

Fall quarter
1972

NINS LECTURE V

THE INVISIBLE COLLEGE

JON
JOHN JENKINS

How do you bring to consciousness what it would mean to love life, to love Being.-to love one's own existence? -to stand in the posture of the full-filled life? And maybe just to review a little bit what yesterday was all about; in a way that I found helpful. We talked about three dimensions of ~~sociology~~ sociality. Remember, we talked about the economic in the morning, the political ~~in~~ yesterday afternoon, and the cultural last night. And we pointed to in broad brushstrokes the collapse that happened in our time in each of those areas, every dimension of human sociality. -Human society has been thrown up for grabs in a way that perhaps has not been done since the creation of human civilization. I think that's true. And no wonder there are upheavals life. The way we talked about the upheaval in relationship to the economic area, although it's related to every area, is in terms of a crisis in vocation- a crisis in what it means to expend one's life creatively, meaningfully. The kind of meaninglessness that you and I experience in terms of our historical thrust can be amply illustrated. I don't have to do it, I suspect. Things like people leaving just job after job after job after job, the alcoholic rate among suburban women, people committing suicide, literally and ~~in~~ figuratively, and on and on and on. And then beneath that a malaise in terms of, a crisis in terms of, one's being a man and a woman. We've lost what it meant to be a male or a female. I think, perhaps, necessarily so, in order to deal with our times. That we might recreate again what those dynamics are. And then integrity is where the bottom drops out. What's it mean to be a man of integrity or a woman of integrity? We've lost that. What's it mean to be a man of freedom? What's it mean to be your freedom? Camus in The Fall talks about it rather creatively, I think. He says man is condemned to be free, no choice, condemned to be free. That's sort of an exciting way to talk about it. That's the indicative- your freedom. And then in terms of the political area- the ~~individual~~ crisis, the individual crisis, maybe- a way of talking about this area is in terms of engagement. A collapse in what it means to be engaged in the social fabric- what it means to participate fully. You and I experience ourselves as impotent relative to affecting the social fabric in which we participate and have no way of seeing ourselves practically engaged. My father brings that clear(?) The last time he voted was for Dewey. He decided then. Since then he's sat home and watched T.V. and drank beer. We thought he'd decided one time on proposition 13 in California, the one on civil rights. I was on the opposite side and we got to arguing and pushed back and forth and he said something like, "Shit, it doesn't make any difference anyway whether I participate." Well, that's the way you and I all experience our participation in the political process. It doesn't make any difference anyway. And then in terms of underneath that is the crisis of sociality. What's it mean to be a human being in which the only possibility being given is being over against your neighbor? Your utterly and inextricably related to your neighbor at every single point of your life. How do you and I participate in that?- that kind of reality? I have no ~~being~~ being except over against Garnett, Sarah. No possibility of existence. One of my colleagues puts it something like this "He was jerked out of the womb and the first thing that happened to him was that he was made aware that he was a social being so why fight it from then on" You know, I like that. From the moment you're into existence you're made aware that you're a social being.-no other possibility. And then in terms of being an ethical man, I like the way Georgianna put it, You and I simply show up caring. The old adage about things you don't talk about in polite company are what? politics and religion. Well, the reason people blow up about those things is because they care about them. The reason people flap(?) back is because they care. The reason people are in despair about their inability to participate is because they care.

