

Letting Nature Shape Us to Suit It

*About John Moriarty's Irish journey to where we are
– and its meaning for Dutch people*

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In my native country, the Netherlands, not many people are familiar with the ideas of the Irish philosopher and 'modern mystic' John Moriarty (1938-2007). Even in his native country Ireland many people are not yet familiar with his work. Unlike writers like James Joyce or William Butler Yeats, most Irish bookshops do not have Moriarty's books in stock. I once inquired in an Irish bookshop if they had any of his books in their store, and the reaction was nearly one of disgust: no, they did not have them. I knew that his books were generally considered 'difficult' to read, demanding a considerable effort from the reader. But I had not realized yet that some people apparently have a strong dislike of Moriarty's message, and definitely do not want to promote his books. It has helped to further arouse my curiosity. Fortunately, a growing number of people do recognize him as a very important Irish writer and thinker – one who should not only be read more in Ireland but also abroad. I am one of them.

Crisis in the Western world

Moriarty was convinced that the Western world is confronted with an all-encompassing spiritual crisis; that we have arrived in a dead-end street and we must urgently and radically change our course. In recent decades we have become witnesses of various crises: an economic crisis, an identity crisis, a racial crisis, a gender crisis, a religious crisis, a climate crisis, and most recently a corona crisis. Although Moriarty did not experience all these crises personally, somehow he knew already that all of these are mere manifestations of an all-encompassing spiritual crisis and that it is pointless

to deal with each of these crises separately without dealing with the deeper crisis first. To achieve the necessary change in the Western world and to open a new way to the future, he dug deeply into the fields of human history, religion, science, philosophy, spirituality and the power of the natural world. With his words, he has woven a complex whole, which turns out to be nothing but a reflection of the natural complexity of life. By reading them, you come to realize once again that all these fields have shaped us not only collectively, but also individually – and that they are inextricably connected to each other.

To practice what you preach

Moriarty has shown us what this meant for him personally. He gave up a position as a university teacher in Canada, and moved back to the western regions of Ireland to work for many years as a gardener and to allow his vision to mature. He not only practiced what he preached, but – more importantly – he first made a lot of space to practice well and only started preaching when he had managed to fully embody his new way. His first book *Dreamtime* was only published when he had reached middle age. He was a prime example of Mahatma Gandhi's wisdom that you must be the change that you want to see in the world. He could not have become the change when he would have remained a university teacher living far away from the places in Ireland that he loved so much. When you read Moriarty's words, you feel that they are meant to trigger you to follow in his footsteps – to radically change your own life, to become the change you want to see in the world as well, which in fact entails rediscovering your forgotten authentic being.

Prometheus versus the dolphin

Moriarty has captured the essence of his thinking by comparing our human shape with the shape of the dolphin. 'This I believed: there are two ways we could have gone, the way of the Titan, Prometheus, or the way of the dolphin. In the promethean way we shape Nature to suit us, in the way of the dolphin we let Nature shape us to suit it. Everywhere there is evidence that we have chosen wrongly.'¹ It is the difference between dominating Nature, by excluding ourselves from it first, and being fully included in

Nature. Moriarty's view, that at one point in history we have chosen the wrong way, reminds me of the famous poem *The Road Not Taken* written by Robert Frost more than hundred years ago: 'Two roads diverged in a wood, and I...I took the one less traveled by, and that has made all the difference.' Moriarty has shown what it means to take a road less traveled by: initially it might not always be the easiest one, but eventually it will turn out to be the most beneficial and rewarding one.

