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Base Centrum Collegium

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. . . it took me this long to come up here. I do not know whether you  
realize that I have spoken practically ~~az~~ all over the country. But  
I believe that my patience was worth it. Perhaps the Lord wanted me to  
speak at this time.

Just to say a few words about me, because I believe not everyone  
really knows me, in one sense. Just to say that we have been here in Chicago  
~~for~~  
for 21 months. When I said that to someone the other day ~~he~~ said, "21 months?"  
Well, that is it. I came in touch with the movement in Malaysia. In January 1970,  
and went to the ITI, and so on. At the age of 27 years I was given the rare  
privilege and opportunity of starting a school, a primary school, in fact I really  
kind of built it up from scratch, with two standard one classes right up to six.  
By the time I left the school was about 500 strong. Being a strong member of  
the church, born Methodist, so to speak, I had all sorts of posts in the church.

I was the chairman of the Administrative Board of my church. In 1970 I was sent by the Methodist Youth Fellowship to represent Malaysia at the World Council of Churches in Ghana, Africa. I was--believe it or not--president of the Rotary Club at the time of leaving in 1971, when we ~~if~~ left to come over here. And you can check that with Rev. Knutsen of Kuala Lumpur.

I had a job which paid me \$800 a month. That might not be much, but if you multiply that by three, that will give you an idea of what that \$800 will buy. It surprises me sometimes that I have had the benefit of a Catholic education. I went to St. George's Institution. While I was a Methodist I had the benefit of a Protestant education, bmbmbmbmbev.cvb.,mcvb.m sdflijdsdflijdsdfijsdfijsd

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and studied the Sengalese (sp?) language under the Buddhist monk for three years. On top of all that, living in Malaysia I had friends who were Chinese Malay, Indian, European, who were Buddhist, Muslims, and Christian.

Now, I am saying all this not to tell you that I am a great guy up here, but just to emphasize that when I made the decision, or when our family

made the decision, to come here, it was that we saw that-- that I was destined,

that this is what I was waiting for--to be in the Spirit Movement. And so what

I am saying is that when you come here you want to be taken utterly seriously.

We have not come here to play games. And, my God, we have lost some great people

just because we have failed to realize this. It is important to know who has

come here for what.

As I stand here, I stand here on behalf of the Order, on behalf of

colleagues who are not here and who are to come. I want you to realize that

I am one of you. There is no difference at all. And yet, at the same time,

that I am a "foreigner." in your midst. Now don't get me wrong there. I play

two kinds of roles, and every now and then I have to get myself aside to have

a look, for if I lose that, then I am no more good here in this Order and in this

movement. I do not know whether that gets it across or not.

The funny part of it was on Saturday, when Charles Moore was giving

his report,while he was going on, I was sitting down there, and I was saying,

"Yes, yes," not, "Hooray!" but "Yes." There was the other part of me that was uneasy. The other part that was suffering. How do I say this? It is like, back home when my brother did me some wrong and my parents father brought his cane and starting thrashing him, I began to weep. Does that convey to you what I mean?

Let us look at what is happening in the world today. I believe that in the world today there is a resurgence of the global spirit movement. In the West, that Western man has pushed rationality, ~~and~~ science and materialism right to the bottom, right to the bottom. and you know what he has encountered? He has encountered (the) <sup>he</sup> Mystery. That is what is happening now. When you pushed that to the bottom, and you found that hollowness right down to the mystery. That is what is happening now. You read articles and you read stories, and you read about myths, and so on. The <sup>?</sup> interest spirit break loose is happening. That is not all. In the East, things have been happening in the East, too. Eastern man who has always been kind of satisfied, who has always dealt with the

Mystery, has now seen the good life. He has now seen the benefits of science and technology, and he wants that. He wants a good education for his children. He wants health. He wants medicine. He wants all that. And he is no more going to be just the spirit man that he was. He is a new being. Wata What we have here is a new being--both from the West and from the East. That is the struggle that is happening in the world today.

We talk about moving to the world. As we move into the world, we are going to encounter--we have already encountered--~~we~~ you know from the past two or three days we have some idea of what we are going to encounter. One of the things we are going to encounter whether you like it or not, is the different religious faiths in the world, as global spirit people. What is this religion? What are ~~we~~ these different religions, Hinduism, Buddhism, Christianity, Judaism, Islam? What is it? Religion is Mystery, God--call it what you want-- God, Mystery. And it is there. It is out there. That is what it is, it is Mystery. And this Mystery has been manifested in many ways, in Buddhism, in

Hinduism, in Christianity, in Judaism, in Islam. ~~AND~~ What is happening is that these people have expressed the Mystery in their own way. Due to the different modes of life, ~~style~~ style of life, due to the climate, and so on, they have their way of ~~me~~ expressing that mystery before which all men stand.