The reason the John Birch society came into being is because ^{of} they care. The reason SDS came into being is because of care. Irregardless of how misdirected that care is. It's simply that you and I ^{show} up caring what happens in this world. And then in terms of the cultural I like to talk about it in terms of a fragmentation. You and I show up in a time in which the whole social fabric has been fragmented. There's a crisis in values. Someone calls it axiological crisis, I don't like that word, a crisis in values. What are the values that you hold on to, respect? How do you participate authentically? How do you begin to make sense out of the social fabric in terms of the screen out of which you view that social fabric? And then a crisis in terms of phases. Phaseology - (a terrible word) What we've done is ^{have} phase I because they're phase one, a meaningless phase so you'd want to get out of there as soon as possible, and phase four because they're no longer productive, which the same reason you want to get out of phase one, is no longer helpful so you don't want to get into that. Oh... and women, do you know what ~~you~~ we've done to women relative to this phase? The only phase in which it's fully human for a woman to participate is in phase two, huh? After you've gone through the first half of phase two you spend the rest of your life trying to look like you were still in phase two. If an old man, 65 or 70, marries a twentyfive year old woman that's sort of considered neat. What happens if it's the other way around, huh? The first question I ask is how much money does she have? What's it mean to recapture the great phases, the four great lifetimes? and fully live those lifetimes and die those lifetimes? There's this character, I'm sure some of you will recognize him, he's about 75 ^{years} teaching this course up in Milwaukee. He showed up Saturday morning, He's been in the movement for a long time, and he's about 75 years old, walked into the room through the back door, I was up front lecturing, And he got to the first chair and this young man leaped to his feet, there were no other chairs in the room, and offered his seat. And the old man said "no that's all right" and went to the next person and that person got to their feet. He waited til they got all the way to their feet, and said "No that's all right", and went clear around the damned room until he got ~~all the way~~ up to the front chair. Well, you know who was in charge of the seminar from then on. Well, this old man. And who was in charge of the course from then on was that old man. How is it we allow phase four to have power? and participate with power? The old coot - After I got through with the course, -Maureen and I were teaching it, he walked up and had this critique. All the lectures, and every damn participant in damn course except himself, I was so offended that I let Maureen read it. What does it mean for phase four to recapture its power? in a way that's creative? You and I relegate phase four to these you know these 16 story? and sometimes we don't even catch them after their dead. Someone down here was three days in his room after he died. How do we recapture the great phases? What's it mean to be fulfilled? Happy? You and I have spent the our whole life thinking that the definition of happiness was conferred by society. NO. Your life is the definition of happiness. Your life as it is now is the definition of what it means to be happy. Anyway, underlying all of these for me is wonder, wonder at life- to participate in simply in the unbelievable wonder of existence. It's as though over the last 500 years man has been screaming for the well of life to bubble up and it's been dry and dry and dry and dry. There's a tribe in the Kalahari desert, bushmen of the Kalahari desert, there's no water available except in these melons and the way the melons grow are under the ground and the way you spot ~~then~~ a melon, at least the way a bushmen, you and I wouldn't be able to spot a melon- the way the bushmen spot a melon is there's on the ground a little dried up string and when you see these dried up strings you leap at it and dig up this melon that's full of water. Well, it's like you and I have been wandering through the desert and never saw the strings. Perhaps, they weren't there. And now we're beginning to see them. And the wells of creativity are beginning to bubble; the wells of life are beginning to bubble a

a little bit, and you and I are famished for that creativity. Man is crying for life to be passionately engaged in. How do you create a practical vision of what it means to be alive today and engage in the ~~un~~ unbelievable existence that's been pushed on our ----Kenneth Boulding talks about an invisible college.--It's a great image.-- that permeates the whole society and they don't even know each others names in some cases, maybe Jack Kennedy, huh? maybe Pope John, maybe Albert Einstein, maybe Freud, maybe Marx, maybe a few in this room, huh?--that decided that society, that the social fabric, that human creativity was going to be reengaged. My image is that at the turn of the century a few of these sort of popped up and, alone and utterly solitary, and made their statement and then sunk back into the abyss. And then in the thirties and the twenties, you could not pop up so you retreated into, perhaps, artists' colonies. You had just a holding action over against ~~just~~ the kind of chaos that we were experiencing. And then in the fifties--WHAM! the early sixties, huh? The protest movements were beginning to say a No here and a No there, welling up that creativity a little bit, just a tiny bit. One of our colleagues says he was teaching a course to a bunch of nuns and was talking about five hundred years of living, holding on to a cliff of utter chalk that was utterly dry in terms of the well springs of creativity and by their fingernails and spent their whole lives doing that and now just a little bit, the waters beginning to bubble forth. And this old nun came up, tears running down her face, "Yes, yes, that's right." Just a little bit the waters are beginning to bubble. That invisible college creating a new posture towards existence, creating a new awareness towards life. I want to read you a bit of poetry.

