

It's really St. Paul, because I'm going to read something that

will be familiar to you, but I'm going to change one word. "IF I speak with the  
*eloquence*  
~~elements~~ of men and of angels, but I have no sanctification" Hello!

In what was that symphony mall, Justin, where they load canons up at the  
right point. Ah! The 1812 Overture.

"If I speak with the tongues of the *eloquence*  
~~elements~~ of men and of angels  
but have no sanctification, I become no more than blaring brass or crashing cymbals."  
"If I have the gift of fortelling the future, and hold in my mind not only all  
human knowledge but the very secrets of God, and if I also have that absolute  
faith which can move mountains, but I have no sanctification, I amount to  
nothing at all. If I dispose of all that I possess. Yes, even if I give my own body  
to be burned, but have no sanctification, I achieve precisely nothing."

"This sanctification of which I speak is. . ." Now this is the lecture  
that I'm supposed to give. He's going to give it right now. He's going to  
give the lecture that I'm supposed to give, but this is St. Paul giving his

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equivalent of this lecture in my opinion. "This sanctification of which I speak is slow to lose patience. It looks for a way of being constructive. It is not possessive. It is neither anxious to impress, nor does it cherish inflated ideas of its own importance. Sanctification has good manners, and does not pursue selfish advantage. <sup>It is not touchy</sup> It does not keep account of evil or go <sup>at</sup> over the wickedness of other people. On the contrary, it is glad with all good men when truth prevails. Sanctification knows no limit to its endurance, no end to its trust, no fading of its hope. It can outlast anything. It is in fact the one thing that still stands when all <sup>else</sup> has fallen. For if there are prophecies, they will be fulfilled, and done with. If there are tongues, the need for them will disappear. If there is knowledge, it will be swallowed up in truth. For our knowledge is always incomplete, and our prophecy is always <sup>N</sup>incomplete, and when the complete comes, that is the end of the incomplete. When I was a little child, I talked and felt and thought like a little child. Now that I am a man, my childish speech and feeling and thought have no further significance

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for me. At present we are men looking at puzzling reflections in the mirror.

The time will come when we shall see reality whole and face to face. At present all I know is a little fraction of the truth. But the time will come when I shall know it as fully as God now knows me. In this life we have three great lasting qualities; faith, hope, and sanctification. But the greatest of them is love."

O.K. Your problem, if you<sup>are</sup> like I am, your problem as I define it, and you'll have to correct me as time goes on, your problem is that you think chronologically because you're under the conditions of existence. You think that you have justification (that is when your thinking about these things I'm talking about). You think that, you know, chronologically, obviously you have justification. You have RS-I. And then you have sanctification. That's RS-29000B, you know, whatever it is. No. No. No. NO. That's not the way life works. When I was a little boy, a little child, St. Paul says, I used to think that way, but when I became mature, mature, I began to see that that's not the way life works. Life doesn't work in those kinds of simplistic. . . .


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Boy, I love SESame Street. It's my favorite program. But we are not dealing in an adult Sesame Street in this time that we're together. Big Bird, I'd love to have Big Bird come on the stage and do this lecture. But Big Bird can't do this lecture. When you become mature is the emphasis I want to put on sanctification. It doesn't have anything to do with how, you know, more suave you are, like Fred Buss. How many of you know Fred Buss? Oh! My Lord !

What a group. ~~WLL~~. Well. It doesn't have anything to do with how suave.

"And last night, Sarah said, she said to me," no it doesn't have anything to do with that. Maturity doesn't have to do with that, although I love Fred Buss and although Fred Buss is a very mature person, I don't mean to indicate that.

Anything against that. What I'm trying to get to is that  justification and sanctification are both mature styles of life. Both of them are mature styles of life. When you taught RS-I, and you taught it up to the hilt, RS-I came off and it was a mature style of life. Now sanctification is a mature style of life also. But to try to get an image in your mind, you know how the artists

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talk. They talk about, you know, Greek architecture and they talk about Renaissance Art, or Greek art and Renaissance art. Now if you contrast those for a moment you will see that you don't<sup>NOT</sup> have to think in the simplistic categories of this leads to this. In otherwords, there is no progress ~~in~~ whatsoever between Greek architecture, Greek art, and Renaissance art. They are both mature forms. They are mature in and of themselves. Now sanctification is another mature form that we<sup>are</sup> talking about. And I don't care what anybody said before what I have to say about it. Justification does not lead to sanctification. There is no progress between. There is no way to concieve of progress between justification and sanctification, because they are two, both of them are two mature forms, fulfilled within themselves. If you can get hold of that.

