

The beginning of this lecture is an attempt to pick up at the end of the first lecture and primarily just begin to get into the basic shifts. This is to pick up what now the group would know and just make contact. It would be to pick up mainly on the glory of the economic revolution and begin to move in that direction. ~~Whatxxxx~~

Whatever other kinds of revolution that are going on today, the one that we have found ourselves in the midst of has begun to raise many different kinds of questions for us. As we heard last night, the ~~life~~ life question is coming to us anew, the male crisis is on top of us, and we are having to take a brand new look at who we are in ~~the~~ the midst of our time. Today we want to look at the economic, but all of us have understood this whole revolution in a way that has been extremely exciting to us, has filled our lives full and then in another way has cast our lives down. We understand our excitement in the sense that the miracle of all miracles seems to have taken place in the economic revolution. Whenever little countries like that island of Britain begin to grasp the new sense of being in an economic world as the social process begins to explode, suddenly a few people in its midst would go out and create a company that covered a geographical expanse far beyond the size of the island themselves. Look at the Hudson Bay company, look at the East Indian Trading Company, all of these created empires, with more people, more potential resources, more potential universe than was held within the little isle from which they came. This is the time of the entrepreneur, this is the time of great vision, this is the time of moving out, this is the time of coming into being of the industrial revolution, this is the time finally ending the technological revolution.

Man now had expectancy far beyond any expectancy he had ever had before. This was as Stevenson points, the time of rising expectation. You could look at a movie in the back washes of India where you had never known anything but a little bit of that on mud and someone would bring in a movie that ~~where~~ where showed a house, with a refrigerator, with automobiles, with everything that you could possibly think of that they have ever even dreamed was there, and suddenly that vision was just dropped in front of them, and so the explosion now taking place in a small part of the globe spread to all of it. Now the affluent society became that which was not just present to a few but a hope and a dream of them all. And so this was the kind of situation in which we found ourselves, and you might even say that the ~~the~~ explosion of this revolution ~~mayb~~ for the first time gave us a possibility of seeing a brand new vision that would ~~would~~ undergird such things as knowing. That man no longer had to starve. That all men could be fed, that all men could live without having people quote statistics like a billion and a half people are going down the drain of history, on their way down the drain of history from malnutrition. And in this sense, such things as all the goods belong to all the people comes in with a brand new relevancy, impingement upon everyone wherever they are. And this happening has come about now in a way where you might say the vision is there. All the world seems to stand before it and in the midst of that same vision, the monsters that are ~~at~~ rising up and indeed the one that eats away at the inner part of man is his own crisis, and the male malaise is there. And that malaise is precisely in the midst of the miraculous dynamic of the economic disension of society. And so that is what we want to take a look at.