By comparing our human way with the dolphin way, Moriarty has captured in a nutshell the essence of the spiritual crisis that we are involved in at the moment. We can recognize the entire history of Western dominance over our planet in it. And we know that the dolphin is a mammal like us, who has lived on land but at one moment in evolution, millions of years ago, has chosen to return to the sea. In Moriarty's view, we can still change our way, and in fact we must not hesitate to change our way, because our survival as a culture and a society depends on it. Only when we have realized the change, have reopened ourselves to letting Nature shape us to suit it, we come to know who we really are and the context in which we are living our lives: 'No journey so great as the journey to where we are.'²

It is important to realize well that the promethean way of shaping Nature to suit us, implies that we have identified ourselves with a position outside the natural world, from which we have been able to dominate it. By putting ourselves outside the natural world, first in a religious and later in a scientific sense, we have put human qualities like dominance, struggle, competition, toughness, hierarchy, independence, exclusion, closedness, dualism and objectivity on the foreground in our society. Because this has been with us now for millennia, we tend to think that this is the way things are and have always been. Importantly, by referring to the dolphin way, Moriarty clearly shows that this has not always been the case. The dolphin way of letting Nature shape us to suit it also happens to be the way we humans have once lived our lives – when we still identified with a position within the natural world and had not yet deviated from it. So, changing to the dolphin way is also a revival of our original way of being, which reflects more deeply who we actually are. In this way, the emphasis is on human qualities like relationship, interdependence, softness, empathy, inclusion,

openness, subjectivity, compassion and cooperation. From the position of promethean way, these have been degraded and considered to reflect our soft, fragile side, primarily associated with women. But now we start seeing again that in reality they are general human qualities, present in both women and men, and necessary for our survival.

Thinking with the mountain

Moriarty expressed the essence of his reciprocal relationship with Nature quite simple in an interview with the Irish comedian Tommy Tiernan. His house in County Kerry faced a mountain, to which he had a direct view from his window. In this regard, he emphasized that he did not think *about* the mountain, but that he always thought *with* the mountain.³ In other words, in his view the mountain was a conscious being with whom he had a reciprocal relationship. Of course, this was only an example. In the flatland of the Netherlands we do not have majestic mountains to think with. We can assume that in a similar sense Moriarty thought *with* the river, *with* the sea, *with* the forest, *with* the sky or *with* the clouds. For him all these reciprocal relationships together comprised an earth community, in which we humans were embedded as well, and this earth community again was part of a larger universal community. I think Moriarty would have agreed with the American theologian and cultural historian Thomas Berry, who said that originally the universe was *a communion of subjects*, in contrast to the present materialistic conception of the universe as *a collection of objects*. It indicates a degeneration from spirituality to secular materialism, from experiencing oneself as being an inextricable part of the natural world to experiencing oneself as being separated from it and opposed to it – a degeneration from being inclusive to being exclusive.

The principle of an ongoing communion of subjects gives the surrounding natural world a Sacred and even conscious quality – a world which we are inextricably connected to and in ongoing relationship with in a cooperative, reciprocal way. This is something that is hard to imagine in a Dutch context. Through the long tradition of struggling with water that was regularly threatening to flood the land, which simultaneously drove us to shape Nature to suit us, we have also virtually excluded for ourselves the

possibility of relating with the land in a cooperative, reciprocal way – and of acknowledging its Sacred dimension.

Walking into the wood and becoming Buddh Gaians

Even when we Dutch people travel abroad, to countries where Nature is not as much reshaped by human hands, we still might find it hard to acknowledge the Sacred dimension of the natural world. This is nicely illustrated by what Moriarty wrote about a Dutch man he had come to know in Ireland, professor Westhoff. He worked for this Dutch man as a gardener, and sometimes went with him for walks in the wood. He reported about one particular walk that during his walk his companion was filling his notebook with names of specific plants that he came across. When they finally emerged from the wood, Moriarty concluded that his Dutch companion ‘had walked through the wood but he at no point walked into it. Having an educated eye, he met with his own knowledge but he didn’t meet the wood.’ Moriarty liked him a lot and appreciated his enthusiasm, but acknowledged that, despite the fact that he considered himself a Buddhist for ecological and spiritual reasons, ‘his marvelously open modern mind’ was still ‘denying him entry.’⁴ Apparently, in Moriarty’s view, professor Westhoff had still been thinking *about* the wood, and had not yet been able to think *with* the wood. I wonder whether Westhoff can be considered an example of a general, deeply rooted tendency in the Dutch mind to think about the wood – and not with the wood. I also wonder what Moriarty would have thought about of *Shrinyin Yoku*, the Japanese way of ‘forest bathing’ that has become quite popular recently in the Western world, also in the Netherlands. Would he have considered the practice of forest bathing a good way to really enter the forest, to walk into the wood? Would, in his view, the practice of forest bathing be any help to us, when we want to change from walking *through* the wood to walking *into* the wood?

