

~~DO NOT READ~~

In the year that King Ushiah died I saw the Lord sitting upon his throne, ^{high} and exalted ^{at} the skirt

of his robe filled th whole temple, ^{About} him were ^{Cherubim:} I always have to demythologize this one they read

it ~~you~~ ^{you} ~~meant~~ the best I've ever come up with was: Flapping awe, all around was flapping awe, and every ~~eye~~

Flapper had six wings flapping, and with two wings he covered his face, two wings his feet, and flew with

the other two and they cried out to each other this Flapping awe, just yelled and screamed at each other

and said, AWE / AWE / AWE / AWE / AWE / Holy / Holy / Holy, is the ~~the~~ Lord of hosts, and the host, you'll re-

member, ^{the} ~~offered~~ ^{as} ~~as~~ ^{Produced} The whole earth is full up to the brim of his ears with the glory, and ^{its} ~~as~~

each one continued to call the threshold shook to its foundations and the house filled up with smoke.

I cried out ^{Woe} is me for I was lost. I am a man of humiliated lips, and I dwell in the mids ^t

of a people of humiliated lips / all of them telling lies. ~~Rxxx~~ Yet, with my eyes I have seen the king,

The Lord of hosts.

then one of the awe producers grabbed a burning coal from the altar and touched my mouth with it,

and said, Your iniquities removed, Sins forgiven and then I heard the Lord ~~say~~ saying, (I sort of imagine

it's way off somewhere, sort of a meeting taking place, apparently sort of up in the awe.) And the Lord says

How whom shall we send and who will go for us. Isaiah's sort of standing there wondering if they ~~know~~ ^{down} realize he's

at the meeting at all, ~~Says~~ "Well, I'm here, Send me," ^{And} then its like the whole meeting says in Unison:

"GOD" and tells him what to do. And the doing that he goes to do is extremely ineffective thing. He goes

out to preach to people what don't hear a thing he says. When Isaiah hears the commision he has second

thoughts about it, and he says, ~~How~~ ^{How} long?" Isn't that a great great question for our time?

Just how long is this March going to be, and the Lord says Till I produce real historical evidence of

the truth of what you're ~~saying~~ ^{saying}.

Now my assignment is to talk about Master Guild E's work and it's work is labeled ~~has~~ Movemental tools

And there's a great deal of variation of the work in that world. Guild 13 is dealing with the throu

manual and Guild 14 on the study document on transparent Christianity and so on , and Guild 15 with the

Spirit Edge, The Dark Night, The Long March, Ignatian Retreat , State of the Movement, and so on, And these are all understood to be Movement tools. And I was trying to think how you could even get an image

to hold the great variety of activity that was going on there and spin into the future what it is we're

In this section, ~~and it~~ seemed to me that something like this was a little bit helpful that the Uptown Manual

people are dealing with how you build practical tools to push Pressure Points two through nine, and that

Guilds 14 and 15 are working exclusively on Pressure Point one—that is, the Pressure Point on the top of

that triangle on how it is that you create the sort of mythology, the sort of spiritual profundity, that

cares for people in the depths of their being, and this struck me that there is a relationship between a

these two kinds of pushes—it's a very important one, If you do not turn people on in the depths of their

being by pushing pressure point one, you do not care for the spiritual depth of human being, especially

file on

those you expect to come for other human beings then there are no troops there's no staying power to

go out and push pressure points two through nine. I t just doesn't happen. But if you turn people

on and don't do two through nine/then all this turned on *well* just goes to dancing and singing. *and so* you've

got to have ways of concretely and practically xxxxxxxxxx able to take the great spiritual resources

that are bubbling forth and actually apply them to the social situation in such a way that you produce

the greatest possible results. That it seems to me to be the task of the Uptown group that they're

doing. as they're bringing together the experience of the Uptown *experience* into the kinds of contentless

categories that allows you to do this in fifty different places *actually* that are different in their conceptions.