Having received as a symbol of his distinction the title of Prince Five weapons, the prince accepted them as his teacher gave them to him, bowed, and armed with his new weapons struck out on the road that to the city of his father the King. On the way he came to a certain forest. The people at the mouth of the forest warned him, "Sir Prince, do not enter this forest," they said, "an imbalanced ogre lives here named sticky hair." He kills every man he sees." He had gotten himself into society at that point, but the prince was fearless and confident as a maned lion. He entered the forest just the same. When he reached the heart of it the ogre showed himself. The ogre had increased his stature to the height of a palm tree. He created for himself a head as big as a summer house and bell shaped, and eyes as big as bowls, two tusks as big as giant bulbs. He had the beak of a hawk; his belly was covered with blotches. His hands and feet were dark green. "Where are you going?" he demanded. "Halt! You are my prey." Prince Five weapons answered without fear but with great confidence in the arts and crafts he had ~~just~~ learned. "Ogre, I knew what I was about when I entered this forest. You will do well to be careful about attacking me for with an arrow steeped in poison I will pierce your flesh and fell you on the spot." Having thus threatened the ogre the young prince fitted his bow and arrow steeped in deadly poison and let fly. It stuck right to the ogre's hair. Then he let fly one after another fifty arrows. All stuck to the ogre's hair. The ogre shook off all the arrows letting them fall right to his feet and approached the young prince. Prince Five weapons threatened the ogre ~~for~~ second time. Drawing his sword he delivered a masterly blow. The sword, thirty-three inches long, stuck right to the ogre's hair. Then the prince smote him with a spear. That also stuck, right to the hair. Perceiving that his spear had stuck he smote him with a club which was also stuck to the ogre's hair. When he saw that the club had stuck he said, "Master ogre, you have never heard of me before. I am Prince

Five weapons. When I entered this forest infested by you I took no account of bows and such like weapons. When I entered the forest I took account only of myself. Now I am going to beat you and pound you into powder and dust." Having thus made known his determination He struck the ogre with his right hand. His hand stuck to the ogre's hair. He struck him with his left hand. That also stuck. He struck him with his right foot. That also stuck. He struck him with his left foot, which also stuck. He thought, "I'll beat you with my head and pound you into powder and dust." He struck him with his head. Guess what? (It stuck) Right. Prince Five weapons found himself snared five times, stuck fast in five places, dangling from the ogre's body. But for all that he was undaunted. As for the ogre, he thought, "This is some lion of a man. Some man of noble birth, no mere man. For though he has been caught by an ogre like me he appears in no way to tremble and shake. In all the time I've harried this road I've never seen a single man like this. Why is he not afraid?" Not daring to eat him he asked, "Young man, why are you not afraid? Why are you not terrified by the fear of death?" "Ogre, why should I be afraid? For in one life one death is absolutely certain. What's more I have in my belly a thunderbolt for a weapon. If you eat me you'll not be able to digest that weapon. It will tear your insides into fragments and will kill you. In that case both of us will perish. That's why I'm not afraid." "What this youth says is true," thought the ogre, terrified by the thought of death. "From the body of this lion of a man my stomach would not be able to digest a fragment of flesh even so small as a kidney bean. I'll let him go." Then he let Prince Five weapons go and the prince ^{trained?} him as a servant.