For Moriarty walking into the wood, and thinking with the wood, was closely connected to the larger context of our relationship with the earth. These two domains could not be separated from each other. The pictures of our planet from outer space made by astronauts and the way their attention was shifted back to our earthly home has made a huge impression on Moriarty – as it has done on many other people. In his books, he refers quite

often to the famous photograph of the Earth from the moon, which has come to be known as *Earthrise*. In this respect, he fused the new vision of Gaia – the Earth as a living organism, as researched and promoted by James Lovelock – with the enlightenment that Siddhartha Gautama experienced while sitting under the Bodhi tree and became the Buddha, at a place that is now called *Buddh Gaya*. This inspired Moriarty to change the *y* into an *i*, to call Mother Earth *Buddh Gaia* and to invite us all to become *Buddh Gaians*. He said that he formally and publicly renamed the Earth *Buddh Gaia*, at a small presentation of his book *Night Journey to Buddh Gaia* at Clifden in 2006, in the year before he died, but he used the term already in his first book *Dreamtime*. I imagine at the end of his life he had come to realize how important it is to transform our sense of the place where we live our lives, and that it is beneficial to ourselves as well: ‘The truth is, the deeper and farther we journey into ourselves the more marvelous we find ourselves to be.’⁵

Befriending the dragon

According to Moriarty, to become Buddh Gaians it is important that we come to terms with our deeply ingrained attitude of wanting to slay and kill dragons – the mythical creatures, which unite the heavenly qualities of birds and the chthonic, earth-bound qualities of snakes in their being. From the moment that we separated ourselves from the landscape (and from the smaller ‘landscape’ of our own body), we were driven to struggle with its dragon-like powers. According to Moriarty, this dragon-slaying attitude goes back to the Mesopotamian *enuma elish*, in which the God Marduk had killed the Goddess Tiamat, and created the world from her dead body. It is worth mentioning here that feminist researchers have pointed that this story of the *enuma elish* has marked the beginning of the suppression of the Goddess heritage and the rise of patriarchy. Historically, the mythical struggle of Marduk against Tiamat is the first written account of a struggle against a threatening dragon-like creature. Later it was followed by many other mythical struggles against dragons – for instance, Apollo against the Greek Python, Jahweh against the Leviathan, St. George and St. Michael against a nameless dragon. In Moriarty view, the struggle against dragons

was an important element in the human, promethean way to shape Nature to suit us. He also called it the enuma elish way.⁶

Importantly, Moriarty has emphasized that we can actually never kill a dragon: 'A killed dragon isn't a dead dragon (...) A dragon dead is more dangerous than a dragon alive. We don't, by killing him, get rid of a dragon. Rather do we, by killing him, sow him, as we would soil, with pestilence.'⁷ 'The point I would like to make is that it isn't good to slay the dragon. It isn't good to rid the earth of its autochthonous monsters.'⁸ Moriarty believed that we can 'manage' all the dragons, and that it is important we start doing that. In Moriarty's view, to become Buddh Gaians we have to stop slaying the dragons first, to change our ways completely and to start befriending them: 'Leviathan dreamers we need. Dragon dreamers, not dragon slayers, we need.'⁹ It is only when we have stopped slaying dragons, we will be able to think with the mountain, to walk into the wood. Only when we have stopped slaying dragons, we can once again fully experience our embeddedness in the surrounding landscape.

