

THE RESURGENT EARTH

During these breakfast times, we want to share with you through the form of a lecture what we see to be the emerging consensus of what this body is about. I would remind you that consensus is not a vote, not even a subtle vote, not a straw poll. It is a perception of the historical necessity. What is it that history, life itself, is demanding that we do. And we want to try to begin to explore in these morning sessions that question.

I want to take some time this morning to lay out what the ten lectures--and we have self-consciously decided to call them that--would be. We will be doing eight of them in the mornings. Last night we did an opening on Earth-rise Consciousness. Down at the end we will do a closing. Then we will do eight--four this week and four next week. We struggled for a long time to answer the question of what kind of a rational format we were going to use. We want to do two under the rubric of The New World, two under New Mood, two under New Style, and two under New Form. Now we have sensed that we are in a new situation. It is a situation that is both given and created. So as we tried to put this together we had one stream of thought going across the lectures that said, "This is given, this is what we have on our hands, this is the situation that is there." At the same time we had a stream that went this way, "That is what is created, namely the role we are playing in creating." At one point we divided it by the four given and the four created. Then we decided that is not quite the way it comes, that kind of division between what is given and what is created is not quite so simple. But the first lecture and the one I am going to do this morning we are calling The Resurgent Earth.

We want to deal with the question of "What is resurgence? What is it doing on the earth? What is going on when we are talking about resurgence?" Then the response (inside each of these we have the dynamics of the given and the created) we want to do one of the Third Campaign. As Maureen indicated yesterday, we are convinced that whatever we did mean by the third campaign is not what we will mean in the future. But for this lecture we are going to use that term to identify it with the historical position we have had of the two campaigns and then the third campaign. Tomorrow we want to take and spell out some of the imagery there and try to give some picture out of some of the questions and issues and ideas that have been going around as to what a third campaign is. We know we are moving into something new and it won't in any way be like anything we've ever done before and yet it will do the same kind of basic activities in history we have done in the last twenty-five years.

And then under the New Mood, the World of Hope. We sense something is going on on the other side of the sense of doom and futility that is sociologically identifiable--namely it is given. There is the emergence of hope on the other side of futility. This is not in the first instance a stance toward life but is rather a fact among us--that a hope on the other side of temporal hope is beginning to emerge and we want to look at that in detail and tie it into the heritage of the work we've done on what it means to be people of spirit. We've done, we think, some exciting work trying to get a hold of what that might look like. Now this next one is a hard one, The Corporate Life. It is obvious in response to the third campaign, something new is being demanded in terms of how human beings relate to each other. We've been trying to get hold of that with some of our images--i.e., standing on the moon

and looking back to the earth, and the kind of consciousness that has come into being from this event. That kind of consciousness has radically re-quired the earth to be what it is--that is to be one. Years ago we worked on the dynamics of what this kind of corporate life looked like. We did this thing called a bug model that some of you are familiar with that said you had certain dynamics of intellectual, symbolic and so forth. Then we did work on forms. The Roundtable you did last night is one of the forms we have developed over the last fifteen years to try to answer the question of how do a group of people operate effectively together. We sense now the question is what are the practices, what is the binding glue, what are the symbolic undertakings--you can't even think of a good word to get hold of it--but what is the next step for a group of people that have decided to be a corporate demonstration to the planet.