Do you know what I am trying to say? To put it in another way, only a Buddhist <sup>Buddha</sup> could have come out of India (Buddha could only have come out of India.)

Buddha could not have come out of England or Europe. I mean he would freeze to death if he were meditating under a tree. And only a Jesus, and only a prophet Mohamed could have come out of the Middle East. And I could go on and spin more about these religions. You see, you have to push through and get into the transparency and see what is happening there. That is what we have

, to meet in the heart, to push right down. wanted to do as spirit people. To me

And, my God, there ~~are~~ perversions. I mean the Buddhist faith and the Hindu faith is just as perverted as the Christian faith is, every bit. But the wisdom is there, the Mystery is there. That can never change. That is the Word. That

is God. Call it what you want. It is there. And it is ready to be reached down again and brought up the essence. What we are trying to do here in the West is, we have made use of Christianity as a handle to reach down, to brush aside all the perversions of the Christian faith, to reach down to the essence and ~~to~~ bring up resurgence, to bring up the essence of the Christian faith, and use that as a tool to release humanness, if you like- like. Exactly the same thing has to happen with all these other religions--Buddhism, Hinduism, Judaism, and Islam. Exactly the same thing. As spirit people we need to--and I believe the gift of the spirit movement is that we have the tools and the methodologies whereby we can get together and give these tools, so to speak, to these people that they may go back and recover the deep heritage, the deep wisdom, that they have in their faith, and release that for the good of mankind. I do not know how long that will take--maybe my lifetime, maybe my children. I do not know. But this I know: that we have started on a journey, and we are on it.

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This is not to say that Christianity is no more what it is, or anything like that.



It took me quite some time for me to realize what was happening. My father was a

staunch Buddhist. He came from a staunch Buddhist family. ~~When~~ <sup>When</sup> He went to a

Methodist school, and then he decided to become a Christian, He had to face stiff

opposition. In fact, when ~~mk~~ he first told his parents that he was going to be

baptised, my grand-father came to the church and saw that that did not happen. Well,

the next time he got baptised and then he informed my grand-father about it.

But he was asked to leave the house. He was driven from the house. ~~xxxx~~

And I was wondering what was going on there? Do you know what is happening?

Because religion is part and parcel of life, when my father did that act, he was cutting

himself from his very origins and roots of that way that they understood life to be.

He was an outcast. That~~k~~ is what it was. And as I say againk, that is <sup>not</sup> ~~know~~ to say

(should)  
that we(do)not have Christians over there, but let us see how Eastern man looks at religion.

The Christians out there are great; they are great.

And you know, a funny thing happened in the world, and about missionaries,

and so on, spreading the gospel, spreading Christianity. For the last, many years,

you have the church here (board work) and this was the Word. It used to be that

the word is expressed through Jesus Christ, and you converted people to become

Christians in the world. While this was going on, at the same time, there was the

deed. And the deed was expressed through care, care for humanity. This is where

missionaries opened up schools, hospitals, took care of the aged, took care of the

sick, when no one else would care for them. That is what was going on there, care.

Care for humanity was going on. And as a result of that, humanness was greate--

created. I mean, humanness was created. The East is a different place today.

It is because of the blood, toil, and tears that the missionaries put in. And, mind

you, ~~was~~ while what was happening while they thought that this was their job (Word),

this (Deed) was actually what was taking place. This is where the impact was (deed).

What ~~I~~ happened to this (Word), 3% are Christian. But here (Deed), you were changing

man, changing the world, again.

Let us look at our present day. You have the church. You have the word.

And the word is expressed through the Contentless Christ. And you have here the

pluriform faith. At the same time here you have the dedd. You have care, care  
for humanity. This would be the New Social Vehicle, Guild, or whatever it is, and  
? ?  
no more schools and hospixtals and all that is ~~takán~~ taken care of. Government in  
every nation. That is takán care of. What is needed is the New Social Vehicle.  
And out of ~~ix~~ this will come a new humanness, which the world is waiting for.  
This is what we are about.