Another way to put it is this: and one of my colleagues did it recently. That if you are a justified person, you see sanctification. If you are a sanctified person what you see is justification. It is not a polarity. It is not a contrast. It's two mature styles. Side by side, both equally equivalent

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to what God~~s~~ requires at various times. And sometimes , as you know in your own life,  
he required that you be a justified person. ~~When~~ That is, when the devil, or  
the (what's his name now? alien image ? the last I heard) when the alien  
image starts telling you you<sup>are</sup> a dumb ass. . . dumb person, then you have ~~got~~ to  
be the justified person, and do like Luther and throw the ink bottle at the devil/  
<sup>u</sup>And become whole in that decision and in that knowledge. The same thing is in  
sanctification. When you are <sup>TOTALLY</sup> ~~utterly~~ engrossed in the comprehensive , and you are  
totally fulfilled, and the devil comes in and points out your reduction, the fact  
that you are a limited creature and therefore reductionistic as you have to  
be. Then you are, you appropriate your sanctification. These are two styles that  
are available to you. You all know as well as I do what it means to appropriate  
different styles. You, as we walk around in this building you appropriate one  
style, but then we know damn good and well that when we walk around on the  
street, we don't appropriate the same ~~s~~ style with the folks on the street.  
Our style is an appropriation of a basic style. That's all I mean to say about that.

I think that if you ask the question of sanctification,  
and I'm going to get down to the phenomenological dimension of this in a few  
seconds, if you ask that question individually as I have been in my illustrations  
pointing to. . . then there is no answer to it. The Christian faith does not,  
have you ever noticed that, the Christian faith answers your questions always  
corporately, it doesn't answer them individuallistically. If you have an issue that  
you want to raise like well <sup>Now</sup> what is my sanctification? the Christian faith does  
not answer it that way. It says sanctification is a corporate venture, a corporate  
thing to do. I think that Jim Bishop's father whom I love very much in  
Sydney, Austrailia, illustrated this for me in a very poignant ~~type~~ fashion, in the  
fact that in 1914 to 1918 he was in the first World War in France. And he lived  
under the story, he lived under the story that he was engaged in the war to end  
wars. That's James, you all know James Bishop, he's around here all the time.  
That's his father, lived in that. The war to end wars. Well, that's, after the  
war that story began to collapse, if you see what I mean. Now there are times

when that story is appropriate. If you want to win the First World War, you go

out to do the war that ends all wars. If you want to win the first world War.

Not lose it, but win it.

Now the same thing, and I hope you <sup>folks</sup> ~~people~~ are as sophisticated as I am

about this, if you <sup>are</sup> ~~re~~ not then forget what I <sup>am</sup> ~~m~~ saying as soon as you can.

To win this war that we <sup>are</sup> ~~re~~ in right now you have to have another story, like

justificaiton is a story about life. Now you have to say inside that story that

is the way life is, but then you have to have a story sometimes that is

sanctification. And you say. . . and inside that you have to <sup>see</sup> ~~say that~~ that <sup>is</sup> ~~s~~

the way life is . And you have to trust it, and you have to believe it, but it is

sheer tactic, sheer tactics. That <sup>is</sup> ~~s~~ what I <sup>am</sup> ~~m~~ talking about.

When you decide to trust that that's what life is <sup>all</sup> ~~all~~ about and

that you have to assume responsibility for deciding ~~the for-deciding~~ the

story you <sup>are</sup> ~~x~~ going to live out off, that is as far as I can tell

the final certitude, the final certitude, ~~It~~ it is not like in ~~the~~ first world war,

it not like going around believing that this is ~~the~~ way to end all wars, that's ~~not~~ the

final certitude, the final certitude, for ~~us~~ is discovering that hell I'm responsible

for deciding the ~~story~~ <sup>story</sup>, I am responsible for ~~describing~~ <sup>deciding</sup> what story I'm going to live out

~~of~~ <sup>of</sup> I'm responsible, & Don Clark is responsible for the story he lives out off, JOHN