The 'feminine' in everyone

Psychologically, befriending the dragon means that we have to stop focusing exclusively on visible light side of ourselves, and to start recognizing and integrating our hidden dark side as well, to find a balance in our dual nature. This dark side is also the part of our being that always feels interconnected with the world around us, embedded in the natural world and its cycles: it is the 'feminine' part of our being that is present in everyone.

Moriarty did not focus a lot on the patriarchal background of human dominance, on the fact that it is closely related to masculine ways of being. But by criticizing this dominance and by living a life of being fully embedded in the natural world, he put himself in a context that the more spiritual-oriented feminist would have recognized as primarily female or feminine. Irene van Lippe-Biesterfeld, a princess of the Dutch royal family, has beautifully expressed a feminine view of society, which could well reflect Moriarty's vision. She proposes that we stimulate each other and start working together, while retaining our individuality. She indicates that we do not fit into the system made by men; that we have to be inventive and create

new organizational forms. It is significant that she emphasizes that in these new organizational forms ‘the concept of ‘the environment’, with which we connect all kinds of regulations and rules, is replaced by the experience of living nature that smells and has color and taste, which offers thunderstorms, rain and sun, where we feel not only biologically, but also spiritually and emotionally connected.’¹⁰ The masculine system, of course, reflects the way in which we shape Nature to suit us. And only when we feel fully embedded again in the surrounding landscape, have managed again to let Nature shape us to suit it – the way that was advocated by Moriarty –, we will really know what a spiritual experience of living Nature really entails.

By moving to a remote part in the west of Ireland, Moriarty had made a first move to leave the masculine system of the Western world – characterized by competition, hierarchy and dominance – behind him. But after that, it took him still many years to free his mind completely of this cultural burden by immersing himself often in the natural world. Like for princess Irene, for Moriarty there also existed no environment somewhere outside that needed to be healed. No, for him Nature was always alive, with smells, colour, taste and changing seasons, surrounding him – and he could not imagine himself as being separate from it. As a human being, he experienced his life to be as an inextricable part of the more-than-human world.¹¹

Spirituality

Moriarty was neither an atheist nor a traditional religious believer. But he had a spiritual vision that incorporated and related elements of indigenous, pagan, and Christian cultures. When he talked about us humans shaping Nature to suit us, and the dolphin way of letting Nature shape us to suit it, he seemed to avoid mentioning any Christian influence – like the fact that in the Bible book of Genesis humans were clearly given rulership over the natural world and its creatures. He chose to blame the Mesopotamian culture of Marduk, and the Greek culture of the Titans and Prometheus for our drive to shape Nature to suit us. With the reference to the dolphin, he brings in his appreciation of scientific evolutionary knowledge. The dolphin way suggests a sense of being completely embedded in Nature that is quite

alien to both the conventional Christian and secular scientific view of the natural world. In both of these, human life is located outside the natural world: it is observed and objectified from without.

Moriarty advocated for a new kind of earthly spirituality in which the best elements from all religions and mythologies from all over the world, the Christian religion and spiritual outlooks of indigenous cultures, were fused together into something new. When he came back to Ireland, Moriarty claimed that his inner process of transformation was not so much triggered by the ancient Celtic traditions of his native country, but by the spiritual traditions of the indigenous cultures of America, the Native Americans. But he was also inspired by other indigenous cultures, like the aboriginal culture of Australia. He believed we need to re-open our Western mind to the Dreamtime, to our neglected shamanic powers, and that this is even the direction that our evolutionary development is unavoidably heading towards: 'We should, I believe, wait on the further evolutionary emergence of shamanic powers, of shamanic flight (...) of world-soul telepathy, of world-soul clairaudience and clairvoyance (...) of clear-voyaging, of voyaging without material means. That way our Titanism may die out at source.'¹² So, in Moriarty's view, we are leaving the Titan, promethean way, behinds us, and with that also the dragon slaying, and we are moving toward the dolphin way in which we experience dragon dreaming.

