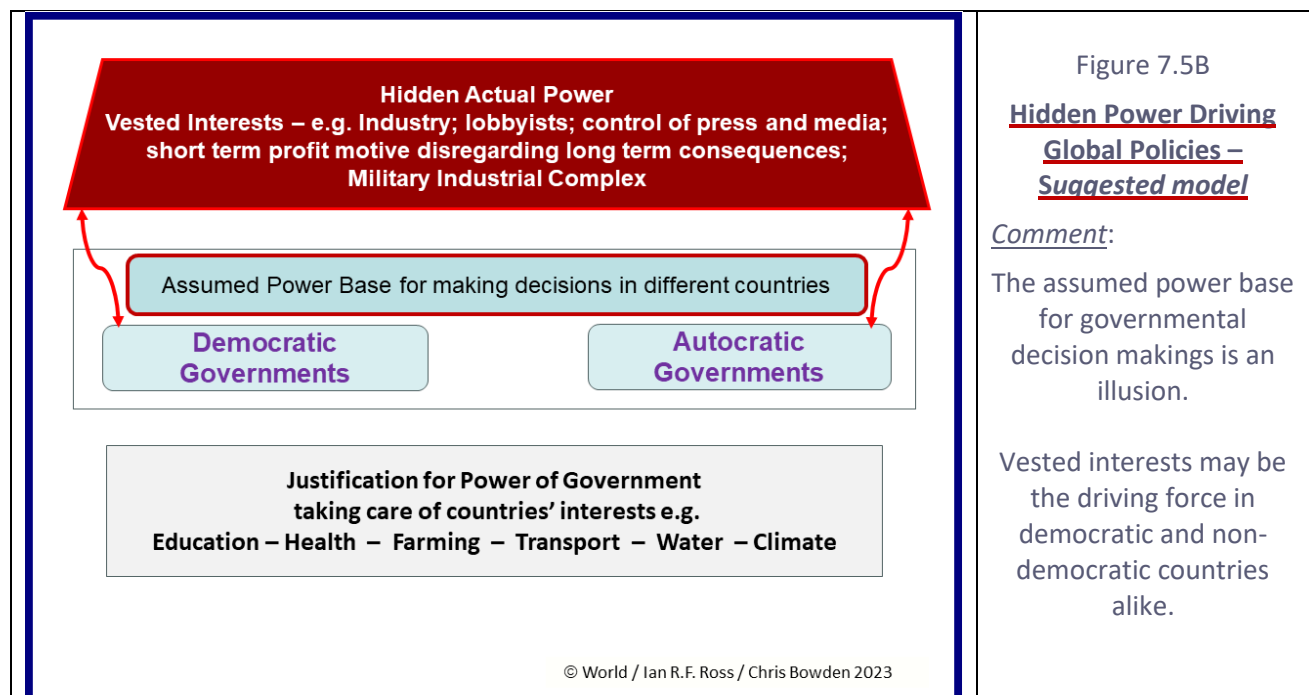
However, some aspects of this overall analysis so far may be naïve – in that until the last paragraph we have not looked closely at a crucial matter. War and climate change are being driven more by vested interests rather than by informed political decisions..... back in the 1961, in his Farewell address as president on 17th January, President Eisenhower warned about the dangers of the Military Industrial Complex:

.....Yet we must not fail to comprehend its grave implications. . . . In the councils of government, we must guard against the acquisition of unwarranted influence, whether sought or unsought, by the military-industrial complex. The potential for the disastrous rise of misplaced power exists and will persist.

President Dwight D. Eisenhower 1961

<https://www.archives.gov/milestone-documents/president-dwight-d-eisenhowers-farewell-address>

So we return to the question: who is actually in power. Figure 7.5B suggests what may be closer to reality than we imagine, in the context of the last seventy seven or so years.



¹¹ [UK, US, China: how the world's carbon 'centre of gravity' moved over 200 years | Cop26 | The Guardian](#)

7.6 Hiroshima and Nagasaki Revisited

7.6 Part I: Introduction

Our planet depends on the sun for life and well-being. The sun's power comes from the fusion of atoms. Einstein's theoretical work led by circuitous paths to the Manhattan Project in Los Alamos National Laboratory during World War II, and the subsequent destruction of Hiroshima and Nagasaki [Hiroshima and Nagasaki: The Physical, Medical and Social Effects of the Atomic Bombings 1981].

In his recent book on Climate Change, *A New Story*, Charles Eisenstein says:

The core truth of climate change is that we are at the end of an era. We are at the end of the Age of Separation. It is a transition that has been underway for three generations now, inaugurated by the most extreme of all possible technologies of control applied at the very pinnacle of Total War. I am speaking, of course, of the Bomb¹².

Eisenstein 2023 p 22

Figures 7.6A, B, and C are images following the bombing of Hiroshima and Nagasaki.

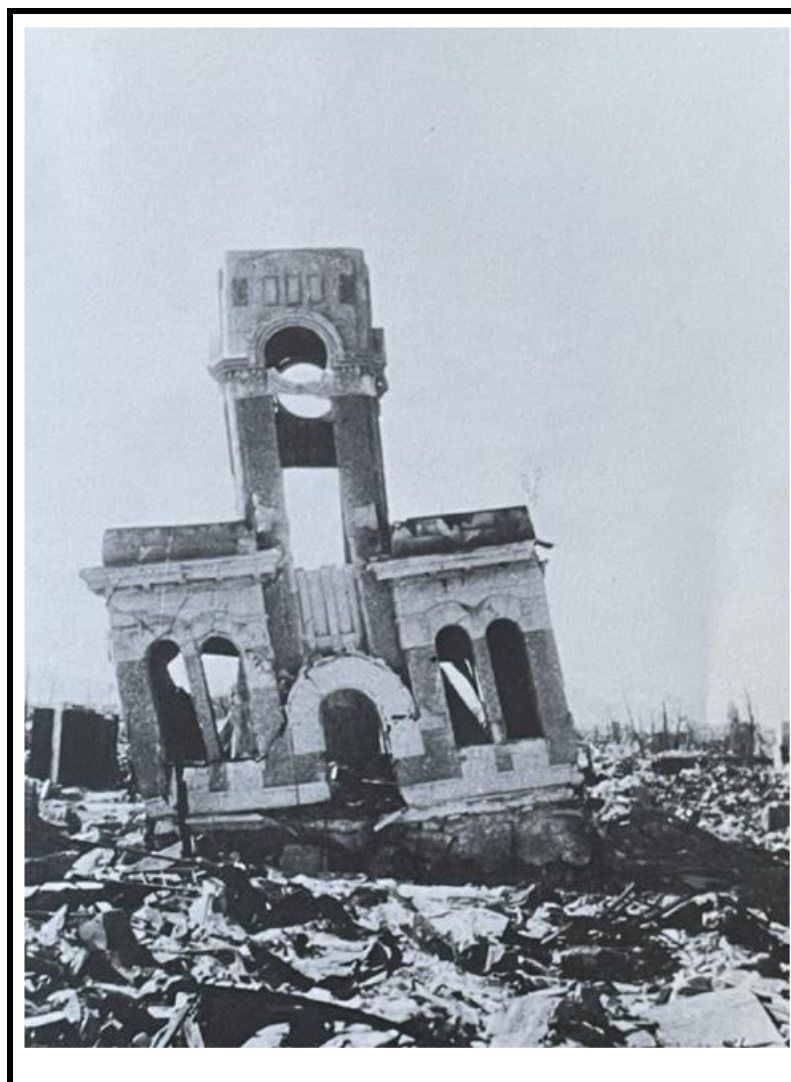


Figure 7.6A

Hiroshima Shimomura Clock Store

Early October 1945

"The blast from the right completely destroyed the first floor; only the distorted outer shell of the second floor and the clock tower remain"
Photo by Shigeo Hayashi

Hiroshima and Nagasaki: The
Physical, Medical and Social Effects
of the Atomic Bombings 1981

The Committee for the Compilation
of Material on Damage caused by
the Atomic Bombs in
Hiroshima and Nagasaki

Figure 7.6B/

¹² i.e. referring to the Atom Bomb (fission) and the hydrogen bomb (fission to produce fusion).

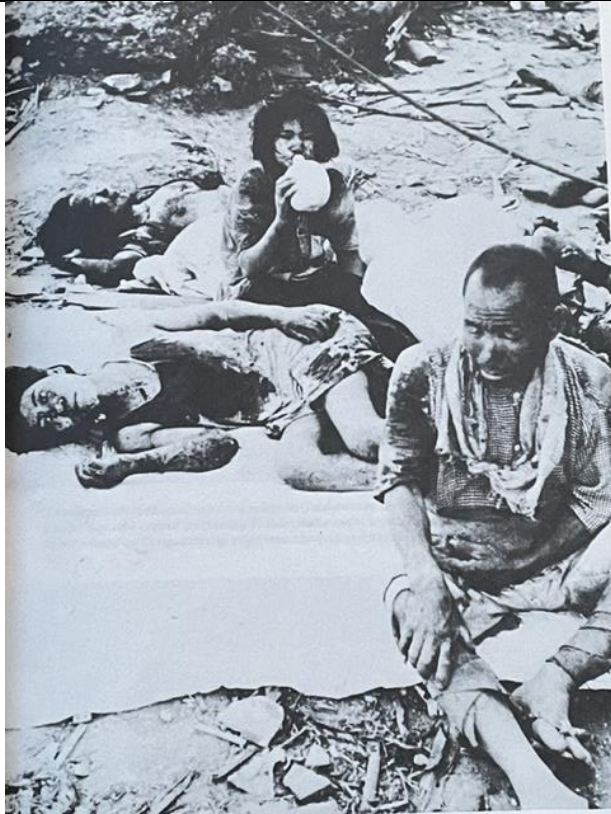


Figure 7.6B

Refuges at Ibinokuchi

(1.5 km south of the hypocentre, Nagasaki)

August 10th, 1945.