Cock is responsible for the story ~~he is living~~ <sup>he is living</sup> ~~he is living~~ out off, nobody else, and then you see that

the final certitude of ~~it~~ <sup>it</sup>, just ~~scientifically~~ <sup>scientifically</sup>, nobody ~~can~~ <sup>decide</sup> ~~decide~~ it but you

nobody, how could anybody ~~finally~~ <sup>finally</sup> decide ~~what~~ <sup>the</sup> story you are going to ~~live~~ <sup>live</sup> out off but

you, that is for me the crucial point, now ~~there~~ <sup>there</sup> are stories, no, every story collapses,

do you think that the sanctification story we're trying to tell ~~ourselves~~ <sup>ourselves</sup> isn't going

to collapse? Well, I'd like to take you back 12 years, or whenever it was when out

15 years, 17, 17 years and I've never been ashamed and now I'm ~~ashamed~~ <sup>ashamed</sup>, I'd like to go <sup>17 years ago</sup>

back to that time and say ~~do~~ <sup>would</sup> you think ~~that~~ <sup>the</sup> way we told it ~~is~~ <sup>is</sup> not

going to collapse, I'll ~~say~~ <sup>bet</sup> that your life ~~is~~ <sup>is</sup> going to collapse, the way you told ~~you~~

~~told~~ yourself and the way you thought about this story is gonna...now if you think

that this story is not going to collapse, you are dumb, you understand that, dumb,

d-u-mpb, dumb, this story, now that's what I mean by the final certitude, the final

certitude, is knowing that, hell, I got to make up a story, and I ~~got~~ got, that's why

you need colleagues to ~~help~~ help you make it up, to help you make up the story, now, then

you understand that in you dumbness, ~~that is~~ <sup>your tendency</sup> to idolatrize, to become an

<sup>you</sup> idolater, ~~you~~ put that face on God, and you think that God is going to ~~x~~ keep that face,

~~don't~~, just ~~don't~~ <sup>dumb</sup> God is not going <sup>to</sup> keep that face, that is what I mean by the final

certitude of sanctification, is that you can go around <sup>in</sup> the ~~sheer~~ <sup>sheer</sup> glory and peace,

of knowing that I've ~~got~~ <sup>got</sup> to make up that ~~story~~ <sup>story</sup> every moment, I've got to make up

that story that will give meaning to ~~my~~ <sup>my</sup> life, I'm responsible ~~for~~ <sup>for</sup> it, it's before the

final mystery, the story that i'm giving myself and that I've ~~asked~~ <sup>asked</sup> my colleagues to

help me on and for me that's a very scientific prodeess, nothing sprirtual, mystical ~~or~~

moral about it whatsoever, it's a matter of ~~getting~~ <sup>just</sup> some ~~order~~ <sup>other</sup>, computers, ~~the~~ brain,

<sup>'s</sup> plug ~~in~~ <sup>in</sup> to help you do that story, that ~~is~~ <sup>is</sup> for me, I confess. Now, the final certitude

is knowing that ~~also~~ <sup>also</sup> that this is the end of everything, the end of the ~~x~~ <sup>x</sup> journey

now it would have to be that ~~now~~ matter how you told yourself ~~that~~ story, be ~~int~~ <sup>it</sup> in

justification or sanctification, it would have to be the ~~end~~ <sup>end</sup> of the road, it would have

have to be eschatological as they ~~say~~ <sup>say</sup>, a 25 cent word ~~meaning~~ meaning the end of all things, ~~it is~~ <sup>it is</sup>

eschatological, ~~and~~ <sup>then</sup> it's not the story for you, you ~~have~~ <sup>have</sup> another ~~story~~ <sup>story</sup> that you are

~~telling~~ <sup>unconsciously</sup> telling yourself ~~behind~~ <sup>behind</sup> that, that would be the real story that you were telling

yourself, when ~~you~~ know that you don't use ~~terms~~ <sup>like</sup> zombiism, zombie-that's the new

devil word, in our outfit ~~by~~ <sup>by</sup> the ~~way~~ <sup>way</sup> have, you notice, people use zombie. Now,

It's a great ontological invention, out of the ontology of the ~~universe~~ <sup>universe</sup> to invent the

term zombie, ~~and~~ <sup>and</sup> then to find that term, and ~~that~~ <sup>that</sup> concept used moralistically -- means

"What kind of zombie are you?"----malignant or benign? Now that's the right ~~answer~~

answer-Which time of the day? Because that's not a state of being when it's used that way....

zombiism is just one great big ~~devil~~ <sup>devil</sup> ~~inside~~ <sup>inside</sup> thing, devil image, that you've got and a very

useful tool, very useful tool, because what it ~~does~~ <sup>shocks</sup> is it ~~shows~~ <sup>shows</sup> you, are you like I am,

everytime I'm sitting down and somebody's lecturing or something, and they ~~say~~ <sup>say</sup> zombie,

I say "uh", they ~~say~~ <sup>s</sup> say malignant zombie, I say, "oh, yeah, that's me, I'm a malignant zombie."

