

Wedge Report

They did a tremendous job on the document in Kreuzberg Ost. Even the content of it isn't bad. That is really not funny, because when you show these things, people do not have time to go through the content right away. They flip through the pages and look at it. Somebody reminded me that we ought to stand up every morning and scream "Good enough is not good enough for us in anything we do." This is a tremendous document, and also they got it on time. They finished writing on Thursday and had it off the press on Saturday. They broke a world's record. I think what you did at Kreuzberg Ost is a sign to us. Other people need time, we do not need time. With as many people as we have who know how to work together we can just go do something and do it well.

At the closing of Sudtonggan Consult when I was making a talk, I told them that I was in my 65th year. I said something to encourage the young people by saying, "By far the finest year of my life was last year." I mean nothing romantic about that statement, nor did I mean some abstract idea that each year ought to be better than the last. I have had bad years and I have had good years, and this was the best one. I have never felt so alive. I look forward to the next year with a great deal of anticipation and excitement because I feel so deeply alive. I am overwhelmed with the category "the plethora of effulgence." I think the greatest line of poetry ever written is "My cup runneth over." Why it took me 65 years to know what that meant I do not know. I do not know if I can tell you, but now I know. If you know about the effulgence of plentitude then you will understand what I meant to say about it.

The feel I have for the future is related to a feel that was developed in me last year. It has to do with local man. I said last year I got to know local man across the world. I want to repeat that, although in a sense I was local man born in Breezewood, Pennsylvania and grew up in the little town Ada in Ohio. Yet the moment you and I get an education we are cut off forever from the 85% in this world. If you are ever to re-enter that universe, and I am not sure you ever can, you have to work at it. In one sense you have to earn it. But to the degree that I at least got my toes wet in that area, it made my life. Again I wish to cry out to history that I fell in love with local man. And then I developed a new confidence about history as a whole, because I got a feel after a fiber of integrity that I miss in people like myself who are the 15%. Then I became aware of what I call "locality" not meaning space but a social dynamic. This last point has grown in me and made me more alive and more realistically optimistic about history. I am not sure I mean the word "optimistic." I am really dealing with the hope where there is not hope. Only now in history has such an explosion been possible. It is local man that has underscored that for me. My mind has gone to Chardin again. I always had a hard time understanding him, but now I think I am ready to read him. I decided to dig in once again in his "Building the Earth." I have found it incredibly helpful. I cannot stand anybody who is optimistic. If they do not know about the passing away of all things, to talk about hope is ridiculous. This is the hope beyond hope. It is local man who has grounded that as I have never experienced it. It happened when I was working with a great Indian architect. He went with us to select some of the other villages in India and his architectural eye was extremely helpful. Anyway, we were talking and in our conversation it came out that India has been invaded something like 32 times in its history. Of course some of those times were massive invasions that actually

the culture upside down. We went to one village after other and saw every one of them broken down. I have never been in a rural community in India that was not broken down. He pointed out that in those cultures that came with the invasions, local man had no chance to build his own domicile. Somebody else was blowing the whistle and calling the signals. They built such things as the Red Fort in Delhi or the Taj Mahal or great palaces. But local man never had the chance to build his own habitat. He was busy building other things. It became clear to the two of us that India has to be rebuilt from the ground up. That is, 700,000 villages have to be reconstructed. This man helped to create the great model city Chandigar north of Delhi and has done many famous buildings. He is old now, but he said that he is going to give the rest of his life toward rebuilding the habitat of local man and trying to get every great architect in India that he knows to join him in reconstructing the whole of India. It is exciting if we were doing nothing else but helping with such a thing; that would be worthy of our being in history.