The young woman “about to drink water from the canteen was unable to move because of a hip injury.....”

Photo by Yosuke Yamahata



Figure 7.6C

**“Thermal burns to the face and upper half of the body of a forty-five-year-old woman,
Exposed 1.6 km from the hypocentre in Nagasaki.....**

She died on 15th October 1945”

Photo: Masao Shiotsuki

Source:

Hiroshima and Nagasaki: The Physical, Medical and Social Effects of the Atomic Bombings
1981

The Committee for the Compilation of Material on Damage caused by the Atomic Bombs
in
Hiroshima and Nagasaki

With gratitude for bringing these terrible images to a wider public

7.6 Part II: Some stark facts re Hiroshima and Nagasaki and Beyond:

- 1) Explosive Power of the atomic age never conceived in previous eras of humanity.
- 2) "The Hiroshima bomb was made from highly-enriched uranium-235.....About 64 kilograms of highly-enriched uranium was used in the bomb which had a 16 kiloton yield (i.e. it was equivalent to 16,000 tonnes of TNT). It was released over Hiroshima, Japan's seventh largest city, on 6 August 1945. Some 90% of the city was destroyed."
 - ❖ <https://www.world-nuclear.org/information-library/safety-and-security/non-proliferation/hiroshima,-nagasaki,-and-subsequent-weapons-testin.aspx>
- 3) "The 21 kiloton explosive charge for the bomb detonated over Nagasaki three days later was provided by about 6.2 kilograms of plutonium-239 (>90% Pu-239....),
 - ❖ <https://www.world-nuclear.org/information-library/safety-and-security/non-proliferation/hiroshima,-nagasaki,-and-subsequent-weapons-testin.aspx>
- 4) For decades since then, the explosive capacity has gone from the above (around 20 kilotons) to the megaton range¹³. For example, the largest UK test back in 1958 had a yield of 3 Mt (13 PJ) (28 April 1958) [[Nuclear weapons of the United Kingdom - Wikipedia](#)]
See also: [Trident Warheads](#) (in glossary)
- 5) "The two nuclear weapons dropped on Hiroshima and Nagasaki, had an explosive yield of the equivalent of about 15 kilotons of dynamite and 20 kilotons of dynamite respectively. In modern nuclear arsenals, those devastating weapons are considered "low-yield." Many of the modern nuclear weapons in Russian and U.S. arsenals are thermonuclear and have explosive yields of the equivalent at least 100 kilotons*** of dynamite - and some are much higher. One 100-kiloton nuclear weapon dropped on New York City could lead to roughly 583,160 fatalities, according to [NukeMap](#)." (Slightly edited to for clarity – IR)

❖ https://www.icanw.org/how_destructive_are_today_s_nuclear_weapons

*** Note that the atomic bombs dropped on Hiroshima and Nagasaki were of the order of 16 to 20 kilotons respectively.

- 6) How large are Tactical Nuclear Weapons?

See also
[Nuclear War Ethics](#)
PART I
and
PART II
(Glossary)

There is no exact definition of the "tactical" category in terms of range or yield of the nuclear weapon.^{[2][3]} The yield of tactical nuclear weapons is generally lower than that of strategic nuclear weapons, but larger ones are still very powerful, and some variable-yield warheads serve in both roles. For example, the W89 200 kiloton warhead was intended to arm both the tactical Sea Lance anti-submarine rocket-propelled depth charge and the strategic bomber-launched SRAM II stand off missile. Modern tactical nuclear warheads have yields up to the tens of kilotons, or potentially hundreds, several times that of the weapons used in the atomic bombings of Hiroshima and Nagasaki.

Source:

https://en.wikipedia.org/wiki/Tactical_nuclear_weapon#:~:text=Russia%20vary%20widely.-,Yield,with%20much%20larger%20warheads%20available.

These are weapons of mass destruction; their effects are indiscriminate.

¹³ One megaton = 1000 kilotons.

7.6 Part III: Einstein, Eisenstein, and Thich Nhat Hanh

Several decades ago, Einstein said:

The unleashed power of the atom has changed everything except our thinking. Thus, we are drifting toward catastrophe beyond conception. We shall require a substantially new manner of thinking if mankind is to survive.

Einstein 1946

New York Times 25 May 1946

Also: <https://www.goodreads.com/quotes/248919-the-unleashed-power-of-the-atom-has-changed-everything-except>

Returning to: “We are at the end of the Age of Separation” [Eisenstein 2023 p 22; and page 21 above of this text], Eisenstein is here alluding to the concept of Inter-Being, and within this is the potential of a new way of thinking. A few pages earlier, he makes this more explicit.

..... In this book I will argue that the extreme changes we face are far more profound than merely switching industrial society to a zero-carbon fuel stock. Every aspect of society, the economy, and the political system must come into alignment with a new story.²

The name I like to use for this new story is Thich Nhat Hanh’s term “inter-being.” Although the word has Buddhist overtones, I do not profess to being a Buddhist, nor need the reader embrace Buddhism to appreciate the insights the concept allows.

² Eisenstein’s foot note:

I use the adjective “new” to mean “new for modern civilisation as a guiding narrative.” Not only did older, indigenous cultures hold some version of the Story of Interbeing, it inhabits Western civilisation as well in the form of esoteric teachings, wisdom traditions, and cultural counter-currents. What would be new would be a mass civilisation operating according to the principles of interbeing.

Eisenstein 2023 p 9

For decades, and until his death, Thich Nhat Hanh was deeply concerned regarding our planet and climate change. In a book published in 2021 he says:

When you wake up and see that the Earth is not just the environment, the Earth is us, you touch the nature of Interbeing. And at that moment you can have a real communication with the earth....We have to wake up together. And if we wake up together, then we have a chance. Our way of living our life and planning our future has led us into this situation. And now we need to look deeply to find a way out, not only as individuals, but as a collective, a species.

Thich Nhat Hanh: 2021

Thich Nhat Hanh is here implicitly stating that we have to move beyond the present era of “Age of Separation.”

A mass civilisation operating on the principles of interbeing would be a Real New World with hope – where “swords are transformed into ploughshares”¹⁴.

Is this neuro-physiologically possible? The answer is, I think, definitely yes^{**}: we have the underlying neuro-physiology for great compassion, and as discussed in section 6.2 above, research has shown that small children have an innate desire to help others, which Davidson has termed “Innate Goodness” [Davidson 2018]. These matters are further reflected upon in Section 6.7 below – e.g. Section 6.7A.

^{**} All be it with important caveats. We as a species need to develop a new way of thinking (Einstein), or rather reclaim holistic ways of thinking and being from original indigenous peoples, that have also continued to be practised in spiritual / meditative circles for centuries in some communities within all countries. Such practices water our CARE, nurturing, and wholesome SEEKING circuits [Panksepp 1998]; stressors, fears, and anger can easily water our FEAR and RAGE circuits, and our perceptions of “me” / “my”, and “us” compared to “them”; and the other as enemy

❖ Yet in the context of carbon cycle changes – climate change [Gideon Henderson – see [Carbon Change drives Climate Change](#)], this implies a mass movement away from the “Age of Separation” towards the realisation and practice of Inter-Being.

*** **

In the interconnected and thematically related article, F 11: “Constructive Feeling Meditation: Inter-Being Part II: *Meditations in and around “Call me by my True Names”*”, much of the discussion is based in and around Thich Nhat Hanh’s underlying realisation of Inter-Being when, in deep reflection, he imagines he has been born into a Pirate family and so becomes a pirate himself – and an un-mindful pirate because he is carrying transgenerational disturbing and unwholesome [Habit Energies](#).

By way of an extraordinary synchronicity, while working on this part of Shadow and Light, Bernie, my wife, read out to me one evening in early August 2023 the following:

"In 1943, I began to develop the most terrible weapon of war the world had ever seen.
"On August 6th, I piloted a bomber over Hiroshima, unleashing this weapon on civilians,
" then I did it again on August 9th over Nagasaki.
"After, when challenged about this, I insisted this was for the greater good."

These are my words. They are difficult to vocalize. But there is healing in doing so. Objectively, I was born eight years after these events, so I could not have participated. But if I and all things throughout time and space are unified, who else could have done this? How do I face this question? Are there exceptions to our oneness?

Be still.
See and do not look away.
Act from the heart.

[May We Always Have The Courage - Zen Peacemakers \(substack.com\)](#)

Posted 1st August 2023

Zen Peacemakers: In the Spirit of Inter-Being and Thich Nhat Hanh

¹⁴ The theme of “Turning Swords into ploughshares” is discussed in the companion article F 11: Appendix 1, pp 28-37.

In Britain we live in a country that has had weapons of mass destruction for decades. I am part of this fact....and in this sense if these weapons are ever unleashed then I am partly responsible; I cannot wash my hands of this. We inter-are with all that is and has been.

Be still.
See and do not look away.
Act from the heart.

[May We Always Have The Courage - Zen Peacemakers
\(substack.com\)](http://substack.com)

7.7 Hope and Jen within Humanity

7.7A: Innate goodness and “when I was hungry” ...