"I might be a benign zombie."  
"Benign?" "Oh, no I'm not malignant!" "I'm sort of nice." Now, the end of the road

of telling yourself a story, is to assume responsibility for the fact, that you know that,

that is the end of the road, as far as I know, of telling yourself a story, you have

to invent devil terms, terms that represent the alien image at any given time, and

that's part of sanctification, to know that you are responsible for what you invent,

those images, and for what they do to human beings, now get that last statement under-

scored and in bold face print, if you will, "What they do to human beings", you know

there have been many groups like ourselves. Do you realize how much you have

suffered under the puritan <sup>problems</sup> ~~problem~~ with what for them was zombiism, You wouldn't have

playboy magazine today if puritanism had not manifested what it did about sex, you wouldn't

have that <sup>there</sup> ~~it~~ wouldn't be any ~~problems~~, people would just get together and I don't know

what they'd do, they'd do what they were supposed to do, but as soon as puritanism

invented the devil, in the disguise, and you always put a face on the devil, ~~xxxxxx~~

as soon as you put a face on God, you put a face on the devil, you and I have suffered in

various degrees from the way they named devil and the way they named God in the time ~~wh~~

in which they were doing their great creative work, and I meant to say that is was creative  
back of that is that we wouldn't be hear if ~~it~~ there ~~hadn't~~ been any puritans, they gave  
us our existence. They contributed almost 100% into our possibiility to appropriate

life. What I want to say is really that sanctification in terms of its consuming dimension

its' consuming action is the ~~final~~ <sup>final</sup> fulfillment we can see, as far as <sup>as far as</sup> ~~con~~ <sup>con.</sup> we can ~~appropriately~~ <sup>appropriately</sup> sense, that's

what I mean by see, at the present time, As far as we can see what maturity is, maturity, as

a conscious ~~being~~ <sup>being</sup> and by maturity I don't ~~mean~~ <sup>mean</sup> mean, you know there are many folks <sup>still</sup> who have

not studied the Tillich paper in Rsk 1, ~~where~~ they havn't really paid attention to it,

that is that, sin or ~~estrangement~~ <sup>estrangement</sup> or separation is ~~the~~ <sup>the</sup> state of man's being, that is you

wouldn't be a conscious being without separation, ~~that's~~ <sup>that's</sup> how you became consciaud in the

first palce whether you were not ~~what~~ <sup>breast</sup> your mother ~~said~~ <sup>said</sup> you were not your friends,

and your family, you werenot this and you were not that, separation is the state of existnec3

that; s what ~~existence~~ <sup>existence</sup> is, is a state of separtion., There are <sup>many</sup> people who <sup>think that</sup> ~~say~~ they are going to

overcome ~~xxxxxxx~~ this, can you imagine, can you imagine that, I'm going to overcome

the fact that ~~my separation~~ <sup>ed</sup> ~~from~~ <sup>everything</sup> ~~that is~~, do you see that the result of that

just to speak in a silly sort of way for a moment, if I overcome that I wouldn't even exist. I wouldn't exist. Now philosophically, epistemologically that's true.

There are people who say they are going to overcome separation, no, no, no, Tillich is very clear, is that what is done into that separation is the reunity, the reunity of what? what is it that you are reunited with? Well, you are reunited with that which gives you your Ground of Being,, and that leaves you in a state of struggle at all times,

<sup>Just</sup>~~you~~ a state of struggle. Another thing I want to say in terms of the action ~~is~~ that sanctification is, - it's all consuming, but we got to get clear about the foundations of it, It's all consuming not because of anything except the fact that God loves me.

The problem is, God loves him. Do you see that? It's just that simple. God loves me, but also God loves Don, John and everybody. God's love is total, the mystery's love for us

is total. That being the case, that means that you're not talking about some kind of moral superiority--I'm trying to get one thing said, first of all and I've said it too

much, sanctification is not some kind of moral superiority over another being, even

though it has to be expressed sometimes as though <sup>he</sup> it were, sanctification is not some kind of moral superiority over others.

it's rather, I think that the word that the Movement uses is perfect, Transparency to

the Divine, to the unsynonomous as Joe Matthews say so much, the unsynonomous, the Divinen,