A little *bit* going to waste on dancing and singing is all right I think as a matter of fact that's probably

a part of the pattern of life as you find it. But if everything goes to dancing and singing and nothing

goes into those other two through nine *what* wouldn't be too good, it's the rhythm of the dancing and singing

8

actual energies into these ~~xxxxxx~~ place. ^{relevant} ~~so~~ I want to talk to you primarily about this whole business

of caring for our spirit and the kinds of ideas and methodologies that we're having to forge to do that.

We began ^{late} a long march of struggling with spirit methods back in ~~some~~ ¹⁹⁷¹ ~~one~~ with the psalms. I have

still treasure ~~what~~ ^{with} we did the psalms there and ⁱⁿ we sort of began to realize that the very reading of

psalms ~~was~~ something about standing in outer space. And as we went on through that summer you remember

we suddenly found ourselves ~~xxxxxxxxxxxxxxxx~~ literally living in spirit space, ^{not} quite knowing

what happened to us ~~and~~ ^{we} spent the next year putting together the ~~Other~~ ^{World} charts, which are our

chart of spirit space if you like. ^{That} ~~xxxxxxxxxx~~ you stand as the transestablishment in the midst of the

middle of the social process. ^{When} you find yourself nowhere in the social process ~~but~~ ^{right} ~~nowhere~~ in the

~~Other~~ ^{World} and that kind of awareness of what it means to be a servant of society is a very profound

~~and~~ ^{we} we're still living out of it but probably more immediately ^{is} ~~this~~ ^{the} ~~sanctification~~ ^{struggle with} sanctification

that's come to us on the other side of that ~~and~~ this little picture's helped me. ~~that~~ we've been making

*peace
image*

a trip into the center where the world is out here at the edge, sometimes trips to the center go pretty

fast ~~and~~ seems like ~~also~~ we seem to ~~make~~ a journey over a particular period of time. And then we've

And it's on this side of the journey that we've talked about the Dark Night and then we've made a journey

out of the center back to the world ~~out~~ of the context of being sent there to love it. And this is where

we've talked about The Long March. And I feel like both of these journeys are what we would call

sanctification, ~~what~~ that is taking the business of being a man of faith into the center. ~~and~~ was our first

sanctification journey ~~although~~ ^{*purpose*} it's never over ~~in~~ one sense. and then you have a sort of second sanctifi-

cation journey of becoming ~~above~~ ^{*change*} in the long march out from the center which is a ~~strange~~ part because you

never leave the center ~~you~~ know you do a lot of marching to get out from the center to the other world.

Always seem to me like marches ought to go somewhere but this is a strange march because you're always

marching away from the center to the world without ever leaving the ~~center~~ center. This was sort of a strange

march too. You were always marching ~~xxxxx~~ ^{from here} into the center where you already were. But those kind of things

don't bother us much anymore. We're used to things at least being kind of weird ~~and~~ ^{and} I supposed ~~hope~~

ought to be written ^{up} ~~for~~ there ^{top} it's going on in the middle of this.

^R Now we have to think through in great detail I'm not going to talk on this because we're going to have

lectures every evening on this subject and have been struggling with it in many other contexts. But just

to say that we have to think through and write up this kind of depth awareness ~~left~~ such a way that anybody

can understand it. Isaiah in the temple ~~was~~ having this kind of an experience and all the religions of

the world have written into their heritage in a shocking way this same kind of a journey. And any human

being in the world who is going to stand with two feet throughout the rest of his life, building

civilization is going to have ^{exactly} ~~have~~ this happen ^{ing} to him. So ~~xxx~~ ^{xxx} we know ~~xxx~~ in our own lives are guinea pigs

To get said ~~know~~ clearly to ourselves how you care for a human being who is fraught to the deeps of his ^W

being with what he's fraught with when you stand responsible to the world, That's one of our crucial tasks.

MAE M

This whole movement is to be those kind of experts on the spirit journey.

FF

Now let me draw an historical ^{picture} journey that has to do with this particular group is also struggling with.

