

We need to start to feel that we are nature. We need to feel, not just know intellectually, that what we do to any part of nature we are doing to ourselves. We have to feel the destruction of the environment as a protracted form of suicide. And we have to want to live. To live as part of nature, as part of the wholeness.

You have to want intimacy with nature, with others, with the elements. If you don't want those things badly enough then the gap that's left by not having them will drive you into consumerism. All those gadgets are substitutes for nature as trees and dirt, snotty, shitty animals and other people. You have to want to be intimate with all of that. With the totality of nature, and all of its apparent and adjacent details. Otherwise you'll just try to drown your longing with gadgets and special experiences. Especially spiritual experiences. Most of which are no more meaningful than a walk along the riverside: probably less.

The heart of the problem is a very deep one. We are deeply out of touch, deeply alienated from our own nature. This alienation leaves us with a deep feeling of dissatisfaction only temporarily relieved by our excitements, achievements and success. The constant drive to relieve it is underlying our consumerism.

Consumerism is not only about things. It's equally about experiences. Those people who think and say that there are so many things they want to do before they die are hard core consumerists even if they are not hoarding physical objects. Their consumerism is not just about the resources they need to consume to have that experience, to go on that journey, to explore that place. It is also about that deep, ongoing dissatisfaction.

This dissatisfaction arises from not having come to terms with our apparently binary nature. When we do come fully to terms with our apparently binary nature we find our nature is absolutely singular. Not only that but we discover that it provides with as many resources as does the natural world.

Unlike the resources of the natural world however, the resources of our nature are inexhaustible. We can not exhaust, nor even deplete them. They are not quantifiable.

What are these resources?

They include wisdom, courage, resilience, fortitude, compassion, tolerance, generosity, love. These resources are not only available to you, but to anyone and everyone around you too.

How can people access these resources?

The most simple, direct way is to become intimate with your own presence. For some people this is easier to begin in movement. For some people it is easier to begin in stillness. For others it is easier to begin within the mirror of others. In all cases it is a somatic experience, a somatic journey through your own presence into your own nature. Of course the remarkable cognitive intelligence of mind is involved. It is involved but it is not leading, not guiding. Rather it is simply recognising, and learning.

It is possible for almost everyone to access the singularity of their nature by way of their body. All that is needed is that you feel safe and can be guided deep into the presence of your body. As you relax deeply into the sensations being generated by your body you begin to be taken deeper than its anatomical and physiological expressions. You no longer notice ankles, pressure, nostrils, breathing.

As the sensations in your body dissolve into the deepening presence of softness spreading, softness opens. It loses its localisations and becomes nonlocal, expanding, becoming lighter,

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emptier. Boundaries melt, form dissolves. You very easily become enraptured in the peace of it. You very easily begin to vibrate with the presence of love.

This is not love for or of. It is the love that you most deeply, deliciously are. This is actually what you are feeling when you look openly and softly into the eyes of your beloved. It is not really your love for them, nor their for you, though it is flowing through those. It is the love that you are meeting itself in the love that they are. Love without a cause meeting love without an object.

This is very powerful.

If you go there enough everything begins to change. Especially if you do it with many people. Particularly people you don't know. It becomes clear that you are not hallucinating, not projecting. That this love, this peace, this joy are real. Not only that they are real, but that they are what you most deeply are.

Beneath your memories and dreams, beneath your skills and knowledge, beneath your credentials and identity you are unconditional love, imperturbable peace, inexhaustible joy. This is your deeper nature, your spiritual nature. This is the source of all the resources you need to transform the quality of your life, to take care of others and honour nature with genuine respect.

The joy of this peaceful love that you are wants and needs to express itself. It expresses itself by giving. It has only one need. It is not like the needs of the body. The body's needs are a demand. It needs to take, to get, continuously: oxygen, water, energy, minerals etc.

Your spiritual nature has only one need, and it is a need. It is a very powerful need. If it is blocked you will never be able to be happy. You will never feel satisfied. You will never be fulfilled. It is the need to give. It is not a need to give anything in particular. It is simply the need to give whatever is needed.

This need not only becomes a spontaneous and effortless generosity. A generosity towards all life, all beings, all people. It is also generates deep compassion, courage and clarity. When you are not pursuing your biological, physiological or social needs you can see more clearly. The doors of perception are cleansed by your passionate need to give. You see what is needed, you know what to do. You don't have to think about it.

As i said earlier it is not enough to act from fear or obligation. We need to act from love, from generosity. And we can. All we need is to get in touch with our deeper nature: consciously. So we understand what we are. So that we know why there is a deep peace inside us. Why it is so easy to give time and attention to a stranger. Why violence is actually so disturbing.

As long as people believe that human nature is defined by our biology it is hard to be deeply optimistic. The old story, reinforced by Darwinists, Marxist, Freudians, that human beings are selfish, aggressive, greedy creatures by nature has to be challenged. It has to be totally discredited. This can not be done by abstract ideology. It can only be done experientially. That is not so hard to do. At least for yourself.

So we're back to where we were. We consume and accumulate because we are out of touch with nature. Not only with human nature, but also Mother Nature. We have to discover the deeper 'spiritual' truth about human nature, and we have to recover a genuine love of external nature.

To get to that love we have to first find the connection. But to find the connection we cant' go into the wilderness because the wilderness isn't available to us. So we have to go into the

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body, because the body is nature. It's our most intimate and precious resource – of nature. At the same time that then brings us to the heart of human nature. To our spirituality as an experiential discovery.