*You want to, whatever*  
the tottally other or however poetry you put on it. Sanctiifcation ~~x~~ is that kind of

transparency that is when you look a me and you see the mystery of ~~ix~~ life then ~~xxx~~ I'm

~~become~~ sanctified, it 's not when I think, not when I feel, not when I sense that I

experince, being trasparent to the divine because that happens when I tell a joke

~~a~~lot of times. It's when you laugh at the joke or when I have become invisible, you don't

see me, you see the one that I' m pointing to -- to use the way Jesus came at it in the

New Testament, you see the one that I'm pointing to, the mystery, and you experince in

seeing that, the awe. That means tht a person who is conscious is gonna take responsibility

*I mean*  
for all this, ~~I~~ I' ve got up to the point, I' ve just spoken about several ~~times~~ years ago

I got up to that point, Lord, you can't kid me about sanctification and justification,

I know ~~h~~ the didence between that and I know ~~the~~ *they're* both mature styles of life and so on..

But what I began to see is that if you take this one your back, on your ~~BN~~ <sup>honest</sup> to God own back

it means from then on you ~~have~~ *have* to dramatize this, demonstrate this to ~~xx~~ other people

just like Jesus did, you have to demonstrate it in terms of your own personal excellence

that is you have to become an excellent person, I don't put myself up on ~~xxxxxxx~~ display

you know like in a fair, we're now putting out people to display their excellence . But

you have to become ~~just~~ an ~~excellent~~ excellent person, I mean you have to excell ,

in you spirit to start off with, you have to excell in you psyche, that is you ~~can~~ afford ~~to~~ <sup>can't</sup> <sup>to</sup>

do what people do these days, that is they collapse, ~~can~~ cop-out, flop-out or whatever they

do or ~~they~~ you can't be like my kids, ~~my~~ ~~can~~ four children who ~~are~~ are now grown up and no

God bless them.

longer children. <sup>^</sup> You can't be like them, they've copped-out on the movement No, no, they

haven't copped-out on the movement they just sort of copped out on life. You know like my

oldest son Dale, he's great in intellect, oh, is he excellent in his intellect, excellent,

boy has he got a mind, he's a genius, he inherited my genius, My son Greg who inherited

my erotic dimension etc. But they are all excellent in those dimensions but when you talk

about excellence in sanctification, excellence in sanctification is to be excellent. I

~~can~~ mean <sup>(d)</sup>'s to become a person who so <sup>loves</sup> <sup>^</sup> the mystery that no excellence <sup>can</sup> ever again

justify the miniscule degree of unexcellence that he is that's what I means by excellence

that nothing ~~x~~ can ever, you know ~~ixfax~~ like sometimes you make a point in an argument

with somebody and you come off excellently. When you are aware that that excellence will

not do <sup>that</sup> that's not God's excellence. Another thing is in the words that we say and ~~thats~~ <sup>this is</sup>

where I think my problem is because I'm an old radio and television announcer and therefore

I became like an Arab many years ago, to think that what I was saying <sup>was</sup> ~~is~~ what I meant,

that was what I meant, therefore it was true. Not so, the words a person says in

sanctification in terms of his ~~know~~ life are words that, are again transparent, transparent

to the mystery, that is anytime he's saying anything, he's never talking about himself or about the other person, he's always talking about God with his words, always talking about

the final mystery that people face.. Now you remember when they decided to separate

saintliness off as a <sup>special</sup> ~~xxxxxxx~~ subject, sanctification, they separated it in ~~theix~~

history of the church, they separated it off, first of all everybody was <sup>a</sup> ~~an~~ saint.

As soon as you heard the word and ~~thought~~ said, ~~Wax~~ by golly, I'm accepted ~~xxxxthought~~ in spite of the ~~x~~ fact that I'm not acceptable

you became a ~~saint~~, that was what a saint was, <sup>But</sup> ~~so~~ then they started sorting out the

subtleties of that and they saw that ~~h~~ there were varying degrees of maturity in that

and the thing they said that a person had before he could become a Saint, <sup>with a capital S</sup>

and that's kind of funny, in ~~out~~ time, but before he could become a real for real Saint

he had to have <sup>Power</sup> ~~power~~ over nature and he had to have <sup>power</sup> ~~power~~ over man, again if you talk

about this as an individual, you're lost, if you raise the question as an individual, you're

lost, there's no <sup>over</sup> power over nature or man as an individual as far as ~~as~~ I can see.