First let's take a quick look at the economic process that was put up on the board last night. You had your whole social process, and the bottom left corner as you recall is the economic. And that is what we would be pointing to here, the economic commonality. And you notice in this process ~~you~~ first of all, the foundational and basic resources that are necessary for any society to exist. Then you need the productive means by which that society can take its resources and forge them into goods, and then finally you need a way by which this can be distributed, some sort of distribution that would allow these goods to go back to the people that produced them and are living in relation to them. Now just to come back here. Your resources is just the basic stuff of life, the basic material and the resources provides those basic materials or the basic stuff to the society in order that they can be able just to physically endure, physically to survive, and then over here it takes the earth's gifts that are here, and transforms them into exchangeable goods, and it develops the goods whereby people have those things that are needed to be able to live in the social nexus of relationships. But this cannot finally go on without at the same time the division of the labor to meet the society's needs and some sort of means or scheme by which the goods and-services-and are distributed. So you have up here the allocation of society's goods and services and maybe you would just point to some sort of design system is needed, whereby this can take place. This would be true again to look at the basic assumption behind the social process triangle, that what you have going on up here, you are not trying to describe the way something ought to be, you are just trying to say this is the social process, this is the dynamic no matter what era that you live in, what culture you live in. From the beginning of time, to the end of time, no matter what culture that you ever run on to, this dimension, this social process, was going on. It is easy to describe in its simplicity here, for example, the resources you ~~in~~ would have--the natural, human and technological resources, and this sometimes is difficult to see as a process, but take the hunter in his day. The hunter goes out to kill something and maybe all the deer are gone, he did not know what to hunt, and suddenly he stumbled onto a gila monster. He had always thought of the gila monster like a rock or an ~~enemy~~ enemy. Someone had to make a decision that it was a resource, and so it became a resource that was given to him, and then who are the people who are there to hunt the gila monster, and then what sort of technological wisdom do they have? a bow and arrow, a club, or both, and then this would be used to get at the resources of gila monsters. Over here in production you have your instruments of production, your forces and your systems. In other words, the instruments we have already mentioned here, you see, maybe only the eldest son knows how to use the bow, therefore in your human resources and technological wisdom he is training the others, but maybe the middle son is the only one who can find gila monsters, and that move you over to the way that you use forces in the production system. And then after you find and kill the gila monster, then who knows how to skin it, how to cook it? And so all the forces throughout the family have to be arranged to handle the tracking down, the cooking, etc., of the gila monster, and therefore your systems come into being. In other words, what kind of system will be set up by this family in order to seek out, hunt, kill, skin, cook, salt, and feed the rest of the family and all the relationships that they have. Then you come up here to distribution, you have the property claim, the exchange model, and the consumption plan. The uncle is the one that went out and found the kind of tree to build the bow out of, and the way the system is set up, he is the one who claims the right of owning that bow, and using it. That has been ignored up to this point, but the youngest son also found out how to skin that by putting some water on the flint and sharpening up the stone, and so now he has a claim on that, but at the same time in the exchange mechanism here we have to find a family down the trail--a trail a piece who dug some salt out of the mountain, and exchange to them a hunk of gila monster, so that we can have salt to put on it, in order to pack it down and save it for the winter months when we can't get out and hunt. And so you see the consumption plans are here, obviously that ~~w~~ one who is out hunting and has to run the hardest and the fastest, he needs the most to eat, and old grandpa who is over there who is 92 years old, and has lost all teeth--all he needs is a little bit of

soup. So we have consumption plans that are there and worked out on that. You can see how these kinds of relationships would be built up and worked through. So to talk about this being a dynamic relationship which already appears here, just the stuff or the raw resources SERVE the production system over there, or the production forces that are going on. In other words, it provides, it serves, it gives so that it can take the raw resources and develop them and forge them out in whatever manner they need to be forged out. Then up here, in relationship to the distribution, what this does, it generates the system, ~~as~~ as long as there were not gila monsters, you did not have to have a gila monster club, therefore, no one owned a gila monster club, so you did not have to use salt of a special kind of that. So when you decided the gila monster--the first guy who discovered the tomato, that really must have been something to make a decision to eat a tomato, or to make a decision that that was a resource--so you can see that that kind of decision would generate this system anew up here and cause a brand new way to take a look at that. (Someone said, if you use modern illustrations in this lecture, people argue with you. I am doing something, it is might~~y~~ difficult to argue with).

You come over here to the production corner, what you see, it ~~EN~~ DESIGNS how to use the resources, oil that comes out of the ground, gila monsters that rise up. You have to set up a production system to take that and work it into relationship to whatever goes on. Then the distribution system up here it MAKES it available. It makes available a certain amount of gila monster gizzards, a certain amount of shoes, a certain amount of things to be distributed, and handles. At the same time, if you go to the distribution system here, it PLACES A DEMAND on that. We need so many more pounds of meat to feed this family during the winter and we have to find ways to store that. We have to find ways to cure it, find ways to carve it up or package it so that the family will not starve during the winter. Over here, it regulates the output. If we kill 5000 gila monsters for 6 families, then the distribution will tell you that this kind of resource is not needed any more. You shift on to another and finally, gives a scheme to see about this regulation. This is the kind of way in which you can get a quick feel after how that works.