Then, under the New Style, the Profoundly Human. Again, we have done work on trying to trace the journey that we have been on in terms of working with the spirit. Several years ago it dawned on us, on the other side of "the turn to the world," that a whole brand new way of talking about being human was required. At that time we did a chart that was the beginning of trying to say what it is that is profoundly human on this planet now. We put it in this category of the given because twenty years ago you couldn't have created this if your life depended on it. It would have been impossible. But the other side of the kind of globalizing, the kind of consciousness that has occurred as the result of the last ten years, it became apparent that this is now right, that the beginning intellectual work on Profound Humanness is on target. The question now is taking it that further step. The companion here is the Corporate Exemplars. Some of you know that we did work earlier on what we called The Exemplars. We understood we were working with the individual. How did I as a person be a human being in the world? As a poet, a saint, a sage, a general, and the annointed in the center of that, just out of nowhere trying to invent an answer to that question. What does it mean to be a human being over-against all the other garbage that was floating around as possibilities. We sense now that it is upon us to figure out what that looks like corporately. So we've done some initial work there we want to share with you. Again, Maureen gave you an overview and we've pushed on some of that--the team being one of the key ones, the guide or guidehood, the guild or guildhood, and then the prophet or prophet-hood.

Then the last down here, these two are the Mass Movement and the Movemental Order. Now we had a hard time deciding on these. In the midst of our dogmatism we've learned that it is essential to be dogmatic but you cannot necessarily hold it more than about ten minutes. Clarity is still emerging. But you've got to be dogmatic or you don't know what you think, you don't know where you stand. You couldn't be of any value to anybody. We are sensing in this new day that is dawning an emergence of the requirement of presence if you will, that in some strange way we appear to have moved on the other side of our thing of knowing, doing and being. We are discovering people are not particularly interested in what we say and what we do, they are interested in us as a movement, they are interested in us as presence, they are interested in us. And even beyond this they want to be like us. We have got to think through what does that look like. What is the requirement upon us? How do we avoid that this does not become turned in? We've got to be thinking about this.

The image that has held it best for me is something like this. In about the last ten years we took the space of our planet (and one of the best things in this room is the grid of the fifty-four areas over here) and we made a decision to radically place ourselves across the world to demonstrate the world as one. We have done that and we've done it through our campaigns. We have radically claimed space, through the forums and through the social demonstrations. We've all sensed we've come to a shifting point, claiming more and more in this kind of a constant reaching out. From the core of people sitting in this room, it's hard to imagine how you are going to get to the two million villages. One of the ideas some people have been playing around with is maybe we are at a time now where we do an intensification on our time. The way the group I was working with talked about this is that we would take our positioning as it currently stands and do something with what we've called metro circuits. I know this has been done in some locations and done more effectively in some than in others. But if you set up a month in such a way that during the first part of the month in a particular region, in the first three days of the week you are in metro one, the second three in metro two; second week you're in three and four; the third week you're in five and six and the fourth week is discontinuous so to speak in that you're back in the regional city. Now you start playing around with that. What if in order to intensify our activity we were to decide--remember over the last ten years periodically we've said we need to do metro cadres and people would moan and just die inside. My wife said, "Don't use that word. That's horrible. We've tried it." and I said, "That's wrong. We never have tried it. We've played around with it. But we've never tried it." We've never decided that it was the historical necessity. What if we were to decide--take the United States where I am the most familiar--that during the month of September we were going to put into being 144 metro whatever's by that kind of circuiting and we were to decide that is the focal point from which awakening and engagement would get done. Not out of these damn houses where we couldn't possibly do two million villages but if you got 1944 cadres, which is the 54 areas down to the metro level, and use that as your jumping off point to do radical coverage. At any rate, whatever our picture is--how do we do that kind of radical intensification?

I want to talk about The Resurgent Earth. As Maureen indicated yesterday, we've done a lot of talking about local resurgence. In one sense I have been just astounded with how we were capable of looking ten years ago and suggesting that a thing such as resurgence was actually going to happen. Ten years ago it would have been awfully hard to verify. Now it's like you look out and you say, "My God, it's happening everywhere." It's like we've begun to get enough distance on what it is, to be able to talk about it in a way we haven't been able to before. It is clearly not something that has totally happened in the last ten years. It is clearly something that has been catalyzed by all kinds of technological innovations and so forth. It is clearly tied to an individual being able to be in a particular locality and have an awareness of the world. Two of the images that have captured me: one of them is, here I am in a village somewhere say in the Philippines or in India or in Iowa and I am bombarded--either through a radio or possibly through TV or possibly through movies or whatever--by images that come in upon me and explode my imagination that I become aware that I am part of the whole earth. This is what has been happening in the last seventy years. Then