What that means finally is ~~that~~ the power ~~of~~ over nature ~~are~~ we have in this movement is

the power to take nature, here is North America let's say USA, Canadians, <sup>excuse me</sup> ~~f~~ sorry about that,

here's north America blah, blah, ~~blah~~, then you make ~~that~~, that's the power ~~of~~ over nature

that you have, you can ~~construct~~ construct a model and you can in fact set it up into whatever

you set it up <sup>into</sup> ~~to be~~ and ~~is~~ that is performing a miracle. In other words, our father's

weren't crazy when they said perform a ~~miracles~~ and then you'll be a Saint you can perform

miracles, and then power over man I think that's pretty clear, that what you would perform

over and over again is the power over a man ~~with~~ the Word in Jesus ~~Christi~~ that he is, after

all, a totally free person and that he has the <sup>Power</sup> ~~power~~ to assume responsibility <sup>for</sup> ~~of~~ what he's

doing. ~~How~~ does a person become <sup>then,</sup> a Saint in terms of the endless adventures? His entry into

the endless adventure is at least in these ways. ~~His~~ His entry is first of all God declares

him a saint, that 's what sanctification is a <sup>about</sup> ~~obut~~, is being a saint. God declares him a saint first of all, just like in RS 1, the squeeze play declares that he is a Saint.

there are people who are decleared saints by the ~~the~~ squeeze play, on their life and then he's

declared ~~a~~ saint by some community, some community says , on yes there's <sup>a</sup> saint, he's out

there performing miralcles, he's out there with power ofer nature and power over man,

his words say so and his personal excellences say so. Then when the comminuty says that

there's another stage that has to go on. The person himself who's been declared a ~~n~~

saint has got ~~at~~ decide that ~~his~~ that community is right. Now none of these steps I

submit to you can be eliminated, that God says he's ~~and~~ ~~xxxx~~ saint, that ~~the~~ community ~~yt~~ says

he a saint and then he ~~sayssit~~ has <sup>got</sup> had to decide that he's sanctified, period. He's got to

to decide that he's a sanctified ~~perosn~~. When that happens that's how you get it. ~~xxxx~~

The final of the lecture tha I'm giving to you is the Happy Death, ~~an~~ the Happy Death and

I bring that up now because I want to say ~~jsut~~ one closing word about the happy Death

I wish I could talk, i can't talk penomenologically like Joe Slicker does he can say, it's

like this or it's like that, it's like the other, and I have not learned yet how to do that.

I can't say how it is, I can't say how it is in terms of <sup>your</sup> the feeling in you-being, which has always been the power that Joe has had, when he was lecturing was always phenomenological.

I don't know how to do that, I'm going to learn, that's part of my personal excellence, that I tell you, I swear that I ~~am~~ intend to learn how to do that. But I do know how to talk with logic and rationality about the things that we're talking about and neither of those is more important than the other, except that I know how to <sup>do</sup> ~~be~~ one ~~xxx~~ of them and that's logic. You know recently in time magazine there was an article, an news/report of a man who had investigated people who had faced death, their actual physical death. he had investigated death for those of you who didn't read it, when people for example in the in the most critical and <sup>crucial</sup> ~~crucial~~ example that I CAN REMEMBER is a man who jumped out of a plane with a parachute on and the parachute didn't open and he' ~~descended~~ descending toward center of the earth at the same rate ~~as~~ of speed that all of us descend towards the center of the earth when we jump out of an airplane without a parachute, I don't know exactly what that speed is but he was descending and then he ~~did~~ hit the ground and miraculously, I don't know how to say it except miraculously, he didn't get killed, when he splatted on the earth and then

there were others who had taken certain poisons and so forth and it was absolute ~~dark~~

death they faced and they knew it, they were conscious of ~~it~~ at the time. He investigated

had these people tell individually, and this is important individually their stoires and ~~how these people felt individually,~~

then he pulled them together and he came up with, there ~~is~~ were threee acts, can you imagine

that , three acts of dying, of being conscious that you're dying. The ~~is~~ first act is one of

NO... that reminds me of what Slicker was ~~saying~~ yesterday morning about Jesus on th ~~the~~ cross

and those last words, "My God, My God, why hast thou forsaken me?" and that's what lives all

about fianlly and you wonder you know if you were directing the movie whould you say it in

*Jesus  
Him*

that tone of voice. ~~who~~ would you have ~~him~~ say it, "My God, me God, why ~~ahs~~ thou forsaken me?"

or would you have ~~him~~ Jesus say in terms of sort of tongue in cheek, "My God why hast thou.