Now to come back into our own time and situation. I was thinking last night of the kind of malaise that is born out of the economic tyranny. This is the guts of where that is. This malaise actually comes in this way. The tyranny within the economic pole moves in such a way that production becomes the bear, becomes the tyrant, becomes the one that completely overshadows and engulfs the others. It uses the resources as an ally and the distribution pole has almost utterly collapsed. And the distribution pole has collapsed into a reductionist dimension, it has collapsed into distribution ~~for~~ just for a few. You see this dimension. Here was what made the economic the great machine that it was. To use that word, the economic machine also gives ~~you~~ you a clue here. This makes, for the greatness of the economic life, that the production system, we are able to be so produced and so increased and to such efficient and effective extent that at the same time ~~is~~ it was its glory, became that which just squeezed the rest of the economic system down. And you can see this taking place, for example, Adam Smith reduced the distribution pole here to a function of production. At this point. In other words, when he implied that every man does what he wants, and he is happy and society is already served, you can see that you just blank out the distribution and throw it into the hidden hand and reduce it to a function of consumption. And Marx's push when he came in here was to pick up the production pole and to shove it down the line. And of course the industrial revolution, the technological revolution added to that, until finally this swelling here, or this tyrannical dimension of the production system just imbued everything, not only within this pole, but as you saw, throughout the whole social process. It sucked everything into it. Up in the cultural, the education, the final meanings, the family--it made the political a tool of it in order to defend it here. I was mentioning the other day to a group that Nixon made a speech in Detroit something like this: "We are not going to let the people interested in ecology destroy our great-great corporations." You can see where he was standing in order to make that statement: within the

production dimensions of the system at this point, and then also, justice and welfare seem to all be reduced to this, and we will come back and talk in that dimension a little bit later on.

Now the ally of production of RESOURCES. One of the great allies here was the shift ~~from~~ that came about recently in the technological revolution, the shift with the emphasis of human resources to technological resources. This is what just exploded. At the same time that it exploded here, both the technological resources exploded as the shift to be that which was the primary resource that every body in the globe includingg the underveleped underdeveloped countries, and at the same time the human resources exploded, but in its explosion, it had no where to go. It could no longer work. It could no longer move into the heart of social, and so that collapsed and its malaise went about. Then say blew this wide open. Production process was so increased til no longer do we live under the economy of scarcity. We live under, you can say this now without blanching because of the third world. We are now in an economy of affluence. It is a matter here, this is not where the problem is now, the problem is up here. Technically within five years, if resources pilitically were brought to bear we could feed the world, just out of the ~~United States~~ United States, no where else. That kind of possibility is there. Unlimited resources, the sun can be tapped. Unlimited productibility. So you move to the dimension of distribution as that has primarily collapsed. The distribution pole is the one that is suffering in the imbalance of this triangle. And again, Adam Smith's hidden hand, you can see, always operates, but it can only operate within a limited context, and now the rich nations are getting richer and the poor nations are getting poorer. Just because of the collapse of the distribution pole, and this is not something with a slight change, this is a gap with an abyss that is 'just almost impossible to' cut across. Such things here, on the distribution pole, the porperty claims, if we had time to move inn on those to see how that was operating and how that has become a function of the production forces in a tyrannical way. The trend in this is to move over against this kin

] The trend in this is to move over against this kind of situation. One of them is the planned economy, moving out of the image of scarcity into the image of affluence, like all the earth belongs to all the people. That isn't some utopian hope or visionary principle. That is the given reality today. And so as soon as someone like Keynes could come in on the distribution pole, he was a great help on the distribution pole as he said, we can do economically what we need to do, in order to get the job done. He destroyed all of your myths that were reductionistic in this direction and gave you back the possibility of the planned economu, and once again to take serious the distribution pole.