Throughout human history there have been infinite acts of kindness, generosity, and compassion. Where armies have been, it is often true to say that seeds of anger, resentment, and despair have been watered. Yet the reverse is also true: acts of kindness, generosity, and compassion every day since the beginning of humanity have been watering seeds within of CARE, nurturing, PLAY-fulness, wholesome SEEKING¹⁵, and [ubuntu](http://ubuntu.org).

Earlier on in this section (6.2) we discussed the research indicating that small children have a quality of innate goodness [Davidson 2018]; if these seeds are watered, the child can grow up to flourish. In a metaphysical sense, they will naturally feed the hungry and work for those in need. If we strip aspects of the Religious-ified teaching of Jesus, we may get to the heart of what he was saying – without the ideology of eternal damnation that has grown up in some communities. We can reframe many of his teachings in terms of Inter-Being, and thus honouring the possibility that in his twenties he travelled to India – or at least in that direction. We can then reframe what is best I think taken as a parable:

Then the king said..... “I was hungry and you gave me food. I was thirsty and you gave me drink. I was lonely and you made me welcome. I was naked and you clothed me. I was ill and you came and looked after me. I was in prison and you came to see me there.”

Then the people asked him: “Teacher, when did we see you hungry and give *you* food? When did we see *you* thirsty and give you something to drink? When did we see *you* lonely and make you welcome, or see *you* naked and clothe *you*, or see you ill or in prison and go to see you?”

And he replied: “I assure you that whatever you did for these suffering beings you did for me.”**

Matthew XXV verses 34-40 abbreviated and freely adapted from the
J.B. Phillips 1958 translation

** The May 1898 edition of the Bible with the Apocrypha, Cambridge University Press, this latter sentence is rendered: “Verily I say unto you, Inasmuch as ye did it unto one of these my brethren, ye did it unto me”.

This parable seems to me to be about recognising our common humanity, and if we can stay within our A (Ventral Vagal) state, our compassion results in action, as our CARE and nurturing and oxytocin flow through our being.

*** *** ***

¹⁵ Capitals here of SEEKING, PLAY, CARE following Panksepp’s notation of the seven primary process emotions that we share with other mammals [Panksepp 1998; Panksepp & Biven 2012].

7.7B: A dharma meeting of Palestinians and Israelis with Thich Nhat Hanh

Where armies and wars have been, thistles and thorn bushes can grow ^[Tao Te Ching Chapter 30] in the hearts and minds of those involved. Yet a realisation of the inter-being nature of all can begin to water the seeds of integrity, kindness and compassion within each of us as these neuro-circuits are wired within us – and will flourish if watered sufficiently. Thich Nhat Hanh's mindful meetings with groups from Palestine and Israel is testament to this approach, and is available to us in the form of a YouTube recording of part of the 5th day of a retreat at Plum Village in 2003. The link includes these words:

We are re-publishing this Dharma Talk from October 24th 2003, recorded in the fifth day of a retreat in Plum Village for Palestinians and Israelis, where Thich Nhat Hanh offered his perspective on resolving conflict based on Buddhist teachings as well as his own experience of war in Vietnam.

The Dharma Talk can be found at:

[Questions & Answers Session | Thich Nhat Hanh | Day 5 of the Israeli Palestinian Retreat \(2003\) - YouTube](#)

*** **

This video of a Question and Answer session is remarkable, and full of surprises. The following is a precis / paraphrase – yet it is the wisdom in the way that Hanh talks about these matters that is transformational¹⁶.

1. The first Question is from a woman who has a child and is estranged from her partner – and does not know what to do. Hanh initially says something like: “How can anyone in the world answer your question?”

Story of a man on a quest to the top of a mountain.....

He then goes on to tell a story of a man who is very unhappy in his home /community, and goes on a quest to the top of a great mountain to get advice from the gods. There he is able to drink from the spring of the water of life; he then falls asleep. While asleep, two gods replace his eyes with new pebbles, that is, with new eyes. On awaking, his view of the sky and the world has been transformed; he asks the gods if he can stay with them, and they say no: “Your true home is back in your village.” In due course he returns to his homeland – and finds that there too his life is transformed through seeing things with new eyes (to 24 mins).

- “Ideas and answers to his questions would not have transformed him.”
Such ideas and answers are the domain of our Left Brain; what was transformational was the live experience, the vivencia, of being – all be it for a brief time, in the domain of the living gods and the spring of the water of life (Right Brain modalities).

Transformation at the base comes through the heart [see Hanh 2001; and web article D 11: Sukha: *Paths of Well-Being, PSNS Afferents, and Inner Warmth: from Duhkha to Sukha*]. The total renewal comes about through getting in touch with the ground of our being; with [Jen](#); with [ubuntu](#);

¹⁶ This section of Appendix 1 is quite long, yet contains great wisdom from Thich Nhat Hanh. Some may prefer (initially at least!) to move directly on to Sections 6.7C: “Our Common Humanity” and 6.7D: “Epilogue to: ‘Hope and Jen within Humanity’.”

our common humanity – and with “new eyes” and new heartfelt-ness. See also Appendix 2, The Rain Maker.

Hanh’s recounting of the story is beautiful: transformation and healing from the water of compassion found on the “mountain”; renewed new eyes, new ears, new heart....

2. A woman – who is able to take on suffering of others....yet feels totally incapacitated and at sea regarding her own suffering; and feels it is easier to express her own anger.... Not so much a question.....

Hanh comments: the real issue, the new eyes, the new way of seeing, helps us to see that we are human; and the other person (the “enemy”) is also human. Labels and notions are problems: labelling the other side as the “enemy”; and they do the same. Yet each “enemy” is also a human being. Both sides wish to live and flourish. Hanh:

❖ “If I take sides and help you bomb a bus”, that is not helping the situation as a whole; it simply increases overall suffering.

Hanh while teaching in Columbia in 1963 was asked by a passer-by: “Are you a Buddhist?” Hanh said no. In that way the passer was spared from developing a concept, a perception, of having a notion of what a Buddhist is. A “Buddhist” is simply a concept. (“Where there is perception, there is deception.”) Had Hanh said yes, the passer-by might have been caught in the concept / perception of what a “Buddhist is” for life.

❖ “Where there is perception, there is deception.”

The first Noble Truth is there is Suffering. If we are full of toxins within such as hatred, despair, a wish for revenge, suffering will increase to the extent that we are watering the seeds of hatred, despair etc in others and ourselves; and we may act out our feelings. Labels like Muslim, Jew, Buddhist, American are notions – and may prevent us seeing the human being, the suffering, in the other. Compare this with:

<p>I am the enemy you killed, my friend. Wilfred Owen</p>

There is injustice on both sides. Being awake is to do with realising our common humanity, and the Jen within each other [47 mins].

3. A woman. This Q and A session starts differently, as Thich Nhat Hanh first asks the woman if he can ask the first question, but she can only answer it with a yes or a no....(48 mins). In the following sections the questions and answers are more fully transcribed.

Hanh: “Are you a Palestinian or Israeli?”; “I am a Palestinian Israeli”. Hanh again: “That is good enough!” (laughter from audience). As before, what follows is a sort of paraphrasing of some of the essence of the dialogue between the woman and Hanh.

Woman /

Woman: "We are talking about two sides and the two side are not equal..... One is strong and one is weak. One has all the weapons..... the United States with them. We are not talking about equal sides. I want to ask about this..... of unequal sides."

Pause.....

Hanh: "You might be deceived by the appearance."

Pause..... "During the Vietnam war every one said / decided that America is the big power; and Vietnam is just a tiny nation. They did not have the weapons and the kind of technology.....and the huge amount of money that the American had. But the Americans had to withdraw from Vietnam....."

Long Pause.

So we should not be too sure of our remark...of our..... Suppose the Palestinians are more united...; suppose they talk to each other nicely....; communicate to each other perfectly.....; suppose they live in harmony; they treat each other like brothers and sisters in a community.....they will be able to produce the kind of insight that can help them to become very strong.....so that they can set up a country for their own.....; and they have the world behind supporting them. (52.27)..... In time to have their own country, their own territory. I don't think you need to be big power to do that. You need to be intelligent, peaceful, harmonious in order to do so. So there are things within that you have to do....(The assumption) that there are only things to do outside, and none withinis a big mistake" (said with great compassion). Go home to ourselves so there is harmony within us.....will bring us a lot of power. The power cannot be seen in terms of weapons, technologies and weapons. Let me tell you....



Analogy of conflict within a family

"Suppose we have a family....of....ten people. If two brothers are fighting, what will the other members of the family do? The two brothers are really angry with each other..... and are so angry that they will kill each other. You cannot stand there and allow the brothers to kill each other. At least one person could be killed. And if a member of the family is killed the whole family suffers. But the brothers are mad with each other: they don't have any lucidity any more....they are carried away by their anger¹⁷.....Their desire to hit, to kill.

"Suppose there is another member of the family who tries to take sides.....; to be with one brother against the other brother..... And suppose there is another member of the family that wants to take sides with the other brother..... I don't think that is something very wise (55.39).

"Standing outside as an observer: that is not wise. Joining one brother against the other brother is also.....not wise..... I think sensible people will act something like this and come and try to separate the two brothers..... and hold them like this so that they cannot continue fighting The brothers do not like this; and the one's holding the brothers will feel their energy..... and their very anger; they want to be free to kill the other person and want.....

And who are we? Who is the United Nations? The community of Nations..... What is the community of all nations doing? They do not seem to do anything; France; the UK....They leave everything to the United States...of America.... America is a big brother in the human family.....The United Nations has to come together as a family....and holding the two brothers (i.e. Palestinians and

¹⁷ They are both in the B State (SNS mobilisation in context of FEAR / ANGER / RAGE [Porges 2011; Panksepp 1998 notation]). Story and action follow state [Dana 2018].