if that wasn't enough we have our earthrise consciousness. However, what if someone had gone out to the moon by himself in a rocket ship, seen it, done all that stuff and came back and told us--we would have locked him up in the loony bin. But the fact that he took a TV camera out there and millions and millions of us saw the earth in a new kind of way gave a new form of perspective that released the other aspect of that consciousness that I think has allowed resurgence to take off in a rather incredible kind of way. Yet we're discovering it is, as you would suspect, a very pluriform kind of resurgence. It is taking many forms.

For the last two years, I have operated in Fifth City with this screen of resurgence. You've got to understand that the urban ghettos are tough. They have not gotten easier by any means. We had a festival up there at the intersection of Homan and Jackson Avenues. We had two to three thousand people and over one hundred citizens of Fifth City were behind the scenes operating the booths and the rides and so forth there for the kids. We have a garden patch out there on the corner of Van Buren and Homan. Over the years we have created a demonstration garden. It was the core that went out there and put that garden into being. This year people called up and said, "Is the house going to go out and get that garden prepared?" I said, "Well, I don't think so. You need to check with Carrie Neff at the mini-zone. It's being handled that way." That evening fourteen people showed up on that plot of ground--it's an enormous plot--almost as big as this room--and dug it all up and put in the little plots and the seeds and so forth. The next day I went to Carrie and said, "Boy, you really work fast. That was tremendous getting that garden in." She looked at me and said, "What garden?"

We set up a workday in Fifth City. Back in the early days when we would have workdays it was absolutely impossible. We had a workday about eighteen months ago where we put out a flyer. Three hundred people turned out to work either in public space or their own yard on that day. Just about six weeks ago we had a workday to move the preschool off of the campus property to the new location on Fifth Avenue. We set that workday up and we had about seventy or eighty people. One of the Block Clubs set up another workday and had about seventy or eighty people out on that workday. The two workdays went on together in an incredible kind of way. There are increasing illustrations of the way in which resurgence does not follow the patterns that you think it ought to follow. It does not go necessarily the way you think it ought to go. It does not come from where you think it possibly should come. We've got to watch that we not confuse it with social revolt. Resurgence does not always happen when consciousness emerges and people begin to see the possibility of their lives. It is only resurgence if what happens is that a human being or community sees its responsibility for the entire earth.

Now the question I want to raise next is "Why is resurgence possible?" You remember yesterday Maureen laid out this diagram of pre-civilization, civilization and post-civilization. We've done a lot of work trying to answer the question more exactly of what is going on. Some of you have had what we call the cultural studies course. In that we did some work trying to answer what were the revolutions of our time that were the overarching revolutions? We talked about the fact there have been three major revolutions--the political, the economic, the cultural--in the last three or four hundred years. In terms

know whether that is right. The question is how do you put words to describe what is going on--but I am convinced that whatever we mean by resurgence is riding on the back of the emergence of this cultural revolution, the emergence of the possibility of literally rebuilding the earth--not eighty years from now but now that possibility is upon us.

How do you say the traps in this kind of universe? I say essentially they boil down to two that are really expressed in a third one. The first one is-- my image is like this--you stand out on the moon and you look back at the earth and you say, "That can't be." You stick your head back down into the sand, like the ostrich. You stick it down in the sand and you say, "That can't be. This is not happening. This is not one earth. You've got to understand I have as much responsibility as I can handle in my region. You couldn't possibly be asking me to assume responsibility for the entire earth. I have all the responsibility I can handle in my corporation. You couldn't possibly ask me...." It is that kind of reductionism that says, "That is wrong, it is not one earth. It is still shattered and broken and there are all kinds of races and all kinds of languages, all kinds of opinions, and all kinds of everything else." This person just refuses to live on the one earth.