Another trend here is the whole ecological scare, and that is tied in with what you were talking about in the explosion of human resources too. Even with the great possibility of resources like we have never had them before, we are in the porcess of destroying what we have, that by the year 2000 there is no possibility for the natural resources that we have to be directly used. That kind of ghost in the closet there.

Another thing is in the technological wealth. This is the primary arena in the economic where the social change is taking place. Brand new resources, brand new ~~increased effectiveness~~, brand new resources,--brand- methodologies are there just exploding, and there does not seem to be any end to this. It just goes on and on and on. The kind of hope that gives, at the same time contributes to the malaise.

And then the managerial revolution. It is not the entrepreneur, it is not the furnisher of capital, it is not those who sit on the board of directors, but it is the managers that are exploding, that are giving brand new ways of bringing in production systems, ways of bringing in new visions of what is to take place.

McNamara is a great symbol of this. When he was at Ford he reached the epitome of bringing Ford into a brand new set of relationship. It was almost since Henry died and all through the 30's, and the collapse there, and finally the Edsel. Ford had gone down the drain, but McNamara as the fair-haired boy brought back in a new managerial relationship, and the company exploded like that, and he was promoted to head the nation. Here was the epitome of managerial skills, and at the same time you see the malaise here. And that malaise set in at that attempt to apply that, not on a reduced basis but on a broad basis. It showed the malaise like it has never been shown before. ~~Se-maybe-if-we-could-just-come-and-take-~~

So maybe if we could just come and take a look at the kind of vocational despair that is given to us in that. And maybe then just to come back and talk about it in this way. The male is in crisis. I mean he is in crisis. The self-doubt about his maleness. He is no longer happy about the mass image of what it means to be a male today, by which he has been programmed, and he is no longer experiencing himself as being a MAN, and you can go wherever you go you find that. Certainly he is not a man in his family. He is not a man in his work. He is not a man in social engagement. And so the question is raised at the heart of his life. But maybe the best place to start here is at the heart of his daily work, his life vocation, because that is the way he has seen it, but he sees that now as being called radically into question. And you see that is not just something that happens to be in the United States, this is universal happening. If you go to the underdeveloped countries you find the same thing going on. Not as dramatically here, but maybe we have a chance to see it here in a way that they don't. But it is there. And it is a depth penetration. There is not any area of the social process that this malaise does not penetrate. Like a rat eating away at the rope hanging society together. And maybe the first wat that he gets into this kind of despair and grasped it, is that he experiences himself on a tread mill. Time, no longer is there on which he creates, it is imposed on him by the economic dimensions of life. Primarily by his company and through his job. And the time design of the company is all that he is. Everything is brought within that. His family, now they don't employ just a man to work 8 hours a day, beyond a blue collar job, you employ a family, and the wife has to be interviewed and the children and their education and everything has to be interviewed and the children and their education and everything has to be brought under that time design. And this doesn't mean that he has to spend more time. A hundred years ago you worked 14 hours a day seven days a week, if you lived in certain society maybe 6 days. But now he has more time than he ever had, but that time has a design imposed on it through the economic dimension. O sure, lunch breaks, coffee breaks, weekend breaks, vacation breaks, but all of it is the milieu of the time design of the company, and so he ends up feeling like a cog in a wheel. The shocking thing is that he can be replaced. There are cogs on those cogs, for you just unscrew one and put another cog on. At least in the middle ages, an artisan would build a chair and that chair left his imprint in history. That chair was his print on the world. And now the only place that you and I have a print on the world is on an IBM card, and that is filed-at-the filed at the bottom of some drawer, at the bottom of some basement. And so we face the fact that we are replaceable and nobody cares. They wouldn't miss you after they sweep your drawer out and brush your desk off and take your sign off the front door, you are gone. Maybe the first day somebody says, it's too bad old Joe isn't here any more, or, you remember what old Joe said, and the second day gone. Or another way is we are like a bunch of blind mice. We are not able to tell ourselves any story about the cruciality of what we are doing. That doesn't make any difference whether it is our job or our family or in relationship to history of life itself. We are a bunch of blind mice running around and aware of questions of what in the world am I doing? What is going on in this kind of life? and everything that I have hung on to to make life meaningful for me seems to have collapsed. They told me I ought to be successful, and now I see there is no such thing as success, or maybe there is always success beyond the success that I have made. And finally I see that everybody minus none is a failure. No matter how successful you get, finally life just exposes that to me. Or I have been taught all my life that to be affluent is finally what life is all about, the more I get, the happier I will