The Church and sect

It's an historical picture of the church which has had a strange journey a strange juncture in its journey.

over ~~whelming~~ juncture in its journey. and the picture that helped be very much to say what

that juncture is the picture that ~~grasped~~ the religion that the church has lived in the midst of

The first religion that we lived in the midst of was Judaism. We started ~~out~~ being a Jewish sect. ^{off here just}

^W when the early Christian church began it didn't think of itself as anything but Jews. Its theology wasn't

different, its worship service wasn't different. Everything that it was doing ^{was the same as}

what ~~any~~ other Jew was doing. I t was just a sect in Judaism. The only difference was that they had a ^{very}

radicalized in their minds what the exodus meant a little bit. They had taken this happening this fellow *friend*

that had died over here and was livingly present to them. They had taken that happening and said, "well,

my heavens sakes the the Lord is acting fantastically in our moment *Brought* off a new exodus. They went

around telling people about the new Exodus and what a wonderful thing this was that all of our Jewish

anticipations are being fulfilled right here. They were only radical Jews in their minds, period. They

didn't change religions. Now very soon there began to be some people who weren't Jews who *future wife* got excited

about the witness that didn't want to become Jews. And the church had to face up to that issues. Well

if they were going to let them be Christians if they weren't Jews and struggle of facing up to that was

just an over whelming struggle. I mean you know Peter and Paul almost killed each other one night.

over it. Anyway, finally the basic decision was made to build a new religion. And they built this religion

out of Greek stuff ~~and~~ as a matter of fact they really got two religions built. One of them was what *now*

I'll it Greek

Roman Greek religions. They are both Greek religions that is they were built out of Plato and other

similar contributors but as someone once said every philosopher in the whole western world was simply

a footnote on Plato. So & You could say that they just simply built it out of Plato. And we just think

and you know that's rather arbitrary. Suppose they'd left the Jewish sect and gone to the East & gotten
you think

India instead of to the Greeks. They'd have built it out of Ahtman and Raman. And we'd have thought that

that Ahtman and Raman were Christian categories if they had. But instead they built it out of things like

"logos" and now we think that Logos was is a Christian category. It didn't start out that way it started

being out as a good Greek term. A secular term well we have lived all these times in these religions and we

built the Protestant religion here. I think it's good to put it down as another religion Even though

it's a Greek religion, too. You've got different religions here and to illustrate how different they

were they just started with different religious starting points. So much so that these two had vars

for years. Just as vicious of wars as the Hindus and Muslims have had in our times. I mean these were

two different religions fighting for territory. But they were in one sense one religion. They had a

great deal of commonality. ^{Now} ~~and~~ the juncture of our times ~~is~~ is that the People of God just like they

~~are moved out of Jewish religion here into Greek religion are now moving out of Greek religion and~~

~~what they are moving into is not as clear as all of that. I once said they'll move into Hinduism and~~

other things like that. But there's only one problem with that, and that is what happened to Greek reli-

gion also happened to Hinduism. Namely it's as dead as a Dodo Bird. As a matter of fact all the religions

^{of the} world just died yesterday afternoon. That's the crisis of our ^{moment} ~~home~~. I mean by dying the funda-

mental operating structures of them are no longer intact and that what is going on on the other side

for anybody that's a human being is some kind of radical rebuilding of ^y religion or some religious

methodologies with which to maintain your relationship to the mystery. And so, the people of God are going

to find their way or another. And it is fairly self-clear that we have

already decided, not the ecumenical Institute, that has decided, but the People of God have already decided to build their new religious adventure out of all of the upellings of humanness on the face of the earth. You go to Africa, the African Church has already been for generations, in some kind of intense dialogue with African forms of humanness. You go to India, they already got theologians who are experts on Hinduism, who are experts on what it means to think about what it means to be a brown man and a Christian at the same time, this is already going on, that the church is going to rebuild its future religion, out of the religions past of the entire earth, and not out of the religion of the Greek part of the earth. We've already made that decision. And, to just grasp what a phenomenally, unbelievable decision that is, that we will consider in the future, no less important religious terms one of these terms out of Hinduism, if it is a good term, rooted in the depths of humanness, that Atman and Brahman will be just as good, if it's good, will be just as good as the Kingdom of God, the Lord of Hosts, and all

And we are seeing in the midst of this that all religions are finite, that/any such thing as The Religion. there isn't

Anybody going around saying "I've got The Religion" is an inauthentic human being. There is no/religion such thing as THE

If being Christian means being a part of a religion, well, you are just an inauthentic human being.