The other one I think is a little bit more subtle. You see the new earth and you proceed to build a self-enclosed bubble. You anchor invisibly about twenty feet off the surface of the earth. You sit in that bubble and you look and say, "It really applies to other people. Yes, it's true but it applies to other people. It does not apply to me here in my particular bubble." In one sense those are very similar. It has to do with a kind of response you take to the awareness that the earth is one.

Now probably the most frightening one is where the two of those merge together. I want to call it "tied to the bourgeois mindset." Hear me clearly. Literally every family, every human being can participate in receiving the goods of the world. But if you live out of the story that what life is about is getting more money to get more goods to make you more secure and safe and that that would be happiness--well, that's not immoral; it's stupid. It's stupid because that image is no longer true. What is true is that there is a new image emerging tied to this cultural revolution that is going to radically rework what it means to be human. The challenge is to create that new mode that spells out again what it means to be human in this world that is given anew.

Now one: last thing I want to say and I'll stop. What is the response? We have been given one earth. We have radically experienced the oneness of being. You stand by a river and you say, "This is my water." And somebody stands two hundred miles further up the river and they say, "This is my water." That kind of integration of the earth, the whole ecological argument that it is running down--we are constantly experiencing that oneness of being. What would it look like for a group of people who have self-consciously decided to be those who care for the whole earth?

Two things occur to me. One is a radical demonstration of unity, in a time when everybody says that that's impossible. Look at the economic morass. Look at the joke the United Nations is. Look at corporations and they were supposed to be able to do that. I compared it to marriage. I am convinced

of the political revolution, you had people like Hobbs and Thomas Paine and others who did the kind of intellectual groundwork around the beginning of the seventeenth hundreds which resulted in a demonstration mode in the political. Prior to this time, people operated out of the picture that there was a king appointed by God and whatever the king said you did. If you were local man out here, your job, your role was to do what the king told you. I know that it is a bit of a simplification but it was that kind of a direction. Along comes things like the French and the American Revolutions and they said, "Hold on a minute. Things aren't quite that way. Local people here have a role in deciding what happens." Of course out of that has come residues of that revolution, such as bureaucracy, representational democracy. That kind of thing in various forms has repeated itself in places across the world. In one sense, the gift of that revolution is that it got said that all of the decisions belong to all the people. If you're an idealist, you would quickly point out that's not the fact right now. That's right. That revolution broke loose that image. It has not yet finally been accomplished.

In terms of the economic revolution, you have people who again did basic groundwork like Smith, Marx and others. Then demonstration modes were created. What's going on in the USA and Russia with capitalism and communism I would call primarily economic demonstrations of getting the goods to the people. You have to get away from all of your criticisms of capitalism and communism and I would agree with you on 90% of them I'm sure. But nevertheless, it created the image that all the goods belong to the people, whether they do it through the mechanism of capitalism and all of its problems or through the mechanism of communism of which of course again we can be very critical. Now we have the residue of capitalisms, communisms, and socialisms and other forms like that.

Somewhere around the beginning of this century, and if I had to pick a key intellectual figure it would be Einstein, but you could put others, you could put people in the realm of sociology, you could put Heisenberg, people like Kazantsakis or T.S. Eliot or D.H. Lawrence who began to say that there was a new revolution which we have called the cultural revolution. We've also indicated that this is a more dramatic revolution than anything previous-- you are literally changing universes. Prior to those folks, you had a more deterministic universe. When you say determinism you got a lot of people-- Freud, Marx, Smith, Calvin, Darwin, social workers, and so forth are all sleeping in that same bed. Einstein and others have argued that something dramatically new, has happened, appeared in this new era. Therefore comes the question of what is the demonstration mode? In one sense we've had some initial shots at it: Naziism was essentially a cultural thing. What went on in China is essentially a cultural thing. Nationalism, to some extent, is a cultural thing. But in many ways these fall short. Clearly we are in a time where a new metaphysics, a new way of knowing, a new integrity and a new ethics, are being required if human beings are going to function. Now our suspicion is that out of the last ten or fifteen years the kind of consciousness that has been birthed has in fact delivered us to a time that every single human being sees that we live in a new age and sees the demand to create the new ethics, the new economy, and other structures. The gift here is "all the earth" belongs to all. Then the way you're going to get the fulfillment of the political and the economic revolutions that have broken loose is in the midst of and on the other side of this kind of cultural revolution. I don't