Well, what would it mean for you and I to take the ogre and train him as a servant, taking no account of such weapons. Well, it's something like this, that now's the time to create the vision out of which the cries of local man, the screams for meaning and for integrity, for destiny, cries for ways to significantly engage in life. Now's the time to rescue local man from the terrifying unbelievable disrelationships within the social process. A vision is being created, it seems to me, out of and through the very expenditure of the invisible college. Decisions about the future are being made authentic. Visions in which local man's passion can be engaged and renewed in such a way that the man in the street can authentically participate in shaping the tomorrows--a vision through which local man can assume his history long and world wide destiny. It seems to me something like that would be the function of that vision. That vision for me is coming. It's a rational, clearly articulated dynamical inclusive, practical model of what society looks like. If not this one another one in which local man can see his relationships to the whole social fabric, in such a way that he can participate in recreating that social fabric. It's a vision that uses the insights of the man on the street to discern where society is being blocked, to determine the new social fabric. It's a vision in which comprehensively names the ideals of the guy on the street. A new ideology, if you will, in which for me it's something like, "All the goods of this earth belong to all the people. Everyman has the right to participate in the decisions that affect his life. The glory of every culture is the gifts of every man." Something like that in which man can see and articulate in a way the ideals out of which the screams about meaning and integrity and ethics, fulfillment can be clearly articulated. It's a vision that points towards the new tomorrow, then the practical means of achieving those tomorrows. It's a vision in which ~~me~~ for me, has five

parts. The first of which-a new mythology, a secular mythology has got to be created, in which with new authenticity ~~experience~~ ^{can} the fullness of life. A mythology that will make sense out of the beginnings and endings and the wonder of existence itself. A mythology that makes sense out of my showing up-and my not showing up. Secondly, it's primal community. How do we recapture the kind of fellowship that existed that allowed people to see themselves as intricately a part of the social fabric? My image is a-Not long ago some friends of mine were in a flood situation on the Mississippi River, I think it was, somewhere I don't know, in the central states, and he-as the flood was threatening, the community all got out and started throwing sandbags and for something like 72 hours worked and worked and worked and built the levees, stopped this flood. When they stopped this small town had a new community on its hands. How do we recapture the sense of fellowship that comes out of you and I expending our lives along side of each other? A set of relationships that beyond simply our kin? Up until this time kinship held that primal community very nicely fit within the kinship patterns-No longer. My family is -God- Iowa, California, Virginia, New Orleans- and just the same thing with your families. How on the local level can we create primal community? And then how can we humanize education? That story about spending twenty five years in college I'm the living example-actually it wasn't twenty five it was only twelve, getting a B.A. There are others... Anyway, The university system is sick. Not only from that perspective but whatever perspective you look at. How do you allow people to acquire the wisdom of the society? In fact every society, in such a way that they can meaningfully make sense out of what's going on? How do you in the educational system give and confer and allow people to participate in the meaning givers--How do you allow people to acquire the skills of what it means to participate in society? Most corporations I know, as soon as you get a new college graduate, you know, what you do with him? You train him. 'cause they don't know anything. How do you allow people to participate in the common wisdom, the common knowledge, the accumulated knowledge of social fabric across the globe? Anyway, a humanized education that's not based on the values of production. What it means to succeed in college is to get straight A's, to produce. huh? What it means to succeed in college is to acquire a job that's going to make you an extra quarter million of whatever it is, more than if you didn't go to college.

Fourthly, for me it's an globalized economics. I.B.M. snickers at the United States government. Rightfully so, I think. I.B.M. is global. If the United States government puts the wrong kind of pressure he'd just move. How do you create control so that the international business community can have outside checks on it? Not the international business community's ~~happy~~ naughty. It's just that whenever you and I don't have checks on us from outside ourselves, we go wild. If you remember Sgt. Shriver in the Radical Alternative he talked about the meaning of the common market was a place from which people could stand to stand over against the tyranny of the United States in the economic area. Enough power to do that. You know what that means for you and I? What is it? Two and a half million people? 250 million people in Europe. It means that you and I are not going to be the economic leaders of the world. If Japan has its way South and Pacific Asia is going to do the same thing. If Neiri has his way in East Africa, I don't think he's going to, but the same thing is going to happen in East Africa. And if he really has his way it will be all of Africa. How do you create a globalized economics which controls...