If being the people of God means being a Moslem, you are just an inauthentic human being. Period.

Religions are religions, sort of like politics are politics, and economics is economics, there is good

economics and bad economics, there is ^{good} bad religion and bad religion. But the religion, itself is no

closer to what it means to be the people of God than politics. Now, there's faith, hope and love here,

s

have nothing whatsoever to do with religion, Nothing. I mean they have got no more to do with religion

than they do with economics, I'll put it that way. Of course, they are going to take on economic form.

And of course, they are going to take on religious form. But the forms, they are going to take on any will

not be faith, hope, and love. The forms that they will take on will be just, you know, forms, and all

forms on this earth are utterly finite. I don't know what happened to you when you see that, but what

happened into me was just a revolution. I saw that being a man of faith was not the same thing and never

was and never would be the same thing as having a religion. That building religion was just as objective

a task out here in history as building politics, even though it was dealing with the deepest interior

fundamental ontology of human nature. Now, we're going to have to think through in the future what all

this means, and if back here you had your two-story world, Out here you've got, of course your one-story

You've just got your secular world. Working inside a two-story world of this period, they set up

two spaces ^{space} ~~space~~ The ~~base~~ of the church, I'll call it the world of symbols, was the space where

^{next} symbols go on, and ~~they're~~ then you have over here next to it, the world of sort of practical survival.

And, you maybe applied the wife that you developed over here to this one, but this was two different worlds.

You talked about going to church, ~~you~~ you left this world, and went into the world of symbols, where you

had your church. ~~It~~ This was true for Hindu's as well, they left ~~the~~ the world, and went to the temple, you

went into some world you invented where the symbols went on It was a fanciful world and it was a fanciful

world in order to get hold of the other world, obviously, But it was like they had one space for

the other world and one space this world. And the deep interior connection between the two had to be

worked out rather complexly. Now, You and I have experienced the other world in the midst of this

world. We do not have to go to church to meet the mystery. We never really did, but what we realize now

is there is one sense, the mystery never was and never has been in church, exactly. In our day, the

one place you went to find the mystery absent, hopefully, was at church. was the only place you could go

to get away from it. The only time you ever found the mystery at church was when some radical, revolutiona;

preacher brought the world in there, and applied these symbols to your worldly life () That's the way

I feel about it too! We are meeting the mystery in the midst of ~~the~~/the world. And the full

radicalness of that is just barely beginning to seep through on us. It ~~tried~~ tried to get some good examples of

what it means to meet the mystery in the midst of the world, I keep using corny things like this about of

physics and microbiology. And you could see ~~the~~ discipline you wanted.

this planet. Or you look at how the head of man came into being, every one of these subjects is just awe-

inspiring. Most of you read Elisele's book, haven't you? Karen Loren Elisele? Well, after you have read a book

like that, you say, now is this science or is this religion? Or you must be able to go into economics, Right?

Read economics without facing the mystery. We tried that in summer '71 and failed miserably. Even the people

working on mining procedures fell through to the other world. There is just ~~no~~ place to go. It is in the

midst of the world that you ^{are} meeting the religions. And of course we are going to have to give

that some kind of form, in terms of myths and symbols. But doing so is going to bring into being an entirely

new religion. Now, what we are experiencing, however is the profound dialogue with what they did back here

in the old way. But it's just as profound a dialogue with the Christian heritage as but no more profound

than the Hindu heritage. I thought maybe you might like just a little bit of an example of what it is going

to mean to continue this dialogue with the other religions of the world, O we had a great time, last week,

trying to transpose hinduism. And what we began to realize, in the midst of this was that we were making

a positive contribution to the destiny of hinduism. ^{if you} really brought this of. Because we were ~~not~~

~~not~~ ^{practically} doing practically the same job for hinduism as webutmann and the boys were ~~doing~~ for

Christianity. That is, taking it out of the middle ages and putting it into 20th century relationships.