Israelis) apart and play the role of peacekeeping..... It is very despairing to see other members of the family sitting there doing nothing. This is a problem of the world: when something goes wrong in a family (nation) of the world..... The whole family has to come and help..... And the countries (Palestinians and Israelis) should not resist. Many nations should be involved..... This conflict is affecting the whole world.

“My insight is that we should invest in the United Nations....and including Israel. At present the UN does not have enough authority and means to do it; because we do not believe in the family; the collective insight of the family. Mr Kofi Annan very much wants to do this and we need to support him..... (1.02.53)



Kofi Annan 2012
Secretary-General of the United Nations, 1997 to 2006

[https://en.wikipedia.org/wiki/Kofi_Annan#/media/File:Kofi_Annan_2012_\(cropped\).jpg](https://en.wikipedia.org/wiki/Kofi_Annan#/media/File:Kofi_Annan_2012_(cropped).jpg)

4. A Palestinian man and the above woman (section 3) translating. (What follows is by way of a synopsis and paraphrasing of what was said.)

The man comments on the fact that everyone knows what happened to the Jews under the Nazis, that they were victims....yet now it is the Palestinians who are the victims of the Israeli state and the Israeli people are now a victim of their fascist government..... The Palestinians and the Israeli people are now the victims of the Israeli government..... The response must be resistance... Your practice is relying on forgiveness..... Yet how can we forgive the people who are depressing and occupying us? We want your answer, please, thank you.

Hanh: (transcript)

I have not mentioned the word forgiveness in the last five days (1.07) (The Palestinian man feels the word had been mentioned).

I think everyone is a victim. If you are not a victim of this, you are a victim of that. Suppose you have anger inside you, you are a victim of your anger and your despair¹⁸ and that is why we should know that when you are a victim of anger and despair you suffer very deeply.....(1.08).

- ❖ Building a wall or dropping a bomb can make you suffer, that is true, but
- ❖ having anger and despair make you suffer also and maybe more.....

We may be a victim of ourselves – we tend to believe that our enemy is outside ourselves, but very often we are our own worst enemy because (of) what we have done to our body and mind..... There are those who find themselves in a very difficult situation but do not suffer anger or despair, and that is why they do not suffer so much (1.10) as other people in the same situation.

¹⁸ Anger and Despair again reflecting Autonomic States of B /C; actions often follow State [reframed Dana 2018].

And because they are not victims of their anger and despair they are lucid and can do something to transform the situation. The government of Israel, they are victims also. They are victims of their own anger, their own frustration; they are victims of their own idea as how to have peace and safety¹⁹.

- They are victims of the idea that punishment will help the other side not to continue their violence.
- They continue to believe that violence, punishment, is the kind of action they have to take in order to prevent the other side continuing their resistance.

And that is why they have to remove these obstacles in their head..... not only to help them but to help us. And that is why what I put forward to you is that we have to look deeply to identify where our true enemy is (1.13.10).

- ❖ Our true enemy is to me our way of thinking, our anger, our despair.
- ❖ And that enemy is not only on the other side; it is (also) in us.

Both Israelis and Palestinians are victims – even their governments – are victims of these ideas, these emotions..... And the practice recommended by Plum Village is not to destroy the human being but to destroy the real enemy that is in the human being. If one is struck by a disease, like tuberculosis.....if someone had tuberculosis you have to kill not him, the man, but the bacteria in them. So all of us are victims of these.....emotions.....of violence; and

- ❖ our purpose is not to kill the person but
- ❖ to kill the germsthe bacteria (i.e. anger / rage / despair within us) that are at the root of our suffering; these are the real enemy.

So we have an opportunity to sit down together to realise the real enemies and try to discuss how to remove that enemy from us (i.e. the enemy within us). When you still have a lot of anger, a lot of fear, a lot of despair in you (you) are not lucid, you are not calm to undertake the right action that can bring real peace.

“Story follows State”

Dana 2018 p 35]

And our Actions can follow our Story - IR

I went to America in the 1960s on a speaking tour to try to tell the people in America about the suffering of the people in Vietnam; I remember one day I was speaking in New York – a big crowd (1.17.41), and an American young man stood up and shouted at me and said:

“Why are you here at this time you should be in Vietnam fighting the American Imperialist.”

- In his mind he wanted the Americans to be defeated in Vietnam, and he wanted me to go back home in order to kill American soldiers in Vietnam .

¹⁹ There can be no long term peace unless both sides feel safe; for this, both sides have to be basically in an A State. B and C states prolong suffering because they fuel anger and despair; they are the bedrock of our anger and despair / hopelessness.

But to me the American soldiers in Vietnam were also victims and they are victims of a policy and that policy is made in Washington. So the real enemy is not the American soldiers but the policy made in Washington (18.58).

❖ **It is my policy to kill the American Policy and not the American soldiers.**

So I smiled at the young man who was very angry and said:

❖ “I thought the root of the war is here in Washington and that is why I have come.”

If I can say anything it is to invite you to look deeply and to recognise and find the real enemy – and that enemy should not be a person but a policy, a way of thinking, that has brought a lot of suffering, not only to us but also to them. And such a gathering like this is an opportunity for us to sit down and be calm and to do just that.... Identify the real enemy and to seek for ways to remove the real enemy (1.19.29).

1.20.44

5. Woman speaking in French:

What I would like to say is that I feel a tremendous help from all this community in the Sanga from you and I also feel a big help from the Sanga in Israel..... I can't say a big Sanga but we have a Sanga good and strong. We also have a Palestinian and Israeli Sanga.....What I feel is missing is a Palestinian Sanga (1.21.57) and I think it is an issue for the Palestinians to decide if they want a Sanga or not. I would like to ask if you think this is important to have a Palestinian Sanga that is independent of the Israeli Sanga of course and if you intend to do something about this....

Hanh:

Of course we wish to have a Palestinian Sanga over there and the question is how (1.22.45) to set up a Sanga like that. I think the step should be taken is the actual Sanga has to practise well with.....and invite other people to come and joint the practice. Invite some Israelis and Palestinians to join the practice you can sponsor a few from the area where things are so difficult to come and have a taste of the practice....to see what it looks like....the joy of breathing, walking, and looking at the sky and so on. And if you can inspire them enough to go home and set up a Sanga that will be a success.

It is my hope that the Sanga can work on a project called:

The People Peace Conference

There will be enough Israelis and Palestinians coming together in the conference..... The people with enough understanding of the situation whose words will be respected – will be listened to by the press and others to organise a people peace conference you have to prepare....

It may well take a year or two to prepare – and that is not only for the conference it is for the growth 😊 of the community..... Because you set up a gold aim which is the People Press Conference (PPC) and you take the ability to practise so that your Sanga can grow – not only in number but in wisdom, in compassion, in insight..... Because you know that in the People Peace Conference you will present a People Peace Treaty..... You sign a peace treaty among the two groups that can represent the two people.

Your voice should be clear and strong and representative – enough to draw the attention of everyone in the political circles – in the mass media and so on.

So this is not just for the conference, but for the growth of the Sanga..... and you can win the hearts of many people while you are working for the conference because you say that the people peace conference will produce a people peace treaty..... And political leaders will have to listen to you because the message you have has a lot of values, spiritual values; political values and so on....(1.26.54). You make concrete proposals that both sides have to abide to in order to have real peace.

- ❖ You are talking in terms of reconciliation and brotherhood;
- ❖ not in terms of political or territorial gain;

You don't need to wait until the conference starts in order to draw up the peace treaty..... the People Peace Treaty. You can begin right now because this is a process of looking deeply, of finding, of structuring. In Plum Village we have a peace treaty for everyone; and we start from there..... a treaty between a couple.

A peace treaty between two countries will not be very different. There are practices that everyone has to follow to abide to in order to have real peace. So the peace treaty is like a manual of practice; and not a piece of paper. A piece of paper cannot bring peace.

❖ It is the practice of peace that can bring peace.

That is why preparing for the treaty you are practising peace. Many of us get lost in our work while we prepare for a conference or retreat – we lose ourselves. We lose ourselves with the computer with the telephone. We don't do these things as peace practice; but the idea here is that we the peace conference – the people peace conference – the people facility is an opportunity for us to practise as a Sanga. And if the sanga grows and the other side has a sanga then you can come together in that conference. They will draw the attention of many people, not only in Israel in Palestine but also in Europe, in America.

Many of us will come and I think many will have sponsored the conference. There are wealthy people, there are influential people – but they don't know what to do in order to help. But if you can propose they will be happy to come and help with their talent, with their prestige, with their money. Such a conference can be held anywhere in the world where you can be seen very clearly. The mass media can report every detail of the conference that will be able to open the eyes of so many people – not only in the middle east but in the world and this a true peace practice; I call it a true peace process. You always have our support.

*** **

We try not to be a drop of water anymore;
we try to be river – a real community.

Hanh now reflects on eating mindfully together:

There will be silence and we are encouraged to enjoy our meal
from the beginning to the end.

What we eat is not only the food but our togetherness,
our friendship, our brotherhood which is a very healing, very nourishing answer.

This is a simple version of a monastic meal and we will make it simple
so that everyone can participate and when you hear the bell ringing

you bring yourself back to your mindful breathing, your mindful walking,
and during the whole time of standing in line and serving the food
you are fully yourself.

We don't talk because we want to be fully present to ourselves
without breathing in and out without a smile;
and we pay attention to the food and then
after having served we walk slowly every step mindfully and happily
to this hall and we sit down the ladies on one side the gentlemen on one side.
The monastics will be holding a bowl and walk and do walking meditation.
Everyone is invited to do the same.