turned over Tape

How do we actually have the structures through which our voices can get to the places in which decisions are made? When I was in SDS one of my the operating theories was "the bad man theory of history" You know that one? If we could eliminate President Johnson, the idiot, then everything would be O.K. Or, maybe it's not President Johnson but the top ten people in the government, or even the top hundred. No. Whoever's in the Presidency needs to desire to want the voice of the local man as much as a possible possible, then because there are no channels through which he can get to the local man or the local man can get to him it cannot happen. How does local man find the avenues of pushing, pressure? That's that the ~~robberies~~ lobbies do., somewhat. I once did a study of the effectiveness of groups like the ACLU over against the American Manufacturer's Association. It's absurd. You know who wins in terms of lobbies. It's ~~the~~ not the ACLU. Anyway, how does local man in his neighborhood participate in decision making? How do we find a way in which the five thousand people around us here or the twenty thousand people around us here can authentically engage in the research necessary, the envisioning necessary, the creation of the framework out of which society can make decisions, and those decisions themselves? Well, it seems to me that the invisible college is beginning to paint that kind of broad picture. The five components of that vision. And then tactically, it seems to me the place to move in terms of the imbalances is not head on with the economic not head on with the tyrant at what ever level you're operating on, but at the ally. You — The attack you lead is on the political structures. This one's too weak to do anything. And this one will gobble you up. It'd love to have more troops. This one, perhaps, can be reformed, reshaped in such a way that --- you don't want to stop the economic -- the real wonder of the economics of our day is that one third of the world does not starve to death -- not that two thirds is. Like, that was never a possibility before our day. Now the horror of it is that it could be no one starving to death. How do you move tactically in such a way that things begin to happen? How do you make the vision a reality? For me there's three broad arenas in doing that. Practically you need troops. My guess is you need 20 million, that's sort of a large figure isn't it? twenty million troops. Fifty to some 200 thousand local communities that are seriously engaged in reconstruction of the planet earth. two hundred thousand parishes (200,000) 200,000 local neighborhoods with just fifty out of some 20,000 people that have decided to be the invisible college, something like that. To do this it means awakening the depths of human ~~existence~~ existence. It means giving people the vision through which they can be authentically their maleness, their malehood, their femaleness, their phase, sociality, consciousness itself. It means giving a practical vision. It means educating directly and indirectly. Directly means things like this or a three day series of things like this, perhaps a two day. Or maybe just mass meetings, but indirectly too. A friend of mine had a car wreck last winter, twenty five miles an hour, this guy was driving and slid into the back end of his car, got out of the car and was standing there and the normal accusations were going back and forth. And this policeman drove up and he walked up to the woman that was in the car in front of him and said "Did you want to have this wreck?" And the woman said "what?!" "Did you want to have this wreck?" "No, I didn't want to have this wreck." Then he walked back to my friend and asked him, "Did you want to have this wreck?" He said, "No, I didn't want to have this wreck." "I don't want to be here either, but I guess that's what it means to be human, isn't it?" That's indirect education. That's allowing people to participate in their situation. Allowing people to reappropriate what's happened -- It transforms

the whole catastrophe(?) --the discussion about faults. ^{On} A friend of mine was stopped by a policeman and said, "You were going 65 in a 55" and Bill said "yes" and the policeman said, apologetically, "I'll have to give you a ticket." And Bill said, "You know, one of the great things is that there are people around willing to hold me accountable to my responsibility to society. Isn't that your job?" --"Yeah." "Then give me the ticket." Or, Another guy was getting some money on, you know, your Bank Americard thing, and the woman said "I'll have to call and make sure that your account is good." And she came back and she started apologizing about taking his time. And this friend of mine said, "You know if someone's not keeping track of the economy the economy would go to pot." Well, it transformed that woman's position. That woman's role. How indirectly do we educate?

