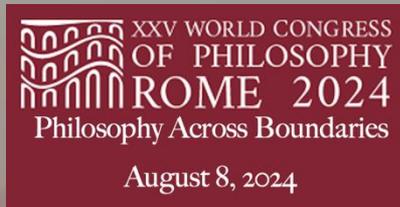


Mālama Honua:

Responding to Global Conflict
and Ecological Collapse



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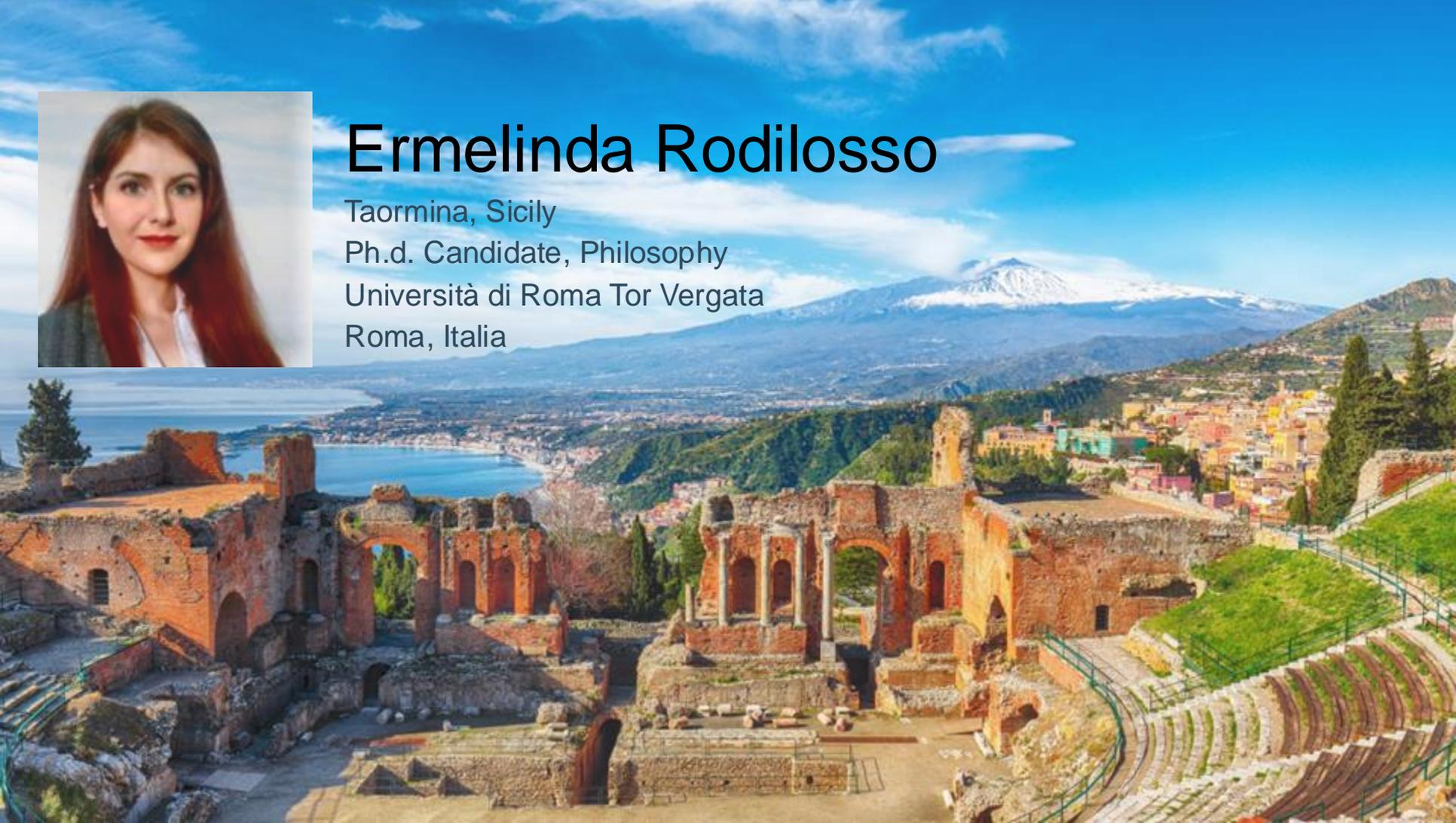
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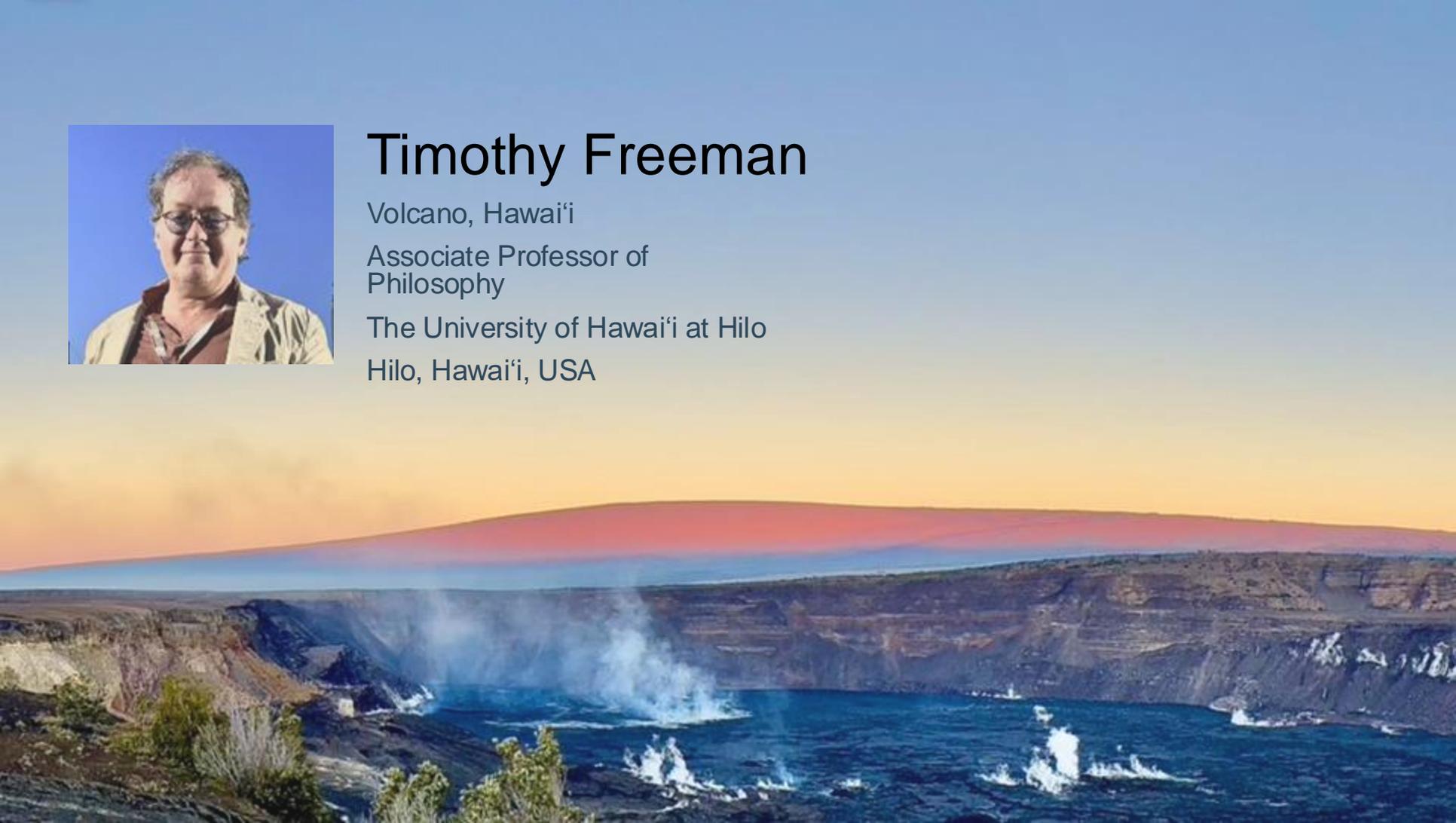