It is not the 15% that have been creating history and the 85% never had a chance. It is less than 15%. Probably in all history, in India only 2 to 5% put intentional creativity into history itself. Now, imagine with the rise of local man, getting the 85%'s creativity into history! I was overwhelmed with the intelligence, the creativity, the poise, and the culture of local man in his own way. Those who could not read and write can manifest creativity and intelligence. I also want to scream out, "To be teachers in the early learning process you do not have to be literate." If you do not believe that, go to Kawangware and see those 100 stalwart black women who have 750 children in preschool structures. Half of those ladies are illiterate. Anyway, can you imagine history when up to now only 2% have been determining the thrust of the future and all of a sudden 30% or 40% or 50% get their creativity into history? My guess is that there is going to be an implosion, an explosion like nobody ever dreamed. Sometimes I have been called a prophet of doom. I intend never to be a prophet of doom. I have looked with hope for the future because of the word that gives life in the midst of death--not circumventing death, but in the midst of death itself. Sometimes I am extremely pleased with the first document we ever wrote together, that red one on the Movement, that analyzes history. It analyzes this moment in history by the profound breakthrough in consciousness. I am talking now about putting stuff on that somewhat abstract insight. Local man, when his creativity is given a chance to be released, is going to explode history. That will make the first 3/4s of this century, which is astounding to us all, look simply like a mosquito on a bay window pane. When you go to do a place like the Isle of Dogs or Kawangware or Maliwada or Kwangyung Il, you are not doing some little thing. You are doing something to history. But one thing we have to remember: nobody is ever going to remember us. If any of you secretly think that some way or another you are going to be somebody, I bear witness to you that you are not. It could be that maybe the methodologies that come more through your presence than even your training schools, are going to be picked up. I thought the other day when I was working in Caracas that it could be history would write "the nation of Venezuela came awakened and they came up with a methodology of comprehensive economic social development on the local level that other nations of the world picked up and really made an impact in history." If not there it could be Zambia, but they will not remember you and me. But secretly inside you know you are not doing a little thingamajig of 16 square blocks on the West Side of Chicago called Fifth City. You are doing something



in the history of your time. This goes back to what very early in our life we understood: if you did not relate to the whole of history and the scope of the globe, you would not find within yourself the power to endure day after day in the ceaseless wearisome engagement that is ours. We are not doing Fifth Cities and Maliwadas, we are doing history in our time. We are doing one project with local man around the world.

You can tell the ones you ought to talk with and the ones you should not when you are picking a village. You are not after statistics, this is an intuitive process. You do not talk to people until you decide that there is a good chance that this is the village. Then you talk to them. Remember these criteria: it must be insular. It must be accessible. It must evidence dramatic human need. It must show potential for rapid social change. That is crucial. It has to have evidence of the readiness of the local people to move. You talk only to find out their readiness to move. The other criteria you can behold with your eyes; and you also save the people. One of the things that has addressed me recently is that to really care you have to be calloused. We did not go to a single one of the 41 villages that were not screaming. You had to say "no" to 40 of them. That simply killed some of your younger colleagues. You can appreciate their struggle but they have to get rid of their decadent liberalism in which they have forgotten there are 2 million such villages in the world that night and day are in the same situation. You cannot care if you do not develop what would come across as a certain kind of callousness. I would say that you handle your tears in the middle of the night. You do not even have to be out looking for a village; you just have to know that there are 2 million of them in the world to give you reason to handle a tear or two in the middle of the night.

The man we bumped into in Canos Negro turned out to be the chief man of the village, although we did not know it until we were leaving. You would be very pleased to know that his name is Mountain Rivera. I always knew we were doing that movie. This is shocking because as one of my colleagues put it, he is an existential boxer; his first two names are Jean Paul, Jean Paul Rivera, Juan Pablo it would be down there. You may be interested to know that after looking the nation over fairly well, it became clear that people in the eastern part of Venezuela are in the direst need. Even though that is a very rich country, the gap between the rich and the poor is enough to make you want to cry. It is terrible. In the east there are black people. They are the descendants of the ex-slaves who received their independence in the great moment of Bolivar in 1810. There are white people. Although the people of Venezuela would like to believe that there is no racial prejudice in the country, and compared my country they are right, there it is less visible. These people have had a harder time. I am extremely pleased that we have chosen that people. Your colleagues there are tremendously excited. That was the hardest place to choose a village.

I look upon the fundamental contradiction now--though we still have not gotten that sizable grant that I would like to have--as the repository. We have to come up with something that will rock us and the world. We have to come up with a vault where we have all kinds of technical data and know-how that can within 24 hours be shunted out to any of these villages. The most shocking thing is that whenever we do something in one country there is part



of it which is workable in the next country. The people in these countries have what we would call intermediate technology and they have had it for centuries. They have particular wisdom in certain areas which, if all of it were imported from there to India and what they have in India to Africa, the whole thing would explode. We have to somehow be the viaduct for such interchange. This is not going to be simple. Someone went to inquire about this kind of thing from the academic circles of this country and they dismissed it by saying that it could not be done. They are right, and now we have to do it. You would like to say we have to drop everything else and get a bunch of us and get it set up and functioning. I hope that the Guardians are going to be working on that. I have sometimes thought that you ought to assign them 3 days to go to Texas A & M and other research centers. They come here for one day and drop what they got. I am not recommending this, but perhaps next summer our whole research program ought to be nothing but setting up that repository. Then we could send a group of people into Washington and Texas and California, etc. and get that data at our fingertips and come back here to put it all together. I am rather excited about something like that.