~~not~~ at any rate, let's spin a little bit on this. If you are going to work with hinduism, you are ~~going to~~

have to work with the idea of consciousness. And consciousness twin that heritage is a hard category, ~~not~~

because it includes ~~not~~ simply reason, but also reality. That is, you live in consciousness, which

includes the external and the internal world, in the imagination there. You live in consciousness is

acted out. Consciousness is acted out as well as experienced. Consciousness has a sort of a whole human

being feel to it. One way of saying it is that consciousness is participation by the self-conscious creature

in the whole flow of being(?) AND, ~~we~~ ^{when} you are in consciousness, weird things happen to you. Life

is not always a customary reality, but suddenly reality was just twitches, and you have wild experiences of consciousness. And I'll read you a little myth out of Hindu heritage, and will comment on it a little as we

go. You can see what ~~they~~ they are doing, *directly with* anyway here. A holy man, Markudea, by name is wandering through

the interior of Vishnu's body. Now, Vishnu is the sustainer of the universe, so if you are wandering

through the interior of Vishnu's body, you are simply wandering through the world. He was visiting the

holy hermitages, gratified by their pious pursuits, and the sages of their people. But

now an accident occurred. In the course of his aimless, unending promenade, the *sturdy* old man slipped

out through the mouth of the all-containing God. Vishnu is sleeping with his lips a little

open, breathing with the sonorous rhythmic sound in the immense silence of the night of

Brahman. I say to myself, "I've heard this somewhere before." The immense silence of the

night of Brahman, where the, Oh, Joe Mathews gave a lecture on this Sunday, I remember,

But it wasn't just the lecture on Sunday, it was the fact that I understood that lecture on

Sunday, That that(((END OF TAPE SIDE A)))

...Stretching forth into the all-embracing starless night. He is seized by despair and fears

Right, Right

that for his life. Yes, yes, yes, of course he is! Thrashing about in the dark waters, he becomes

presently pensive, ponders and begins to doubt, "Is it a dream?" For the world as I know it and

annihilation

observed it. In all its harmonious course, does not deserve such a violation as seems now suddenly to have

thawed/suffered. There is no sun, no moon, no wind, the mountains have all vanished, the earth has

disappeared, what manner of universe is this? In which I discover myself? Well, now you and I know that

he just fell into the world of mystery, that's all. Right in the middle of this world, is a hole, and you

can be walking alongs any afternoon, and just step off and fall thorough. And have exactly the same

experience. A little bit later, this great Hindu poet, this great Hindu holy man, ~~sitting~~ *swimming* out there

in the darknight, turns around and sees the body of Vishnu, swimming there in the water, too. The whole

world is swimming there in the ~~dark~~ *dark*. And he is filled with beatific awe and paddles over there to see the

This-world

... world swimming in the darkness outstare of Brahman. Another when he gets closer, the

world reaches outwards his hand on him, puts him in his mouth and swallows him. And he is back in this

world again. Now, he wonders if his trip to the other world was ~~all~~/Areal.

Isn't that interesting?

BT

As Markudea's life goes on, his trips get to be more frequent. In fact, the end of the story is that

every time Markudea takes a breath in, "HUP", he goes to the other world, and when he blows out with

his breath, "WAF" he comes to this world. And he's sitting there brooding on this, and gets the image

of a gander. The Gander is the symbol of the God Brahman, which is the high impassive

God's Silence.

The god Brahman in the form of a gander is sitting on ~~the~~ lake, in this world, the

interesting thing about a gander is that he lives in two worlds. Lake and Air. At any rate, ~~with~~/Areal!

when you take your breath in, "HUP", the gander takes off from the lake and flies out of sight. But when

you let your breath out, "SAH" The gander ~~appears~~ appears out of the blue and lands on the lake, again.