be, the more I get the greater life will be. My mind, all of us are become more affluent, and that is great, but the problem is the more affluent we get, we have the same old problem, or we have more problems and not only do we have more problems, they are more intense. I was told that life would be fulfilled in a brand new way if I just participated in this economic dream. That doesn't work anymore. I see that there is no fulfillment in my work in the way I thought it would be. How many of us hate our work? How many of us know that the fellow sitting next to us that comes in at 8:00 and leaves at 5:00 or wants to leave, just sits there hating his work? At the same time he is always told he is supposed to enjoy his work. At the same time, if a man really did like his work somehow, he would be contented, wouldn't he? Some of us hate our work and are not contented and some of us love our work and are not contented. Either way, it doesn't make any difference. The altruistic pretence here is great. Have you ever heard that? I will come in the world and just do the best I can, and if I work hard and am successful, there is just some way that I can leave this world a little bit better than when I came in. How many people play with that kind of image? That is not even viable for a 12 year old today. But really I am a good guy, fundamentally I am a good guy. I really care. I really care. That gets hollow and dry in my mouth. So sort of a creeping into inertia comes on. I put off till tomorrow what I need to do, finally there is just a dullness in my daily routine. Whatever creativity I had a few years ago seems to be stifled and seems to be impotent, in relationship to my vocation, to my life. I am at the same time aware that all the support systems are gone. The family, what a great heaven of rest that would be. You work hard at the office, and you come home, and however tough it was down there, however people tore at one another, you would have a nice restful place and your sweet wife would meet you with a hug and have all the kids programmed to come in with the paper and your slippers and we would have no arguments and a harsh talk and a nice meal, and you sit and relax in the glory of that family and just bathe in the fact that here was the place that really supported you and took care of you in the midst of this hard old world. That kingdom is gone, isn't it? Someone said, you don't come home and say what's cooking, you say what's thawing out? But you don't say that to your wife, she used to be there. You say it to yourself as you read that programmed sheet that tells you how to take a TV dinner out and set it on the table and open it up. The kids, they aren't around any more, out playing or off visiting, and that haven or rest. When they are all there, it's not restful. 10,000 demands, claims, arguments, everything else going on. Or how about the company? The company really used to do it up right. You come in our employ and there is not a thing to worry about, for the rest of your life, you are paid well, you have the right kind of people to work with, the right kind of social existence, your hospitalization is taken care of, your retirement is taken care of and we will guarantee to give you a decent burial. (You were supposed to laugh.) And no longer, just all you have to do is be loyal. Instead of a political 1984, we have an economic 1964. That has already passed and we have been trapped in that. And our ~~peer~~ peers. We can always go out with the boys. You ~~are~~ have a club, the church, all of these are ways by which your ~~peers~~ support you in what goes on. One lawyer friend was telling me about his boss who is now in his 70's, head of the company. Every Thursday night the lawyers have some place to meet and you are supposed to go there and drool over whatever ~~some~~ lawyers drool over, and he said - that the boss told him, "I am glad I am getting old enough where I don't have to go to that goddamn thing." That is the kind of thing. The peer group has collapsed. You have cynical remarks like that, that you ~~are~~ have to go to it to get along a little bit better. And then society with its support system, which is programmed to keep all this in being, has collapsed and is gone. In the midst of that, its piety as a society, wouldn't Gogarten like this part of the lecture, to talk about the cultic and ethical legal systems that held things in being, how society provides that ethos now for you and me to ~~a~~ participate in in this world. Anyway, when it comes about the the collapse of these support systems, you are now left in a world where everything that supported you in this economic malaise, which now you ~~are~~ see is gone has collapsed. And the only kind of debris that you are left with in this world turns out on the one hand just to be filled full of the male malaise.