Meeting Mrs. Gandhi, I was struck by how petite she is. On TV she comes across as a sizable person, but she is not. I did not have an appointment, I had an audience. She made it very clear that I was talking to the head of one of the 4 or 5 greatest nations in the world. She was very grim. That worried me a little bit, but she broke into a smile when I mispronounced Vaviharsh and somebody in the room corrected me. Senator Percy, who knew that I was going to go see her, told me to be sure and give her his love. So I was thinking about how I might do that. I did not want to say, "Mr. Percy sends his love." As I was walking out I said to her, "By the way, Mrs. Prime Minister, Senator Percy, whom you know well, sent his respect to you." I paused and added "and his affection" and then she became a woman. She was pretty. I left hurriedly. My point is, we saw her too soon. But, from then on people hopped when you mentioned that you had seen the madame. Still we saw her too soon, although her name is valuable. One thing we have to be careful of is not to go to high places until we have something to show. It is interesting that Maliwada is not enough. Mrs. Gandhi would not dare to allow herself to be interested in Maliwada. She has to be interested in the 700,000. That is her job. You and I can have the luxury of being concerned with Maliwada, but she cannot. At night when she is just a woman like the rest of us, she may worry about Maliwada, but as the head of state, she has to worry about all. We were not far enough down the line. You would rather have waited until you had 25 of those things going, rather than 4. A part of our slogan, "we have to walk with kings as nobodies" is to remember that we are not seeking the opportunity to walk with kings. We go only for functional reasons. I think that probably I made a mistake. You know you get so fed up with the bureaucratic donkeys, and anxious and you would like to go see her, so you can stick her down the throat of some donkey that is blocking us, for reasons he does not even know except that he does not believe anything can happen anyway.

You are finished the moment you begin to feel like you are in a routine. In Kawangware they used to line up the 750 kids in rows in the village square every morning and they would sing the national anthem. I was pushing them to raise the flag of Kenya, not trying to push the patriotism, but trying to explode their interior sense of space and time with it. I never saw it, but they tell



me it was gorgeous. When I got there they thought it was just a wasted half hour. "We will not do that any more", so they had about 25 out there. The reason you have the kids line up is not first of all for the kids--it is for the rest of the community. They see something happening to the children. Without it the preschool becomes routine. We must always act like the cobra when he strikes. We get coiled up and hit and hit hard and wide. Then we coil again and we shock the neighborhood with a configuration of hard miracles. Then we coil and we strike and we coil and we strike. The second crucial thing is visibility. These are gimmicks, but they are crucial. We are doing demonstration, we are not alleviating suffering in a given village. That happens, but we are doing demonstration. We do not have any overwhelming contradiction at that point, we just spread ourselves thin.

I want to talk now about what we are transparently doing in history. I want to deal with that top circle for a little bit. That is the finest symbolism our group ever came up with. The circles over here are just like a pebble in a pool. You do Town Meeting any place in the world and the rivulets go out. There is no end to it until it hits the periphery of the earth itself. The thing that interests me is that we have a spacial figure for Community Forum, a time figure for Social Demonstration. That seems to be just the reverse, but is probably right on target when you think that the intensification of time becomes space and the intensification of space becomes time. The intensification of both together becomes the multifarious ying-yang at the top of the symbol which if you get it spinning in your imagination is really something. What is that? The three campaigns. I want to repeat not the movement, although the movement is a part but only a part of that. Nobody knows what it is, but tomorrow we are going to be doing it. Probably doing that alone. Those of you who are afraid that we are not religious enough have probably wanted to pack your bags; day after tomorrow you will pack them because you think we are too religious, although maybe it won't smell religious to you.

I don't bump into conservative people in the church too much, but we went to see an old missionary in Europe. They are in great despair and they don't know what to do, but it was sort of refreshing over against the bureaucrats in some of the church boards you go to. Anyway, that old man said, "What are you going to do when those Hindus join you? What are you going to do when those Muslims want to join you?" I beamed, "You have your finger on the issue."