forsaken me?" or ~~more~~ selfishly *"My God why hast thou forsaken me"* or would you have him say it the tone of voice. *My God why hast Thou forsaken me"*

*what tone of voice you have him say*

and the tone of voice would imply the phenomenological meaning of what you understand Jesus

to have been ~~saying~~, at his last wordds before the scream on the cross. What~~is~~ I mean by that

is this guy pulled toether the responses ~~of~~ the first act/~~to~~ <sup>was say</sup> ~~be~~ NO. An I don't know how

that No comes, it must cme differently to differnt people just as they approach, you're

absolutly convinced that you're ~~no~~ <sup>on</sup> your way out, it must come different ways *offer al*  
*Some people must say, "NO" and some people must say "NO, Really, I'm not out*

Pierced # 3 page 22 *tone of voice* *I been a pretty good guy! or something like that, you know that and then some people must say it in a different tone.*

(fill in tone of voice routine) Then there is the second act, of the three that people go through and this one is a review of one's life. It's sort of like all the stories we've

heard about people who were dying, who say you know your whole life comes before you

and you rehearse it all. He said there was a time in which <sup>as</sup> they approached the death

and a time when they rehearsed these great moments, just great moments of their life

They think of if their mother was good to them or their father was good to them or what not,

*They rehearsed that, you know, those events, they rehearsed that.*

The finally after rehearsing that the third act of meeting absolute death as far as they could

tell from this report, reported ~~independently~~ independently, I would be suspicious of it if

they had done it corporately, because they might have gotten up a story that would be trying

to help us out, to face death. The third act that ~~six~~ he pulled together was that all

of them experienced some kind of euphoric embracemtn of it. It sort of like, here I am

I just gone through no and I've just gone through the great moments of my ~~if~~ life, the happiest

delightful moments and so forth. *the final thing was,* and then -- is that ~~groudn~~ groudn coming up at me -- let me

embrace it, let me have it sort of a euphoric sense of grasping onto that death. Now if

*whether it is or not.*

that be the case and I don't know anymore than the man who reported knew ~~about~~ it. But

I find it very allegorical to what we mean when we talk about sanctification. The allegory you could spell out in detail but the final point of it is simply that a person who emphatically, euphorically and <sup>grossly</sup> ~~ecstatically~~ embraces his final demise, the final end of himself has tied in ~~with~~ with what seems to me to be the cosmology. We are after all organic beings, We are organic, I have a hand or I wouldn't be, I have a body, I am a physical, organic being, I am ~~also~~ <sup>also</sup> a conscious, but in my ~~closest~~ closest association to reality is to be organic. Now the organic demise and cosmologically the euphoria must come I submit to you ~~of~~ <sup>out</sup> the fact that you tie in with the only thing that you know that the condition of life itself is death. That's the happy death, to know that it participates in something more comprehensive, ~~than to die~~ to die, we used to say to die is to live in RSI, you bet your life, that the conditions of being showed up, is to live.

A friend of mine jokingly one night said, "you know people who laugh all the time and say you can't get something for nothing, you can't get something for nothing," He pointed out, you get everything for nothing what the hell did you pay to get into existence I'd like to know His point was right wasn't it. I mean you get your whole life for nothing...

it  
 you ~~x~~ tell me the day you made a down payment on your life, just pointed out to me

let me see when you did a damn thing to get into existence, you were given your

~~e~~xistence, given period. Therefore you got everything for nothing, therefore you have

nothing to loose, just nothing to loose and tha's exactly the logical outcome of that

the trouble is that  
 you have nothing whatsoever to loose and I don't know how ~~and~~ I am a ~~shild~~ child of the

psychololgistic era you know some peopel are all excited about doing things socially

and changing ~~things~~ society and I can appropriate that in ~~the~~ second intellectual dimension

but I do not know what that means, I don't know the exuberance they express about it, I

<sup>to stop</sup>  
 always want them off and talk about the way we feel about it. You know in psychology + so on.

But many peopel today have been enthusiastic to change society I am not naturally that way. #

my psyche had not been warped in that particualt dircton it' s been warped <sup>instead</sup> ~~inseted~~ towards

interspection, intoverson and wondering about your interior motive ~~sexxxxx~~ and that kind

<sup>of</sup>  
 of thing. Some people and many of you here I'm sure were warped like Ellison, Ken

Ellision told me he was warped to worry about, well the way he put was that he was just

backed up against the ~~x~~ wall, of saying well, now, he <sup>want</sup> ~~want~~ made to change society he

was just mad, damn it if things are going to be this way I going to change them.