This business of globality is not something that you and I made up  
here in ~~ix~~ this movement in the last 20 years. What do you think Paul was doing?  
What do you think St. Fransis of Assis ~~mf~~ who took the message to China, and who  
died in Malacca (sp?) was doing? What do you think all the missionaries were  
doing? The funny thing is that now we have to operate out of a different context.  
The missionaries were great. They were great. But we need a new breed of  
missionaries today. No more words. No more talking. No one is ever going to  
hear that. What we need is signs, signs, These are the signs (notes?) 5th City's  
New Social Vehicle, whatever it is--signs, concrete manifestations of care.

which went over and beyond that which we call the church, which cared for total humanity. That is what is required today.

Let me say a few words about the ~~mm~~ other world, and those charts out there, because I believe that is a crucial tool that we have, together with our other methodologies. But let us have a look at that. The other world to me is is like a door way. That (the charts) is a doorway. It is a way how Western man,<sup>a</sup> or through his rationality, can have this dialogue with the mystery. I mean, it is all states of being. It is a way of how you encounter the mystery, how ~~you~~ do this thing that is taking place down here, that Western man, how/you have some way of talking about it, how you ~~xx~~ come at the mystery. And you see, \_\_\_\_\_ (makes that?) uneasiness, because as ~~the~~ (typically, usually), the Western man, whatever he takes, he has to conquer it, he has to master it. He is ~~a~~ not satisfied until he ~~man~~ does that. And that is where the frustration is. You just cannot master that. And I hope not, because if you master that, then it is no <sup>more</sup> ~~mere~~ mystery. It is no more mystery.

It is (you are) finished. It is something else. That is the                      <sup>? not-me.?</sup> And

? you have to be very careful of ~~ahaa~~ that. And you can see in your homes, when

? you start to work, how they try to do that. Be careful of that.

To me as an Eastern man, that is a great gift. Because of this  
mystery that we have ~~bene-de-~~ ~~g~~ been delving in,-- Gene Marshall said that  
that is chaos.--In India in the East, because the mystery has taken over./ There  
is no rational way of how you can express this and talk (?) and communicate,  
so that that gift that we have can be shared with everyone. And this is a  
way of doing that. Some way-- how you can talk about it. So in one sense,  
you have to take it utter seriously, and in the other sense you a have to be  
non-chalent. I struggled with that. In fact, that last state of being about  
death and everlasting life. I was hoping to give this at Summer '72, and I worked  
like hell. I do not know how many hundreds-~~of~~ hours went into that. But ~~xxxx~~ it was  
literally walking ~~xxxx~~ with me for three weeks. And I worked on it, and I  
gave that lecture finally in Milwaukee House. And I believe George West

has ~~the~~ a cassette of that. ~~By~~ But I sweated over that--for 3 months (weeks?),  
~~then~~'

then left it for some time and then came back again and (wrote it?)

just to break through and get into the transparency. It does not come easily. ~~x~~

That was a great experience.

The other world is utterly secular. Anyone from the streets, anyone  
can understand that, or can have a way of talking. I mean, I can take that and

spin on that around a table ~~with~~ of ~~for~~ Buddhist monks or/Hindus, or ~~for~~ who have you.

That is one way. I ~~x~~ can talk. And you see, we ~~have~~ have common ground.

That is one way we ~~have~~ can have common ground instead of being separated by the

walls of separation which ~~are~~ are \_\_\_\_\_ ~~is~~, I just-- This is where

you can use the other world as a means. "Why, yes, yes, everyone experiences that."

And you push through. Secular and religious.

Again, the other world is indicative. There is no imperative there.

It is the way it is, the way life is, the way everyone experiences life is--not

the way how life should be, but the way life is, the way everyone experiences life as

he goes through--the Indian, Muslim, or whatever he is. That is the indicative.

Now how do I say this indicative and imperative. I struggled with that. I knew there was something wrong with my Christian up-bringing and this business of

had been  
sin, The way it ~~was~~ preached and brought to me ~~a~~ just somehow did not coincide with my understanding of man. And then it came to me ~~was~~ what it was. It was this acting out of the imperative. And you say, "You should do this, you should do this, you should do this," What happens if you do not do it is that ~~then~~ you become guilty. And that is horrid. ~~(2)x~~ Life is life the way it is. Everyone collapses. That is the way life is. Everyone collapses. And you see how that changes, how that gives you permission to honor your colleague. That does not mean that you just leave him like that. Even if you-- sure you want to help him, but when you approach him, you already approach him with the understanding that that is the way life is, that he is there today, that tomorrow I am going to be in that position, and someone else is going to help me out of it. \_\_\_\_\_

and he will get over.it. He will come back. And you will go down, and you will

come back. How do you get that said? That is the indicative, operating out of the indicative, not-- Moralism-- that is when moralism came in, when the imperative came; "You should do this; therefore you did not do that."