9 How do we give practical signs? the second one Practical demonstration of community, practical signs of possibility? I think you have to say that Fifth City, if nothing else, is that. Nothing else except a sign that people can move in a community. People can begin to think about the creation of structures of humanness. Then thirdly, ^{how} to motivate to concrete action. Retooled so that images and methods of acting might be his own. ~~Global research~~ Local research in which-- You know my mother does not want some whipper snapper coming around telling her how society should be structured. She's right. She wants to build that. How do we allow, create the structures through which my mother and your mother and the lady down the street and so on, can participate, engage in the research of creating the new social fabric? Moving on the problems of our times in their local community? I was (?) reflecting earlier on what was happening in Chile. Here was a guy, I think a very brave kind of a guy, he threw out, let's see I think it said on the radio stations it said only 25% of the music would be outside of Chile, produced from outside of Chile. That kind of ^{action began} intention to recapture the heritage of Chile., began to move on economic reforms and it's failing. Why? He didn't have a local base. He's disconnected from the local man and when that happens no change is a possibility. Only local man--only local man makes change. The Kennedys and the Einsteins and whatever can just play their role, wave their hand at society. But it's the guy on the street that effects change. Nobody else. What's the practical form would be the question. And it's a guild or I like to call it guild. Looking up the heritage of that word, it's two rooted, one of which is spelled gild and it means money. The other one is spelled geld, and it means a body of people gathered together to protect society. We're going to use the later root. I think that's a great image of what the guild is. People gathered together to assure that society comes off--might be a better way of putting that. Every society has had a guild. Sometimes it's been very, very small sometimes it's been a major part of society. The ^{Cheyenne} Indian had, they call them military societies, or our anthropologists called ~~the~~ what they called them military societies, The Elks society, that's not the same Elks, the Coyote society, the Mountain Lion society. And when you got a certain age you were initiated into one of these societies that cut across the whole Cheyenne social fabric. And whenever society needed a body of people to move on a specific issue one of those military societies was called. Or, a tribe in New Guinea, our anthropologists call them wards, in which in the center of town a ward house was built and the men of the tribe used to sit in this ward house you and I have to get over our liberalism a little bit here, sit in the ward house and talk all day long, while the women collected the food and so on. And what they were doing is not being lazy but holding the social fabric together. They were assuring that the myths of the society were maintained. They were making sense out of the practical realities of existence. Or, in Europe when the manors began to collapse and the feudal so

society began to collapse and the towns began to emerge ^{outburst} at first groups of people, , guilds, that dealt with the chaos ~~that~~ of the transition from the manor economy and social vehicle to the town social vehicle, if you can put it that way. They brought order, they assured that the crafts of the community were of quality, they buried their members so that there was some dignity there, they built in the centers of towns, guild houses that were ^{to} churches and created a gathering place for the whole community. They manned certain parts of walls. Every guild had their wall to man, to defend and there was a kind of competitiveness that allowed quality to burst forth. They began to fold when they began to think that you could be exclusive, that where you really needed to deal was at the national level rather than at the local level, and you can see the rock that was setting in. Practically, the guild embodies the changes that are coming. Practically, it's a local ongoingness. Practically, it's a body of people who are committed to see that change goes on. In terms of awakening-- there were singing guilds in the middle ages. Their responsibility was to go from corner to corner singing. Can you imagine? down the loop or out on the street here in the morning a group of people would gather together and sing the day into being. Awakened human beings. To motivate people--this is another singing one--The Arabs, thousands upon thousands of years living in the kind of desert-- can you imagine what it does to your consciousness to live in a place that's just sand and sun year after year not just year-- generation after generation after generation --and every evening instead of bemoaning the fact that you're living in the desert what you do is sing the glories of living in the desert. That's what motivates people. Like poetry to the wonder of life--that no one else can have the possibility of experiencing because they don't live in the desert. These guilds they are part of the pro-establishment it seems to me. Their within the pro-establishment. is a better way of putting it. They think tactically. They catalyze. No recognition, simply doing a job. There's a guy named Jim McCabe who works for _----? He's the youngest division head they have. Bright guy, he's been using social methods. He's head of the sales, using social methods on how to sell. You can imagine what's happening. People are coming alive because they've got a way of getting ahold of problems. Now, ^{you're} not out so much, although you are, not out so much to assure that Dillard Packard? becomes the greatest electronics corporation but what he's doing is altering the consciousness of the people that are participating in those seminars, those workshops. Saying, It's possible to engage. It's possible to have a meaningful life. It's possible to change the situation, it's possible to deal with it creatively. It's possible. Rebrainwashing, if you please, people. It means, it seems to me, in terms of human engagement forty years. You and I will never see the end of the revolution, the birth of consciousness, the new posture. that's being burst forth. The story I like to tell here is about the bushmen in the Kalahari Desert. The way you get meat in the Kalahari Desert is that occasionally a troop of giraffes wander on to the desert, and three of you, these guys are about this tall I don't know --they're very short--and giraffes are you know fourteen, fifteen feet high. They're big. And what you do is you get these little tiny bows with poison arrows and you sneak up as close as you can possibly get and shoot an arrow into him. What happens is they don't drop dead. It takes about three days for the poison to work. So guess what you do? Guess what the giraffe does? He takes off running and you know how long he runs? Three days, right. So here you are. This tall--running after for three solid days