First thing, our society is a feminine society, even that collapsed one, and the woman, she has gotten loose, she has a role in history, she has a stance. We are back living in the debris of everything that has collapsed, and the woman has gone on and left us. The way we were reared as children, certainly if we are under thirty was by the woman and a feminine husband. And probably whose of us under 50 also. And wherever you go, all of society's mores, its TV ads,--all of these beam femininity at you. You can't look at a TV advertisement today without just drooling with the feminine. At the same time, we have lost our adventure role. We haven't the slightest of what it means to be a male today, to be an adventurer in society. Where do you turn to look? Do you look at TV? Everything there that is supposed to be male turns out to be a great big old female. No matter how you got hunting done, or a bear in your hand, or how underneath the rope, you turn out to be a feminine thrust. And the youth, they are the same, full of everything we tried to bring them. We were going to earn a lot of money to give them. And now they have thumbed their nose at that. They don't want the damn money. They call it radically into question. In fact, they have just dropped out of society, many of them. No school. No money. just to hell with it all. And then in the midst of that in that society with all its debris, the roles that I have been left in are just - no roles, the youth have just been cut off from any kind of work. He can't go out and get a job driving a taxi, he doesn't care about our role. What about us? The youth are frightened to grow old. They don't want to become middle aged, because that is what they are rebelling against. They don't want to become old, they put you in one of those bug houses. And the old people, ~~fuck~~ we just cut them off from society. I was telling some of you about visiting General Wood over at the Sears after we first came here. We were out without any money. Joe gets up and makes a speech. Our original budget was 30,000. It was 10,000. But anyway, our budget had gotten extremely small, and so we had to get more money, and so we turned into one big development crew. So I called over at sears, and talked to the president. I thought that would be a good place to start. His secretary said come on over. I should have smelled a mouse there. You get an appointment that easy. They took me to the third floor and huge beautiful room, but you smelled death. But when you went into see the poor old man, you knew he was a poor old man. Those big thick rugs were all there, but he was gone, the company had put him in a third floor museum and locked him up. The company had just moved in its thrust. In that kind of a situation today, many men are making a new kind of journey. On the one hand, they have seen the success as what it is. That success has become meaningless. It has just become a senseless acquisition to just go out and try to recreate the past in today. The adventurer role is no longer in making money. Man is just no interested and knows that deep within him to make money for money's sake is just gone. He is utterly uninterested in it. And at the same time he has been in all that success. Maybe he has had defeated success--that is the quitter--he didn't make it like he thought he ought to and just goes on completing the same old routines each day, or the unfulfilled success. That's the man who made 40,000 and thought he ought to make 80,000, or made 80,000 and thought he ought to make 100,000. Or on up up up. Or maybe what you call the throne success. That is the gut that saw everybody is out to be a success so he just threw it without being self-conscious, like throwing a fight so he wouldn't be successful, and just continued in the same old malaise, or maybe the empty victory, like the insecure man is successful about what he does, but he is insecure in the fact that he is successful or he is ashamed of his success, or the fact that he has money or has spent all his money that way. Or maybe he is hysterically successful. He is the guy that gets to be successful and no longer has to do anything but receive his money. So out in society maybe he becomes a Bircher, or becomes something that just hates everybody, or slashes this way and that, or spends his money in wild ways for peculiar things. Like the historical research of muskrats in society. Then finally, he just sees that he is a worthless man. He tries to gain his maleness back. He tries to gain his social function back, his vocation, and it is gone. And so work has lost its meaning. As one person said, I get paid for nothing. I went to see a movie where Patton said, "At the end of the war, you don't want to say you were in Louisiana shovelling shit." He said that is what they have paid me for, to shovel shit all my life. That is the