You see the moralism comes in that. No, that is not it.

That is how. Jesus ~~operating~~ operated. You push through on the woman at the well. He could see beyond that sinful woman. They were (?) lifted up. Or take again, the woman was brought in (?) sin, and the people were ready to stone her. But Jesus said, "Let him who is without sin cast the first stone." It is not an intellectual thing. The transparency--you

then, & there, have to push through that. There is no moralism ~~there~~ /no moralism there at all.

He was able to ~~push-through~~ transcend, to push through. I will talk more about that passage later. push through that to the ontological, beyond the moral.

says  
That is what it ~~ways~~ down there, & one of the states.

Let me come along now and say something about the style of the ~~religious~~ religious. What I have been saying- saying so far is just nothing.

I have not really come to what I want to say yet. This is what I want to say.

The style of the religious. do you know what has been happening all this

time? especially the past 500 years? The past 500 years Western man has

master, masters literally.  
been the ~~Мастерство~~ ~~Мастерства~~ of the world, And you had deep in you, whether you

like it or not, even the most liberal man, right deep down, it is engrained

master, the master image. Some ( have it in)  
in him--~~Marxism, Marx-image-of~~-----in different ~~ways~~. ways. Sometimes

becomes very subtle, so much so that ~~ixx~~ you trick yourself, but that is the

you  
image. For 500 years ~~we~~ have ~~been~~ been there. But for the last 25 years, since

India gained its independence, in 1947, that was a signal event. New nations

have been emerging, and you have a new world on your hands. Now how does

Western man in this new context, who has always been the master of the world, now

begin to deal with the new world in his ~~hands~~ hands, the other half, the major

more  
half--~~more~~than the other half--how does he now deal with this other, on equal

~~ground~~ ground and equal footing. No sentiment here. ~~we~~ Do you get what I am

saying? How do you actually honor your colleague? How do you actually not only

honor, but work with him on the same, level, the same footing? How do you do that?

How do you handle the new situation? This is what happened, that Western man,

because of his <sup>s here,</sup> ~~perfection~~ <sup>the</sup> ~~of-fear-(?)~~ because of ~~his~~, lack of that mystery, or

whatever you call it, he senses that there is a hollowness in him, and this most

drastically ~~portrayed~~ <sup>he</sup> when ~~you~~ runs into the other, ~~that~~ especially when he

runs into the other, and runs into, WHAM into the mystery, he has guilt that

comes on him. He collapses, in one sense. And he becomes guilty. ~~That~~ And

this guilt then is turned into deep despair, or into collapse, or into zombism,

as you would say. Or, it turns into arrogance, and into arrogance back again,

then again when he encounters the other, then guilt, and so on--this <sup>vicious</sup> vicious

circle that goes on. Now the question is how do you break that? How do you break

that? And the only way I can say is through repentance. There is no other way.

There ~~is~~ is no Messiah. You are the Messiah. You can get to that (?) only by

repentance. That is what Jesus said, "Repent, repent for the Kingdom of God is

at hand." Repent.

Now, what does it mean to repent? That is exactly what our fathers, our saints, (?) are about. St. Francis, or Augustine, that is what they were doing. They even went to the extent of beating themselves, not that they were sadists, but that was the only way they could repent and be that humble servant, humility. And I believe-- we can only do that through fasting, through prayer,-- Oh, the Catholics have great wisdom here. The pastor, the priest gives

(confess?)  
you the penance~~xx~~, and then the absolution. And then you go out and do the penance. The thing is, what we want is here. We just want to confess and want absolution, and forget about the penance. My God, we are going to do penance for

**FF**  
the rest of our lives. That is what we are all about here. That is where the religious exercises come in. That is what has been missing here (in the West?). That is what has brought people to the brink and pushed some of them over. That is what the struggle is. We have to have religious exercises--prayer, a new kind of prayer, fasting, silence, They are frightening. You would not want to go into that without knowing what you were doing. It is very true. But you have to into

it. That is ~~an~~ your only hope.