In his writing, he did not pay a lot of attention to the part that a revival of the ancient Goddess heritage should play in this transformation process or in a new spiritual outlook that is necessary to help Western culture survive its current crisis. Of course, by calling the Earth Buddha Gaia, he has already shown that he was aware of the existence of this heritage. And he has written passionately about the power of some of the ancient Irish Goddesses, like Danu, Banbha and Fódhla, whose living presence he still experienced in the Irish landscape around him. But by emphasizing the important role that the slaying of dragons has played in the shaping of Western culture, he also made an indirect but very important reference to the suppressed Goddess heritage, which – in my view – has always been a spiritual expression of our embeddedness in the surrounding landscape and, in a smaller context, of our embodiment in our own body. In this struggle against the dragons, which has persisted for millennia and to a large extent

has determined the shape of Western culture, one can recognize quite clearly the fierce struggle of patriarchal rulers against the Goddess heritage. And, as has been the case with the dragons, it is quite fortunate for us that this heritage could never be killed. When Moriarty argued that to create a new human culture we must and also can end our struggles against dragons, indirectly in his spiritual vision he made room for the re-appraisal and re-integration of the suppressed cultural heritage of the Goddess in the Western world.

Belonging to the land

One important thing that Moriarty learned from the indigenous cultures, in particular from the Native Americans, is that, essentially, we humans belong to the land; but that economically we have degenerated ourselves to landowners who think that the land and its resources can be exploited freely for our own benefit. According to him, with our economic, commercial mindset we only see ‘kilos of meat’ when we look at a cow, ‘planks of timber’ when we look at a tree, and ‘workforce and man-hours’ when we look at ourselves.’¹³ And in the surrounding landscape we only have an eye then for the possibilities of exploitation.

Moriarty’s life in the west of Ireland was in fact one long practice and example of what belonging to the land means. Through the wisdom of indigenous cultures, he also rediscovered his own ancestral roots: ‘Some days I walk out of my own door and I find myself walking in an undamageable dimension of the universe. The change I soon realize isn’t in things, it is in me a perceiver of things. I can call the change Banbha, I can call it Fódhla, and for as long as I am out there seeing things as I do I live in the dimension of Ireland called Fódhla.’¹⁴ In this change of perception Moriarty identified the surrounding land with the presence of particular Celtic Goddesses and experienced a deep sense of belonging to it, like both his ancient Irish ancestors and indigenous people all over the world had experienced it. In this change of perception, the surrounding landscape transformed into a Sacred Landscape. Elsewhere Moriarty has referred to this change as a symphonic involvement in and with the world, according to him the only way that we will get to know this world. He has indicated that this is in fact nothing but a rediscovery of the way of the dolphin. Just like

‘the dolphins reinvolved themselves in the sea, so we must reinvolve ourselves in the symphony.’¹⁵

When I try to put Moriarty’s change of perception into a Dutch context, I realize how far we have removed ourselves from being able to experience a symphonic involvement with the world in the landscape around us. For us Dutch people, who have imagined ourselves to be in control of the land and in that spirit have managed it for centuries, and who have almost no meaningful access anymore to a native mythical tradition, Moriarty’s vision offers a real big challenge. How can we collectively change our perception to experiencing the presence of a Goddess in the surrounding landscape, to experience its Sacred dimension?