that the primary reason for being married and not getting divorced and re-married, staying married to one human being, is a dramatic symbolization of the fact that you have one life to be given or lived on this planet. If you get married and divorced and married and divorced, you symbolize to yourself that it doesn't make any difference what you do with your life. I sense that unity is similar. Our movement has upon itself an unbelievable demand by the earth to be a demonstration of unity, because everybody knows it can't be done. It doesn't mean some liberal kind of thing. I mean taking into account all of the unbelievable complexity and profundity of this earth and creating that unbelievable demonstration of unity. I've heard people talk, "We need a new myth." And we say, "Let's sit down and have a workshop and write a new myth." Maybe we've got to work on it that way. But if we want to create a new myth let's create that kind of unbelievable sign of unity.

The second thing for me is the presence of love. Remember the bug model. Some of you are familiar with it now. We used to talk about witnessing love and justing love. When we got to the middle we mumbled out "presencing love." Presencing love--the presence of love. And we'd say we had to take that word and hang it out for a hundred years. And we still might have to. But it is so clear that the earth is demanding the presence of love. Remember that little song--"What the world needs now is love." What it needs is not a demonstration of love, not an explanation of love, but the presence of love. It doesn't need someone to say, "If you want to love the earth, go do this." It needs the demonstration of this body loving the earth. That was the great thing about the movie "Norma Rae." In my opinion it is one of the best in the last three years. The reason is because it is the presence of love. It has nothing to do with going and creating unions. It had to do with that woman's style of being her care in the world.

Now, one more image. I went to see "The Empire Strikes Back." That's the sequel to "Star Wars." Luke Skywalker who is the hero of that movie is sent to be trained to be a Jedi--which is the big training school where they really train you so you will know how to do what you got to do. And he goes to this far-off place--I never got clear where it was. It's a gruesome-looking swamp. He lands his spaceship. Like a normal novice trying to get on top of things, he crashes it into the swamp. It's a fifty-ton spaceship--so it sinks. He gets out and he goes to find the key master guru or teacher, whose name is Yoda. Right after he crashes there is this little cross between a gremlin and an urchin running around. He is about 18 inches tall, poking into his luggage and everything else. Finally this little creature takes him to his home which looks like an apartment under a toad stool. Luke keeps asking, "When are you going to take me to Yoda?" Finally it dawns on Luke Skywalker, "This is Yoda!" And he has been taken. So Yoda puts him into training. They do all kinds of things. Then Yoda says, "Now we are going to get to the big test." So he takes him back over to the swamp. "The test is whether or not you have the control of the Force. What I want you to do is to stand over here on the bank with your hands behind you and I want you to lift your spaceship up out of the stuff." So Skywalker says, "I can't do that. You've got to be crazy. Okay, I'll try." So, lo and behold, he lifts the thing up, this fifty-ton spaceship. About eighteen inches of it comes up and then crashes down again back into the stuff. And then this little urchin-type gremlin sits there with his hands crossed in front of him, with that serene look on his face and proceeds using the Force to lift the spaceship up out of the bog. If that wasn't bad enough, he then floats it over and then puts

it down on the dry land. Skywalker comes over to him and says, "I can't believe it!" And Yoda looks at him and says, "That is why you fail." It's similar to that poetry, isn't it? I sense the demand on us at this point is something like that. I mean, we have got to do something with our presence, with our being, with our unity, with our oneness that we all know we can't do. And yet that is exactly what the world is demanding.