As a matter of a fact, the word for gander is HumSah, which is the sound of breathing, "Hum-Sah" (ETC)

Are you converted to Hinduism, yet? Now, since you and I have to demythologize things like this a bit,

in relation to things we know, and man you remember the Kierkegaardian model of the fact that

what it means to be a self is a network of relationships in this ~~world~~ world, which you trans-

cend. One way to talk about that is that you are ~~also~~ one who lives in the other world, the ~~other~~

world which, ~~in~~ the midst of these relationships, transcends them. Well, when Kierkegaard says that

1122
your relationship between the finite and the eternal, you and I are much more able to spell that out,

you are relationship between the finite ~~world~~ worldly, this-worldly life on your hands in its multiplicity,

and in each one of these multiplicities, you are also transcending that in relationship to the other world.

So this relationship defines man if you add another ~~switch~~ switch onto it, that man is capable as that relationship

between this world and the other, to relate himself to that relationship. And ~~before~~ ^{before} of the fact that

God
man is a perpetual trip out of this world into the other world back into this world (ETC) as man is a

self when he becomes conscious of the transcending, in his being. Now, because the other world, of course

is sheer mystery, sheer other, what it means to be a self is an overwhelming thing. Man is a relationship

17

with the sheer mystery that relates itself to/with itself and he is therefore conscious of himself as a

being a

relationship to the sheer mystery. Which means that he himself is a sheer mystery. And that the mystery

that you are is no less mysterious than the mystery of all time and space that we are in. Hinduism got

this said in three words: That thou art. All that infinite mystery of time and space, thou art. Brahman

the mystery of all time and space, Atman, the mystery of what you are, and it's the same mystery, you.

self

What that does to the/image of man who normally thinks of himself down here in terms of his finite

concretion, and all the humiliated images that he comes up with out of that, his suddenly he realizes in the

midst of his finite, little, dirty humiliating images, also man is, is mystery itself. He is mysterious

beyond mysterious beyond mysterious, beyond mysterious, beyond mysterious, his selfhood is great beyond

great, beyond great, beyond great, because man is a relationship with the mystery, which relates to that

relationship and in doing so, participates in that mystery itself and is mysterious as he looks into his

great

own being. Well, these 3 kinds of the deeps, this/religion of the world has dealt with. And they are no

less deep in our time and any other time into the future, and when you think of what this particular people did in history. The beginning was such profundities as this and then building religious exercises, which were ~~literally~~ ^{not} literally little Ignatian Odysseys, of various sorts, ^{for} what I got clear on, they, some of us about had a nervous breakdown, just trying to transpose one Ignatian Odyssey. But these people ~~felt~~ built hundreds of these things to allow the last fat lady in India to discover that she was this kind of a being, ~~rather than a frog or something~~ down here. And what would this mean, to take on this kind of a challenge? to build ~~the~~ kind of exercises, religious exercises that ~~would~~ ^{we} allow ~~us~~ ^{the} every last human being on the ~~surface~~ ^{self} of the earth to experience their great depth, to experience their depths. Well, something around all of this is what it means for the ~~church~~ ^{self} to pass through this barrier. The people of God, on ~~this~~ side are going to build a new way ~~for~~ ^{of} being religious that is true to our times, they are going to build it in dialogue with all the heritage of the earth, they are going to build it in the image of secular

transparency, rather than two-story, two space situation, and you and I are going to find ourselves being religious, in rhythm with being secular, in such a way that both of these are utterly secular. That is the context of pause, secular pause in our secular life is where our spinning is going to go on and we are going to have a fine time struggling with this, ^{in our} ~~your~~ movement, over the next 20 years, and this summer, I suppose that we struggle with how to get said clearly the dark night, the long march, love, and to say a little bit about what it means to become transparent Christianity. We will be only beginning our clarity on this issue. We have ~~many~~ a year's work to do, we have maybe ten years' work to do, not only on behalf of ourselves, but on behalf of the church at large.