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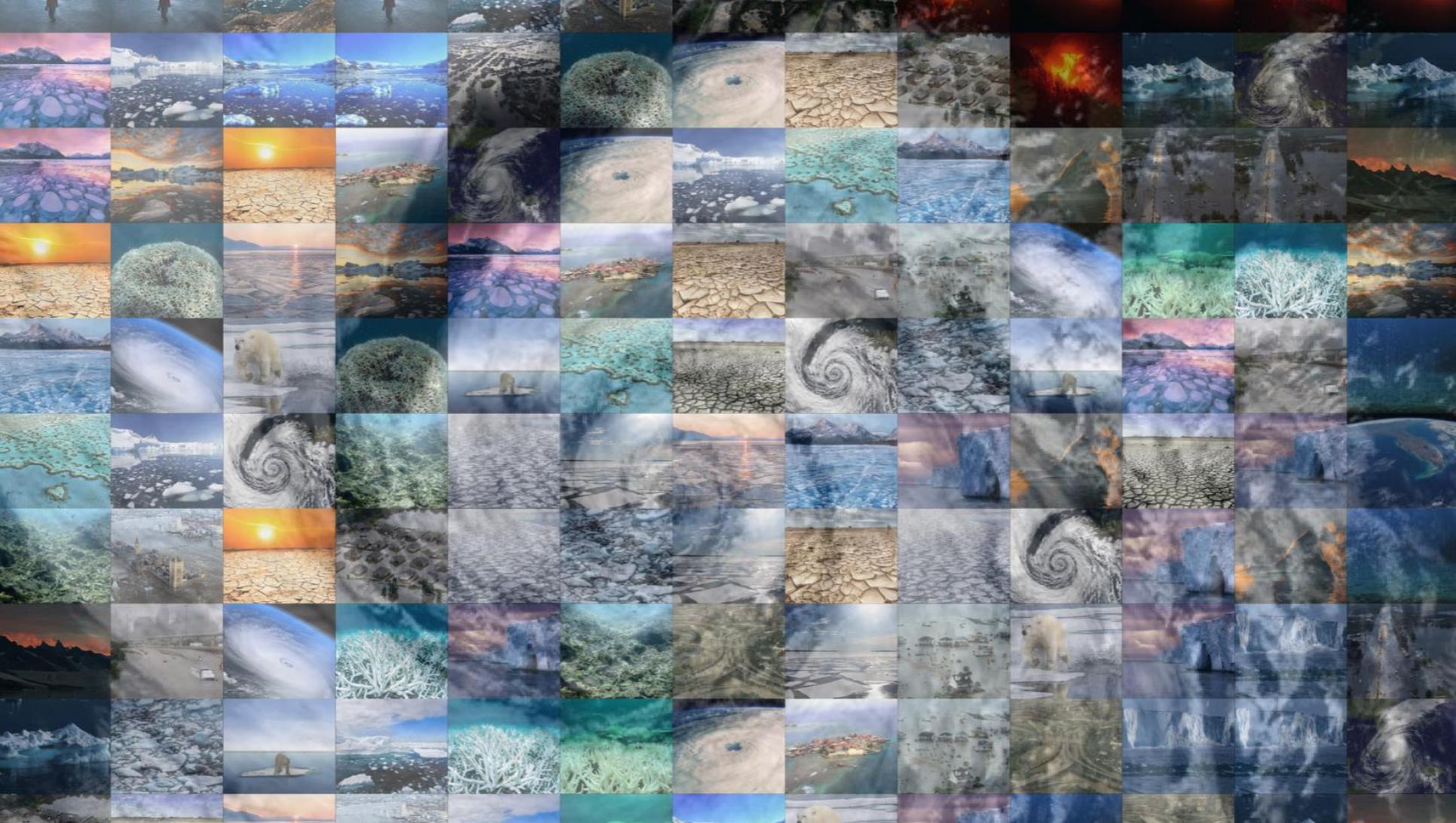