what-they-have-- kind of way it feels, the meaningless of work, the insignificance of it. But the great thing ~~is~~ about the journey of these men, many of them today, is that you can begin to get distance on that. You can laugh at it. I used to think that success was what life was all about, or making more money. I can see that that is not where my life thrust is. Or my work turns out to be like a pile of crap. I have a brand new way to look at it. And so that comic relief begins to give him a new dimension, because now he sees that his whole self is in question in a brand new way. He has to make a decision. He is up against a life decision, not a decision about this job or that job, or whether he is going to make money, but a decision about his life. He has himself on his hands for the first time in history, and he is over against that which he does not know and knows he never can know. And some way he is going to have to deal with that life that is there, and for the first time he sees he is utterly alone. He knows he is not trained for this. There is no context in which he can operate. There is a seeking-s-- sneaking suspicion in there that training doesn't help either. Or contexts are not what he needs. He is ~~just~~ just out in utter solitude. And there is nowhere to turn. Nobody can decide for him. That is the strange thing about this solitude. It is no longer the negative thing, that society makes it. It is a place that is given to him anew to move in to be what he has to do at this moment. And so a self-awareness comes, whereas he has been an utter stranger to himself, operating in that which was extra to him, always operating out of surface reactions in relationship to his life's job and things like this. Now he has the possibility to be a man, something utterly different than that which is related to these things which he has seen go down the drain of history. And so a brand new happening takes place in these men on this journey, beyond just the collapse of this and that. It is a happening where you know they see that they are at the end of the line. I have known this all my life, now that I see it. It is not intellectual. It is like out of the depths of my being there comes a Yeah, yeah, This ~~is~~ I have always known. This I not know. And so a cone and for all decision is demanded of this man to live in that brand new relationship that he has. But then, it almost like here for the first time the radical shock of demand hits him. Before, there were demands, now there is just sheer demand. He sees that everything is relative, everything is a constant crisis, and there are many unique situation, but he is over against a crisis that just continues, a crisis that goes on, ~~and~~ that is always a perpetual crisis. That crisis doesn't come to him in abstraction. It is that radical change that is being thrust upon him. Everything is changed. Everything down to the bottom of its roots, not only is it changing in that way, but it is changing in the sense of the acceleration of the change. Whereas it seemed to just change a little bit in this way, now it is just accelerating changes where he can't possibly see how the new hammer blows come anew at every point. Just unprecedented multiplicity- multiplicity, just a thousand things assault him with overwhelming ambiguity. He may have felt guilt before by having an empty life in relationship to success. Now there are so many things that he sees to be guilty over it doesn't seem that he can possibly stand that demand shock, so he stands there. ~~Now~~ This is where he is and this is who he is. He has to make a decision to appropriate that situation that he is for he knows that he came into this world and he goes out and that is the only world that he has. But he has to redirect the life power that he is and so he plans to live out of his decision, and now maybe he can live on behalf of the world, on behalf of the need ~~is~~ of the neighbor, on behalf of whatever goes on and not reduce everything down into some little reductionist dimension of the family, social welfare or whatever. He can be one who makes history. He has a new found freedom and that comes about in a new kind of style. That style is the kind where he goes back into the same old world from which he came. The same old world. With all the horrifying perversion. And there are no instant colleagues out there that are going to rise up and shake his hand when he comes back and congratulate him, on being this new kind of character. No, all he has is the excitement of the secret that he has, and the thrill of the depth of his being of making this decision, of living this first victory. So now he has a whole new stance. He has passed the test. He has moved out in a new way and now how to creatively enter into how to use the pain that is going to be there, without knowing specifically what he has to do at the same time he welds that out. He will be under continuous trial, if you want to put it

