

JWM
10/2/71

MYTH WORKSHOP INTRODUCTION

It will ever remain an eternal mystery why for perhaps 40 years I have been hyperly self-conscious, so that I can now say this.

In the beginning was the mystery, at the end of all is the mystery it solely is the alpha, it ^{alone} ~~is~~ is the omega. Out of the deeps of this mystery there emerged consciousness which confronted the mystery and introduced the awe.

that is mystery and herein is the indicative and herein is the imperative that not only defines me that is me. Now what did I just do?

I just spelled out the fruit of my being for 40 years. I couldn't put it any better or more precisely. That's it! In order to do that in that length of time I had no choice but to do that. I mean up to the limit of my being that's the way it was, that's the way it is, that's the way it will be, just period. If you know that about me you need never ever meet me again, that's all I am, that's all I ever was, that's all I ever will be. Now in a myth, when you are dealing with radical myths, you can now bring you intellect together and analysis. It always has to do avoidably with origin and it always has to do with destiny, and it always has to do with finality and finally all those three terms are the same. But there a myth has to account for what is. And that necessarily is your anthropology or a myth ~~is~~ is for the sake of anthropology or you don't have any anthropology if don't have any myth. Every man has ~~an~~ anthropology therefore every man has a myth. Roughly that's what a grant a myth to be, ~~is~~ in order to stop playing this myth game, it seems like ever since I've been teaching I've been playing, I've just decided to try and state mine just as precisely as I could.

I could give you the component parts, there is only mystery before all and after all, there is only mystery, in the midst of all only mystery. Then if you let your mind go places along the way ,

where, and / God I pay tribute to all my colleagues here and elsewhere living in where these things came from I know not up through the smurky swamps of unconsciousness. Consciousness popped into being, therefore confronted by the myster. Oh wouldn't you like to stop and spell out the details. The mystery didn't know it was mystery until the consciousness emerged and experienced the awe of mystery, / that is a dog doesn't know it is barking until it hears a dog barks but bark at his bark that's the crucial part of it And the experience of it the fascination and dread before the mystery is what produces consciousness of consciousness which is the creativity and here Ortega, there is no world without man there is no world without man. And then the concept of continuing creation that most of us in this room operate with means that you have to say there are an unlimited number of universes will be created minus one. Which means in the end shall be the mystery. I also would like to make this kind of a statement, it sounds pretentious I don't care about that but for the sake of getting this grounded in not getting my myth grounded but getting the concept of myth grounded I would like to say that what I articulated there represents every aspect of the crucial wisdom that our time has produced. That you, and I don't care if this sounds pretentious, you can not bring a hunk of wisdom that was produced in our time that was not in my myth is what I'm trying to say. Now whether that is true or not is beside the point but that what myth is, myth deals with the times and the time when you use that kind of a word you mean the coming into being of the movement in which you find yourself. Alright let's pull back from that but get the structure of a myth. The crucial thing is what I put down there below, man is indicative and imperative and those are two flips the flip side of a single coin. My indicative alone is

my imperative, now you are not talking about some imperative you are talking about the imperative. Your indicative is your imperative and to reverse that although it always comes to me the other way. Except I don't a double take on it, my imperative is my indicative. I must be what I am I must become my be and by God that's the only imperative on my life. Every other imperative is a relativeized manifestation of that imperative which alones defines me, I am my indicative my imperative. When I say that's my myth that's not true that is the myth of our time, or it cannot be my myth. Now what I'm trying to say out of that myth alone every man in our world today lives. That's what you are saying when you talk about a myth. ~~XXXXXXXX~~ If we lived say 100 years ago you would not have put it quite that way you ~~xxxxxxx~~ would have put that every man in western civilization or in the United States of America wouldn't have been quite that narrow a 100 years ago. Or if you would go back a 1000 years ago it could be a valley in the Swiss Alps I suppose and that I wouldn't even be sure of but you can see he would be saying the same thing, everybody in the world happens to be that Swiss valley is what he would be balking about.

Now back up to a workshop when I say that everyman lives out of it forget I said that for what I'm after now that's an ~~xxx~~ untrue statement. What is the myth that the man on the street or to limit it a little bit these business professional men, and women lives out of. Now I don't want, and sometimes we get a little cute here think of some little thing here and there, and mark you he is not conscious of this myth. That's not quite right he has twilight consciousness about the myth of if you use the pseudo-freudian universe this is not is unconscious this is ~~1/2~~ his sub-conscious dimension. What is the myth he really lives out of. The origin, final orggin, final

overagainstness, final destiny. What is it that he trades on in the lower dimension of the twilight zone of his existence. Let's rule out there is no God who created the world, that just saved us thirty minutes. You see I am no more religious than he is, he has it. Just due to a quirk in history I spent 30 or 40 years in intense self-consciousness.