Very silent
Very peaceful

And in a spirit of harmony of brotherhood
when we have come here we sit down and you don't wait;
we just mindfully are breathing and enjoying ourselves together with other people and
there will be the sound of the bell in order to announce the formal form of the meal.

And someone will read the Five Contemplations
reminding us to enjoy our meal together
as a family and not as drop of water.

Eating in such a way that freedom and peace and joy be possible
during the time – the whole time – of eating.

If we can have peace and joy in a meal
you might have a chance to have peace and joy at other times.
We call it a formal meal.

Eating mindfully together, eating slowly, and
enjoying every moment of our lunch²⁰.

Thank you.

*** **

With gratitude for this talk / question and answer session with Thich Nhat Hanh

*** **

7.7C /

²⁰ A brief reminder that the above dialogue is a written approximation of question and answer in dharma type session with Thich Nhat Hanh:

❖ [Questions & Answers Session | Thich Nhat Hanh | Day 5 of the Israeli Palestinian Retreat \(2003\) - YouTube](#)

7.7 Hope and Jen within Humanity continued7.7C: Our Common Humanity

It is probably true to say that we cannot be sure of anything..... Yet some teachings, art, nature and music seem to transcend the individual and point to something beyond. Beethoven's 9th Symphony has been regarded as one of the pinnacles of orchestral / choral music since its creation – being written between 1822-1824 – now more or less two centuries ago. As human beings, we have a wholesome inner need to express ourselves freely, so long as this is not at the expense of others (cf. [ubuntu](#)). One of the great moments for many in Europe during the last century was the fall of the Berlin wall, which offered great hope for the future....

On Christmas Day 1989 Berlin (and soon the world) experienced something like a celestial gift: the "Ode to Freedom," a composite event, spread out over the centuries so to speak, by Schiller, Beethoven - and Leonard Bernstein. The occasion was to celebrate the fall of the Berlin Wall in a manner which would impress itself once and for all on people's minds. The Ode "To Freedom" – as Bernstein had the soloists and chorus sing in the final movement of Beethoven's Ninth Symphony – indeed symbolized for many Germans a depth of joy they had hitherto hardly known: freedom, a gift from the gods.

[Berlin Wall \(1989\)](#) | [Historic Concerts](#) | [Conductor](#) | [About](#) | [Leonard Bernstein](#)

"A gift from the gods." These are wise words. We never know when such gifts may be taken from us. To live in the Tao is a source of great wisdom. To live without the Tao, or to go against it, is contrary to nature.

When the world is governed according to the Tao,
Horses are used to work on the farm.
When the world is not governed according to Tao,
Horses²¹ and weapons are produced for the frontier.

No misfortune is greater than that that of discontentment.
No fault is greater than that of conquering.
Therefore, to know contentment through contentment
Is always to have enough

TTT Chapter 46
Trans. Chang Chung-yuan
(Wang Pi's Edition)

²¹ Horses at the time of writing the Tao Te Ching also signified power.

Chinese script on right
imported from Sabbadini
translation [2013] p 369
with thanks.

When the world has the Dao,
it renounces riding horses and only uses their manure.
When the world is without Dao,
war horses are bred in the suburbs.
No calamity is greater than not knowing what is enough.
No misfortune is greater than the greed to acquire.
One who knows that enough is enough
always has enough.

TTC Chapter 46

Trans: Shantena Augusto Sabbadini



When a country is in harmony with the Tao,
the factories make trucks and tractors.
When a country goes counter to Tao,
Warheads are stockpiled outside cities.

There is no greater illusion than fear,
no greater wrong than preparing to defend
yourself²²,
no greater misfortune than having an enemy.

Whoever can see through all fear²³
will always be safe.

TTC Chapter 46

Trans. Stephen Mitchell

When the Tao is followed,
the war-horses plough fields;
When the Tao is not followed,
the war-horses ravage countrysides.

The greatest misfortune
is desire.

The greatest burden
is greed.

The greatest curse
is discontent.

Only those who know
when enough is enough
Will ever have enough.

TTC Chapter 46 (9)

Trans.: Ray Grigg

The instigators of war are not in the Tao
The instigators of war do not understand ubuntu and
our common humanity

*** **

Conflict resolution is not easy; this is partly because in such situations we are hurting inside, and our FEAR and ANGER circuits – and possibly despair – may be active. The first essential is, therefore, for us to be able, and have the skills, to return to our A State (see Appendix II, the Rainmaker).

*** **

²² I find this sentence difficult to comprehend. How would anyone of us be responding if we were Ukrainian?; or if we were a Russian when invaded by Napoleon or Hitler? On reflection I feel that the real matter here is the “greatest burden of greed” [Ray Grigg] that can result in one country preparing to invade, and then invading, another. I have included Stephen Mitchell’s translation to underline difficulties in translation; and because of what I see as great wisdom in: “Whoever can see through all fear will always be safe” - that is safe inside /within.

²³ FEAR is modulated through our SNS B State. In the Tao, it is perhaps reasonable to feel that we remain in the Ventral Vagal A State – and thus “can see through all fear.”

7.7D: Epilogue to Hope and Jen within Humanity

“Our first essential is to be able, and have the skills, to return to our A State”. Meditative practices going back millennia have enabled past generations to empower themselves with the skills to frequent the A State (Ventral Vagal) [Porges 2011]. These include the focusing on our breathing, which was an essential teaching of Shakyamuni Buddha, and can come alive to us through the Sutra on the Full Awareness of Breathing [Hanh 2008]. This sutra has sixteen parts, divided into four sections; so each section embraces four exercises.

The third and fourth of these are:

- ✿ Breathing in, I am aware of my whole body; Breathing out I am aware of my whole body.
- ✿ Breathing in, I calm my whole body. Breathing out, I calm my whole body²⁴.

Hahn 2008 pp 21-22

If our bodies are not calm,
our minds cannot be calm.
Calming the body facilitates moving into the A State.
The A state is associated with
our Innate Goodness

As discussed, the A State inter-is with wholesome social engagement [Porges 2011], and so a feeling of our common humanity.

- ✦ Remember your common humanity,
and forget the rest.

Rotblat²⁵ c 1982 / 1983

Our common humanity inter is with our nurturing, CARE, PLAY, and wholesome SEEKING circuits [Panksepp 1998; 2013], which themselves inter-are with our innate goodness.

²⁴ The forthcoming thematically related article F 20 will be covering the first 4 of these exercises, planned for 2024.

²⁵ Please also see [Joseph Rotblat](#) in glossary.

VIII: Appendix 2**THE RAIN MAKER**

This story comes from the Taoist tradition.

There was a drought in a village in China. They sent for a rainmaker who was known to live in the farthest corner of the country, far away. Of course that would be so, because we never trust a prophet who lives in our region; he has to come from far away. So he arrived, and he found the village in a miserable state. The cattle were dying, the vegetation was dying, the people were affected. The people crowded around him and were very curious what he would do. He said: "Well, just give me a little hut and leave me alone for a few days."

So he went into this little hut and people were wondering and wondering, the first day, the second day. On the third day it started pouring rain and he came out.

They asked him: "What did you do?" "Oh", he said, "that is very simple. "I didn't do anything." "But look," they said, "now it rains. What happened?"

And he explained: "I come from the area that is in Tao, in balance. We have rain, we have sunshine. Nothing is out of order. I come into your area and find that it is chaotic. The rhythm of life is disturbed, so when I come into it I, too, am disturbed. The whole thing affects me and I am immediately out of order. So what can I do? I want a little hut to be by myself, to meditate, to set myself straight. And then, when I am able to get myself in order, everything around me is set right. We are now in Tao, and since the rain was missing, now it rains."

Source: Jung on Active Imagination. 1997 (Encountering Jung series); Edited by Joan Chodorow. ISBN 0-691-01576-7; pp 19-20

Chodorow's source is: Zeller, M. 1982; IN C.G. Jung, Emma Jung and Toni Wolff: a collection of remembrances, ed. Ferne Jensen – San Francisco: The Analytical Psychology Club pp 108 – 110

Jung used to love telling this story to his colleagues and students. Like all stories / parables, we can read it on various levels; and we can reflect on the story to embrace personal, community, international, global and ecological dimensions.

We may also like to consider, from a metaphorical perspective, what Autonomic State the villagers were in during the drought, and what autonomic state the Rainmaker was in during the various stages of her / his journey.