days, a giraffe. Forty years, can you see what I'm pointing to? So, you run and you run and you run. Sometimes you lose the thing because they can run much faster than you can. And sometimes you happen to stay on ⁴ its trail and when it finally gets tired enough so it's decided to stop running you sneak up to it and you have these little short spears. Guess what you do. The giraffe's not dead yet. You sneak up as close as you possibly can and you try to kill the giraffe while it's still kicking with this little ¹ tiny short spear. And if you get too close they have long legs and they split your skull open. If you miss and he runs away he may get lost and a lion gets him or a jackal or what. Then, three days running remember, if you happen to kill the stupid thing, I can't imagine people going through all this work, then guess what, you're three days running distance from home. So you cut the giraffe up into little pieces while you send one of your colleagues to run back home and they bring people and guess what. You carry the giraffe back-- people say this is sort of like recruitment. Back to forty years-- imagine spending your whole life doing that. It seems to me that's the task. It means having a fulfilled life. It means standing closely present to existence. You and I strain for happiness and for happiness and for fulfillment. The last thing you and I want is for happiness. What we want is a screen that will allow us to say what we want is happiness. Happiness means living our lives. Happiness means being the neurotic people we are. Being fulfilled means being a man, being a woman. Being phase one when you want to be phase two. Being phase two when you want to be phase one. Being phase four when you'd like to be anything else., Being phase three. It means being part of the social fabric, part of society. It means engaging in life. Those are not moral imperatives, those are just the way it is. That's just objectivity. It means standing intimately close to existence. Camus in his book The Happy Death he says there's no happy life without a happy death. And your life defines what happiness is. Well, to be the lovers of existence, to be the lovers of life, to expend your life as you are, ¹ ~~Heard~~ someone who was in my position it means something like this that I constantly be about the task of discovering and probing that which is beyond the boundaries of order. To be a man. It means giving practical form to the vision of civilization that I've had to be phase II. It means to be intimately responsible for and related to my neighbor to be sociality. It means to be conscious of the rational and irrational dimensions of my life and assume the posture of which says that meaning is found here. To give wonder to that, to live in that other world. that's found in the midst of this world, to do those on behalf of the social fabric. For me, God is good to have the unbelievable opportunities of growing up in a time in which the spirit is bubbling just a little bit. On which, perhaps, the next thousand years depends on what you and I are aware of, and the posture that you and I take, and the practical forms that you and I construct on behalf of the past and the future.

Last meal context

I get on the ~~the~~ expressway every morning. That's got to be the most horrendous mess that's ever been created. and its just not me--its' how many otherwhats ~~is~~ ^{is it} in the morning estimates a millionn and a half cars going to the loop every day. and they're all going somewhere. In a sense every fender bender and every flat tire and every trip creates history. Now that's just the thing that happens daily in our lives. You become very aware that every person alive in his work is about the process of just creating history. History is merely- not merely- History is just sheer engagement-just sheer engagement of every human being. So let us eat this meal in celebration of the fact that our freedom gives us the possibility to engage intentionally in the civilizing process. Let us feast.