Intro: to Myth Seminar

Old Man was traveling about, declare the Blackfeet of Montana; he was making people and arranging things. "He came from the south, traveling north, making animals and birds as he passed along. He made the mountains, prairies, timber, and brush first. So he went along, traveling northward, making things as he went, putting rivers here and there, and falls on them, putting red paint here and there in the ground--fixing up the world as we see it to-day. He made the Milk River (The Teton) and crossed it, and, being tired, went up on a hill and lay down to rest. As he lay on his back, stretched out on the ground, with arms extended, he marked himself out with stones--the shape of his body, head, legs, arms, and everything. There you can see those rocks today. After he had rested, he went on northward, and stumbled over a knoll and fell down on his knees. Then he said, 'You are a bad thing to be stumbling against'; so he raised up two large buttes there, and named them the Knees, and they are called so to this day. He went further north, and with some of the rocks he carried with him he built the Sweet Grass Hills...

"One day Old Man determined that he would make a woman and a child; so he formed them both--the woman and the child, her son of clay. After he had moulded the clay in human shape, he said to the clay, 'You must be people,' and then he covered it up and left it, and went away. The next morning he went to the place and took the covering off, and saw that the clay shapes had changed a little. The second morning there was still more change, and the third still more. The fourth morning he went to the place, took the covering off, looked at the images, and told them to rise and walk; and they did so. They walked to the river with their Maker, and then he told them that his name was Na'pi, Old man.

As they were standing by the river, the woman said to him, 'How is it? will we always live, will there be no end to it?' He said: 'I have never thought of that. We will have to decide it. I will take this buffalo chip and throw it in the river. If it floats, when people die, in four days they will become alive again; they will die for only four days. But if it sinks, there will be an end to them.' He threw the chip in the river, and it floated. The woman turned and picked up a stone, and said: 'No, I will throw this stone in the river; if it floats, we will always live, if it sinks people must die, that they may always be sorry for each other.' The woman threw the stone into the water, and it sank. 'There,' said Old Man, 'you have chose. There will be an end to them.'"

CONVOY COURSE

SPIN: MYTH AND SYMBOLIC PROCESS

SESSION V

ONSTAGE LECTURETTE	UNIVERSALITY OF MYTH	We have said that the revolution of our day is a cultural revolution. This is why the triangles are colored with the cultural bias. At the very top of the cultural pole is common myth. This is the key to social commonality. All societies have been finally held in being by the myth out of which they lived. We want to try to get hold of the myth of our times.
GIMMICK	<u>Reading</u> Provide Example	Perhaps get at that through an earlier myth. Blackfoot Indian Myth
INITIAL WISDOM	<u>Familiar</u> <u>Myths</u> Demonstrate consciously that myths are a significant aspect of any society	I. What are some myths in other cultures that you know about? II. What are some of the myths of our ancient heritage? III. What are some of the powerful myths of our time? IV. What do these myths do in society? What is their function? What role do they play?
PRE- LIMINARY ANALYSIS	<u>Myth</u> <u>Components</u> Ground categories of origin, destiny, overagainstness and anthropology	I. What are the elements of a myth? What does it deal with? II. Draw diagram on board, pulling insights from the group to get origins, destiny, overagainstness, anthropology. III. What is the myth of our times? Write a paragraph on the myth of our times -- no God-talk--secular. IV. Read several. Are these the myths out of which people actually live?
FUTURIC IMPLICA- TIONS	<u>Informing</u> <u>Relationships</u> Push myth content into social processes	I. What are these myths saying about origin? Destiny? Overagainstness? II. What does this myth say about vocation? III. What does it say about your style? IV. What has happened, in our society, to the myths we've written?
ONTOLOGICAL GROUNDING	<u>Radical</u> <u>Myth</u> Place demand of consciousness on "my" myth as everyman's myth	I. Would you subscribe to these myths? II. Short course on difference between myth as story; my myth as <u>the</u> myth of our times. III. Now what is <u>the</u> myth of our times. Write it down. Don't give up now. IV. Read several. How did the myth inform your (maleness, femaleness, youth-ness)?
POSTAGE PIN	REVOLUTIONARY MYTH	To bring in the new society is impossible without getting hold of the actual myth out of which you and society lives. The league, the invisible college, are those who, more or less self-consciously, live out of the actual myth. They change history.