it that way, before that, and he has to create brand new self stories out of which to live. But his task is completely transformed, his everyday work is inevitable. That is a part of who he is. That's a part of his past and his present and his future, and now he can go on and pick up what before may have seemed like meaningless work. He can pick it up and inject his being back into it. What he has to do now to relate that being to what is going on. And he can participate in being competitive. Whereas before, competition became bad, success became bad, he can throw his whole being into changing that. He can be competitive like no one else ever thought of being competitive before. And he can win like no one else ever thought of winning before. But it is a brand new understanding of winning. It is a brand new understanding of where his life goes on to do the job that has to be done. And that is what I say is his new secret. Releases his whole being to do what has to be done. And so the future is open. He can live out of his internal resources, he can live with a just wholly unprecedented tomorrow. He can live now to be the adventurer in a brand new way. And he can act his age. Has anyone ever told you you ought to act your age? That has brand new meaning today. You can act your age. If he wakes up at 50, he can act his age. He can act his age if he is a youth. That is there. And so vocational possibilities just come alive at every point. In the economic vision, that job can be recreated, it can be taken like a brand new artifact and molded into a new picture of what is there. And he damn sure doesn't go out and lose his job. And go out and sulk. That is the place where he can go back and pick it up. At the same time, he is there now with the kind of wisdom that is before the world today he can enter into correcting imbalances in society, precisely in the midst of his job, and working there to release and bring new creativity and new vision into that situation. Whereas he worried before about his leisure, he has 3/7ths of his time, 3/7ths is only 1/14 away from being half his time. That is what he has. I want to make a point of that when we get to Week II. So with his new vocation, with that 3/7ths of that 1/14 away from 1/2, he can gear into changing the social process. He is not thinking about his job. He has his whole life here, his direct vocation, his indirect vocation, to use the language that is there, his time off. His job can be that time when he can throw his energy into the social process instead of trying to crank an Evinrude motor or something like that, and then he can go back into his direct vocation, or his job, to do the task there. At the same time, he doesn't have to worry about whether he has this vocation or that vocation, as he looks to the future he can have successive vocations. Maybe we ought to have a vocation for every phase. 20-40, 40-60, 60-80. Maybe that ought to be a brand new way to look at what in the world it means to act your age at that particular point. And then his transvocation is to stand back now with that secret that he has and see that behind all of this, people need this kind of journey that he has been on. This kind of new relationship to the total, it takes to move back into it. And we will talk about that later on.

Then the adventurer role, what would it mean to recreate the adventurer role in the midst of the economic. That probably is not where he is going to start. He is going to start in his indirect vocation out here. But here is the place where he can seek out the new edge, the new pioneer, the new way where the rich would come back in a brand new way that he could break that loose, and then social engagement the same way. And the global passion and concern that is in every man that has the world in the midst of his hand, which is finally every man on the earth. He can release that in a brand new way. And he also sees that he needs a rational plan. Not just what is he going to do tomorrow, but a rational rational whole that he can see through into every dimension, and he can plan to use that, and then in the midst of that on the other side, he can rationally plan how he is going to impact society to correct these imbalances. What this means for him then is a brand new risk. He is not risking his life. That is what this kind of vision at this point requires. The ventured life that moves out as the new adventurer to do what has to be done. This doesn't mean some damn folly where he goes out and slugs the boss the first day because he has a new little insight. No, this means a venture far beyond those kind of petty rebellions and so he embraces this open secret that he is the adventurer on the edge of society, recreating in a brand new way that society that has to live anew in our day. That is his holy grail. He has already got it, but it is out in the future for him to pick up.

So he has a life and death decision on his hands anew. He moves out to do that. He knows just as you know that you have to decide. And each one of us has to decide, whether this is where our life venture is going to be, for history depends upon that decision that we make at this time.