

POSTURE OF HISTORICAL ORDER

(Rough draft)

9/1/72

The cruciality of us gathered in this room relative to next 4, 20 years is beyond our capacity for us to find appropriate images for <sup>what</sup> we are sensing after or we don't see clearly or else we don't have the poetry.

Becoming a religious order must involve wierd and uncomfortable anxiety producing ceremonies. Yet there isn't anything unusual. It is the natural, mundane, expected. I've known it all the time.

Yet it is not true. It is only true for somebody for whom the other world has broken through. It is natural when in the other world. It exists with what we call style. It deepens the idea of style.

Style has to do with posture. Everyman chooses the way he will live his life. We have spent time talking about a state of being. That is the most important thing to emphasize in what we call the other world. I have wondered if we are not to the place where we could create a gestalt or posture of the other world. Every state must be thought through relative to souvenirs we bring back from a particular state. We have to think about our next effort in the spirit dimension. To think of next summer we must think of the spiritual.

We need to take the other world chart down one more level. That means creating a second chart or combining the present chart plus categories of think, feel, and resolve.

This year we created 64 lectures as over against 16 of this summer. We can identify 256 states. That endeavor will be more than quantitative. It will be radically qualitative. We will find a gap relative to the other world. This will open up other parts of Scripture. It will open up the pentitude or the first six books or prophetic books in a new way including the historical books (chronicals) and Samuel books and the like. The basis of social prediction was determining the states of being. It can be documented in Isaiah: If a bear were chasing you, you push open a door and an adder bites you....You wish you had been dealing with the bear.

We will postpone getting 10,000 here for one week. If we have 10,000 we will be visible. The time requires we remain invisible. If we do, it will be on the radical consequences of the last three summers, and the primary emphasis will be on guilds and guilding. This year's designs were next to meaningless for me. The nine whistle points were the only thing that interested me. Summer '73 we will spend on guilds and the historical movement. Every one of the research dynamics would be geared toward guilding. That involves varieties of emphases.

Permeators would move into the limelight. We would add permeators and extended order to Research. The extended order if all galaxies( 188 cadres plus replication of North Shore Cadre in every area House.Ø). I'm not sure what their dynamic would be

plus a body like the business and professional men at Kemper plus souls in the international community across the world.

Quimby moving into the Religious House in Mailla has magnitudinal dimensions in multifarious forms. This year the emphasis is on guilding. This is related to the new course and business and professional men's group.

I. GLOBALITY. The other world cuts across every situation. It has shocking simplicity to it. All the other world does is intensify and intentionalize what everyone knows. That means every culture.

All the earth belongs: that is what the ancient middle kingdom in China is all about. Everyone knows it. We don't have to give reasons for it. He may be scared and defensive but there is no mistake about his knowing it.

We will find poetry in India, Africa, Aborigines, Mayan, Aztec, in cultures represented by the ur images. The other world is an intensification of that.

Endlessness has to do with heaven and hell. It forces me back to sin. Death is the wages or consequences of sin. By one man death came into the world (Adam, everyman, me). Jesus X is everyman become man which is me, awakened, introduced life in the world, overcame sin and denied death its victory. which man had assigned to it. Kirkegaard said man in dread or in awe is repulsive to us. To get rid of awe you invent end-ness. It is the invention of death. Death is man's creation that enables him to handle awe, the radicality of life. So he says, "eat, drink, be merry," or I'll get out of this and die one day. He knows and does not allow himself to know. This is an illusion. He knows he creates his own universe. To see that death is not death is to enter into awareness that man is man. Only intentional man can kill death. Once death has died we have endlessness or life.

Everyman knows about the mystery. It is easy to acknowledge. Man is naive. There is an unknowable. There is also selfhood and responsibility for the whole globe. To acknowledge the mystery is to take the burden of selfhood. May today understands the mystery, anyplace, anywhere, anytime. It could be any group, and they would understand the mystery.

Our time is interested in happiness like they haven't been for a long time. Twenty years ago happiness was a joke. If I had announced I would speak on happiness, certitude, peace, joy, endlessness, no one would arrive.

In the other world we are not dealing with ethereal abstract things. Therefore the posture of the other world we have already made. You have to be concrete. You are so close to it with unbecoming passion. The gestalt is radicalization of globality. It is global and it is painful.

In the New Testament it says the Lord chastens whom he loveth. We need a 2 by 4 on some people. In Second Corinthians it says God never sends one trials without giving them a way of escape. He doesn't take away the testing nor the power to handle it. The radicality of globality in any context is painful.

To be global we give up our families. We can't guarantee people about their children. Abraham Story. You pray and hope and believe. That is being a man of God.

We have no guarantee beforehand. It is the Old Testament poetry relative to the resurrection. When we die there is no guarantee of resurrenction. When we come to terms with ourselves, there is no guarantee on the other side that you will have a life of milk and honey.

When we give up vocation, occultism (bourgeois man with success patterns, a wife) it all goes.

A Man of faith fails. Not through external circumstances. He does it himself. What we do day by day, we never fail. Man cannot have this posture till he sees he has failed. He knows he is a sinner. He is so weak he cannot handle the fact that he is a contingent creature. Being a contingent being is the lowest, easiest thing. Even there we have failed. The man who comes to terms with that never fails.

He comes to terms with relativity of our culture. A billion forces have been brainwashing me every second.

Everything unsynonymous with myself has brainwashed me into reductionism of western man.

The other world is normal. All other is not normal.

II. RADICAL PARTICULARITY. This means you are willing to die for something. Everything else is abstract. That is the cruciform principle. That is the meaning of particularity.

III RADICALLY GROUNDED. I am and am present in the first scream of the first ape which is beginning of the journey toward consciousness. I am in it with my delight and my pain. The first particle of matter also had a scream. In Romans ' Paul said all of nature groans for the sake of man or itself becoming the children of God, or all the universe stands on tiptoe waiting for man to embrace the fact of his being the Son of God. When you embrace that, you embrace the world.

IV RADICALLY FUTURIC. I thought that once you forged your style people should leave you alone. I discovered to be a man of faith that the posture is an attitude of repose. Youth forged a fine style. It was rational. But youth get fixed in it. It is not anyone else but God who is the bastard who says I must change my style. Youth must be as open as a 60 year old. The ones in Phase III, who conserve and preserve and guard the continuity of life--that role, we find them unwilling to change in life. To be a man of faith is to be futuric whether at 14 or 83. To be postured in radical openness or perpetual change is the fourth point.

We are talking about the four gestalts relative to posture of the man of the other world:

1. Radical globality
2. Radical particularity
3. Radical groundedness
4. Radical futurity

on behalf of the whole world.