That's somatic spirituality! We need to immerse ourselves in somatic practices that put us fully in touch with consciousness. This is not difficult. I have spent the last 25 years developing three methodologies for that.

What are they, those three methodologies?

First, came the Dynamic Yoga Training Method, through which we met. It differs from all other yoga methodologies in that it is directly and practically based on somatic intelligence. It is not based on tradition, ideology or anything like that. Which is not only why it works, but also why it is not well known. It is a comprehensively and finely developed learning methodology for accessing the wisdom within that actually works rather than just making grandiose claims. It works because it is based on somatic intelligence, not cognitive intelligence: on experience rather than belief.

Second came Somatic Meditation. It works as well as and the way that it does for the same reason. It works because it is based on somatic intelligence, not cognitive intelligence. You don't need to refine, confine, control or purify your mind. You only need to be willing to feel. Somatic intelligence does the rest. Experienced meditators are blown away by how easily and quickly they go deep. Often deeper than they have before.

Last came Intimate Being, which is loosely based on tantra. While it engages and harnesses sexual energy, it is not about sex. It is about meditating in a shared presence with others. The presence of others intelligently organised functions as a potent reflector and mirror of natural intelligence and love.

All three are direct methods for accessing the wisdom and power of consciousness. In doing so they reveal the presence and power of unconditional love as our deepest, spiritual nature. All three are guided not by me, not by a teacher, but by physical sensations. They all rest not on knowledge, nor skill but on sensitivity to sensation.

Our culture as a whole has become so alienated from sensitivity, which means from nature. Because that's what nature is, sensitivity to sensation. Nature is an exquisitely sensitive evaluation device. Alienation from that means that we are out of touch with the deep wisdom and power of our spiritual nature.

Nowadays I am blending all three of those methodologies into Embodies Resilience Trainings as a direct response to this well developed ecological crisis we are floundering within.

It's all about trust really. People don't trust nature, they don't trust others, they don't trust themselves. That has to change if we are to meet this ecological catastrophe effectively. Even if that doesn't mean preventing it. Even if that only means going down gracefully.

Trust in nature does not come from intellectual analysis. Nor does trust in others. It only comes from experience. By becoming intimate with your own presence you can arrive at both simultaneously. Trust in self and others and trust in the natural world.

That is really what we need. Trust and love go with each other. We can't love nature if we don't trust her. We can't love ourselves if we don't trust ourselves. That is what Radical Ecology is all about: generating that trust. Through experience. It does not have to be total, there just has to be an opening.

What do you mean by total trust?

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I mean completely trusting life, in its wholeness, just as it is. This of course includes trusting Mother Nature and human nature. Not just as abstractions or collectives, but in all their individual particulars. I don't mean that the trust has to be fully there but the openness to the possibility of trusting life has to be there because why would you want to be sensitive to something that you can't trust?

Where most people are starting from is that you can't trust life; you can't trust nature and its dangers. For thousands of years civilization can be seen as and is often called the conquest of nature. Within that there is fear of nature and within that there's mistrust.

Of ourselves too – we fear our own moods so take drugs to change them

Yes. We fear ourselves because we don't really know ourselves. We don't know that there is an inexhaustible source of peace, delight and love inside each one of us.

People need to get to the point where they're willing to become open to trusting life. That is two degrees away from actually trusting it. That is not such a big ask. It is very doable. In fact that is what Embodied Resilience Trainings are for.

The change we need has to come from very deep. It is not enough to change our beliefs and values, to put on an acceptable uniform, to pay carbon offsets. We need to change what we subconsciously want. Not what we want as an ideal or a dream or a hope. We need to change what we want to do and feel right now.

Only then will our behaviour change. I don't see a political solution. Clean clothes on a dirty body just get dirty very fast. We need a deep change in the way people think. Not concepts, but desires. We have to choose different things because we feel how much we want them, need them. How much we need to nestle in the roots of a tree, run our toes through sand and look each other in the eyes.

The environmental crisis is deeper than politics. It's deeper than economics. We are not going to get an economic or political solution. The crisis is one of desire. We are wanting things that won't and can't satisfy us. So we keep banging our head against a brick wall: the brick wall of consumerism.

I don't see a social solution. I see only an inner solution. People's motives have to change. People have to want intimacy more than things. That's it really. Intimacy with nature, with consciousness, with their body, and with each other. Not just wanting that – we all want that – but realising that we want that. And that the other things we want are fine but they aren't going to give us what those will give us – intimacy with body, mind, consciousness, others and nature. Intimacy with organic life, natural life is what's needed.

I don't mean to say the environmental, social, economic, political actions that people take shouldn't be taken. I'm just saying that those are going to come to nothing if they don't rest on something deeper. Our political actions must be based on loving and trusting life. Not on fear of destruction, or guilt about destroying.

Of course we need political and social changes. But they must rest on changes in the individual psyche. It's not an either or. Life is recycling its units so very quickly. There has to be a deep change in human understanding. We need a change of consciousness. Something very deep has to happen.

Maybe something already is. I'm not suggesting that somebody has to come up with an idea. Maybe the idea is already expressing itself; we just haven't quite recognised its fruition. People talk about critical mass and tipping points. Yes, sure we know these things happen. Yet of course you can't tell that it's tipping until it's tipping. You can't tell the

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waters about to boil – it's just getting hotter. All of a sudden you know it's boiling because it's steam.