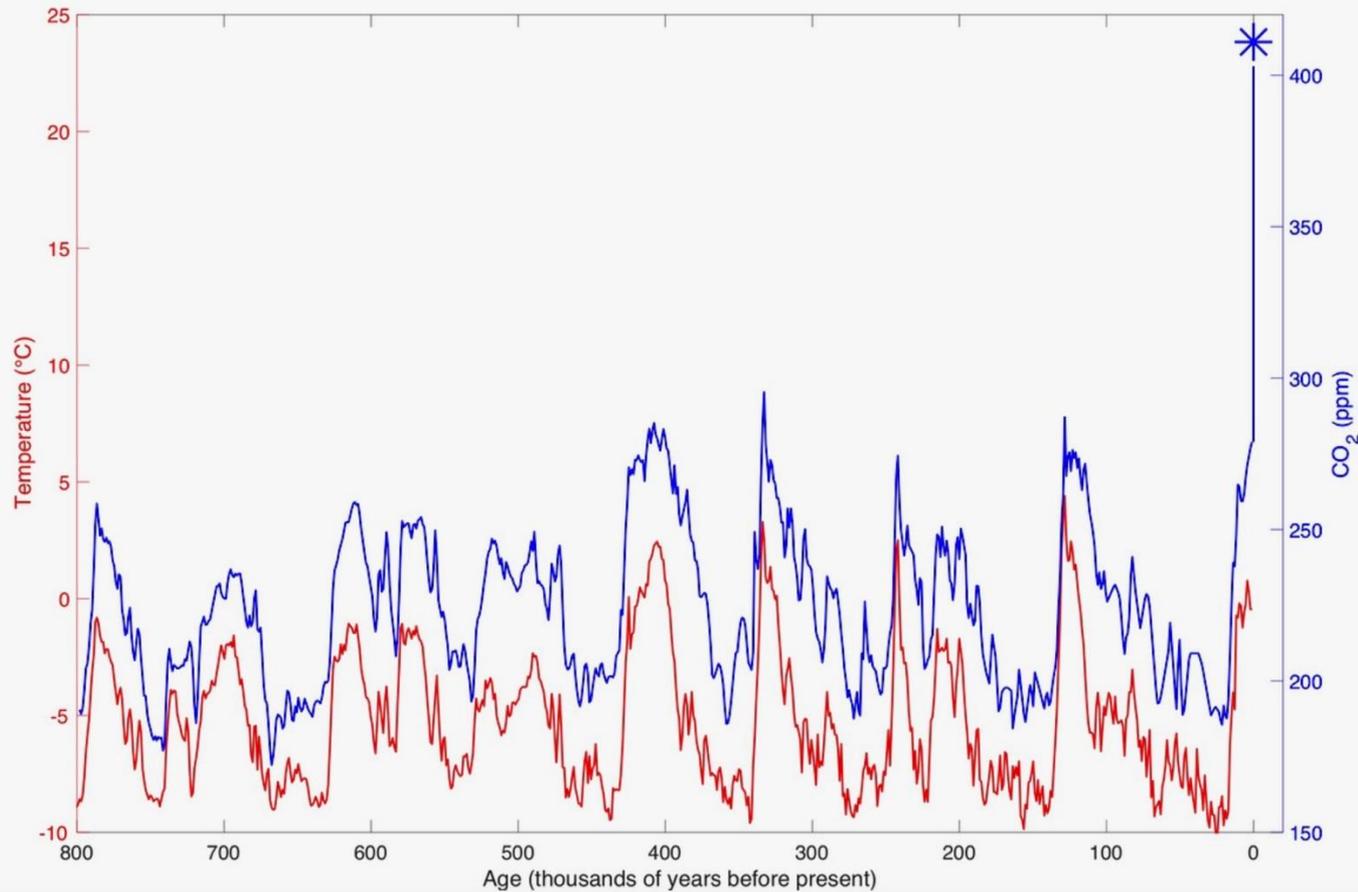


Today, every inhabitant of this planet must contemplate the day when this planet may no longer be habitable. Every man, woman and child lives under a nuclear sword of Damocles, hanging by the slenderest of threads, capable of being cut at any moment by accident, or miscalculation, or by madness. The weapons of war must be abolished before they abolish us.











Lāhainā in Ashes and the World on Fire:
Remaining Loyal to the Earth in the Anthropocene

Timothy J Freeman
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XXV WORLD CONGRESS
OF PHILOSOPHY
ROME 2024
Philosophy Across Boundaries

August 7, 2024

A large, glowing mushroom cloud from a nuclear explosion dominates the center of the image. The cloud has a bright yellow and orange top with a white and yellow stem. In the background, several jagged lightning bolts are visible against a dark, stormy sky. The overall scene is dramatic and powerful.