~~Basas-~~ What are we here as? We are the People of God. We are the chosen ones, the destined ones. Do you forget that? What do you think you are doing when you are teaching RS-I, the Church lecture? when you talked about the people of God being at the edge of the blade? Was it those (?) people that you were talking about? Have you forgotten that? Why, I mean, it is us?. Right here. We are the people of God. We are the chosen ones. We are the primal community. We are the ones who are going to do that job on behalf of everyone else. I do not see anyone else. This ~~an~~ order is the one.that is going to repent on behalf of all Western <sup>man.</sup> ~~men.~~ That is what it means to be chosen. That is what we are about. ~~Zaxax~~ Your nation is waiting for you to do that. You have no choice. You started on the journey. There is no turning back. You will become a pillar of salt.if you do that. You are the only hope, the only sign. Where do ~~y~~ we go for this sign? of Western man's repentance? Right here. You are the sign. You are the destined ones. That is what~~x~~ is meant by destiny.

That is your destiny, And every group, or every saint who ever was had that deep sense, be he Winston Churchill, Patton, or St. Francis. That is what it means. And be careful how you use Patton. What I see in Patton is that man of destiny--not (rolling) the tanks, yes, he used the tanks, but underneath that he was a man of destiny. He was a DeGaulle. Do you see what I mean, if you push that through.

What am I talking about? Style. That is what we have been talking about, We have been having the Knowing, Doing, Being. In history, this is where we are right now (?). This is where we have been. We have to be the people, the sign. Now more of this intellectual business. That is what we have been doing. We have been intellectualizing this. No, it is being. ~~You have~~ ~~we have~~ You have to be the sign. You have to be the very presence of spirit. How do I say that? ~~The sign--un~~ Beyond intellectualism. You have to be the style. You have to breathe spirit into structures. How do I say that? or they will be another form of perversion, those damned structures. You talk about what is wrong

with our children. There is nothing wrong with our children. What is wrong with our structures? There is nothing wrong. They are great. But what is wrong is that we have not embodied that spirit that goes with the structure.

And our children can see through us like that. They can just see through us

(bring about)  
like that. That is not going to be any change. That is another new form of

perversion taking over there. We have to be the style.

We have to transcend. How do I get that said? I think \_\_\_\_\_

is the gift of the Eastern man, and yet.\*\*\*-- When I look around here at what is going on, I get angry. But at the same time, I transcend that anger.

I have to transcend that anger. Taht is what has made me ~~xx~~ survive here.

Otherwise how could I / <sup>have</sup> stood here 21 months? Transcend that. It is like as

I told you. When Charles Moore was talking, and laying it out, my God, what I

saw happening was that I was able to look through Western man and ~~xxx/xxxx~~ <sup>realize that</sup> finally

that is what I am too. I am that too. And therefore I can accept you. And

therefore no one can touch me. No one. The other world, if you like to call it--

that is the other world. As long as you live in this world, you stumble.

And mind you, just living in the other world, is not going to help you either.

You have to live in the other world in the midst of this world. That is what

I mean--transcend. Or you call it transparency, or the ontological. That is

what it is.

Another thing, detachment--how do you get this said? You sing about

the brown man, and his--what I call the dialogue with the mystery. That is what

call in that lecture, his dialogue with the mystery. And, yes, it is in his eyes.

I get scared, too, sometimes, And I see my father's eyes. He just has to look.

~~There is~~

Or take Augusta's father's eyes. He is a great man. He is dead and gone, but

I can still remember one day when he looked at men. I did something wrong, and

he just looked. But you see, the thing is that deep involvement with that mystery--

you see, the brown man has learned to detach himself from that. My God, otherwise

he would have been burnt up. That is what happens now when Western man goes there,

especially to India, When he sees that, he just cannot stand it, because he has not

learned how to detach himself. And mind you, all of us are spirit men. We are on that journey. We see that, too. And we have to learn to detach ourselves, otherwise, we are finished.

Put it another way. That is what we call discontinuity. That is what we have celebrations for. My God, and when you have celebrations, you take it seriously. I-mean, you I mean, you drop everything, and you celebrate. Or you can put it the other way, do not take it too seriously. Don't take your work too seriously. Don't take it too seriously. Do you see that? Detachment.

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You have to learn how to detach yourself. You see, I can see this so clearly, how husbands cling onto their wives, how wives cling onto their husbands, how children cling onto-- I mean they are eating each other up--parasites. No! Burn your houses! Burn your wives! Burn your husbands! And then, you will have new creatures on your hands. That is detachment. I don't know whether you realize that or not.