IX Thematically related article on Web

C 1	An overview of Mindsight, Mindfulness, and Attunement	2011
C 13	Shadow and Light of our Time	This article
B 3 Part 1	The Origins of Affect and Affective Neuroscience <i>and the misplacing of Affect in the Neo-cortex</i>	2012
B 3 Part 2	Emotional Operating Neuro Circuits – <i>A brief introduction to Panksepp's model</i>	2012
B 25	Themes of Neuroscience relevant to Well-Being – <i>Based on the work of Richard Davidson et al</i>	2022
B 26	Well-Being and Flourishing as a Skill we can Develop – <i>Based on the work of Richard Davidson</i>	2022
B 27	Three Key Types of Meditation and their varying and specific effects on Well-Being	2022
B 28	An Experiential Introduction to ABC States of the Polyvagal Theory – <i>An outline of a brief practical guide developed with students of AT</i>	2023
D 9	Duhkha III: Reducing Duhkha: <i>Experiential Modes, Mindfulness and Intuitive Working Memory</i>	2017
D 11	Sukha: <i>Paths of Well-Being, PSNS Afferents, and Inner Warmth: from Duhkha to Sukha</i>	2017
F 11	Constructive Feeling Meditation: Inter-Being Part II: <i>Meditations in and around "Call me by my True Names"</i>	2023
F 7	Meditation on Five Sounds that can Heal the World	2019
F 9	Constructive Feeling Meditation: Inter-Being Part I	2022
F 11	Inter Being Part II: A complementary approach to Part I (F11) <i>Meditations in and around "Call me by my True Names"</i> ❖ Section 5A: Appendix I of F 11 reflects on the ancient theme of "Turing Swords into ploughshares" pp 28-37	2023
F 20	Reflections on the sutra on the Full Awareness of Breathing leading to Meditative Exercises	Planned for 2024

Thematically related articles in BAS Newsletter

Ross, Ian R.F. 2017 Duhkha III: Reducing Duhkha: Experiential Modes, Mindfulness and Intuitive Working Memory
Ross, Ian R.F. 2021 Some Themes of Neuroscience relevant to Well-Being <small>BAS Newsletter Winter 2021 ISSN 1467-6036</small>
Ross, Ian R.F. 2022 Well-Being as a Skill we can Develop – flourishing Autogenically <small>BAS Newsletter Spring 2022 ISSN 1467-6036</small>
Ross, Ian R.F. 2022 Three Key Types of Meditation and their varying and specific effects on Well-Being <small>[BAS Newsletter Summer 2022 ISSN 1467-603</small>

Glossary /

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X. Glossary



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<p>Affective Stickiness</p> <p>Also known as Afflictive Stickiness</p> <p>Abbreviated from B 25 on web</p>	<p>Affective Stickiness is the term Davidson uses to denote our tendency to dwell on distressing / negative events – and not let go of them [Davidson 2015]. This can result in distressing and unwholesome ruminations, ill-being, and reduced resilience. Of course, not all affects are unwholesome. For this reason, I find the term Afflictive Stickiness more pertinent – and it will be seen that in this article the two terms are used more or less interchangeably.</p> <ul style="list-style-type: none"> ❖ We can also reframe Afflictive Stickiness in terms of the Second Arrow, which can lead to “Lingering Resentment” [Davidson & Schuyler 2015 p 89]. ❖ Lingering Resentment can often be part of a feeling of hatred / ill will towards others, and is intimately linked with dysfunctional negative ruminations that take us in a downward spiral. <p>The four specific skills we can develop and enhance towards flourishing and well-being can help to reduce Afflictive Stickiness and Lingering resentment (See B 26 in this series).</p>
<p>Autonomic Nervous System (ANS) from a Polyvagal Perspective</p> <p>[Porges 2011]</p> <p>See also B 28</p>	<p>In terms of Porges’s Polyvagal Theory, there are three basic Autonomic Nervous System states, and the technical names of these can be confusing; for this reason I have developed an ABC notation of these three states, discussed in the companion web article B 28. They are:</p> <ol style="list-style-type: none"> I. A State: refers to when we are feeling safe and so are able to socially engage in a wholesome way with others – and ourselves. <ul style="list-style-type: none"> ➤ Modulated by the Ventral Vagal branch of Para-Sympathetic Nervous System (PSNS). II. B State: referring to the activation of the Flight / Fright system when we sense (implicitly) Danger. This is modulated by the <ul style="list-style-type: none"> ➤ Sympathetic Nervous System in the context of Mobilisation of the body in the context of fear (or anger). III. C State: referring to the most ancient part of the PSNS, that in evolution was activated when there was immediate Life Threat, and this is modulated by the <ul style="list-style-type: none"> ➤ Dorsal Vagal branch of the PSNS <p>This is the autonomic state that in our modern world is activated when, for example, we do not feel good enough / feel like hiding.</p> <p style="text-align: center;">*** **</p> <p>As indicated above, a more detailed review of this ABC model of the Autonomic Nervous System can be found in the web article: B 28: An Experiential Introduction to ABC States of the Polyvagal Theory</p>
<p>Carbon Change drives Climate Change</p>	<p>Gideon Henderson feels that Carbon Change is a better name for Climate Change, as it is the changes in the carbon cycle that are fuelling climate change. More specifically, Henderson feels</p> <div style="border: 1px solid black; padding: 10px; margin-top: 10px;"> <p>That we should not be talking about Climate Change but rather Carbon Change. Climate change is a symptom of the fact that we humans have changed the carbon cycle, and we need to change this carbon cycle back to more the carbon cycle pre-industrially.</p> <p style="text-align: right;">Base on Henderson’s discussion with Jim Al-Khalili 15 08 2023 BBC Radio 4: The Life Scientific</p> </div>

Carbon Change drives Climate Change <i>continued</i>	<p>See also Carbon Change – Gideon Henderson</p> <p>i. Gideon Henderson on climate ‘clocks’ and dating ice ages BBC Radio 4 - The Life Scientific, Gideon Henderson on climate ‘clocks’ and dating ice ages</p> <p>ii. Gideon Henderson Professor of Earth Sciences Oxford https://www.earth.ox.ac.uk/people/gideon-henderson/</p>
Gaslighting	<p>“Gaslighting is an insidious form of manipulation and psychological control. Victims of gaslighting are deliberately and systematically fed false information that leads them to question what they know to be true, often about themselves. They may end up doubting their memory, their perception, and even their sanity. Over time, a gaslighter’s manipulations can grow more complex and potent, making it increasingly difficult for the victim to see the truth.”</p> <p>Gaslighting Psychology Today United Kingdom</p> <p>The origin of term comes from a 1938 play written by Patrick Hamilton and set in 1880s London in which a husband persuades his wife that she is going insane – with the aim of getting her into an asylum so that he can use her money. One of the ways he does this is to intermittently turn the gas lights down without telling his wife; she keeps complaining about this and he then implies she must be going mad. In this way he gains control over her.</p> <ul style="list-style-type: none"> ○ The term gaslighting came into more common usage following a film that was based on Hamilton’s play. <p style="text-align: center;">*** **</p> <p>Similar / related procedures occur in advertising and in pressure groups, including political pressure groups – so that polices can go ahead for ideological and personal profit motives. There is good evidence that such tactics were used a decade or more ago to rubbish the science of climate change. The following was downloaded from Wikipedia on 16-08-2023:</p> <div style="border: 1px solid black; padding: 5px;"> <p>The Climatic Research Unit email controversy (also known as "Climategate")^{[2][3]} began in November 2009 with the hacking of a server at the Climatic Research Unit (CRU) at the University of East Anglia (UEA) by an external attacker,^{[4][5]} copying thousands of emails and computer files (the Climatic Research Unit documents) to various internet locations several weeks before the Copenhagen Summit on climate change.</p> <p>The story was first broken by climate change denialists,^{[6][7]} who argued that the emails showed that global warming was a scientific conspiracy and that scientists manipulated climate data and attempted to suppress critics.^{[8][9]} The CRU rejected this, saying that the emails had been taken out of context.^{[10][11]}</p> <ul style="list-style-type: none"> ❖ FactCheck.org confirmed that climate change deniers misrepresented the contents of the emails.^[12] ❖ Columnist James Delingpole popularised the term "Climategate" to describe the controversy <p style="text-align: right;">https://en.wikipedia.org/wiki/Climatic_Research_Unit_email_controversy</p> <p style="text-align: right;"><i>Bullet points added - IR</i></p> </div> <p>There are still great profits to be made by the oil and gas industries, and to further these gaslighting methods are no doubt continuing. Many articles can still be found on the web falsifying climate change. However, the vast consensus of scientists that have studied these matters concur that the root cause of climate change is man-made (or better, man induced carbon change cycles are the root cause). If there were “NICE” (National Institute for Health and Care Excellence) guidelines regarding this controversy, it is unlikely that the conclusions would concur with climate change deniers.</p> <p style="text-align: center;">*** **</p> <p>See also Carbon Change – Gideon Henderson</p>

Glossary *continued*

<p>Habit Energy</p> <p>Extracted and adapted from Glossary of B 26, D 11, F9 and F 11 on website (See Section IX above: Thematically related articles) See also Hanh 1998; e.g. pp 24-25; 45-48; 61-62.</p> <p>Habit Energies can be positive, neutral, or negative.</p>	<p>As we grow up, we take on certain patterns of behaviour and attitudes from, for example: our parents, teachers, and ancestors. Some of these may be helpful, some may be neutral, and others may be dysfunctional. In Buddhist psychology, these are termed Habit Energies, and overlap with Procedural Learned Tendencies [Ogden 2009] and Complexes [Jung].</p> <p>In the context of habit energies, the image is sometimes given of a man on a horse; the man does not know where he is going because the horse has a will of her / his own. The horse in this context is our habit energy [Hanh 1998 pp 24-25]. Habit energies can influence us at an unconscious level and so lead to volitional actions that may later perplex us – that is, we can be driven by these unconscious forces.</p> <p>Complexes, in the Jungian sense, can be regarded as a form of habit energies.</p> <div style="border: 1px solid red; padding: 10px; margin: 10px 0;"> <p>Everyone knows nowadays that people ‘have complexes’. What is not so well known, though far more important theoretically, is that complexes can have us.</p> <p style="text-align: right;">Jung CW 8 para 200</p> </div> <p>These can be passed down to us by our ancestors, and in turn we can pass down habit energies to our offspring. These may manifest in terms of Procedural Learned Tendencies [Ogden 2009].</p> <ul style="list-style-type: none"> ❖ Negative habit energies can very easily be transmitted to our children, starting when the baby is in the womb. Hanh suggests pre-marriage classes to reduce such negative transmission. <p>Habit Energies can become transgenerational. In chapter 30 to the Tao Te Ching, we read:</p> <div style="border: 1px solid black; padding: 10px; margin: 10px 0;"> <p>Thorn bushes spring up whenever the army has passed. Lean years follow in the wake of a great war.</p> <p style="text-align: right;">Lao Tsu</p> <p style="text-align: right;"><i>Chapter 30; trans. Gia-Fu Feng & Jane English.</i></p> </div> <p>This is a deep teaching. The thorn bushes that spring up where armies have been become embedded in minds and hearts. This is not just literally.</p> <ul style="list-style-type: none"> ❖ For the destruction becomes imbedded in our beings as transgenerational Habit Energies, ❖ potentially souring relationships with other groups / nations for decades or more.
Inter-Being /	