**7 Hiroshima Bombs
EVERY SECOND**







Nietzsche in the Anthropocene:
Reflections from the Edge of a Volcano

Timothy Freeman
The University of Hawai'i at Hilo

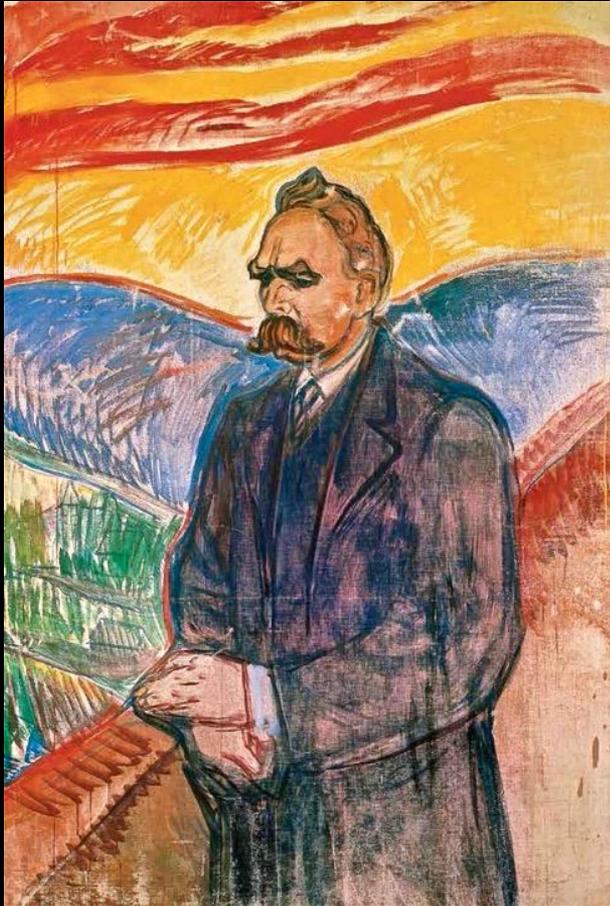
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Detail from *The Eruption of Mount Vesuvius*, Pierre-Jaques Voltaire, 1777.

For believe me—the
secret to harvesting the
greatest fruitfulness and
the greatest enjoyment
from existence is to *live
dangerously!* Build
your cities on the slopes
of Vesuvius!

The Joyous Science, §283



I beseech you, my brothers, *remain loyal to the earth*, and do not believe those who speak to you of otherworldly hopes! Poison-mixers are they, whether they know it or not. Despisers of life are they, decaying and poisoned themselves, of whom the earth is weary: so let them go.

"Once the sin against God was the greatest sin; but God died, and these sinners died with him. To sin against the earth is now the most dreadful thing."

Thus Spoke Zarathustra



The greatest weight.—What if one day or night a demon came to you in your most solitary solitude and said to you: "This life, as you now live it and have lived it, you will have to live again, and innumerable times again, and there will be nothing new in it; but rather every pain and joy, every thought and sigh, and all the unutterably trivial or great things in your life will have to happen to you again, with everything in the same series and sequence—and likewise this spider and this moonlight between the trees, and likewise this moment and I myself. The eternal hourglass of existence will be turned over again and again, and you with it, you speck of dust!"

Would you not throw yourself down and gnash your teeth and curse the demon who spoke to you thus? Or was there a time when you a tremendous moment in which you would answer him: "You are a god, and I have never heard anything so divine!" If that thought took hold of you as you are, it would transform you and perhaps crush you; the question with regard to each and every thing, 'Do you want this again, innumerable times again?' would weigh upon your actions with the greatest weight! Or how well disposed would you have to become to yourself and to life, that you might *long for nothing more* than this final eternal confirmation and seal?

The Joyous Science, §341



"What do you think, Śāriputra? Do any of the disciples¹ and Private Buddhas² ever think, 'After we have gained full enlightenment we will bring innumerable beings . . . to complete Nirvāṇa?'"

"Certainly not, Lord!"

"But," said the Lord, "the *bodhisattva* (has this resolve). . . . A firefly . . . doesn't imagine that its glow will light up all India or shine all over it, and so the disciples and Private Buddhas don't think that they should lead all beings to Nirvana . . . after they have gained full enlightenment. But the disc of the sun, when it has risen, lights up all India and shines all over it. Similarly the *bodhisattva*, . . . when he has gained full enlightenment, brings countless beings to Nirvāṇa.

[From *Pañcaviṃśatisāhasrikā Prajñāpāramitā*, pp. 40-41]



Thus spoke Zarathustra
and left his cave,
glowing and strong,
like a morning sun
coming out of dark mountains.

Thus Spoke Zarathustra, "The Sign."