I had great fun at Kelapa Dua. I talked at the end and used this: "I find some people in the East care and some people in the East don't care; and some in the West care and some don't care; some in high places care and some don't care; some of us lowly folk care and some don't care; some Christians care and come don't; some Hindus care and some don't." Then they knew what was coming. All of them were Muslim sitting there. They had a double expression, they became schizo, "Don't say it, please." I finally said, "and some Muslims care, and some Muslims could care less." Then great smiles came over their faces.

Going through to profound reality of existence will happen under the category of care. What's the poetry going to be? It has to do with life: "life is event, life is mystery, life is consciousness, life is integrity, life is care, life is plethora, life is action, life is comprehensiveness, life is corporateness, life is testimony, life is demonstration, life is presence." This uses the data that has come out of our lives, over 10 or

20 years or more, to try to draw into focus what profound humaness is. These words indicate whole universes that we have struggled with in the years that we have been together.

Humaness is profound happening, humaness is profound otherness, humaness is depth awareness, humaness is radical selfhood, humaness is universal concern, humaness is effulgent plentitude, humaness is unmitigated engagement, humaness is unreduced totality, humaness is undelimited togetherness, humaness is personal articulation, humaness is social pioneering, humaness is historical sign. You have to ground each of them ontologically. This is the phenomenological method. Two of them have to do with the more metaphysical and the others have to do with the ethical or moral. Under each of those categories, one column has to do with the interior of the personal and one has to do with the external of the social.

The first category is event. You have to ground it ontologically. That means that you are going to deal with it also in the history of philosophy because we are not after some kind of Boy Scout thing here. In the Medieval world we lived in a substantialistic universe; in the modern world we live in a relational universe. Reality is happening. You go from there, and finally deal with what was the profound happening in life. Next, life is mystery. I do not need to deal with that. Life is mystery, not mystery that goes away, just mystery. We are up against the final reality of mystery itself. So it is with every man, and if a Hindu and a Muslim would not say "yes" to this, it is wrong. I do not mean some dogmatic Hindu or Muslim who does not live out of the reality that his poetry points to but lives out the doctrinal formulation of it. You can't talk to him any more than you can talk to an abstract Christian. You are going through poetry to the reality below it. Next, is consciousness. I mentioned this morning that I am very pleased that when we first began to work here we hit consciousness. You are after profound consciousness as a homo sapien. To come to our fundamental reality we go through the profundity of our consciousness itself.

Next, life is integrity. I do not mean what some people mean by moral integrity. I mean integrity. You are not going to be able to handle this if you don't use some gimmicky poetry. My image in poetry is that I intend to go to heaven. I don't care if my wife, Lyn, goes to heaven, I just do not care. I don't care if you go to heaven. I am going to go to heaven. Now the twist of this is only when you decide on that kind of integrity can you possibly be concerned if your wife goes to heaven or your colleague goes to heaven. That's what I mean by integrity. I intend to live my own life, and I attend to my life. There is nothing that could ever interfere with that, because I intend to live my life. I intend to be who I grasp myself to be. Now I need my wife on my conscience to help me with my conscience, but she can't keep my conscience for me. Life is integrity. I wish some of the people who were a little younger or a little older could grasp that. Next, life is care. If you are psychologically "down" look at what you care about. I don't mean care for your children or your friends, I mean just care--care about humanity, about creation. Your wife and your children will get more care than they could ever have dreamed of, because you care for creation and, God help us, they are a part of creation. You are not saying that your concern for the people in Africa is something you have got to learn to have. You were born concerned for them, and if you are not concerned for them it is because you have decided to block that out. If you

don't believe it, you just put down a little Chinese youngster with a little black and a blue and an orange one and a white one and just watch what happens. Caring is not a religious imposition upon man, it is at the very bottom of who he is. The last category in this series is what I call "effulgence" or "plethora", and that is nothing in itself. It is but the intensification of the other two. If you don't have the sense within you of the fullness of life, and this is not some emotional feeling, it is just a state of being, don't go to a psychiatrist. Just look back to these two places. If you surrender your integrity and you don't care, then of course you do not have any effulgence of being. That exercise would save a lot of money and a lot of nervous energy. This is what you mean when you say, "Take care of yourself." If every morning you don't put on RS-I, then you can expect to be wandering around with two suitcases wondering where to go or feeling crushed that people don't like you and no longer appreciate all of your gifts and so you melt into a heap of palsy. I am talking about what humanness is if you dare to allow it to flow through this mortal flesh of ours.