<p>Inter-Being</p> <p>See also glossary of B-27 on website</p>	<p>Thich Nhat Hanh give a lovely introduction to Inter-Being.</p> <div style="border: 1px solid #00AEEF; padding: 10px; margin: 10px 0;"> <p>If you are a poet, you'll see clearly that there is a cloud floating in this sheet of paper. Without a cloud, there will be no rain; without rain, the trees cannot grow; and without trees, we cannot make paper. The cloud is essential for the paper to exist. If the cloud is not here, the sheet of paper cannot be here either. So we can say that the cloud and the paper "inter are."</p> <p>Interbeing is a word that is not in the dictionary yet, but if we combine the prefix "inter" with the verb "to be", we have a new verb, "inter-be".</p> <p>If we look into this sheet of paper even more deeply, we can see the sunshine in it. If the sunshine is not there, the forest cannot grow. In fact nothing can grow. Even we cannot grow without sunshine. And so, we know that the sunshine is also in this sheet of paper. The paper and the sunshine inter-are. And if we continue to look, we can see the logger who cut the tree and brought it to the mill to be transformed into paper. And we see wheat. We know that the logger cannot exist without his daily bread, and therefore the wheat that became his bread is also in this sheet of paper. And the logger's father and mother are in it too. When we look in this way, we see that without all these things, this sheet of paper cannot exist.</p> <p style="text-align: right;">Hanh 2012 The Pocket Thich Nhat Hanh pp 55-56</p> </div> <ul style="list-style-type: none">  Breath Awareness in any form of meditation can be a wonderful way into an experiential sense of Inter-Being.  As implied in this article, a new way of being within our international cultures is essential in order to deal with matters of Shadow and Light of our Time.
<p><u>Jen</u></p>	<p>In ancient China, there was a quality that was considered higher than any other; it was not, for example, courage, or beauty, or perseverance. It was Jen.</p> <div style="border: 1px solid black; padding: 5px; margin: 10px 0; text-align: center;"> <p>This quality was known as Jen, which can perhaps best be translated as human-heartedness</p> <p>Watts 1995; page 25</p> </div> <p>We can get more in touch with the sacred and human-heartedness within each of us by mental training which facilitates our CARE / nurturing circuits [Panksepp 1998], and activates our positive emotions through the increased activity of our Ventral Vagal parasympathetic nervous system afferents [Porges 2011].</p>
<p>Joseph Rotblat</p>	<p>"Sir Joseph Rotblat KCMG CBE FRS (4 November 1908 – 31 August 2005) was a Polish and British physicist. During World War II he worked on Tube Alloys and the Manhattan Project, but left the Los Alamos Laboratory on grounds of conscience after it became clear to him in 1944 that Germany had ceased development of an atomic bomb.</p> <p>His work on nuclear fallout was a major contribution toward the ratification of the 1963 Partial Nuclear Test Ban Treaty. A signatory of the 1955 Russell–Einstein Manifesto, he was secretary-general of the Pugwash Conferences on Science and World Affairs from their founding until 1973 and shared, with the Pugwash Conferences, the 1995 Nobel Peace Prize "for efforts to diminish the part played by nuclear arms in international affairs and, in the longer run, to eliminate such arms."</p> <p style="text-align: right;">Joseph Rotblat - Wikipedia</p>

Glossary *continued*

Joseph Rotblat <i>continued</i>	<p>He was an active supporter of the Medical Campaign Against Nuclear Weapons during the 1980s, giving profound talks in Edinburgh and other centres in Britain. In one of these talks, he concluded with the words:</p> <div style="border: 1px solid blue; padding: 5px; margin: 10px auto; width: fit-content;"> <p>❖ Remember your common humanity, and forget the rest.</p> </div>
Lingering resentment	<p>A term used by Davidson and Schuyler 2015 that is associated with Affective Stickiness [Davidson & Schuyler 2015]. Lingering Resentment can be associated with feelings of hatred and ill-will towards others, and acts as a hindrance to recover from stressors. Negative and downwardly spiralling ruminations may at times have more than a little lingering resentment. Lingering Resentment will to a large extent be driven when we are in a:</p> <ul style="list-style-type: none"> ❖ B State (SNS secondary to sensing Danger / flight / fight mode); or a ❖ C State (Dorsal Vagal) which can fuel feelings of ‘not being good enough’.
Meta-awareness I (meta-attention) Adapted from glossary of B 26	<div style="border: 1px solid magenta; padding: 10px; margin: 10px auto; width: fit-content;"> <p>“Being able to track the quality of one’s own awareness – for example, noticing when your mind wanders or you’ve made a mistake.”</p> </div> <p style="text-align: right;">Lapate et al 2016</p>
Meta-awareness II Adapted from glossary of B 26	<p>A complementary perspective on meta-awareness is given by Dahl et al.</p> <div style="border: 1px solid magenta; padding: 10px; margin: 10px auto; width: fit-content;"> <ul style="list-style-type: none"> ○ “....An awareness of the processes of conscious experience , such as recognition that one is expressing an emotion, a thought, or a sensory perception as it occurs in real time. ○ It “is involved when one suddenly recognises an emotion before it provokes a reaction, for example, and also when one suddenly realises that one has been ‘on autopilot’ while engaged in a daily routine.” </div> <p style="text-align: right;">Dahl, Wilson-Mendenhall, and Davidson 2020 p 32198</p>
Mindsight	<div style="border: 1px solid purple; padding: 10px; margin: 10px auto; width: fit-content;"> <p>Mindsight is a kind of focused attention that allows us to see the internal working of our own minds. It helps us to be aware of our mental processes without being swept away by them, enables us to get ourselves off the autopilot of ingrained behaviours and habitual responses, and moves us beyond the reactive emotional loops we have a tendency to get trapped in. It lets us “name and tame” the emotions we are experiencing, rather than being overwhelmed by them.</p> </div> <p style="text-align: right;">Siegel 2010 pp xi-xii</p> <p>See also meta-attention</p>
Nuclear War Ethics /	

Glossary continued

<p>Nuclear War Ethics PART I</p> <p>This entry is the un-edited transcript from: The New Dictionary of Medical Ethics 1997</p>	<p>Whether or not there can be an ethical or just war, nuclear war is different.</p> <p>Nuclear weapons are so powerful that their effects are inevitably indiscriminate; so called “collateral” damage is a euphemism for the destruction of civilian and non-military targets. The use of such weapons amounts to genocide; death will occur in several forms, including:</p> <div style="border: 2px solid red; padding: 5px; margin: 10px 0;"> <p>Vaporisation; direct blast damage (e.g. being hurled at 50 feet per second into a brick wall at three miles from a one megaton bomb); severe crush injuries from falling masonry, and slow death from radiation sickness.</p> </div> <p>Large scale nuclear war would have serious ecological effects on the planet, possibly precipitating a nuclear winter. Any medical response would be only of a peripheral significance; so the responsibility of the medical profession must be to warn populations of the consequences of nuclear war.</p> <p>Some argue that the destruction of Hiroshima and Nagasaki shortened the Second World War and thus saved lives. In 1945, however, only one country (USA) possessed nuclear weapons and so their use then reflected a unique historical period (i.e. there could be no threat of nuclear war when only one side had these weapons).</p> <p>Nuclear deterrence is rational to the extent that neither side starts a (nuclear) war, which would result in Mutual Assured Destruction (MAD). It therefore relies for its effectiveness on leaders being rational and war not being started. It is unsafe to assume that leaders of nuclear weapon states will always be rational.</p>
<p>Nuclear War Ethics <i>Continued</i></p>	<p>As there is no absolute guarantee that once created, a nuclear weapon will not be used, some argue that the mere possession of nuclear weapons is unethical (cf. gas warfare).</p> <p>Knowledge of good and evil has been with mankind since the dawn of consciousness. The evil that the human race could do to our planet was limited before 1945. The mastery of nuclear fission and fusion brought with it unlimited power for destruction; it created God-like power for some humans. This knowledge will remain with us – it cannot be unlearned short of a total catastrophe to our planet. In the long term we must master our shadow side or perish.</p> <p style="text-align: center;"><u>References</u></p> <ul style="list-style-type: none"> ❖ British medical Association Board of Education and Science Report: <i>The medical effects of nuclear war</i>. Chichester: Wiley, 1983. ❖ Gladstone S., and Dolan, P. <i>The Effects of Nuclear Weapons</i> The United States Department of Defense and The Energy Research and Development Administration <p style="text-align: right;">IR Layout somewhat modified</p>
<p>Nuclear War Ethics PART II /</p>	