Beats Dine Out

American writers Albert Saijo (left, with scarf), Jack Kerouac (1922 - 1969) (center, with rose in his mouth), and Lew Welch (1926 - 1971) (second right) sit with soon-to-be married couple Gloria Schoffel (second left) and photographer Fred McDarrah (right) at a table at the Egyptian Gardens restaurant (301 W. 29th St.), New York, New York, December 10, 1959. They celebrate the completion of 'This is a Poem by Albert Saijo, Lew Welch, and Jack Kerouac' (later published as 'Trip Trap'), and was based on the trio's journey from San Francisco to New York in Welch's car and had been written that day at Schoffel and McDarrah's apartment. (Photo by Fred W. McDarrah/Getty Images)

**JACK KEROUAC
ALBERT SAIJO
LEW WELCH**

TRIP TRAP

Haiku along the Road from
San Francisco to New York • 1959





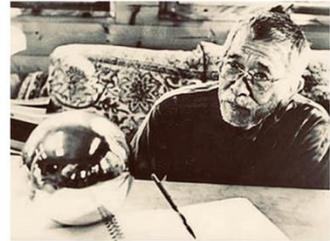




Living on the Edge of a Volcano: Reflections on Nietzsche's Philosophy and Albert Saijo's Zensational Rhapsody

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BY AN ODD LEGERDEMAIN OF FATE WE ARE TRANSPORTED TO A SMALL CLEARING IN AN UPLAND 'ŌHI'A LEHUA HĀPU'U FOREST AT 4000' EDGING AN ACTIVE VOLCANO— ANOTHER EDGE—LIKE THEY SAY IF YER NOT LIVIN ON THE EDGE YER TAKIN UP TOO MUCH SPACE (Saijo 1997: 199)¹



Albert Saijo at home in Volcano, photo by Boone Morrison

In these closing lines to Albert Saijo's first solo collection of poems, *OUTSPEAKS: A RHAPSODY*, the poet recounts how he and his wife ended up living in an almost pristine native Hawaiian forest on the edge of the active volcano Kīlauea on the Big Island of Hawai'i. One of the Beat poets, Saijo is probably most known for the legendary trip he took with Jack Kerouac and Lew Welch from San Francisco to New York in 1959. The three composed *haiku* along the way, with the

BODHISATTVA VOWS



BODHISATTVA VOWS TO BE THE LAST ONE OFF THE SINKING SHIP – YOU SIGN UP & FIND OUT IT'S FOREVER – PASSENGER LIST ENDLESS – SHIP NEVER EMPTIES – SHIP KEEP'S SINKING BUT DOESN'T GO QUITE UNDER – ON BOARD ANGST PANIC & DESPERATION HOLD SWAY – TURNS OUT BODHISATTVAHOOD IS A FUCKING JOB LIKE ANY OTHER BUT DIFFERENT IN THAT THERE'S NO GOLDEN YEARS OF RETIREMENT – YOU'RE SPENDING ALL YOUR TIME & ENERGY GETTING OTHER PEOPLE OFF THE SINKING SHIP INTO LIFEBOATS BOUND GAILY FOR NIRVANA WHILE THERE YOU ARE SINKING – & OF COURSE YOU HAD TO GO & GIVE YOUR LIFEJACKET AWAY – SO NOW LET US BE CHEERFUL AS WE SINK – OUR SPIRIT EVER BUOYANT AS WE SINK.