Context for Sea of Tranquility Conversation

~~NINE LECTURE V THE INVISIBLE COLLEGE (GUILD) JOHN JENKINS~~

I thought for a while-- this has been several years ago, as a matter of fact, that like everyone ~~else~~ in the world I experienced a ~~x~~ rather severe case of problems. And kinda like everyone else in the world I decided I had to find someway not to escape them- yes, to escape them-course, you can't you always take them with you but a friend of mine and I drove up to the Sierra Nevadas. Thought that would be a good idea - as a good place to ^{get} escape ^{and} all those problems. and maybe experience a little of those mountains. We got up there and got up on a rather high plateau in a desert kind of area and parked the car and decided we were going to really walk. We walked - it's have to be five six miles something like that across this desert. ^{and} to the edge of this timber as it started going higher into the mountains. It was a great walk. High plateau deserts are so beautiful. And we got over and we were both tired and I sat down on a log that was lying there. And no sooner sat down than it was like a bolt of lightning hit my rear end. And I leaped up not being able to imagine exactly what in the world it was and I turned around and looked and there sat one of these eight inch long mountain scorpions. And everything I'd ever heard about those rascals is that timber rattlers were fairly deadly and these things are really deadly. It was kind of a shock that went through my mind. You must admit that when you realize you've been hit by a thing like that an you've had it. ^{Why} My friend looked at ~~me~~ it he said, "Oh, My God!" You know --he said, "You stay here and I'll run for the car and get help and come back." And I thought--O.K. that's a good idea --and he took off for the car. and as I --I didn't bother sitting down again obviously --but it's a point in your life you realize that it's all over. You've had it. Because there was no possible way he could get to the car to get to town to get a doctor to get back to do whatever had to be done, because that thing -it just ~~do~~ doesn't ahppen. They're fairly fast in the way they work. And I suddenly realized that I had slipped into a state of ^{the} ~~a~~ point of you might say of problemlessness. At that point you ~~just~~ just don't have any more problems. And I thought I'll walk back at least to where the car was, or I'll start out. And I started to walk. and I remember when we'd come across the desert I'd seen several things that were enchanting to look at. But as I went back I found myself in a state of awe, sensing and seeing things that I'd never realized were there. Even the smallest stone took on meaning that I'd never really looked at. Silence- the silence of that high desert was something else alltogether. And I thought about the reason that I'd come up there. All the problems that can bore in on a young man with a beginning family. You walk along and you just kind of experience the existence that you're literally walking outside of yourself. That it's not you --you've left yourself. You have been had. In the sense that your existence is

Sea of Tranquility Context

~~NINE LECTURE V CONT.~~

Over with. So this is another whole segment of a state of being, I suppose, that- where nothing can penetrate it- nothing can bother you. You don't have any problems at all. It's just a very transparent state, as you walk over things- through a period of time like that. You realize that the problems that I'd come up there with were merely problems because they frustrated me. They were something I really couldn't seem to handle, ~~like~~ like just trying to live against life rather than with it in that sense. The thought of my imminent death really was not as bad as I thought. That I'd accepted the fact that I was really going to die in a very short period of time. It was rather releasing. I rather enjoyed that feeling. As a matter of fact, when I reached the car I was horribly disappointed to find out that that scorpion was not as deadly as I thought it was. But I realized in a sense -it was almost like saying, "My God I'm the Problem!" It's that simple. My problems are only me. That I am the problem. And I am either the problem or I am my problemlessness in that sense. I felt cheated. But I didn't feel cheated because of the experience of wandering into that kind of awe, or to that kind of transparent area and then back out of it again --back to the reality. What did you feel? What's some of the poetry you'd use as you went with me just now?