<p>Nuclear War Ethics PART II</p> <p>See also: Joseph Rotblat</p>	<p>I have just been out for a mediative walk. It seems to me that the idea of ethics regarding Nuclear War is an oxymoron.</p> <p>That our world has come to assume that there could be an ethic of nuclear war is an indication of the morass within which we collectively are now embedded – that has lost sight of our common humanity.</p> <p>❖ Such a perspective is part of our deluded world, that has divorced itself from our common humanity.</p> <p>The brief for the entries into the dictionary of medical ethics was that it should be from a third person perspective, and not bring feelings into the matter. Such approaches endorse Right Brain Perspectives, and so are axiomatically unbalanced [McGilchrist 2009; 2021]. Ethics fundamentally is to do with ubuntu, jen (human heartedness), and a perspective that embraces our nurturing and CARE circuits [Panksepp 1998]; these are Right Brain perspectives / modalities. However, the “ascending” modality of the western world – and now beyond – for the past few centuries has been towards Left Brain modalities and dominance [McGilchrist 2009]. This is discussed further in his (McGilchrist’s) magnum opus II:</p> <p>➤ “<i>Our Brains, Our Delusions, and the Unmaking of the World</i>²⁶</p> <p>And this is precisely the matter with things [McGilchrist 2021; 2023].</p>
<p><u>Polyvagal theory</u> — in brief</p> <p>See also: Autonomic Nervous System (ANS) from a Polyvagal Perspective</p> <p>PSNS: Para-Sympathetic Nervous System</p>	<p>The Polyvagal Theory has been developed by Porges over the last four decades or so. In essence, it can be described in terms of three components of the ANS:</p> <ol style="list-style-type: none"> 1. The Primitive and <u>unmyelinated</u> (Dorsal Vagal) PSNS dating back to the evolution of vertebrates. This is the system that operates unconsciously when an organism is severely threatened and “feigns death” / or “flops”, and is associated with behaviour shutdown, thus acting as a primordial survival system. <ul style="list-style-type: none"> • It is in essence a Pan-Immobilisation System when under severe threat (i.e. Life Threat), and sometimes is called Fear Paralysis [Levine 2010]. • The primitive PSNS evolved in evolution in the context of Immobilisation associated with unconsciously perceived (neurocepted) life threat. • This system worked well for reptiles, but is potentially lethal for mammals – as the shutting down of systems can threaten the integrity of the mammalian brain which is very sensitive to reductions in oxygen supply. <div style="border: 1px solid blue; padding: 10px; margin-top: 10px;"> <p><u>Important caveat re Dorsal Vagal ancient PSNS when no life threat.</u></p> <p>When there is no life threat, then this ancient system plays a crucial role to support health:</p> <p>☼ “The phylogenetically older unmyelinated vagal motor pathways are shared with most vertebrates and, in mammals when not recruited as a defence system, function to support health, growth, and restoration via neural regulation of subdiaphragmatic organs (i.e. internal organs below the diaphragm).</p> <p style="text-align: right;">Geller & Porges 2014 p 182</p> </div> 2. The SNS flight / fight system. This is in essence the Mobilisation system – e.g. when we are in danger. <ul style="list-style-type: none"> • Mobilisation with fear – for either fight or flight. 3. The Myelinated (Ventral Vagal) PSNS that evolved in mammals and is fundamental to wholesome Social Engagement / Social Communication. This involves, for example: <ul style="list-style-type: none"> ○ Facial Expression ○ Listening and Vocalisation ○ Nurturing, CARE [Panksepp 1998] and companionship.

²⁶ McGilchrist, Iain 2021: The Matter with Things – *Our Brains, Our Delusions, and the Unmaking of the World*:

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Glossary *continued*

Shadow	<p>Michael Tippett, the British composer, was well versed in Jungian psychology and the concept of our shadow.</p> <div style="border: 1px solid black; padding: 10px; margin: 10px 0;"> <p>The aspect of the Self which remains unconscious either because it is repressed....or because it is unactivated (sic) by the environment. It comprises all those qualities which we despise and reject in ourselves and which we would wish to conceal from others.....</p> <p>❖ "Everyone carries a shadow, and the less it is embodied in the individual's conscious life, the blacker and denser it is" [Jung CW 11 para 131].</p> <p>The more deeply repressed it is, the more the shadow is likely to be projected onto others, and Jung believed this mechanism involved all prejudices, persecutions, pogroms and wars</p> <p style="text-align: right;">Stevens 1989 p 222-223 IN The Roots of War Bullet point added</p> </div> <p>The words of Jung here are very pertinent – i.e. he believed the</p> <p>❖ "(shadow) mechanism involved all prejudices, persecutions, pogroms and wars"</p> <p>Perhaps the unrecognised shadow is the greatest threat to our planet.</p> <p>See also p 12 above:</p> <div style="border: 1px solid black; border-radius: 15px; padding: 10px; margin: 10px 0; background-color: #f0f0f0;"> <p>I would know my shadow and my light, so shall I at last be whole.</p> <p style="text-align: right;">Tippett 1939 /1942</p> </div>
Trident Warheads (British)	<p>The warheads carried by the Trident missiles are manufactured and designed in the UK by the Atomic Weapons Establishment. They are closely based on the 100 kiloton American W-76 warhead design used for the U.S. Trident fleet.</p> <p>❖ By comparison, the bomb that destroyed Hiroshima was approximately 14kt.</p> <p>The UK has modified some of its warheads to provide a "sub-strategic" capability with a yield of about 10 kilotons.</p> <p style="text-align: right;">Source: https://www.nuclearinfo.org/wp-content/uploads/2020/09/Facts-about-Trident.pdf 4th August 2023 Bullet point added</p>
Ubuntu /	

Glossary continued

<p>Ubuntu</p> <p>Imported from companion article F 11, which itself is based on glossary entry of B 26 and B 27</p> <p>See also Jen</p> <p>Also see: Ngomane 2019 Ubuntu continued</p>	<p>An African concept that in essence is a reflection of Inter-Being. The spirit of ubuntu can perhaps best be described in the following short story:</p> <div data-bbox="392 331 1401 725" style="border: 1px solid black; padding: 10px;"> <p>An anthropologist once proposed a game to some children of an African tribe. He put a basket of fruit near a tree and told them that whoever got there first won all the sweet fruits. When he gave them the signal to run, they took each other's hands, running together, and then sat down in a circle and enjoyed their fruits.</p> <p>The anthropologist was perplexed, and asked them why they chose to run as a group when they could have had more fruit individually. After some silence, one child spoke up and said:</p> <p>☸ "UBUNTU. How can one of us be happy if all the other ones are sad?"</p> <p>UBUNTU' in the Xhosa culture means: "I am because we are."</p> </div> <p><i>What follows below has been added as a result of Annie Sturgeon²⁷ asking me the difference between Jen and Ubuntu; this is a good question, and this is my formulation:</i></p> <p>The concept of ubuntu overlaps with, yet is not the same as, Jen.</p> <p>If we are born into a society where ubuntu is the quintessence of the communities of that culture, then, in general terms, Jen will develop naturally [Ngomane 2019].</p> <p>If, on the other hand, we are born into a culture in which individualism, "me first", and ego dominate, then there may be no sense of ubuntu, and Jen will not naturally develop. That is to say, Jen will not develop as a natural and wholesome Habit Energy [Hanh 1998; and see Glossary of D11 on web]; rather, it will have to be worked on by each person – as part of the maturational process of life.</p> <p>Meditation facilitates this process as it enables us to be in the A State²⁸ (Ventral Vagal modality) much more of the time, and therefore feel safe – leading to wholesome social engagement.</p> <p>❖ Generally speaking, activation of our SNS (mobilisation in the context of fear) and Dorsal Vagal (life threat, not feeling good enough) will block Jen.</p>		
<p>Wilfred Owen (and War Requiem Text)</p>	<p>Wilfred Owen (18th March 1893 – 4th November 1918) was killed in actions shortly before the end of World War I. My brother Michael has kindly pointed out to me that some of the text of the War Requiem was somewhat altered (by Britten) – from the original by Owen. For Example:</p> <div data-bbox="347 1473 1437 1753" style="border: 1px solid black; padding: 10px;"> <table> <tr> <td style="vertical-align: top; width: 60%;"> <p>Then, when much blood had clogged their chariot-wheels, I would go up and wash them from sweet wells, Even with truths that lie too deep for taint. I would have poured my spirit without stint But not through wounds; not on the cess of war. Foreheads of men have bled where no wounds were. I am the enemy you killed, my friend..... https://www.poetryfoundation.org/poems/47395/strange-meeting</p> </td><td style="vertical-align: top; width: 40%;"> <p>In the context of the overall sense of the War Requiem, I feel that the changes were honourable.</p> </td></tr> </table> </div>	<p>Then, when much blood had clogged their chariot-wheels, I would go up and wash them from sweet wells, Even with truths that lie too deep for taint. I would have poured my spirit without stint But not through wounds; not on the cess of war. Foreheads of men have bled where no wounds were. I am the enemy you killed, my friend..... https://www.poetryfoundation.org/poems/47395/strange-meeting</p>	<p>In the context of the overall sense of the War Requiem, I feel that the changes were honourable.</p>
<p>Then, when much blood had clogged their chariot-wheels, I would go up and wash them from sweet wells, Even with truths that lie too deep for taint. I would have poured my spirit without stint But not through wounds; not on the cess of war. Foreheads of men have bled where no wounds were. I am the enemy you killed, my friend..... https://www.poetryfoundation.org/poems/47395/strange-meeting</p>	<p>In the context of the overall sense of the War Requiem, I feel that the changes were honourable.</p>		

XI. References and sources /

²⁷ Annie is an Autogenic Therapist, colleague, and friend.

²⁸ See p 14: 7.1A: INTERLUDE

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