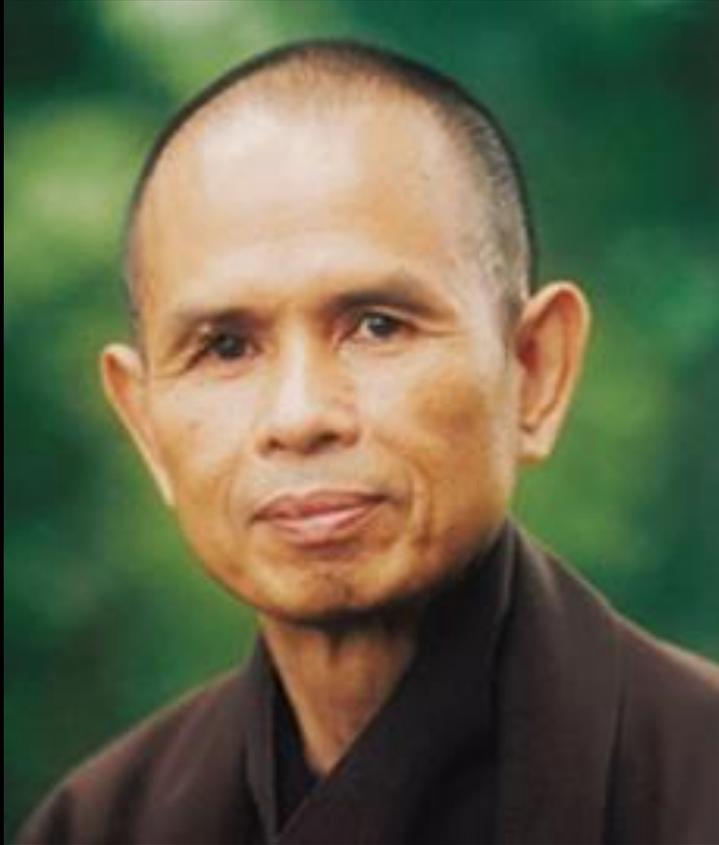


प्रतीत्यसमुत्पाद

pratītya samutpāda (paṭicca samuppāda)
Pratitya Samutpada (Paticca Samuppada)

Dependent arising, Conditioned arising

A central doctrine of Buddhism which holds that all psychological and physical phenomena constituting individual existence are interdependent and mutually condition each other.



Our way of walking on the Earth has a great influence on animals and plants. We have killed so many animals and plants and destroyed their environments. Many are now extinct. In turn, our environment is now harming us. We are like sleepwalkers, not knowing what we are doing or where we are heading. Whether we can wake up or not depends on whether we can walk mindfully on our Mother Earth. The future of all life, including our own, depends on our mindful steps. [...] We must learn to practice unconditional love for all beings so that the animals, the air, the trees, and the minerals can continue to be themselves. (Nhat Hanh 1996, 165)



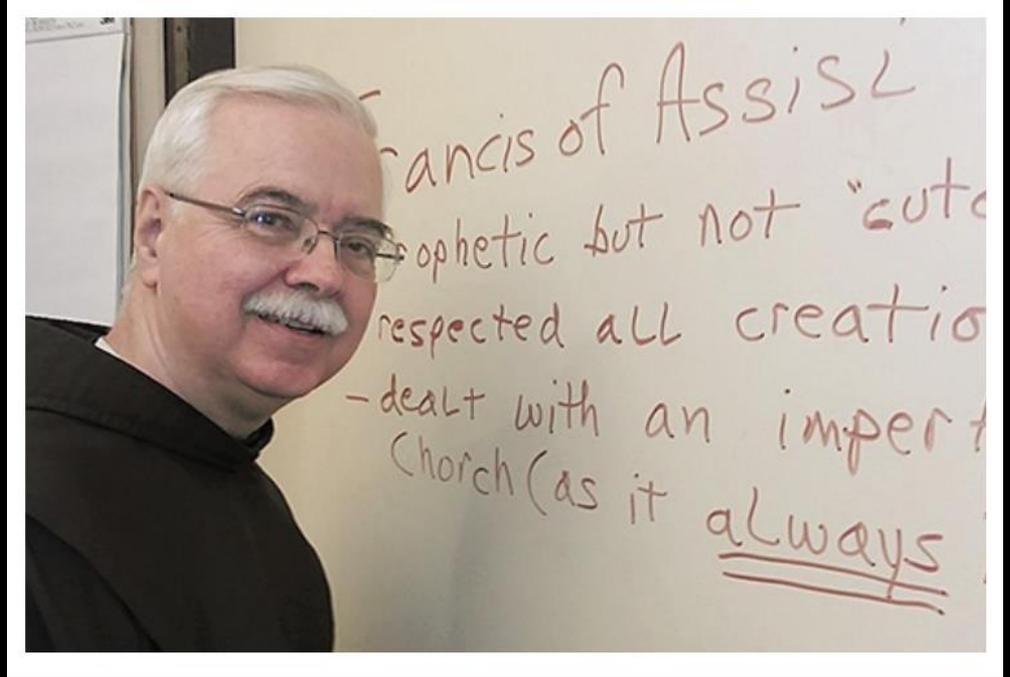
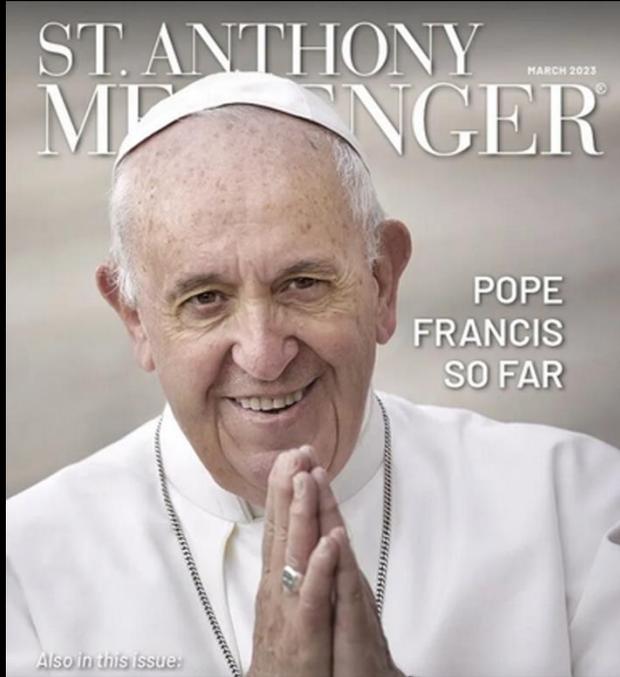