Moving beyond dualism

For the Dutch context, it is also important to realize that Moriarty did not think in terms of a dichotomy between the ideas of the different organized religions and the secular ideas that form the basis of the different sciences. His thinking went beyond the dualistic tension and struggle between those two fields. In Dutch society, there is a tendency – as expressed by the media, academia and politics – to remain stuck in this struggle and to be forced more or less to choose for either a religious or a scientific outlook. In this context, choosing one outlook involves a rejection of the other. This dualistic outlook on life, which is not just present between religion and science but also within religion and within (materialist) science, has a long history. This dualism has of course affected the entire Western world, but in the Netherlands we sometimes seem to forget that over here there is also still a powerful dualistic tension present. I think, the superior position of us Dutch people towards the surrounding landscape – and ability to transform it completely, to shape it to suit us –, has played an important part in this. In this respect, Moriarty has a quite revolutionary message for us Dutch people: he invites us to revise our idea about the natural world, its power and our position in it.

Allowing Mother Earth to heal us

If there is one thing central in Moriarty’s vision, it is that we humans must open ourselves to the healing power of the natural world. Yet that might be

more difficult than it seems. After having degenerated the surrounding Sacred Landscape to a mere pleasant background of secular matter, to a collection of objects that can be exploited for our own benefit, we Dutch are very troubled and confused by the climate crisis that is confronting us today. We badly want to do something about it, but we are not in the right kind of mind for this kind of thing yet. From our ego position in which we consider ourselves to be in control of Nature, we are convincing ourselves that we must do something to reverse the trend; that we must heal the Earth. We do not realize, however, that from our ego position we are not able to heal anything.

As Moriarty has been showing us again and again in his books, in reality our relationship with the natural world, with Mother Earth, with Buddh Gaia, is the other way around. She might be suffering a lot, as expressed by droughts and floods due to climate change, and even by helping the corona virus to spread across the planet. Governments and scientists might be telling us to stay indoors to protect us from being infected by the corona virus and that by going outdoors we invite opportunities for getting infected. Yet, we badly need to go outdoors anyway, as often as we can, to face the surrounding landscape and experience the overwhelming beauty of the more-than-human world in which our human world is embedded. Of course, we might get ill in the process, perhaps a reflection of the health state of Mother Earth, but we can nevertheless only discover Her healing power by exposing ourselves fully to Her presence. It is up to us to surrender, and it is up to Her to heal us from our ego-driven sense of separation. In this, we are at the receiving end of a gift-giving process that from the very beginning had made our life possible.

For millennia we might have attempted to kill the many dragons that were threatening us, but by doing so without realizing this we had also blocked the healing power of Mother Earth. Only when we manage to befriend the many dragons that threaten us, to integrate our suppressed feminine side, we will be able to receive Her healing power. That is what following the dolphin way and becoming Buddh Gaians is all about.

Following in Moriarty's footsteps

I do not think Moriarty believed that journeying to where we are means the same for everyone, that we should all literally follow his example and move to the west of Ireland. Getting ourselves healed from the way of shaping Nature to suit us, discovering the dolphin way in which we let Nature shape us, discovering the Buddh Gaian in ourselves, means something different for everybody.

To follow in Moriarty's footsteps, we do not need to leave the city and move to a remote place in the countryside. In fact, it is not realistic or even possible for most of the billions of human beings who are living in the big cities and smaller towns today to move to the countryside. It is possible to deal with the spiritual crisis and to change our way in an urban context as well. I live in an urban environment in the Netherlands and I feel that Moriarty's thinking has direct relevance to my life. One might even argue that it is even more relevant in highly urbanized countries like the Netherlands, in which even the countryside has been transformed completely by centuries of human activity: here the promethean way, which has resulted in the human dominance over the entire earth, by most people can be experienced close to their home. Moriarty's thinking can help us to become deeply aware to what extent we have shaped Nature to suit us. Everywhere in the Western world, the dolphin way might have moved underground, but it has never really disappeared completely – not even in urbanized countries like the Netherlands. Moriarty inspires me to recognize and revive the few surviving bits of the dolphin way in my direct vicinity.