Now and then, I get out of structures. I just walk & out. I did that

not very long ago. \_\_\_\_\_ one afternoon, and just getting out, and just sat down and began to think, and began to brood. That is what Jesus did. He was 100% engaged in life, and then he went aside to pray. That is what he was doing. That is prayer.

What we need is giants today. To build the earth. We need

And you know what? I mean, giants to build the earth. Giants. /And when you get that, you can look at anyone

in the face, be he white, red, yellow, black,--look at any man in the face and stand up like a human being, and walk equal, shoulder to shoulder. That is what

we need. The earth needs giants. Giants all over. That is the thing. The

global task--that is the irony of it.--whereas ~~before~~ before I think/one or two giants

do it, could ~~xxxxxxx~~, not now. We need giants all over the earth. Men who would

lift up the world, be the sign. ~~xxx~~ \_\_\_\_\_ That is what we are about. ~~xxxx~~

Do you want to be a prior? That is what it means to be a prior. Nothing less than

that.

Well, I think that as a prior I ~~am~~ have failed. I tried, especially

when I first came, the direct method, the direct assault, so to speak.

I did not work. It turned people off. They became angry, or what have you. \_\_\_\_\_

Then I became silent. I do not know whether you noticed that or not, ~~xxxx~~

especially since last summer--silent. That did not work either. Well, I guess perhaps

the only thing I have is my one being--and not my being. I mean, whatever spirit

there is, I may go off tomorrow, but my spirit--whatever you call it, I do not

know how you say it--that is what it is, being; it is your being. That is

what you stick into history. That is what changes history. Not intellectualism.

Not your models. Yes, you need your models, but it is models ~~wüfsä~~ with spirit.

Watch out, knowledge they say knowledge is power. You have knowledge. You have

the know how. I can talk about that perversion that is going on now. \_\_\_\_\_

That is what it is.

almost

And ~~it~~ I think I can finish now. Except one last thing. That is

about my assignment, our assignment. I heard that I was going to India, or our

family was going to India, and then somewhere else-- but wherever it is in this

order, what it is going to be--the thing is, going to India,--and that is a new country to me, mind you. It is true that I am a brown man, but I am a Malaysian, essentially. And there is fear and fascination, and of late more fear than fascination. I am quite lucid about that. You know, the scandalous thing is, before I came over here, I knew I was out on a mission, going to do ~~know~~ I was ~~sure~~ a job. And coming over to Chicago, to the Order here, I imagined it to be a time of ~~preparation~~ preparation. The way I hold it in my mind is the desert. This is my desert, the time of preparation ~~in~~ before I I go out into the mission. And now as I come to the end of this period, do you know what? when I look out to the other side? That is the desert. If I had a chance to do the other world pictures, on top of the Land of Mystery, the River of Consciousness, ~~the Mountain~~ the Mountain of Care and the ~~Ri~~ Sea of Tranquillity, I would add the desert. The desert has always fascinated me. --Moses and the desert. Jesus. Mohammed and the desert. In every one of those maybe, in the Land of Mystery there is also the desert. Maybe so. In the River ~~is~~ of

Consciousness there is a desert. In the Mountain of Care there is a desert. And the Sea of Tranquillity, there is a desert, too. Maybe that is so. And you know what? I hope the Order gives me at least three days notice before they sent us to India, because--not because I have to get a passport, but because I would fast. And my God, when I was in Malaysia I wanted to fast, and I never did until last summer (here). And when I did that, wham, I became a ~~different~~ different human being. One of the most intense periods of my life was that. It ~~is~~ ~~was~~ was not doing ~~that~~ the fast. It was a few days after that. And maybe also working with that lecture. My God, it became so intense/I ~~had~~ <sup>that</sup> had to detach myself, get out of structures and cut that off after some time, and then life was given back. And I would not dare to go on that mission without that fasting,/that kind of seriousness. Not me, me and Augusta (we would(not)do that).

Finally, there is <sup>last</sup> just one/thing I want to do before I sit down.

And I have to come out here to do that. I would like for Joseph Mathews to come here. Now, Joseph is \_\_\_\_\_

( I almost have forgotten what I wanted to say). What I want to say is that

you do not know how fortunate ~~xxx~~ that you have Joseph as leader of <sup>spirit</sup> (the)/movement.