ENCYCLICAL LETTER
LAUDATO SI'
OF THE HOLY FATHER
FRANCIS
ON CARE FOR OUR COMMON HOME

1. "LAUDATO SI', mi' Signore" – "Praise be to you, my Lord". In the words of this beautiful canticle, Saint Francis of Assisi reminds us that our common home is like a sister with whom we share our life and a beautiful mother who opens her arms to embrace us. "Praise be to you, my Lord, through our Sister, Mother Earth, who sustains and governs us, and who produces various fruit with coloured flowers and herbs".¹

2. This sister now cries out to us because of the harm we have inflicted on her by our irresponsible use and abuse of the goods with which God has endowed her. We have come to see ourselves as her lords and masters, entitled to plunder her at will. The violence present in our hearts, wounded by sin, is also reflected in the symptoms of sickness evident in the soil, in the water, in the air and in all forms of life. This is why the earth herself, burdened and laid waste, is among the most abandoned and maltreated of our poor; she "groans in travail" (*Rom* 8:22). We have forgotten that we ourselves are dust of the earth (cf. *Gen* 2:7); our very bodies are made up

¹ *Canticle of the Creatures*, in *Francis of Assisi: Early Documents*, vol. 1, New York-London-Manila, 1999, 113-114.



IX. BEYOND THE SUN

243. At the end, we will find ourselves face to face with the infinite beauty of God (cf. *1 Cor* 13:12), and be able to read with admiration and happiness the mystery of the universe, which with us will share in unending plenitude. Even now we are journeying towards the sabbath of eternity, the new Jerusalem, towards our common home in heaven. Jesus says: "I make all things new" (*Rev* 21:5). Eternal life will be a shared experience of awe, in which each creature, resplendently transfigured, will take its rightful place and have something to give those poor men and women who will have been liberated once and for all.

244. In the meantime, we come together to take charge of this home which has been entrusted to us, knowing that all the good which exists here will be taken up into the heavenly feast. In union with all creatures, we journey through this land seeking God, for "if the world has a beginning and if it has been created, we must enquire who gave it this beginning, and who was its Creator".^[172] Let us sing as we go. May our struggles and our concern for this planet never take away the joy of our hope.

245. God, who calls us to generous commitment and to give him our all, offers us the light and the strength needed to continue on our way. In the heart of this world, the Lord of life, who loves us so much, is always present. He does not abandon us, he does not leave us alone, for he has united himself definitively to our earth, and his love constantly impels us to find new ways forward. *Praise be to him!*

* * * * *



A prayer for our earth

God of love, show us our place in this world
as channels of your love
for all the creatures of this earth,
for not one of them is forgotten in your sight.
Enlighten those who possess power and money
that they may avoid the sin of indifference,
that they may love the common good, advance the weak,
and care for this world in which we live.
The poor and the earth are crying out.
O Lord, seize us with your power and light,
help us to protect all life,
to prepare for a better future,
for the coming of your Kingdom
of justice, peace, love and beauty.
Praise be to you!
Amen.