And therefore is motivity came out of that. My motivity comes out of the psychologizax

thing that I was warped into that I assume responsibility for of course , It comes out of

so you how ~~you~~ feel about that, like sensitivity training if I hadn't been in the order <sup>+ this movement</sup> I would

be <sup>a part</sup> ~~part~~ of the sentsivity traping outfit for sure and I ~~do~~ have been an expert in <sup>good at it,</sup> ~~xxxxxxx~~

But I have not gotten in to that, <sup>now</sup> and if you don't experince that, then what I would

that is someting ~~like~~ i do suggest you may experince if you've been warped like I have to varying degrees or

you've been warped <sup>like</sup> ~~the way~~ you ~~any e~~ if you've been warped the other way, is to experince

you saonticiaton in terms of God <sup>wish</sup> I ~~which~~ I could <sup>feel</sup> ~~be~~ like that. Have you ever felt like that?

And this is where I <sup>want</sup> ~~what~~ to ~~end~~ end, spiritual pretension I call it just a spiritual

pretension. and that's all right, I mean god's nt going to rot you nose off or anything <sup>like</sup>

~~that~~ that- because you <sup>have</sup> had spiritual pretesnion ~~that~~ He's going to forgive you but if you

have spiritual pretesnion <sup>like I have</sup> in one direstion like I have or if you have spritual pretesnion

form the other direction about changing society what you're finally going to wind up with)

I submit, is simply the wish that I ~~wish~~ wish I ~~wish~~ wish I could be socially concerned

and I know that ~~the~~ socially concerned people <sup>they wish that</sup> wish they could have my psychological experiences . I know that they do, they've told me <sup>so</sup> finally, ~~there~~ is the absurd tranquility that comes over you when you are faced with the necessity to assume responsibility for this kind of ambiguous consciousness and one of the problems I find with my colleagues and myself in the movement is the attempt to be unambiguous, now there are times when in a lecture or seminar a speech a workshop of anything that one has to say something in an unambiguous fashion, that's alright as a ~~ped~~ pedagogical tool but please, please, please, don't participate in ~~the~~ <sup>the</sup> spiritual pretension that implies to

Tillich calls yourself that you ~~have~~ left what the conditions of existence. The conditions of existence,

under the conditions of existence, you remain in total reality, ala paragraph three of

about what's Bonhoeffer and must make the decision ~~that's~~ necessary, ~~if it's~~ when you decide what 's necessary

if it's necessary to play like you're sure of yourself, then by all means do so but never kid

~~yourself~~ <sup>you</sup> spirit, never kid yourself that you have gotten out of that. When I think of this

to the 1st thing I want ~~to~~ think of is that you see that the mystery of life, ~~the~~ all in all,

The gigantic spirit of consciousness and I would refer you to Joe Campbell's thing about the

moomwalk where the earth is in the process of peopleing people., it's doing its proper thing , you can rest assured of that, That seems to me tthex~~xxxxxx~~ mythological way to came at ~~ix~~ the 20 th century consciousness. You become aware that we can in fact with this kind of consciousness authentically rebuild society now I'm gonna be vulgar, I'm gonna say god dman it, you cannot rebuild society on some mixed up ~~fiction~~ fiction about the way you actually <sup>Respond</sup> to life do you see tht do you hear it, now i want to preach

for God <sup>kid</sup> sake don't ~~give~~ <sup>yourself</sup> that just by pretending ~~just~~ what you are not ~~at~~ that you can do it it won't <sup>work</sup> I guarantee you that I won't ~~work~~ <sup>work</sup> because teh man on the street ,

the grassroots cannot believe it you come in with authenticity about ambiguity of being a human being , the ambiguity of being under the conditons of existence, and we may have a

<sup>chance</sup> ~~case~~ together we may have a chance , we do not have a chance individually obviously, that's so

old that's ridiculous. We can rebuild society but you're ging to rebuild it if you rebuild it ~~at~~ <sup>all</sup> with authenticity of the clarity of the ambiguity of being a human

being ,and well, Zor~~ba~~, when Zorba in the book <sup>was what I wanted to end on. you all Remember Zorba -</sup> <sup>Not in the movie</sup> when they had a man come to his death bed

<sup>Zorba</sup> he said "Don't you bring me any priest, I'm dying my death." That's what i meand by the

Happy Death I mean that's an image of it the person who dies his death authentically  
knowing that he had met everyambiguity and he's met it in this case in the Zorba image  
with advance.