So, following in Moriarty's footsteps doesn't mean we must literally start following him. Because he was a true pioneer, he wanted us all to become pioneers as well – pioneers who always keep walking their own way. He truly felt like a shaman, who communicated his extraordinary vision to his people. Among indigenous peoples, from the distant past to the present, the shamans travelled to the Otherworld and returned to communicate their vision to the community, without the people having to go there themselves. Space travel has offered another good example. When the minds of astronauts were transformed by looking at planet earth from space, they triggered a change in human consciousness by the beautiful pictures they took of our planetary home as seen from outer space,

complemented by the stories of their experience. They have affected us deeply and have expanded our conscious permanently, without us ever having to fly into outer space ourselves.¹⁶

Likewise, we can let our heart and mind be opened by the vision of John Moriarty, wherever we are. It can deepen and strengthen our connection to the place where we are living our lives. We do not have to return to the sea to change to the dolphin way. It can be practiced on land as well. Perhaps we cannot think that easily with the mountain in a Dutch urban environment, but in this context we can think with the trees, with the birds, with the river, with the sky – and even with other human beings. You might not have access to a wood to walk into, but you might be able to walk into your garden or into a nearby park. Take one of Moriarty's books with you, sit down, read a passage and let his transformative words enter your heart.

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Notes

¹ Brendan O'Donoghue (ed.), *A Moriarty Reader. Preparing for Early Spring*, The Lilliput Press, 2013, p. 361. Originally from: *What the Curlew Said: Nostos Continued*, Lilliput Press, 2007. Like Moriarty, I have chosen to write 'Nature' in most places with a capital.

² John Moriarty, *Night Journey to Buddh Gaia*, The Lilliput Press, 2006, p. 265.

³ This interview can be watched on YouTube: <https://youtu.be/m6kfoFahM0>

⁴ Brendan O'Donoghue (ed.), *A Moriarty Reader. Preparing for Early Spring*, The Lilliput Press, 2013, p. 382. Originally from: *What the Curlew Said: Nostos Continued*, Lilliput Press, 2007.

⁵ Brendan O'Donoghue (ed.), *A Moriarty Reader. Preparing for Early Spring*, The Lilliput Press, 2013, p. 434-436. Originally from: *What the Curlew Said: Nostos Continued*, Lilliput Press, 2007.

⁶ John Moriarty, *Night Journey to Buddh Gaia*, The Lilliput Press, 2006, p. 183.

⁷ John Moriarty, *Dreamtime*, The Lilliput Press, 2009, p. 142.

⁸ John Moriarty, *Dreamtime*, The Lilliput Press, 2009, p. 147.

⁹ John Moriarty, *A Hut at the Edge of the Village*, edited by Martin Shaw, The Lilliput Press, 2021, p. 172.

¹⁰ Irene van Lippe-Biesterfeld, *Leven in verbinding. Prinses Irene in gesprek met prof. dr. Matthijs Schouten over mens-zijn*, Ankh-Hermes, 2010, p. 18.

¹¹ I borrowed the term 'more-than-human world' from David Abram.

¹² John Moriarty, *Dreamtime*, The Lilliput Press, 2009, p. 244.

¹³ John Moriarty, *Night Journey to Buddh Gaia*, The Lilliput Press, 2006, p. 275

¹⁴ John Moriarty, *Invoking Ireland. Ailiu lath n-hErend*, The Lilliput Press, p. 124.

¹⁵ John Moriarty, *Night Journey to Buddh Gaia*, The Lilliput Press, 2006, p. 183.

¹⁶ So, you really don't need to buy a very expensive ticket to have yourself individually lanced into outer space by Richard Branson, Jeff Besos or Elon Musk, and to be able to watch our planet for about ten minutes from outer space! I'm sure John Moriarty would also have refused to be part of this new space-elite. Do not risk your life, do not unnecessarily add waste to the already polluted atmosphere, and join the immaterially rich. Have another good look at the wonderful pictures of the sphere our blue planet and use the power of your imagination: this is all available to anyone for free.