Next, life is action. This is where Chardin has been of great help to me. By action I mean tactical thinking. Life is doing. Chairman Mao was exactly right. You really know only in the midst of doing. As a matter of fact, all you have to do is think for a moment: abstract thinking, which is very important, is a human invention. But when you first came to life if you didn't eat you didn't have any time. That means that you had to do. Action is life. Next, life is totality. Chardin calls that "unity." It is wholeness. Life is all. Comprehensive thinking is a response to the awareness that life is all and reductionism again is a human invention. Then, life is corporateness. I used to think that corporateness was a very powerful means of effectivity. It is deeper than that. My mind goes back to Martin Buber: I and Thou. We were born to be corporate. I believe the Roman Catholic Church in your lifetime is going to receive married priests. Corporateness is going to be the sign. Celibacy has been a fantastic sign in history. The power of it has been something. What a fraternity they had! But corporateness is difficult. Humanness is not undifficult. Humanness is conflict, complexity, a burden. If you want to dance a daisy chain don't listen to this. I promise you one thing that has been promised before! You will find an effulgence of glory if you are a human being. But that is not synonymous with our romantic idea of happiness. Next time you pack your bags to leave the corporateness of the Order, just remember that one thing you are doing is running away from a sign that the whole world needs. I am not telling you not to go. I could care less whether or not you go, but remember that. Our corporateness is the most important thing about us. When that old man said, "The blue has come back," what do you think he was talking about? I wouldn't be caught outside of my blue these days, because the world needs as it needs naught else a sign of corporateness which is humanness itself.

Then in the last column, "testimony", "pioneering," and "presence." My colleague mentioned a donkey who had been a "yes, but" friend with us. We heard from the grapevine that he was blocking us, so we took him out to lunch with some clout and we "undonkeyed him". That is the finest thing in that movie of "Patton". One stupid donkey was holding up a whole army and everybody was afraid to shoot him. Then the old man comes up and pushed him off the bridge so that history could move on. There is no way to handle a donkey but to shoot him, but thank God there are other ways to shoot somebody than with

a 45. Maybe they will have another chance. But you have to cut the ground out from under them or they will just stand there. It reminds me of some of my colleagues. I was going down the road with that friend, and out in front of us there were fig trees, a shed, a well, a donkey, and some grass. I just happened to mention casually, "there's something about that scene that reminds me of my colleagues." He immediately named one. I was thinking about that tree but I don't think he was. Anyway, he began to spin on the shape of the church to come. He said something I never really saw before. He said, "Every man to be human, must be prepared to describe the sources of his own motivity." The New Testament says if you believe and bear testimony you are saved. That is interesting. This is required of humanness. The category "pioneering" needs not be pointed to; you lay down your life to push history toward the alleviation of all forms of suffering. Then, your job is to be a presence. This is hard. When I was in Germany, I remembered that I was in Immanuel Kant's land. Remember the key to his ethical system? He said that to be a moral man you must not do what you would not be willing for everybody else in the world to do. If you see a nice green plot of grass on the campus, (this is what the professors used to say), you don't walk across it unless you are willing for everybody else on the campus to do the same. There's abstraction to that, but he has a point. What it means to be presence is 24 hours a day to be human. Never allow yourself the luxury of even one moment of being not human. That's what it means to be presence. I have always wondered at the courage of Paul. People asked him what they should do, and he said, "You follow me like I follow Christ." That takes guts. I don't know if I would want to say it, but I know what is required of me every moment is that I be humanness. Now for me this is what that circle is all about which spins through all of the poetry and the wisdom that has coagulated throughout the centuries on what it means in the 20th Century to be a human being. I do not know how to talk about Hindus, Muslims, Christians and Jews, and I am vehemently opposed to Huxley's comparative religions. It is not that, but I am clear now as never before that I've got Muslim friends and Hindu friends and Jewish friends and so on who know precisely what I am talking about and, though they might use a different poetry, would be better at articulating it even than I am.



METAPHYSICAL

MORAL

INTERNAL

INTERNAL

EXTERNAL

EXTERNAL

EVENT

INTEGRITY

ACTION

TESTIMONY

MYSTERY

CARE

TOTALITY

PIONEERING

CONSCIOUSNESS

EFFULGENCE

CORPORATENESS

PRESENCE